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PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,
AND
JAMES STRONG, S.T.D.

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NEW.

New, Charles, a British missionary to Africa who suffered martyrdom very recently, was a member of the United Methodist Free Churches of England. He was laboring among the Chagga, whose chief, Mandara, conceived ill-feelings against New, and used him so ill that he died in consequence of the severe treatment he experienced, in the summer of 1875. The British government is at this writing in negotiation with the Chagga to secure indemnity for their brutal conduct towards one of its subjects. Mr. New deserves to be remembered not only for his Christian missionary labors, but also for his service to African exploration.

New-Birth is the technical expression frequently used instead of regeneration to express the change from a natural or irreligious to a Christian living. The Church of England theology defines it as "That thing which by nature a human being cannot have;" "that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same." "A death unto sin, and a new birth unto righteousness." In short, it is that change of the moral nature which is requisite for salvation. This requirement, made by the Protestant Church in Christ's name, is undertaken by the person to be baptized. In the Anglican and Lutheran churches, in the case of infants to be baptized, the sponsor or parent assumes the responsibility of so training the candidate for baptism that when, "having come to years of discretion," he recognizes the vows of his baptism, and "lives soberly, righteously, and godly in this present world." An ambiguity has arisen from the difference of sense in which the term "new-birth" is at different times employed. It is used by some (in a sense allied to the above statement) to denote the admission to the privileges with which the Christian Church is endowed: namely, that grace whose tendency is to place us in the way of salvation; by others, to signify the state of mind suitable to those who are born of God, and are in the path that leads to eternal life. See the articles Conversion; justification; regeneration; salvation.

New-Born, a sect which arose in the United States in the early part of the last century. It was originated by Matthias Bauman, a German emigrant, who embarked for America in 1718, and settled in what is now Bucks County, Pa. During the few years which he passed in his adopted country—he died in 1727—Bauman succeeded in drawing around him a small sect who called themselves New-Born, pretending to have received the new birth through mediate inspiration, apparitions, dreams, and the like. Any one who had thus been regenerated was alleged to be like Christ and God, and to be incapable of any longer committing sin. They denied that the Bible is necessary as a means of salvation, and scoffed at the holy sacraments. The privilege of impecableness they believed to be the portion of all who truly belonged to Christ. The New-Birth they held to be that new stone which none kneweth but he that receiveth it. The sect appears to have survived the death of its founder little more than twenty years.

New Britain is the name of one principal and of several subsidiary islands in the Pacific Ocean, situated between lat. 4° and 6° 30' S., and long. 148° and 152° 30' E. The principal island, 300 miles in length, and having an area of 12,000 square miles, lies east of New Guinea, from which it is separated by Dampier Strait. The surface is mountainous in the interior, with active volcanoes in the north, but along the coast are fertile plains. Forests abound in the island, and palms, sugar-cane, breadfruit, etc., are produced. The inhabitants, the number of whom is unknown, are the Negritos. They are well-formed, active, and of a very dark complexion. They are further advised in civilization than is usual among the Polynesians, have a formal religious worship, temples, and images of their deities. New Britain was first seen by Le Maire and Schouten in 1616, but Dampier, at a later date, was the first to land. See for details the articles Negritos and Polynesians.

New Brunswick, a province of British America, originally a part of Nova Scotia, is situated to the north of that province, and to the south-east of Canada. It has an area of 27,322 square miles, with a coast-line of 500 miles in extent. The population of New Brunswick in 1891 amounted to 921,393. The scenery of this province is beautiful, its soil is rich, and the land abounds in mineral wealth. The northern districts of the province, from the Bay of Chaleur to the St. John, are occupied by metamorphic slates. In the south, the carboniferous and new red sandstone systems (including deposits of red marl and gypsum, and extensive beds of coal) prevail. One third of the surface of New Brunswick is underlaid by a bed of coal. Many of the coal-midures, however, are thin and impure; but the coal of Albert County is one of the most valuable deposits of bituminous coal on the American continent, and is apparently inexhaustible. Throughout the province 2842 tons of coal were mined in 1851, and 18,244 tons in 1861; but mining has not yet become an important branch of industry. Gold and silver occur in New Brunswick; copper and iron ore of excellent quality abound; gypsum, plumbago, and limestone are very abundant; and the freestone of the province, unsurpassed for beauty and durability, commands a high price in the United States. In 1861, 42,965 casks of lime, 42,476 griststones, 14,000 tons of building-stone, and 14,000 tons of gypsum were brought into the market. Wild animals abound in the province, the lakes and rivers are well stocked with fish, and along the coasts cod, haddock, salmon, and other fish are caught in great plenty. Indeed, its fisheries are a principal source of income to the province. The autumn—and especially the season called the Indian summer—is particularly agreeable, and the severity of the winter has been
NEW BRUNSWICK

already much mitigated by the clearing of the forests. In the interior, the heat in summer rises to 80°, and sometimes to 90°; and in winter, which lasts from the middle of November to the middle of March, the mercury sometimes falls as low as 40° below zero. At Fredericton, the capital, situated on St. John River, 65 miles from the south, and 150 miles from the north coast, the temperature ranges from 55° below to 55° above zero, and the mean is about 36°. Under its social circumstances New Brunswick is preferable to any territory in the same latitude. Though not much given to agricultural development, a healthy state pervades all classes of society, as may be learned from the fact that the provincial penitentiary of St. John contained only 25 prisoners on Dec. 31, 1873. Whether the province has fourteen jails, and these only contained in all 149 inmates, according to the census of 1871. This unusually high moral status of the community is fostered by a system of free public schools, which was last improved by an act of 1871. The schools are under the general supervision of a chief superintendent of education of the province, with a county inspector for each county, and boards of trustees for the several districts, and are supported by a provincial grant and a county tax equal to thirty cents per head, supplemented by a local tax, which amounts of one dollar in the year. The expenditures from the provincial treasury for school purposes during the year ending April 30, 1874, were $122,667 69. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1049, with 1077 teachers and 46,535 pupils; number in attendance, some portion of the year ending on that date, 60,467; number of school districts, 1392; number of school-houses, 1050. A provincial training and model school is sustained at Fredericton; besides which there is the University of New Brunswick at Fredericton, established since 1860, which embraces in its curriculum a classical course of three years, and special courses in civil engineering and surveying, agriculture, commerce, and navigation. There is an annual scholarship of $60 for one student for each county, who also receives tuition free; and there are five free scholarships, distributed among the counties and cities, exempting from the payment of tuition fees also. In 1872-73 the number of professors was 7; students, 51. The Methodists since 1862 own Mount Allison Wesleyan College at Sackville, which is in connection with the provincial university, and extends similar advantages. It has a literary and scientific, and special classes, and provision is made for theological instruction. A male academy and commercial school, in operation more than thirty years, and a female academy, organized in 1854, are connected with it. In 1873-74 these institutions had 15 professors and instructors (5 professors, 10 instructors), 218 students, and a library of 4000 volumes. The Roman Catholics have the St. Joseph’s College at Memramcook; it has a commercial course of four years, and a classical course of five years, both taught through the medium of the English language. In 1874-75 it employed 18 professors and instructors, and had 149 students, and a library of 1000 volumes.

The first Wesleyan missionary sent out to this country was the Rev. A. J. Bishop, who arrived in the city of St. John, the capital of the colony, Sept. 24, 1791. He found the inhabitants in a state of great destitution, and commenced his labors in the true mission of the Gospel. From this small beginning much good resulted, and the Methodists have become a powerful and a respectable body in the country. The Congregationalists and Baptists, at first, also Episcopalian, have also done much for the spread of the Gospel. Although the work, as carried on by all denominations in New Brunswick, resembles in many respects that of the mother country, there is still a loud call for an increase of evangelical agency to meet the spiritual necessities of the free and populous settlement. In many parts of the colony, as numbers are still so few who seldom hear a Gospel

sermon. The number of the inhabitants in 1871 belonging to the various religious denominations, and the number of churches and buildings attached thereto, are shown in the following table:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Number of Architects</th>
<th>Churches</th>
<th>Buildings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptists</td>
<td>70,307</td>
<td>210</td>
<td>295</td>
</tr>
<tr>
<td>Episcopalists</td>
<td>1,481</td>
<td>100</td>
<td>150</td>
</tr>
<tr>
<td>Methodists</td>
<td>39,856</td>
<td>118</td>
<td>130</td>
</tr>
<tr>
<td>Presbyterians</td>
<td>9,820</td>
<td>90</td>
<td>97</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>96,015</td>
<td>104</td>
<td>161</td>
</tr>
<tr>
<td>Other denominizations</td>
<td>4,799</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>256,094</strong></td>
<td><strong>650</strong></td>
<td><strong>763</strong></td>
</tr>
</tbody>
</table>

Of the Baptists, 27,566 were Free-will Baptists, and of the Methodists, 36,212 were Wesleyans. The principal denominations not named in the table were Adventists (1140), Congregationalists (1180), and Universalists (599).

New Brunswick and Nova Scotia originally formed one French colony, called Acadia or New France. The first settlement within the present limits of New Brunswick was made by the French on the Bay of Chaleurs in 1636. Other settlements were made in 1672 on the Miramichi River, and elsewhere on the east coast. This accounts for the large number of Roman Catholics in the country. In 1713 Acadia was ceded to the English by the treaty of Utrecht. The first British settlement established here was on the Miramichi in 1764, and in 1784 New Brunswick was separated from Nova Scotia, and erected into a distinct colony. The first legislative assembly met at St. John in January, 1786. At the close of the American Revolution about 5000 rovials from the United States settled there, and their descendants now form a considerable portion of the population. In 1867 New Brunswick was made a British province of the Canadian dominion, and is now ruled by a lieutenant-governor, who holds office for five years, assisted by an executive council of nine members, who are all responsible to an assembly of the people. See for further details American Cyclopaedia, s. v.

NEW CALEDONIA, an island of the South Pacific Ocean, belonging to France, and lying about 720 miles east-north-east of the coast of Queensland, in Australia, in lat. 20° 22' S., long. 164° 16' E., about 200 miles in length, 30 miles in breadth, and has a population estimated at 60,703. New Caledonia is of volcanic origin, being a great island, which, from north-west to south-east, by a range of mountains, in which some cases reach the height of about 8000 feet, and is surrounded by sand-banks and coral-reefs. There are secure harbors at Port Balaie and Port St. Vincent, the former on the north-east, the latter on the south-west point of the island. In the valley the soil is fruitful, producing the cocoa-nut, banana, mango, breadfruit, etc. The sugar-cane is cultivated, and the vine grows wild. The coast supports considerable tracts of forest, but the mountains are barren.

The inhabitants of New Caledonia, who resemble the Polynesian race, consist of different tribes. They speak a language kindred to the Australian tongues, and are hospitable and honest. They are a well-formed people, tall and robust, but indolent. Their skin is deep black, and their hair coarse and bushy. They are fond of painting their faces, and even in their domestic life they wear but little clothing. Their huts, built of spars and reeds, thatched with bark, and entered by a very small opening, bear some resemblance to hives.

New Caledonia was discovered by captain Cook in 1774. In 1787 the French government took possession of it, and now it is considered under the same government with Otaheite and the Marquesas Isles. New Caledonia has hitherto been scarcely visited by Protestant missionary enterprise. Some teachers from Samoa attempted to form a community on the Isle of Pines about 1855, but were driven awav. For which reason priests have, however, lingered in this quarter for many
NEWCASTLE

New Christians. See Holy Coat of Tarves; Roman Catholics in Germany; Ronge.

New Christians, a name for Jews who were obliged by the edicts of the Inquisition to embrace Christianity in the 16th century, to avoid unheard-of tortures and death for conscience' sake. Many, rather than quit their homes, embraced the faith for which they had no fervor. (From that time the term New Christians has designated Jewish converts to Romanism.) See Marano. Romanism, however, was not content to make converts. It sought among its followers, inquisitors, finding that, though there were "New Christians" in the land, there were yet Jewish services secretly performed and Jewish practices scrupulously observed, determined to have the property of those rebels or unsubservient ones if it could not own their souls. The inquisitors, on January 14, 1481, following this instance, therefore to have been preceded for some years by the missionary efforts of their ecclesiastics. Very recently the labors of the Roman Catholic missionaries have been crowned with greater success than before. Several thousand natives have embraced Christianity, and formed prosperous settlements, where are now cultivated a variety of vegetables and fruits, including wheat and barley, besides the raising of live-stock. The number of islanders who have embraced Christianity is estimated at 5000. They are peculiarly fond of music, and during the last French revolutionary movement the Communists condemned to penal life were sent to this island. See the (London) Quarterly Review, 1854, pt. i, p. 97 sq.

Newcastle, William Cavendish, Duke of, an English general who fought against the Covenanters, deserves a place here for the part he played in the war of a State Church against nonconforming religionists. He was born in 1592. He was the nephew of William Cavendish, founder of the ducal house of Devonshire; succeeded in 1617 to large estates, and devoted himself to poetry, music, and other accomplishments. In 1620 he was raised to the peerage as Baron Ogle and viscount Mansfield, and in 1628 was created earl of Newcastle-upon-Tyne. At the outbreak of the civil war he sided with the king, to whose treasury he contributed £10,000, and took the field at the head of 200 cavaliers. He was intrusted with the command of the four northern counties; and, raising an army of 10,000 men, he prostrated the power of the Parliament in that part of England, defeated Sir Thomas Fairfax at Atherton Moor, June 30, 1648, and was made Marquis of Newcastle. Subsequently he held the Scots in check at Durham; but was obliged in April, 1644, in consequence of the defeat of colonel Bellasis at Selby, to throw himself with all his forces into York, where for the next three months he sustained an investment by a greatly superior army under Fairfax. Upon the advance of the royal army under Rupert, he joined the latter, with the greater part of the garrison, and endeavored to persuade him that, having raised the siege, he had better do it while the allowance of reinforcements. This advice was disregarded, and the battle of Marston Moor was fought, which ruined the royal cause in the North. Marquess of Newcastle then forced his way with a few followers to Scarborough, set sail for the Continent, and established himself in Antwerp. His estates having been sequestrated by Parliament in 1642, he lived in extreme poverty during the Protectorate; but on the restoration he received substantial honors, and in March, 1664, was created earl of Ogle and duke of Newcastle. Clarendon says "he was a very fine gentleman, active, and full of courage." For further details, see the excellent article on Newcastle by W. A. W. Stephen, in the Dictionary of National Biography. See also Stoughton, Eccles. Hist. of England (Restoration), ii, 58; Stephens, Eccles. Hist. of Scotland, ii, 24, 278; Clarendon, History of the Great Rebellion, vol. i, bk. vi, sq.
humiliated in their own opinion, the New Christians of Portugal, with those from Spain, cherished in their souls the deepest devotion to their ancient faith, but hoped that hypocrisy might be proof against the numberless opportunities of revenge which their riches afforded. Fine art they came which proved St. Bavo a name to be applied to this poor Jewish convert of the Iberian peninsula. In the spring of 1506 the plague raged in Lisbon. The people, suffering all its horrors, were stricken also by famine, and offered up prayers in their churches for divine intercession, and on Sunday, April 19, while celebrating their service in the church of San Domingo, a brilliant light was seen to illumine the figure of Christ. Among those who doubted the miracle was one of the unfortunate apostates, who dared publicly to express his incredulity. This was sufficient to instigate the brutal and superstitious populace, who immediately seized the unhappy man, and burned him to death. It besides proved the spark that fired a horrible persecution of the apostate Jews. During the three following days upwards of 2000 victims were slaughtered; old men, women, and children were not spared, but dragged from their homes to the fires raging in the public squares. Only on the third day of these horrors the authorities were enabled to restore some tranquillity. The king, Don Manuel, who was absent from Lisbon, received the fearful news with profound indignation, and immediately ordered the execution of the least guilty Jew wherever cut to death, among them being two friars who had been the first instigators of the people's fury. The magistrates, who through fear or negligence had not exerted their authority to quell the massacre, had their property confiscated; and, finally, a decree of April 22 condemned Lisbon to the loss of many ancient privileges. In vain the corporation sued the king for mercy; he replied that an example was necessary to punish the ferocity of the bloodthirsty and the pusillanimity of the timid. Yet, notwithstanding these generous actions of the king, and the protection of the Spanish Jews, the sufferings were so terrible that many of them left the Iberian peninsula and sought a home on the Continent, especially in Holland, where they enjoyed unlimited toleration. The prudent king Emanuel, seeing that his realm was likely to lose a large number of valuable citizens, and yet satisfied that it would be impossible to prevent the exodus, finally commanded that all children under fourteen should be detained and converted to Christianity. There can be no doubt that this cruel but politic order induced many Jews to embrace Christianity. The New Christians of Portugal did not hesitate to execute both from Spain and Portugal, and they paint in strong colors the heroic adherence to their religious convictions both of Spanish and Portuguese, and the terrible sufferings they underwent in consequence; nevertheless, the entire action of the New Christians and of their tradition are against this alleged universality of the movement, and, if a change of name had not been made compulsory in the days of persecution, so undoubtedly would be the evidence of names. There are, unquestionably, innumerable families of Jewish lineage in Portugal, and Jewish blood flows in the veins of many noble Portuguese families. It is related that when that foolish bigot, king John (Don Juan III), proposed to his minister Pombal that all Jews in his kingdom should be compelled to wear white hats as a distinctive badge, the sagacious minister made no objection, but when next he appeared in council it was with two white hats. “One for his majesty and one for himself,” explained Pombal, and the king said no more about his proposal. It was during the reign of this king that the Inquisition was introduced into Portugal, but it was milder than in Spain, and the New Christians were suffered so long as they continued in public professions of the Christian faith.

In modern times the descendants of unfortunate apostates, under the name of New Christians, have been gradually losing all traces of the religion of their ancestors. Their family names alone point them out, such as Sequeira, Costa, Marques, Lucas, Pinto, Cardoso, Castro, and many others, now borne by Roman Catholic families. There are still to be found, even in distant provinces of Portugal, some who keep up a few vestiges of former rites, especially the observance of the great Day of Atonement, and the cleaning of their house in the week prior to the Passover, and many treasure the Jewish sacred prayer, the Shemang Israel. See Lindo, History of the Jews of Spain and Portugal, ch. xxii sq.; Da Costa, Israel and the Gentiles, p. 509 sq.; Grütz, Gesch. des Judenthums, viii, 61 sq.; Barium, Romanism, p. 578. (J. H. W.)

New Church. See New Jerusalem Church.

Newcomb, George, a minister of the Methodist Episcopal Church, South, was born in Quincy, Mass., Nov. 8, 1814. Upon attaining manhood he devoted himself to teaching, which vocation he followed for many years. In 1856 he was licensed as a local preacher by the Methodist Episcopal Church. In 1864, impelled by a sense of duty, he went to Beaufort, S. C., to labor among the freedmen as superintendent of schools. In 1867 he united with the Methodist Episcopal Church, South, decided to take active work in the ministry, and joined the South Carolina Conference. He was appointed Circuit-preacher, where he remained for several years. While laboring there he organized several societies on the Combahee River and Ladies' Island. At the Annual Conference of 1870 he was made presiding elder, and assigned to St. John's District, Fla. He knew from experience what privations and hardships mean. He carried the length of the sea in the face of the bitter storms of opposition, surmounted difficulties, and in the pine lands and river bottoms, as well as in the crowded streets of the busy town, his voice was heard heralding forth the words of truth and soberness. The work proved too great for his physical strength, and he was finally obliged to relinquish it, and went North to regain his health. On his way, while at Beaufort, S. C., he fell a victim to yellow fever, and died Oct. 12, 1871. George Newcomb “occupied a large place in the hearts of all who knew him.” See Minutes of Annual Conferences of the Methodist Episcopal Church, South, 1871, p. 10.

Newcomb, Harvey, D.D., a noted Congregational minister, was born at Thetford, Vt., in 1808. In 1818 he removed to Alfred, Vt., and in the following year, though still quite young, he commenced teaching school, and continued in that occupation most of the time for eight years. In the spring of 1828 he became the first editor of a newspaper. In 1830 he published the Buffalo Patriot. In 1850 and 1851 he published the Christian Herald at Buffalo, N. Y., and a paper for children, and for nearly ten years from that period was mainly engaged in writing Sabbath-school books. In 1840 he was licensed to preach, and the following year was made pastor of the Congregational Church at West Roxbury, Mass., and subsequently ministered to the churches at West Needham and Granville. In 1849 he returned for a season to editorial life, being assistant editor of the Daily Traveller for about a year, and the New York Observer for two years. In the fall of 1859, having spent several years in writing, establishing mission Sabbath-schools in Brooklyn, N. Y., and preaching to the Park Street Mission Church of that city, he was installed as pastor of the Congregational Church in Hancock, N. Y., where he continued as laborer in the vineyard with allowed him to remain in active life. He died at Brooklyn, N. Y., Aug. 30, 1862. Dr. Newcomb was an able and useful Christian laborer, whose memory will be revered for many generations yet to come. He labored especially with his pen, and was the author of not less than 178 volumes, a great majority of which had special reference to the wants of children and youth, and had a large circulation; among these were fourteen volumes of Church History. According to a calculation made in 1858, the circulation of his works had then reached
NEWCOMB

nearly sixty-five million pages. His largest work was the Cyclopaedia of Missions (New York, 1854, 8vo; 4th ed. 1856), a book of great value to the student seeking information on American missions, though of assistance also in the general field which it seeks to cover. At the time of its publication it was not only the most comprehensive, but an accurate, and not only on this side of the Atlantic, but also in Great Britain, where it has been freely used in compilations requiring statistics of missions. In our own pages the work is frequently quoted, and its usefulness often made apparent by the lengthy extracts which it affords us. Revised and brought down to date, it would still rank as the best cyclopedia of missions in the English tongue. See Allibone, Dict. of Brit. and Amer. Authors, ii, 1410; Drake, Dict. of Amer. Biog. p. 656; Congreg. Quarterly, 1863, 352 sq. (J. H. W.)

Newcomb, Peter, an Anglican clergyman of note, flourished very near the opening of the last century. He was vicar of Aldenham, Hertfordshire, and died about 1722. Four separate sermons of his were published in 1705, 1710, 1715, 1717, and another four together in 1719; also fifty-two discourses, constituting a catechetical course upon the Church Catechism for the whole kingdom. Died 1702; 1712, 1719. His son of like name, born in 1717, was rector of Shenley, in the same county, and died in 1797. He wrote, History of the Abbey of St. Alban, 738-1389 (London 1738-1796, 2 vols. 4to).

Newcomb, Thomas D.D., an Anglican divine, was born in 1675. But little is accessible regarding his early personal history. He was a great grandson of Spencer, the poet, and seems to have inherited the ancestral love for the muse. In 1734 Newcomb became rector of Stopham, Sussex, and this position he held until his death, about 1765. He was a sound theologian, but a better poet than preacher. His poetical publications have received many encomiums. His best-known production is his Bibliotheca, published in vol. iii of Nicholls's Select Collection of Miscellaneous Poems. See Chalmers's Bibl. Dict. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Newcome, Richard, an English prelate, flourished near the middle of the last century. He was canon of Windsor until, in 1754, he was elevated to the episcopate and made bishop of Llandaff, was transferred to the see of St. Asaph in 1761, and died in 1769. He published several of his sermons (Lond. 1756, 1761, 1764, 1765).

Newcome, William, a learned English prelate, counted as one of the most eminent divines of the 18th century, was born in 1729 at Abingdon, Berkshire, where his father, an esteemed Anglican clergyman, was then vicar. William was educated at the grammar-school of his native town, from whence he passed to the University of Oxford, where he became in due time a fellow and tutor of Hertford College, and had Charles James Fox for one of his pupils. In 1765 he was honored with the doctorate in divinity, and in that year accompanied his patron, the earl of Hertford, when he went as lord-lieutenant to Ireland. Newcome was a man of strong and independent mind, but a bishopric, that of Dromore in that country, falling vacant soon after the earl's settlement in Ireland, Newcome was placed in it. Entering the episcopal order thus early in life, it is not extraordinary that he had several translations, which were first to Osney in 1775, then to Waterford in 1779, and finally, in 1782, to Armagh. He died in 1800. A writer of some chapters of bishop Newcome's life assures us that he "diligently and faithfully discharged the duties of his episcopal office, and secured the respect of all parties and of all religious persuasions with his own institution of the Westminster Assembly of Divines, and assisted in drawing up their Catechism, and was also present at the Savoy Conference. He was one of the authors of the celebrated answer to bishop Hall on Episcopacy (Lond. 1641, 4to.). He wrote also, The Duty of such as would worthily serve the Gospel to endeavor Union, not Dissension nor Toleration (a sermon on Phil. ii, 17 [Lond. 1644, 4to])—Sermon on Rev. ii, 8; Farewell Sermons. See Darl. Cyclopedia, Biblioth. ii, 2172; and Sermon on his death by J. F. (Lond. 1679, 4to) ; Stoughton, Eccles. Hist. of the Church of the Restoration, i, 158, 160, 170. (J. H. P.)

New Connection General Baptists. See Baptists.

New Connection Methodists. See Kirkhamites; Wesleyan Methodist New Connection. See also article Methodism in vol. vi, especially p. 156 (9).

New Creation, a term denoting the theory of a restoration of the physical universe as the final abode of glorified humanity. I. Argument for the Doctrine. Predictions of a great and universal renovation are, in a more or less direct form, an almost invariable feature of Biblical Eschatology. Such was the tone of prophecy before Christ's first
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advent, such that of the apostolic writings, and such that of our Lord's own words as recorded in the Gospels and the Apocalypse. This may be shortly indicated by the words of an ancient prophecy, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind [Isa. 65:17; comp. Jer. xxxli. 27]; those of an apostolical epistle, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up... Never- theless, the promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 10-18); and those of the great Christian prophecy, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away... And he that sat upon the throne said, Behold, I make all things new" (Rev. xxxi. 1, 5).

That these predictions of a new creation are figurative is an easy explanation, and it may be in some slight degree corroborated by the fact that the kingdom of Christ is a re-creation of human nature in his own person by his resurrection and the works of mankind by their regeneration in holy baptism. Such an explanation, however, reaches but a little way towards drawing out the meaning of the predictions in question, for even if they include that which it refers to (as is not likely from the analogy of our Lord's own prophetical language), these predictions carry beyond and beyond anything apposite to a new creation, not of souls, but of the material earth, its surrounding "Heaven" or heavens, and the works as well as the beings which it contains.

The chief difficulty in the way of belief in such a re- creation is probably the fact that it destroys the idea of a preceding destruction. Looking on the changes which are wrought on the surface of the earth, or which have been wrought during the historic ages, we observe that the whole sum of them, after all the ordinary and all the convulsive operations of nature, has produced a very small effect that is vastly short of anything approaching the magnitude of so stupendous a change as that which would be made by a destructive catastrophe, such as is predicted. The terrific operation of fire on the body of the sun is now, however, well known to scientific observers, as well as the vast and most rapid changes of the earth. There is no difficulty in believing that such changes may be effected on the body of the earth, when we observe enormous craters to be almost instantly created on that of the sun—so enormous that many planets as large as the earth might be encircled, and so powerful that the very granite would melt in the midst of them.

A more formidable objection is one drawn from the moral aspect of such a destruction. Allowing that it is reasonable to set aside the physical difficulty as being confuted by scientific knowledge not less than by a priori reasonings as to Almighty Power, it is consistent with our ideas of God's attributes that the magnificient works of man—works of architecture, engineering, art, and skill—works that betoken the use of God's own gifts of intelligence, and the progress of humanity in the development of those powers and the application of those materials with which the Creator has provided it—that these should be utterly destroyed? Can there be no consecration of man's handbook by which it may be symbolically renovated? Must the very foundations of the earth and all that rests upon them be utterly broken up before the palace of the heavens is to be erected? Would not such a destruction, we are almost tempted to say, be a kind of waste, and contrary to the first principles on which God's providence is ever working?

No doubt such objections as these, and many more such, will arise in thoughtul minds; and no doubt they will be accompanied by a wish to understand the statements of the Bible in some easier way; to adopt a metaphorical meaning, for example, such as would take the new creation of heaven and earth to be a moral regeneration, and the passing away of the old creation as the cessation of sin. But St. Peter appears to have been inspired to meet such objections with a plain contradiction beforehand; for when he is about to speak of the destruction of the earth and the heavens in a manner that quite shuts out the idea of his words being intended to be metaphoric, he prefaces the awful statement by predicting that in the last days there will come scoffers, arguing that, from the apparent firmness and permanence of all things for so many ages, there is no probability of the future destruction. And this argument, he then warns us off from such objections, and leaves little rational ground for supposing a metaphor to have been intended by the words "new heaven and new earth." Perhaps we may be better reconciled to a literal sense of these words if we take into account a few considerations respecting the power and authority of the Creator and his probable purpose in organizing a new creation.

(1.) It is manifest that all things belong to God to deal with as he may think proper: there is no known law by which he binds himself to preserve as it now stands either his creation of his own hands or the handiwork of the race that has created.

(2.) The infinite power of an Almighty Creator, that can call forth a new creation at his will, makes the destruction of many worlds a matter of no importance in the vast scheme of his general purposes and his eternal design, as beholds the bucket and the sea. That a little bucket, and are counted as the smallest dust of the balance: beholds, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are nothing; and they are counted to him less than nothing, and vanity (Isa. xl. 15-17). Or, to use a homely simile, as we often see portions of beautiful columns, mouldings, and carvings built into the rubble of mediæval churches as if they were common stones of no value, and are aware that this was done by building others, by raising, they are good, and by pulling down others which that they were concealing or partially destroying—so we know the great Architect of the universe can replace all that he causes or suffers to be destroyed with a new creation of still greater beauty, glory, magni- tude, and use, without effort and at any moment.

(3.) This seems to lead us to the conclusion that no wise a destruction as that implied by the words of Holy Scripture, the "whole creation groaneth and travaileth together," fallen with fallen man, even in Christ's dispensation degenerating age by age, and removing further destroy the very foundation of the world's stability, in which it first came forth from the hands of the Creator. It is to make room for a perfect creation that this degenerated one is to pass away—to make room for one in which there will be no capacity for degeneration, no trace of imperfection, no stain of a will adverse to the will of God.

By the consideration of truths such as these we may fortify our faith in the word which God has four times spoken by his prophets; and believing that we can see some reason why there should be a new heaven and a new earth, believe also in the truth that there are many others which are beyond our knowledge, and that therefore our safest course is to take the divine proclamation simply and literally as it stands. Whether by an utter destruction and an entirely new creation, or whether (as is more probable) by a regeneration and purification of fire, in some way or other we are to cause the heavens and earth that now are to pass away; and will fulfill his own words, "Behold, I make all things new," in the sense of a material renovation. See CONFESSION, GENERAL.

II. Moral Restoration.—Theory as to the State.—Although it would be venturesome to pursue this idea of a new creation into details, by speculating as to the new features that will characterize the abode of mankind and its celestial surroundings, we are fully justified in following it up as regards our own nature. Respec-
ing human nature, there is no room whatever for doubt. It will be taken into the presence of its Creator after having passed again under his creating hand, renovated into a new condition of being, the body of which belonged to it in its most perfect temporal condition.

(1) First it is to be considered that there will be a new creation of the body. "Flesh and blood cannot inherit the kingdom of God; neither the flesh nor the blood of Christ, nor any other thing beside, can be of any value to gain that kingdom (Cor. xiv. 14)."

(2) It is not difficult to imagine bodies so regenerated that they find their original pattern in the body that rose from the grave three days after death, and afterwards ascended into heaven. It is, in fact, most easy for us to believe this was the re-creation of the Son of God was the new creation of a Man perfect in body and soul, so it was the first step in the new creation of all human nature; and that as we have borne in our bodies the image of the earthy, which is the First Adam, so in our bodies also we shall bear the Image of the heavenly, which is the Second Adam. See RESURRECTION OF CHRIST.

Thus, when the word has gone forth, "Behold, I make all things new," this will be a part of that new creation, that the bodies of the redeemed will be as the glorified bodies of Christ, and not as the bodies of Adam and the first man lost by the fall he regains by his restoration in Christ. Man lost the image of God, but the express Image of the Father took upon him the fallen nature, raised it to its first estate in his own person, and made it possible for it to regain that position in the persons of all men. Man lost by the fall the spirit which was breathed into him so that he became a living soul, but the Holy Spirit descended to dwell in the Church on earth, and to continue the power of the incarnation; and now each sacramentally built up man has the lost soul. But only the man once made perfectly body, soul, and spirit, as in his first creation. See SPIRIT.

But this is a gradual, not a sudden work, and although in the first regeneration of human nature at conversion, and in all the stages of sanctifying edification, the Lord is causing it to go through a process of renovation and re-creation, the climax of that building up of the restored spirit of man will only be attained when the final flat of re-creation goes forth. Under the operation of such a re-creation, that which we sometimes call "the religious faculty" will become supreme among all the mental qualities of our nature. Then, too, all evil passions, all sorrows, all cares, having passed away as part of the former things that have no place in the renewed world, it is reasonable to believe that other mental faculties will have room to develop in a degree for which there has been no sufficient opportunity in this life. But that the spirit of man, the image of the glorified persons will be like the intelligence of an angel. Thus all that is good and noble in the spiritual and intellectual part of human nature will become infinitely more good and noble still. The humblest sinner of this life who attains to the life everlasting will stand as a glorious rarity before the throne of God. The fittest intellect will be so cleared, so vivified and developed, by the making of all things new, that there will be no such thing as ignorance—as we now understand it—possible, nor any bar set up by the will to the attainment of an exalted reach of knowledge.
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It seems, then, that we must blend together the highest earthly satisfaction and the highest earthly intelligence if we seek for a type of the perfectly renovated inner nature of man; and when we have thus gained some idea of what will be effected by the new creation, we still have to remember that this type of the new-created mind and spirit of man places us only on the threshold of the future, the unfoldment of which can find expression without limit of time and age, dwelling in close communion with the all-holy and all-knowing God; and from the perpetual shining of that “light which no man,” in his mortal condition, “can approach unto,” there must be a never-ceasing growth of saintliness and intelligence, a development of each which is short of the holiness and knowledge of the One who is without bounds.

III. Spiritual Surroundings.—As the renovation of the material world, and of the corporeal and incorporeal parts of man’s nature, will alter all the conditions of what we should call from our present standpoint man’s existence and work in the world, so also it will alter those of his existence in the Church, since among the revelations of that future life which were made to St. John there was a special one of a “New Jerusalem coming down from God out of heaven, as a bride adorned for her husband” (Rev. xxi. 2). We are all familiar with the glorious things which are spoken of this city of our God. Inwrought with our habitual devo tions as they dwell on the future are such words as

“With jasper glow thy bulwarks,

Fair streets with emerald blaze;

The sardius and the topaz.

Quite in thee their ray.”

But we are probably disposed to dwell on these glorious pictures of the holy city without a sufficient recognition of the fact that they represent a development and new creation of the religious life, and especially of that part of it which is associated with divine worship. For this renovation of the religious life and of divine worship is also the glorious climax of our Lord’s incarnation; and therefore the coming down of the New Jerusalem from God is followed by “a great voice out of heaven,” which recalls to our mind the fact that our Lord’s incarnation was a tabernaceling of the Deity in the humanity. “I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be a God for them” (Rev. xxi. 3).

That same presence of God, therefore, which has been at once the great power of the religious life and the great object of divine worship in the Church militant, will be the same in the Church triumphant. As God is now with his people in worship, the church of which is derived from the incarnation, so will he be with them in a direct presence, the power of which will be to them a perpetual light and an inexhaustible life; and as now God is in his holy temple, and thither we gather that before his altar we may bow down in adoration of his mystical presence, so then, when there shall be no temple in the holy city,—“for the Lord God Almighty and the Lamb are the temple of it” (Rev. xxi. 22)—the glorious and visible presence of him that sitteth on the throne will be that before which the elders will cast down their crowns, and the vast multitude of the redeemed sing forth their hallelujahs.

Thus the Church militant will develop into the Church triumphant; Christ’s first and his second advent will prove to be two stages in the mighty work of new creation. The former things that are to pass away—a degenerate world, a fallen man, an imperfect religious life, a halting worship—all these having derived what good there has been in them from the first stage of the new creation, that good will still remain, even though their distinctive characteristics of evil, weakness, and apostasy have been utterly taken out and annihilated. But God is pleased that there should be a degenerate world, and a fallen man, and an imperfect religious life, and a halting worship no longer, and that these, the second stage of the mighty work of the incarnation will be attained, in the complete fulfilment of the words, “Behold, I make all things new.”

NEW DIVINITY. See Edwards, Jonathan; Presbyterianism; Theology (New England).

Newell, Ebenezer Francis, a pioneer preacher of the Methodist Episcopal Church, was born in Brookfield, Mass., Sept. 1, 1775; joined a Methodist society in St. Andrews, N. B., in 1792; moved to New Bedford, Mass., June 18, 1800; was licen sed as a local preacher, and appointed to Centre Harbor Circuit by the London Quarterly Meeting March 23, 1806; was licensed as a travelling preacher July 25, 1807, and successively held the following appointments: Pembroke, March 20, 1806; Centre Harbor, 1806; Land daff, 1807; Tuf ford, 1808; Hallowell, 1809; Norridgewock, Vt., 1810; Danville, Vt., 1811; Barre, Vt., 1812; Barnard, Vt., 1813; Pittstown, Me., 1814; Bristol, Me., 1815; Durham, 1816; Readfield, 1817; St. Croix, 1818. Located, 1819: Thomaston Circuit, 1821; Norridgewock, 1822; Pittstown, 1822; Dennisville, 1824. In 1825 he was made supervenary, and employed as Conference missionary in behalf of Maine Wesleyan Seminary, resuming work again in 1826-7, and was appointed to Bethel, Me.; Kennebunkport, 1828-9; Kittery, 1830; Brookfield and Belchertown, 1831; Northbridge and Uxbridge, 1837; Brookfield and Belchertown, 1838; Spencer and Leicester, 1855; Hopkinton, 1836; Marlboro and Harvard, 1837; Harvard and Leicester, 1838; North Brookfield, 1839; North Brookfield and Paxton, 1840; Charlton and Springfield, 1841-2. He was finally superannuated in 1842, and died March 8, 1867, at Johnsville, S. C., where he was staying with his son.

Newell, Harriet, the wife of Samuel Newell (q. v.) and daughter of Moses Atwood, of Haverhill, Mass., a celebrated American female missionary, was born Oct. 10, 1795, and received an excellent education. She was naturally cheerful and unrestrained, possessed a lively imagination and great sensibility, and at a very early age evinced a retentive memory and a taste for reading. Before the age of thirteen she received no particular or lasting impressions of religion, but was uniformly obedient, attentive, and affectionate. In the summer of 1806, while visiting at Bradford, she was subject of those solid and serious impressions which laid the foundation of her Christian life. At the age of fifteen she made a profession of religion. When Mr. Newell, along with Messrs. Judson and others, offered himself a missionary to the General Association at Bradford, and was about to go abroad, she asked if he would take her Missions. Her own heart was prepared to quit her native land, and to endure the sufferings of a Christian among heathen people. She therefore readily determined to go, and sailed June 19, 1812, for Calcutta. Finding on their ar rival that the Bengal government would not grant them permission to reside within their territories, the missionaries chose different places of destination, and Mr. and Mrs. Newell proceeded to the Isle of France, Aug. 4 ensuing. There she employed herself assiduously and with earnestness in the promotion of her Redeemer’s cause, by precept and example, and as a tolerably and truly valuable member of society. The uniform piety and seriousness of her mind are forcibly displayed in her letters to her young friends and in her diary. Her health was delicate, but she bore indispension with that calmness and submission to the dictates of God’s will which all the misfortunes of life could not change. She complained much of the want of humidity, and lamented her deficiency in that Christian grace: “she longed for that meek and lowly spirit which Jesus exhibited in the days of his flesh,” Mrs. Newell died of consumption Nov. 6, 1812. She departed in the peace and triumph of an eminent Christian. Her life, written by Drs. Woods, to which are appended several of her let-
Newwell, Samuel, a noted American missionary and Congregational minister, was born July 24, 1784, at Danvers, Mass. He graduated at Harvard College, class of 1807, and studied theology at Andover. As he did not like to travel, as with others, ordered a mission Feb. 6, 1812, in Salem, whence, with the Rev. Mr. Judson, he sailed for Calcutta, where they arrived June 18, but were ordered to leave the country. Mr. Newell sailed for the Isle of France, and arrived Oct. 81. Feb. 24, 1813, he went to Ceylon, where he remained until early in 1814, when he removed to Bombay, where he labored faithfully for the Christian cause until removed by sudden death from cholera, March 29, 1821. In connection with Mr. Hall he wrote The Conversion of the World, or the Claims of a Holy Race; a Memoir of Harriet Newell (q. v.). Mr. Newell was one of the first of the American missionaries in foreign fields, and a signer of the paper which led to the formation of the American Board of Commissioners for Foreign Missions. See Sprague, Anna of the Amer. Pilgr., ii, 338.

Newell, Thomas Marquis, an American Presbyterian minister, was born at Cross Creek, Washington County, Pa., Oct. 16, 1815. He made an early profession of religion and joined the Church. In 1834 he graduated at Washington College, Pa., and in 1836 at the Western Theological Seminary, Allegheny City, Pa. Soon after he was licensed, and in 1840 was ordained and installed pastor of the Presbyterian Church, Ali- bsburg, Va. In 1851 he removed to Jacksonville, Ill., where he taught in the Deaf and Dumb Asylum, meanwhile preaching in the surrounding destitute regions. In 1857 he took charge of the Church of Waynesville, where he labored until his death, May 10, 1865. Mr. Newell was one of the original members in the organization of Bloomington Presbytery in 1859, and was the first commissioner from that presbytery to the General Assembly. As a man he was naturally modest and unassuming; as a preacher, clear, pointed, and experimental; as a citizen, intensely interested in public affairs, giving all his influence against slavery. See Wilson, Preb. Hist. Almanac, 1866, p. 139. (J. L. S.)

Newfoundland. See Theology, N.E. New Fire, a term for the fire kindled on Easter Eve in Romish and Anglican churches for relightining the chancel lamps, which were extinguished on Good Friday, though in some places the Holy fire was continued by the clergy and vestry. In the tenebrae was reserved for the purpose, and in others, as at Rome in 756, in the pontificate of Zozimus, three lamps were concealed, emblematical of the three days in which Jesus lay in the tomb; but usually the new flame was kindled by a burning-glass from the sun, as a type of the Orient on high, or, as it is mentioned in Rev. iv. 10, in the 5th century, from a foint, symbolical of the Rock (1 Cor. x. 4), as at Florencia, from one brought from Jerusalem in the time of the Crusaders. The rekindling of the light was followed under cultivation, and the fire which Christ came to cast upon the earth (Matt. xii. 49). The fire was used to light three tapers branching from a common stock in the form of a lance. See Walcott, Sacred Archaeology, p. 397, 398.

Newfoundland, an island and British colony of north portion of North America, lying in the Atlantic Ocean, at the mouth of the Gulf of St. Lawrence, separated from Labrador on the north by the Strait of Belle Isle (about twelve miles broad), and extending in lat. from 46° 38' to 51° 37' N., and in long. from 52° 44' to 59° 30' W., is 870 miles in length, 290 miles in breadth, about 1000 miles in circumference, and has an area of about 11,000 square miles, or about 23,000,000 acres, of which only about 3,000,000 are act down as good for cultivation, and even of these but little has thus far been much tilled. In 1845 the only crops raised were oats and hay; but within recent years large supplies of grain and vegetable and garden seeds have been imported, and in 1869 the number of acres under cultivation was 41,715. It will now probably not run far from 50,000 acres. The population of Newfoundland has increased rapidly in recent times, and will no doubt in a short time greatly enlarge the figure given in the population. The Newfound- land only counted about 7500 souls; in 1864 it was reported by census 137,382, from which, however, 8651 must be deducted for settlers of the French shores, and 4211 for Labrador. The main employment of these people is fishing, which has proved a very valuable source of income. The mineral wealth of the country is also very great, and has in recent times been greatly developed. Newfoundland's surface is diversified by mountains, marshes, barrens, ponds, and lakes. The mountains in the Avalon Peninsula (stretching southwest from the island northeast of Newfoundland) are marked by an isthmus of only about three miles in width) rise in some cases to 1400 feet above sea-level, while, both here and along the western shore, the height of 1000 feet is frequently reached. The number of the lakes and "ponds" (the latter name being used indiscriminately for a large or a small lake) is considerable, and it has been estimated, though perhaps with some exaggeration, that about one third of the whole surface is covered with fresh water. The "barrens" occupy the tops of hills. The coast-line is everywhere deeply indented with many small harbors, the largest being generous enough to contain the whole British Navy. Of these inlets, the principal, beginning from the northern extremity of the island, are Hare, White, Notre Dame, Bonavista, Trinity, Conception, St. Mary's, Placentia, Fortune, St. George's, and St. John's bays. These bays vary in length from five to twenty miles, and in width from great breadth, and are lined—as indeed the whole coast is—with excellent harbors. The rivers, none of which are navigable for any distance, communicate between the lakes of the interior and the shore, and are narrow and winding; occasionally, however, they are turned to account in driving machinery. The main streams are the Exploit, with its affluent the Great Rattling, and the Humber. The climate of the island is very moderate. In the summer the thermometer rarely ranges above 70°, and in winter it seldom falls below zero. Yet the cold weather remains so steady for seven or eight months that the winters are pronounced severe. Very little activity is manifest during that period of the year. The early history of Newfoundland is involved in obscurity. It was discovered June 24, 1497, in the reign of Henry VII, by John Cabot, and the event is noticed by the following entry in the accounts of the privy-purse expenditure: "1497, Aug. 10. To hym that found the New Isle, £10." It was visited by the Portuguese navigator, Gaspar de Correia, in 1500; and within a few years after that time regular fisheries had been established on its shores by the Portuguese, ...
This page contains a mixture of text and images. The text appears to be discussing the history and geography of Newfoundland and the Hebrides, including references to explorers and early settlements. The text mentions the exploitation of fish and the use of fishing as a significant economic activity. It also notes the importance of the fish in the diet of the local population. The text then shifts to a discussion of political and religious matters, mentioning the jurisdiction of the governor and the role of the legislature. It discusses the establishment of schools and the education system, indicating the importance of literacy and the provision of educational resources.

The text includes several dates and figures, such as 1578, 400 vessels, 1828, and 1835, which are likely relevant to historical events or developments. The mention of 1578 refers to the year of the first recorded visit by English fishermen to the waters around Newfoundland. The year 1828 is significant for the establishment of the first Roman Catholic diocese in the province, and 1835 marks the year of the appointment of the first Roman Catholic bishop in the province.

The text also highlights the importance of the fishing industry, noting the presence of various fishing vessels and the impact on the local economy. It mentions the use of traps and the role of the canoe in the fishing trade. The text further discusses the social and economic activities centered around the fishing industry, such as the sale of fish and the processing of seafood.

Overall, the text provides a comprehensive overview of the historical and cultural context of Newfoundland and the Hebrides, highlighting the significant role of the fishing industry in the region's development. The text is written in a formal tone, using historical references and factual data to present a detailed account of the region's past.
NEW HEBRIDES

In S. lat. between 14° and 20°, and in E. long. between 166° and 170°, and having a total area estimated at 3,700 square miles, are regarded as the most easterly point of the Western division of Polynesia. The group, which was discovered by Quiros in 1606, but not fully known until explored by Cook in 1778, embraces Espiritu Santo (65 miles long by 20 broad), Malicillo (60 miles long by 28 broad), Ambirin, Annatom or Anetemy, Ronaugo, Tanna, with an area of 3,500 square miles. Most of the group are hilly and well wooded, some even mountainous, and present a luxuriant vegetation. The only animal of consequence is a diminutive species of lemu, which when fully grown is no larger than a rabbit. The inhabitants, who are of the Papuan Negro race, number less than 100,000. They are less industrious than the other South Sea Islanders, very fierce, and excessively dirty. Erromango is a well-known name in missionary history, being the scene of the barbarous massacre of the Rev. John Williams—generally called the Martyr of Erromango (Nov. 20, 1800). Two years after the death of Williams the London Missionary Society sent native teachers from the eastern group of Polynesia, and they met a hearty welcome, especially in Annatom. In 1842 European missionaries attempted work at Tanna, but the hostility of the natives to all whites became so intense that slavery for Australia, as was so frequently done, prevented any successful issue. Several of the native teachers were murdered (at Futuna); others remained and labored, but without any apparent result. But the London Society would not see the work abandoned, and frequently sent the mission-ship to the New Hebrides, and furnished teachers when there seemed to be an opening. A new era dawned in 1848, when the Reformed Presbyterians established their mission. By 1852, when only two laborers occupied the field, Christianity gained its first real strong footing, and by 1869 all Annatom, then 3,500 inhabitants strong, was free from the cruelties and extravagances of heathenism, and in close alliance with Christian morals and measures. “Instead of a number of naked savages on the beach, armed with clubs and spears, to dispute your landing, you see a number of quiet, peaceable men and women, with children, in front of their houses, engaged in domestic occupations. The husband may be seen feeding a litter of pigs with coconuts, and the wife kindling the fire to cook the meal for dinner or supper, while the children all have the look of happy contentment in their countenances. The most conspicuous among the houses and villages are the church and school—houses and mission premises. The church is itself a wonder of architecture, constructed by native workmen, under the missionary’s superintendence. It is built of stone obtained on the island, and is beautifully plastered and whitewashed. Lime is obtained from the coral which abounds on the shore. This church is capable of accommodating a thousand natives, when seated closely together, and is pronounced by competent judges to be one of the finest places of worship in the South Pacific. The teachers are expected to give instruction in reading, spelling, writing, and arithmetic. The book used all over the island is the New Testament, or some Gospel in a separate form, such as Mark or Luke, which were printed in a detached form before the New Testament was printed in full. Almost all the natives can read, and some of them very fluently.” (Boston Traveller, June, 1875.)

In 1876, the mission was transferred to the Free Church of Scotland, from whose report for 1885 we cite the following particulars:

ANETEYAN ISLAND: ANETEYAN (north side).—Rev. James Lawrie, ordained missionary; 35 native teachers; 34 children and dependents. PUNI, ISLAND: JEPRA, JEPRA.—Dr. William Green, medical missionary; 8 male native teachers, 1 deacon. The Presbyterian Churches of Canada, Victoria, New South Wales, Australia, Tasmania, New Zealand, and Otago support 17 missionaries, besides the above. There are thus in all 19 European missionaries, and about 150 native teachers. The vernacular languages are the Auytumense and the Futumense.

In Erromango missionary Gordon sought a foothold in 1856, but in 1861 he and his wife fell martyrs to their faith, while many natives who had embraced Christianity were persecuted. Yet Christian teachers and missionaries continue their work, among them a brother of Gordon, and of the population, which in 1867 amounted to upwards of 500, 100 had accepted Christianity and 15 submitted to be baptized; 1,500 inhabitants, has had missionaries since 1858, though native teachers advocated Christianity before that time. Much opposition was encountered there, too, and only recently the work opens more favorably. There are now two stations. Vati is now also subject to missionary labors, and very recently mission work has been attempted on the largest island of the group. This important mission work of the New Hebrides is now virtually under control of the Presbyterian denomination. A mission-ship, entitled the Dogapiog, serves this field, and sustains connection with the Australian colonies. See Grunemann, Mission, pp. 242, 244, 251; Paton, Autobiography (N. Y. 1891, 2 vols. 12mo).

New Holland. See AUSTRALIA.

New Ireland, a long, narrow island in the Pacific Ocean, lying to the north-east of New Britain (q. v.), from which it is separated by St. George Channel; lat. 2° 40'—4° 32' S., long. 150° 20'—152° 50' E. Length about 200 miles; average breadth, 20 miles. The hills rise to a height of from 1500 to 2000 feet, and are richly wooded. The principal trees are cocos on the coast, and in the interior forests of areca-palm. The chief products are sugar-cane, bananas, yams, and cocoa-nuts. Dogs, pigs, and turtles abound. The natives are apparently of the same race as the Australian Negritos (q. v.), but our information about them is extremely
NEW ISRAELITES

No missionary labors have thus far been attempted among them worth mentioning.

New Israelites is the name of a religious sect founded by Joanna Southcott, a countrywoman, near the close of the century in England. Joanna declared herself impregnated by the Holy Ghost with a child who should prove the Siohloh of the world; and, in order to prepare the way for the new dispensation, ordered the strictest observance of the Jewish law. Although after a long time she died in 1814 in her delusion, and the splendid candle which had been prepared for the expected Messiah still remained empty, the New Israelites continued till 1831 to observe the Jewish Sabbath and the ceremonies of the law, in order to receive the hoped-for Messiah in a worthy manner. See Mathias, J. Southcott's Prophecies and Case Stated (Lond. 1832, 12mo).

New Itinerary. See Wesleyan New Connection Methodists.

New Jerusalem Church, a title assumed by a body of Christians adopting the views taught in the theological writings of Emanuel Swedenborg (q. v.). They are theosophists, and their fundamental opinion is that the Lord's work of creation took place in his a.d. 1757, when "the Old Church," or Christianity in its hitherto received form, passed away, and all things became new through revelations made to Swedenborg. This is the reason why the body calls itself "The New Church," or "The New Jerusalem Church."

1. Of God.—The New Jerusalem Church maintains the strictly personal unity of God: one will, one understanding, one operating energy or producing power. Only prominent ideas can be given in so brief a sketch as the present. The infinite, eternal Being, Jehovah, the Lord, is essential divine love or goodness, and essential divine wisdom or truth. From these two fundamental faculties or qualities proceed all his other attributes of omnipotence, omniscience, and omnipresence. He is self-existent, before all worlds, and before the times or spaces were brought forth; therefore is "in space without space, and in time without time." He cannot be apprehended by a merely natural idea, but only by a spiritual idea; nature is separate from him, and yet he is omnipresent in it. His love operates by his wisdom to produce all things.

2. Of Man.—The only divine purpose, in creation, is a heaven out of the human race. For this object and use the worlds were made, and are now sustained, and to the same end are direct all operations of divine Providence: namely, to till heaven with free, intelligent beings, who can reciprocate his love, who can live in accordance with his love, and who therefore will come to God in the fulness of the latter-day glory of the Church. As hereditary evil is no further imputed than as it is made one's own by actual life, so with hereditary good, it is only bias that is inherited, and must be made actual to be appropriated. Thus the life of repentance, obedience, faith in the Lord Jesus Christ, and regeneration, will be just as requisite as ever to every member of the race.

The fall brought in spiritual death only, and not physical death, which was a law of organized bodies from the beginning. At the fall the human race, in all ages risen almost immediately into the spiritual world, add to life and consciousness among the departed. That world is not a locality in some part of the material universe, but a plane of being above, and perpetually distinct from it. The spiritual body is a part of the world, the world is the spiritual being, and each is the vehicle of the living form which gives life and shape to the outward body; consequently, when the outward body in laid aside at death, the man comes consciously into the spiritual world in perfect human form, as the blade of new grain grows forth from within the kernel of seed cast into the ground, and so lives to eternity. Hence all spirits and angels are in human form, with indestructible bodies fitted to their mode of existence, and to the substances of their world, with every sense and faculty in full development. No deceased person ever returns to this world, or resumes a physical body.

3. The Spiritual World. — This is distributed into three great divisions: heaven (courage), the world of spirits (hades), and hell (ghennah). At death all at first go into the world of spirits (hades), intermediate between heaven and hell, where all are together until the judgment, when a separation between the good and evil is effected, the good being elevated into heaven, the wicked finding their abodes in hell.
NEW JERUSALEM CHURCH

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on the principles of selfishness and disorder. The bless-
edness of the former is communicated from the Lord through the medium of their orderly and obedient states of life; and the misery of the latter is the natural results from their evil states of life and companionship. The divine mercy extends even to those in hell, desiring to elevate all to itself, but the bad quality of their life and disposition constantly prevents.

Judgment, in the world of spirits is not effected at once; the very good go sooner to heaven, the very bad sooner to hell. The mixed classes often remain in the intermediate state for long periods, accumulating there sometimes in immense numbers. At the end of each dispensation there is a judgment, which divides this mass, and for the time empties the world of spirits of inhabitants. At the close of the antediluvian period there occurred such a judgment, at the time of the deluge, and another at the close of the Jewish dispensation, when our Lord was on earth. Many of the scenes depicted in the Revelation by John are incidents of such a judgment, the last one—foretold by Daniel, and coincident with the Lord's second advent.

The association between the spiritual and natural worlds is so close that the state of the world of spirits powerfully affects the state of the world of men. When wickedness is growing, he took it into a state that was the influences of the worst kind flow back into this world and grievously afflict mankind. This was the condition of things in an eminent degree before Christ came. Mankind were almost entirely given over to wickedness. The world of spirits was filled with the abode, the fullness of the powers of hell abounded, usurping the whole field to themselves in both worlds.

"A universal destruction stood before the door and threatened." Without divine interposition, all mankind would have perished, both as to soul and body. No flesh could have been saved, the race at length would have been swept from the earth and gone into hell.

4. The Incarnation of Jesus Christ.—Jehovah himself descended, the Lord, our Father, and assumed the human nature, that he might redeem and save men. This was accomplished by the miraculous conception in the womb of the Virgin. In Jesus Christ the fulness of the entire Godhead dwells bodily. The divine Trinity, of essential constituents, is all in him in one person. The two natures, divine and human, are together in him in perfect union; his divine part he clothed upon his human part, and without which he could never appear in the world, and born in time, is called "the Son." The angel said to Mary, "that holy thing which shall be born of thee shall be called the Son of God," and this is "the only begotten of the Father." The Holy Spirit, that which is upon her, is the divine influence which the Lord abides upon the believer and the Church through his glorified human nature.

The glorification of the humanity thus assumed by the Lord is believed to be a doctrine peculiar to this system. This was a progressive work, effected by temptations admitted into his human part. The divine could neither suffer nor be tempted. There was human parentage on one side only, hence the strictly human elements naturally derived in ordinary generation, liable to temptation, and of disorderly bias, existed in him as coming from the mother only, forming thus only an exterior clothing or covering to his spiritual and natural which was the very indwelling of the Father. The external human elements were one by one successively removed and rejected; while the divine elements from within as successively came forth, and down, occupying their places in the human part, forming his human nature and made and made over anew. Thus God became Man, and Man God, in one person. Thus the two natures became and remain perfectly united; Father and Son became one. Hence, since his resurrection and ascension above all the heavens, the letter is no more like the handwriting of another man, but essentially divine in all its constitutions; a glorified, transfigured form, in which, and in which alone, supreme Divinity dwells and is manifested, as a man's soul dwells in his own body, and is manifested through that. Thus "the Lamb" becomes the only object of Christian adoration and worship, as he declares to John in Revelation, "I am He who is, and who was, and who is to come, the Almighty." He alone is worshipped by angels.

The Lord's glorification being thus a real incarnation, the Divinity coming down into the flesh is the great archetype of the Christian's regeneration and sanctification, and the procuring means by which it is wrought out. "For their sakes I sanctify myself, that they also may be sanctified through the truth." It is ours to "follow" him "in the regeneration," and "overcome" even as he "overcame." From those states of temptation, resistance to the influences of hell, combat, and victory in himself, he gives the Holy Spirit, which is a powerful spiritual influence, flowing from his own exercise of love, power, and will in similar states; aiding, strengthening, and healing the faithful believer in his states of trial, temptation, and combat. He took on him the nature of angels, but the seed of Abraham. "For that he himself hath suffered, being tempted, he is able to succor them that are tempted." He "was in all points tempted as we are, yet without sin." Thus he becomes our example of victory and purity and holiness. He was sacrificed himself day by day; his whole life was a sacrificial offering for our sakes, and by his stripes we were healed. Such was the work of reconciliation or atonement.

By the process of glorification he effected also the work of redemption, which was a purely divine work, consisting of a subjugation of the powers of hell, represented and embodied in hosts of wicked spirits or demons, which held mankind in spiritual bondage, and, without relief, would have utterly destroyed them. He executed a judgment in the world of spirits, casting down Satan and his crew. The passion of the cross was the last great temptation which he as greatest Prophet endured, and which completed the work of his own glorification and of the subjugation of the powers of hell, so as to keep them in subjection to his humanity forever, to the perpetual liberation of mankind.

5. The Bible.—The plenary inspiration of Holy Scripture is maintained in a supereminent sense. The Lord is believed to be immanently present in his Word by his Spirit. A clear distinction is made between the two natures of the Word of God, one of the human part to be revealed in immediate, or between that which is dictated or spoken to the prophet and that which is given by infu(d)ed; thus, in the Old Testament, between "the Word of the Lord" and the "Kethubim" of the Jewish Scriptures. The term "Word" is held to have been spoken by a living voice from on high, which contains everywhere within it a spiritual, heavenly, or true Christian sense. The whole "Word," while it is true, literal history, is at the same time what the apostle calls the history of Sarah and Hagar, viz, a divine allegory; in which lessons of salvation were couched under a veil of natural thought and imagery. The law of this figurative or symbolical mode of expression is simple, according to the universal analogy of nature, expressed by the apostle, "the invisible things of the Creator are seen in the things that are made," is called the "law of correspondences." Many applications of this law are so obvious that the Church in all ages has understood portions of the Word according to it. In this system it is applied to the whole "Word," and its universality and uniformity is maintained. The divinity of the written Word is here used in its widest sense, including the five books of Moses, Joshua, Judges, Samuel, Kings, Psalms, and all the prophets. The writers had "open vision," having immediate communication with the spirit of inspiration, exercising a "prophetic" gift, according to apparent truths, or the appearances of truth, while the spiritual sense is always according to genu-
ine truth. To the remaining books, nearly coincident with the "Kethubim" of the Jews, a similar style and meaning is imputed to that generally held among Christians, their entire meaning is conveyed in their plain, grammatical sense. A similar distinction is carried forward into the New Testament. The four Gospels and the Revelation are held to be the divinely inspired "the Word of the Lord," and to contain a "wheel within a wheel," a spiritual meaning within the letter, while the apostolic writings, penned by "men filled with the Holy Spirit" and communicating with heaven, yet do so less immediately than the others, and convey all their meaning only after the spirit has done its work. As external ends are constantly kept in view by the Lord, temporal things being regarded only as they may be made subservient to the interests of the soul. The divine inspection and operation descend to the minutest particulars of every man's life, the object being to regenerate every one who is now in the process of being regenerated, and so to bring him to heaven at last, if possible.

6. The Divine Government.—The providence of the Lord is his government of the world, exercised from love and guided by infallible wisdom; most scrupulously preserving man's freedom in everything, while directing all affairs to the divine end. External ends are constantly kept in view by the Lord, temporal things being regarded only as they may be made subservient to the interests of the soul. The divine inspection and operation descend to the minutest particulars of every man's life, the object being to regenerate every one who is now in the process of being regenerated, and so to bring him to heaven at last, if possible.

7. Salvation.—In order to be saved, all men require spiritual regeneration, in which the desires of the heart and the ideas of the thought are entirely renewed. This is not the means by which the divine intentions are produced; a new creation or new birth, man all the while co-operating by shunning in his life whatever is sinful in the sight of God. While man works externally, God works internally. All merit belongs to the Lord, there is none in man. The superabundant divine goodness or mercy is the imputive ground or forensic basis of forgiveness, which is freely accorded to all, under every dispensation, on the simple condition of repentance and departure from evil. "All his transgressions that he hath committed, they shall not be mentioned unto him" (Ezek. xxviii, 22). As sins are forsaken in the name of the Lord they are remitted. "Repayment is his," being the result of man's own free choice of life; and "effectual calling" depends upon his own perseverance in the way of righteousness. First comes reformation of conduct, and then regeneration of the heart, or, as it is sometimes called, sanctification, a progressive work, continuing to eternity.

The means of salvation, on the part of man, is a life according to the divine precepts contained in the Word. This is an all-inclusive belief, comprehending everything comprehensive, and the only truly comprehensive one that can be used; for he who lives in the effort to obey what is commanded in God's holy Word will be in the right way to procure every element of a pure and righteous life. He will believe the Gospel, have faith in Christ, possess charity in the affections of the will, and show forth good and acceptable works. Religion in the heart, which is love or charity, religion in the understanding, which is faith in genuine truth, and religion in the actions, which are good works, are held to be equally necessary to the Christian life or character; and the degree of purity is marked by the degree of conformity to the precepts of truth one yields in actual life.

8. Sacraments.—Baptism and the Holy Supper are the only two sacraments; they are of divine institution, or permanent obligation, and, like the Word in which they are found, are to be permanently communicated, communicating with heaven. They are means of actual grace, being media of bringing down renewing and sanctifying influences into the minds of worthy recipients. Hence to these they are signs and seals of divine blessing, but bring no good to the unworthy.

9. Eschatology.—One of the most noticeable features of this theology is its doctrine of eschatology. It is maintained that angels and devils, all inhabitants of the other world, indeed all finite spiritual beings, are men, and have originated in material bodies on some earth or planet. Heaven, therefore, owes its increase to the Church on this and other earths. The physical globe being thus needed as a seminary for mankind, where both angels and beings born on earth will, at first, live, and the Great City, or Jerusalem, when heaven, will never come to an end, nor be destroyed, nor have the historical continuity of its affairs broken up, but, with the starry heavens above, will perpetually remain for this use, a monument of the wisdom and goodness of the Creator. The "consummation of the age" spoken of under the Gospel dispensation, to the first Christian age, or closing up of the apostolical dispensation, the second coming of the Lord, and a consequent judgment. These events, it is alleged, have already taken place, or are now in process of being fulfilled. The things foretold in the Book of Revelation by John are at this day receiving their fulfilment. The end of the former dispensation came about the middle of the last century, after all things in the divine providence had been prepared. As explained above, the judgment is a process belonging to the unseen world, being effected upon the moral spirits only. Souls can be regenerate, and so to bring him to heaven at last, if possible.

The second coming of the Lord is not personal, visible, but spiritual. As to its outward means or instrumentality, it consists of a body of new truth or doctrine, disclosed from the true meaning of his own Word. The entrance of this body of doctrine into our world is prefigured by the birth of the man-child in Revelation, and the opening of the book sealed with seven seals symbolizes the opening or explanation, the spiritual or heavenly meaning of the Bible. The Lord comes thus to the rational thought of mankind, creating a new dispensation of light.

The execution of the judgment in the world of spirits in 1755 removed many infidel and obstructing influences that had hindered the progress of the kingdom of mankind. A vast dark cloud of evil hovering over Christendom in the invisible world was disipated, and better influences from heaven began at once to flow in, taking effect over the whole Church, and in all parts of the world. The extraordinary changes that have since taken place, and the new age of light and progress since inaugurated, are regarded as proceeding from this cause, as being visible tokens of the Lord's second advent, and as striking confirmations of Swedenborg's representations. The presumption is that the changes will continue, the opinions of men gradually modifying, until these truths are generally recognised and accepted.

From the divine Word thus opened, explained, and interpreted comes the system of divinity here taught, a revealed system, the one meant by the Lord, and believed and understood by the angels, and thus taught in the Lord's council of angels. The signification of the earth having the heavenly platform, and therefore en-
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will walk by the light of it. It will be composed of all those who acknowledge and approach the Lord Jesus Christ also as the only head of the heavenly earth, and lead a life of obedience to his precepts. It is called the Bride, the Lamb's wife, because it worships the Lord Jesus only, being spiritually conjoined to none but him. As this earth is needed as a seminary for the propagation of the truth in its institution for the human race, marriage is the divinely appointed means to that end; in itself a mystical institution, the very foundation of heaven and the Church. The union of one man with one woman is essential to its very existence. By shunning every impurity as a sin against God, the love between the partners becomes constantly cleaner and purer; the distinction of sex pertains to the soul, the two minds are exactly fitted to form a union, and the spiritual love and friendship of a pair remaining obedient to the divine precepts may continue to eternity. Wedlock is not only more useful than celibacy, but to those who follow a life of righteousness is spiritually purer, and more conducive to regeneration. Every departure from strict conjugal chastity, even in thought, is a diversion towards hell. By some reviewers, Swedenborg has been charged with the sin of impurity in his works; this can be found from the truth. He discriminates very clearly and justly the different degrees of disorder and criminality, but affords not the slightest plea for the least latitude on the part of a Christian. (See the editorial additions below.)

The man who in no wise has an idea of this system, or any of its parts, in a mere statement, arises from its comprehensiveness, and its exhaustive thoroughness in all its particulars. It is pervaded throughout by a profound philosophy of man, the soul, human society, and the universe, which cannot be wholly transferred to other pages of light. It is its nature. It is alleged by its most intelligent students to be perfectly consistent and coherent throughout, and to answer satisfactorily every question which the rational religious mind desires to ask. It has undoubtedly definite teaching on a larger number of points than any other system of theology or philosophy that has ever appeared in the world. For some account of the writings in which it is contained and the literature of Swedensborgians, see the article on Emanuel Swedenborg in this work.

II. History and Organization.—Swedenborg took no steps towards an ecclesiastical organization, nor was there any movement of the kind until many years after his death, the first notices of it appearing about 1780. Since then there has been a steady and nearly uniform increase, not only in the number of adherents, but of churches, being not found in all parts of the Christian world, and to some extent in regions beyond. They are making progress in Sweden, Norway, Denmark, Russia, France, Germany, Switzerland, Great Britain, South Africa, Australia, and the East Indies, as well as in America. In Great Britain Swedenborgianism found its earliest organization under the name of "Theosophical Society" in 1788, and thus continued until 1788, when Robert Hindmarsh (q.v.) and friends hired a chapel in London, and established public worship and preaching according to Swedenborg's doctrines. The example was soon followed in other places, and there is in that country since the beginning of this century a General Conference, which was composed in 1873 of 58 societies, 26 ministers, and 4019 members, holding annual sessions, maintaining publishing and missionary societies and periodicals, besides many churches or congregations not in connection with the general body. There are numbers, too, of clergymen and laymen adopting a large portion of the views while retaining their connection with the other denominations. In Canada there is an association, composed of several ministers and churches, called the "New Jerusalem Church of Canada," with several members, having an "ordained minister," or presiding bishop.

In the United States, where the first Swedenborgian Church was organized in 1792, at Baltimore, Md., a General Convention exists since 1817, incorporated under the law, having associations, societies, and members in nearly all the states in the Union; in 1890 it reported 113 ministers, 154 societies, and 7095 members; it holds annual sessions in different cities, maintains a Board of Publication, with a publishing-house in New York, and three periodicals. A new society has a theological school at Wallingford, Mass., an American New-Jerusalem Sunday-School Union, and a New Church National Church Music Society. No very precise ecclesiastical forms are prescribed in these doctrines, much freedom being allowed in this respect to the individual. The use of ecclesiastical terms, is confined to the practical wisdom of the Church, the power being vested in the whole body of membership. The form principally assumed in this country is a modified or moderate episcopacy, with a ministry in three orders. Each state association has its "ordinating minister," or ecclesiastical overseer, whose office is permanent. In most of the congregations the ministry has assumed a partially liturgical form, and a variety of liturgies, books of worship, and manuals of devotional have been issued in this country and in England. Ecclesiastical organization is not adopted in its own form, and several all forms are found in use, from the simple, extemporaneous modes of the Puritans, to the ritual services of the prelatical churches. In all, however, forms expressed in the exact language of Scripture are preferred. In the General Convention the form of the litany is used; and in the new society meetings of conference are not held by the body. The accredited organ of the New Jerusalem Church in Great Britain is the Intellectual Repository, published in London; in Germany, the Wochen Schrift für die Neue Kirche, at Stuttgart; in Italy, La Nuova Esperienza, in the United States the Journal of a New Church, at New York; and the Neue Kirche, at Baltimore. In England there is also published the Juvenile Magazine, and in this country the little Messenger, for the youth.

There is also a "New Church Congregational Union," composed of ministers and churches, with an aggregate membership of about 1000, preferring that form of organization, having its headquarters at Philadelphia, and maintaining its own Board of Publication, Tract Society, and periodical. There are, too, independent societies or churches, not in association with any general body, with numbers of believers communing in other denominations, and others not in connection with any Church.

Articles of Faith.—The Scriptures, as interpreted by the various and various versions of Swedenborgians, are taken generally as the standard of Swedenborgian doctrine; but a synopsis of their founder's opinions was made at the first organization of the sect in the form of forty-two propositions, taken from his works, and these propositions were embodied in thirty-two resolutions, which were agreed to at the first Conference on April 16, 1879. These thirty-two "Resolutions" have again been condensed into twelve "Articles of Faith," which now form the standard of doctrine in the "New Church." They are as follows:

1. That Jehovah God, the creator and preserver of heaven and earth, the one love and wisdom, and wisdom itself, or good itself, and truth itself: that he is both in essence and in person the Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the wisdom and energy in man: and that the Lord and Saviour Jesus Christ is that God.

2. That Jehovah God himself descended from heaven as divine truth, which is the Word, and took upon him human nature, the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the Church: that he reformed human society by the power of hell by both spiritual and temporal victories over them, in which consisted the great work of redemption: that for the same acts, which were his temptations, the last of which was the passion of the cross, he united in his humanity divine truth to divine
good, or divine wisdom to divine love, and so returned into his divinity in which he was from eternity, together with and in his glorified humanity, whence he forever knows all things aright, is in deed by himself; and that all who believe in him with the understanding, from the heart, and live accordingly, will be made partakers of the same, or Word of God, is divine truth itself, containing a spiritual sense herefore unknown to men: and that the natural sense of the word is not only syllable, as well as a literal sense, which is the basis of the spiritual sense, and in which divinity is in its fulness, lifted up to his divinity, and so comprehended by the apprehension both of angels and men: that the spiritual and natural senses are united by correspondence, as by the words of natural sense to the pure and sweet image answering to and including a spiritual and divine idea of truth, that the Lord communicates by conversation with heaven and of conjunction with the Lord.

4. That the government of the Lord's divine love and wisdom includes all things that are in heaven and in the world, and is therefore required according to certain fixed laws of order, and extending to the minutest particular of the life of all men, both of the good and of the evil; that in all its operations it has respect to what is infinite and eternal, and makes no allowance of things transitory, but as they are subservient to eternal ends; thus, that it mainly consists with man, in the conjection of things temporal with things eternal, which it is, the only divine providence is to Join man to himself, and himself to man, that he may be able to give him the felicities of eternal life in the laws of eternal life, or also laws of the divine providence, since evil cannot be prevented without the conjection of divine things of life and the divine things of death, and also because it cannot be removed unless it is known, and cannot be known unless it appear: thus that no evil can be prevented but by the Lord, and all the evil is overruled by the Lord's divine providence for the greatest possible good.

5. That good is not life, but is only a recipient of life from the Lord, who, as he loves itself, and wisdom itself, is also life itself, which life is communicable by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world, but is received and enjoyed only by every one according to his quality and consequent state of reception.

6. That man, during his abode in the world, is, as to his reason, a kind of sidereal, a representative of the heavenly walk, as it is determined by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil, in consequence whereof he enjoys a share of the freedom of the choice in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness; and that a man's present state is so far from being of use, the Church would be a mere name, man would possess nothing by virtue of which he could be chargeable on himself.

7. That at man's day is born into evil of all kinds, or with tenacities towards it; that, therefore, in order to his entering the kingdom of heaven, he must be regenerated. By a new, an entirely new, and perfect state in progressive manner by the Lord alone, by celerity and faith as mediators during man's co-operation: that as all men are not capable of being regenerate, certain and consequently saved, every one according to his state; and that the regenerated man is in consequence of this, and of the union with the Lord, with the spirits of hell: but that no one is condemned for hereditary evil, but only for evil that is his own, on account of his life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

8. That repentance is the first beginning of the Church in man, and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, and supplying him for good, and beginning a new life: that to this end all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as abominable and execrable, and they are shunned by the spirits, who, in the aggregate, are called the Devil and Satan; and that good affections, good thoughts, and good actions are estimated to a great extent and in proportion as they are conformable to the Lord and his kingdom, or the union with the spirits of hell: but that no one is condemned for hereditary evil, but only for evil that is his own, on account of his life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

9. That charity, faith, and good works are united necessarily to salvation, since charity without faith is not spiritual but natural, and faith without charity is not spiritual but natural: that they are all necessary, and that no good works are merely mental and perceptible things, because without use or effect, and that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

10. That Baptism and the Holy Supper are sacraments, not only to signification, by which the things signified,—baptism being an external medium of introduction into the Church, and a sign representative of man's purification—both by water and by the Lord's Holy Spirit, through the medium of baptism, and the Holy Spirit being an internal medium, to those who receive it worthily, of introducing them into a state of salvation and a new life in ecclesia, in communion with the Lord, of which also it is a sign and seal.

11. That immediately after death, which is only a parting, the state of a man is continued, and may also be renewed and raised up again in a spiritual or substantial body, in which he continues to live to eternity, in heaven if his ruling affection is good, and in hell if his ruling affection is evil, according as his life has been good or evil.

Regarding the thing concerning the resurrection of the body, the Lord, which is a coming, not in person, but in the power and glory of his holy Word: that it is attended, like his appearance on the Mount of Olives, as an external thing in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, and declared to be a subversion of the world and the preparing of the way for a new Church on the earth—the first Christian Church having spiritually come to its end or consummation through evils of life and errors of doctrine, as foretold by the Lord in the Gospel; and that this new or second world, in which there will be the crown of all churches, and will stand forever, is what was representatively seen by John when he beheld the holy city, new Jerusalem, coming down out of heaven, prepared, as a bride adorned for her husband.
of the "New Church;" and consequently the second advent of the Lord has even now been realized in a spiritual sense by the exhibition of his power and glory in the church of Boston.

Another important divergence in Swedishborgian belief from other Christians is that respecting holy Scripture, which is so stated by Mr. Hayden as hardly to convey clearly the belief of his Church. A reference to the third article of the Articles of Faith will make it clearer, and yet even it does not fairly cover it, for it omits the statement of the twelfth proposition taken from Swedenborg's A Arcana Coelestia and other "revelations." This statement is that the books of the Word are all those which have the internal sense, which are as follows, viz., in the O. T., the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the N. T., the four evangelists—Matthew, Mark, Luke, and John—and the Revelation. And that the other books, not having the internal sense, are not the Word (A Arcana Coelestia, n. 103, 294). Mr. Newhall has noted the book of Job, which is not in the O. T., and is difficult to reconcile with the above statement. Thus ten books of the O. T., the Acts of the Apostles, and all the epistles of Paul and the other apostles, are set aside as not part of "the Word of the Lord."

The remaining articles of the Swedishborgian Confession may be passed over without comment, since they deal more with theosophical views of love, wisdom, re
teptance, charity, faith, good works, etc., than with important articles of faith. It may be added here that when, in 1788, it was determined to effect a permanent religious organization of all Swedishborgians, it was thought expedient to establish a settled ministry, and it was arranged, by drawing lots, that Robert Hindmarsh, the printer, should ordain his father, James Hindmarsh, and Samuel Smith, both of them being Methodist preachers who had seceded from Wesley's society. In the year 1818 the eleventh General Conference of the sect settled some doubts which had been raised as to the competency of Robert Hindmarsh to ordain others, seeing he had not himself been ordained, by determining unanimously that Mr. Robert Hindmarsh was virtually ordained by the divine auspices of heaven, he having known the name of the true church, etc. (A. C. p. 72, 810). In 1815 "a trine, or threefold order" of the ministry was established. It consists of the ordinary ministers, ordaining ministers, and a minister superintendent over and in behalf of the New Church at large.

New-Light Anti-Burgheers. See Anti-Burghers.

New-Light Burgheers. See Anti-Burghers.

New Lights, a name frequently given to the early Christians in contempt. In modern times the expression has been applied to some seceding ecclesiastical bodies in Scotland, as, e.g. The Fifth Monarchy Men (q. v.). The Separates (q. v.), a sect of Calvinistic Methodists organized in this country near the middle of last century, were at first known also as New Lights.

Newlin, Thomas, B.D., an eminent English divine, was born at Winchester in 1689. In 1766 he was elected dey of Magdalen College, Oxford; became M.A. in 1718, and actual fellow in 1718. He was presented to the living of Beeding, Sussex, in 1720, and died in 1743. In his writings, he exhibits a noble and upright character, and was especially esteemed for his simplicity of manners and integrity of life. His sermons have always been greatly admired. "There is a zeal and pathos in them which rank them among the most useful sermons and eloquent compositions that have been printed in this language" (Chalmers). Many of his sermons are inserted in Dr. Viscount Knox's Family Lectures, and in Clapham's Collection. Newlin published five separate Sermons (1718-1736):—Eighteen Sermons on Several Occasions (Oxf. 1720, 8vo);—One-and-Twenty Sermons on Several Occasions (Oxf. 1726, 8vo);—and translated from the Latin bishop Thomas Parker's Breviaire de 51 Oeuvres (51 Times, 8vo). See Darling, Cyclop. Bibliographicii, ii, 2174.

Newman, Francis William, an eminent English speculative writer, perhaps the ablest and most noted of modern theists, was born in London in 1805. He received his preparatory training in his own home and at the school of Ealing, and thence passed to Worcester College, Oxford, where he obtained first-class honors in classics and mathematics in 1826, and in the same year a fellowship in Balliol College. This fellowship, however, he resigned, and he returned from the university in 1830, at the approach of the time for taking the degree of M.A., declining the subscription to the Thirty-nine Articles, which was then required from candidates for the degree. He set out on a lengthened tour in the East, and spent nearly three years (1830-1833) in various parts of Turkey, in the course of which he exercised his talent, engaged in missionary work in the East, and finally relinquishing this work for philological and social studies of the Turks. As the result of his observations in that country we have from his pen letters sent at the time, which give a true picture of the present state of Turkey; they were sent forth, entitled Personal Narrative in Letters, principally from Turkey, in the years 1830-1833. Shortly after his return home he was appointed classical tutor in Bristol College (1834). In 1840 he accepted a similar professorship in Manchester New College; and finally, in 1846, his great reputation for scholarship, as well as his general accomplishments, led to his appointment to the chair of the Latin language and literature in the London University, which position he held until 1863, when his numerous literary engagements made it necessary for him to quit the school-room. Yet even while in the professorial chair Mr. Newman was engrossed by numerous and varied engagements; thus he not only became an active contributor to several literary and scientific periodicals, and to various branches of ancient and modern literature, but took also a leading part in the controversies on religion, in which he was the chief single voice hostile, like the other religious opinions, far too much for the change of his opinions. The well-known work, Church, was translated to the History of My Creed (1850, and often; replied to from the orthodox standpoint in Rogers' Eulogion, see answer to the first edition (1853), which in turn elicited a response from Rogers, entitled A Defence of the Eulogion (2nd ed. 1845), and of many essays in the Westminster, Eclectic, and other reviews; but he is also the author of very many sermons, publications, and Commentaries, all of which relate to the fundamental questions of the controversy to which we have referred, as Catholic Union:—Essays towards a Church of the Future (1844):—A State Church not Defendable (1845);—A History of the Hebrew Monarchy (1847);—The Soul as a Sorrow and a Suffering (1849);—Solomon's Song of Songs, a new translation (1857):—Theism, Doctrinal and Practical, or Didactic Religious Utterances (1858). Few men have labored as successfully as F. W. Newman in speculative theological fields. A scholar and a thinker of first-class attainments, he has taken a prominent part in the controversies of the day, and has commanded the respect of his contemporaries. In England especially he has exerted a widespread and powerful influence, though it must be confessed, as it may seem, a benevolent influence. Rather mystical in his religious notions, he has done the most that any Anglican cleric of his day to uphold the best types of Christian manhood, and a personal forgetfulness for Christ's sake. His declarations, however,
would, if successful, take us to the foundations of the Christian religion; thus strongly and strongly contrasting, by his tenacious clinging to its highest as well as humblest associations, with his strong but inconsistent love for the very letter of Scripture, and his profound conviction of the essential truth of Christian-

ianity. With him religion is wholly subjective and in- nate; the tenets of a dispensation of divine truth from any revelation or external source whatever. Not only does he distinguish between religion and theology, as he should do, but, like our own L. Theodore Parker (q. v.), he separates the one from the other, and flings the former with contempt away al- together. His logical consistency we cannot call in ques- tion. Indeed, his power of reasoning has been com- mended alike by friend and foe, and there is the more fault to be found with his premises, which are chiefly some palpable and isolated sophisms. He denies the doctrine of the Trinity, rejects that of eternal punish- ment, and assails the canon of Scripture; but he more- wisely espouses the Arminian view on the doctrine of the will. Indeed, it is generally and reasonably asserted that his estrangement from orthodoxy Christianity was caused by his logical consistencies. He received in his youth. While his early religious views are laid down in Phases of Faith, his work on the Soul is the most complete and the latest exposée of the views in his mature years. That work treats first of the "Sense of the Infinite without us." It shows how this sense is the result of many as well as of a few emotions, as these emotions are begotten by the soul's consciousness of the mysterious and sublime and lovely in the facts of its environment. These are the preparations of the heart for love; for they are antagonistic to our selfish- ness. Even the domestic affections tend to multiply self, rather than to kill out selfishness. Enthusiasm is wanted. Enthusiasm is the life-blood of morality. The sense of order marks the next stage of human aspiration; and this, in turn, is followed by the sense that the eternal order is both good and wise. The sense of personality, which glimmers in the first senti- ment of awe, now floods the spirit with its beams, and culminates in the soul's sense of sin and longing for enfranchisement, evolving under natural and regular conditions a sense of personal relationship with God. Out of this sense of personal relation comes the "prayer of faith," addressed to God in perfect confidence that he will hear and answer it, and from this sense is born the sweet assurance of immortal life. Such is the scheme, and it is carried out with a great deal of force and earnestness. This work was superseded by Theism, which Mr. Newman himself pronounces a satisfactory and sound school of thought as the former work (see Christian Examiner, May, 1866, art. iv). Newman's proof of God is presented as follows: His first axiom is that the omnipresence of the universe, which we discern as animating the universe, is not blind, but intelligent; the second, that God must have all the human spirit's faculties, and more besides; the third, that God observes our moral actions, approves the right and disapproves the wrong; the fourth, that if he approves our rectitude, his must be perfect; the fifth, that the adoration of God is intrinsically suitable to man; therefore such adoration is pleasing to God. These axioms are intuitive, but they are capable of being verified; and, before stating them as axioms, Mr. Newman seeks to verify them. His first test is that of congru- ity; Are they self-consistent, and consistent with known facs? His second test is that of universal reason; the common frame of awe; and his third test is that of practical experience. A postulate from these axioms is that God gives spiritual strength to them that ask for it in prayer. He does not claim this for an intuition. But we pray instinctively, and experience tells us that we never pray in vain.

Who, then—having faith that God is the fountain of holiness; and in whose heart our virtue is so strongly deepening—can doubt that when we pray and surrender our worse, not only thereby do we welcome the better that was within, but the living Source of that better swells the flood of his presence: so that the conscience itself becomes tender and pliable, and stronger, less depriving, enfiling the inward moral forces."—Thiem, p. 196.

It will be seen from this synopsis that there is much in Mr. Newman's work that is likening him to the American theist Parker. In many respects he is a parallel to the latter, and his superior of Parker. The latter's method of reasoning was less formal and exact, and the life, too, not quite so Christ-like as that of the English theist. Newman died in 1876. Aside from Mill, no other English writer should claim so much of the attention of the theological student as F. W. Newman. He was possessed of that un- usual breadth of intellectual tastes and accomplishments which gave such eminence to Mill; and, unlike the lat- ter, he did service to Christian theology by his valuable contribu- tions to the evidences for a deistic faith. Like Mill, Newman was continuously a polemicist to that region of his philosophical attainments, and was especially noted for his mastery of the Oriental tongues, particularly the Arabic. For a list of his publications in these departments we must re- fer again to the Dictionary of National Biography. 1854, July, p. 394 sq.; Oct. art. i; Westminster Review, Oct. 1858; Oct. 1870, p. 220; Ecclesiastic Review, 4th ser., xxvii, 257 sq.; Fraser's Magazine, xxxii, 235 sq.

Newman, Jonathan, a noted pioneer minister of the English Episcopal Church, flourished near the opening of this century. Of his early religious views and literary work we know scarcely anything. In 1791 he finds him laboring in the Wyoming valley, which unites Pennsylvania and New York, and later in Otsego County, N. Y., where he was instrumental in forming the district. This country was at that time wild and sparsely settled, with scarcely any roads and many destitute people. Newman by indefatigable industry succeeded in rallying many to the Christian work, and when the district was formed eighty members were reported as belonging to it. He next extended his labors over the Mohawk valley, and when Garretson (q. v.) came to that region Newman's preparatory work proved more service- able than had been expected. He was a "mighty preacher, and usually in the advance line of attack," and wherever he went he made friends and converts. Newman compiled an account of the opening of the present century. See Peck, Early Methodism, p. 174 sq; Stevens, Hist. M. E. Ch. ii, 293, 320. (J. H. W.)

Newman, Samuel, a minister of colonial days in this country, was born at Bunbury, England, in 1692, and was educated at Oxford University, where he gradu- ated in 1690, and immediately took holy orders in the state establishment. In 1686 he emigrated to America, and, after staying a short time at Dorchester, now Bos- ton, Mass., was chosen minister of the church at Wey- mouth. In 1644 he removed to Rehoboth, and there preached until his death, which occurred July 5, 1666. Newman compiled a Concordance of the Scriptures, and passed through several editions, under the title of the Cambridge Concordance (5th ed. London, 1720, fol.)

Newman, Samuel P., an American educator and rhetorician, was born at Andover, Mass., in 1796, and was educated at Bowdoin College, where he graduated in 1816. In 1834 he was made a professor of rhetoric and oratory in his alma mater, and he held that position until 1839. He then became principal of the State Normal School in Mississippi, and died while in the discharge of the duties of that office at Barre, Mo., Feb. 10, 1842. He published a Rhetor., a treatise on Political Economy, and a series of Southern Ecclesiastic Readings.

Newman, Selig, a noted Jewish scholar, emi- nent as an Hebraist, was born in the city of Posen, Prussian Poland, in 1796, and received the best educa- tion that could be procured in various Jewish colleges
in Prussia. He decided to devote himself to Biblical studies, and even at an early age his renown was so great that he was given an apartment in the Augustine Synagogue of Berlin. He went to London when about twenty-eight years of age, and was soon afterwards appointed minister to the congregation at Plymouth by the late chief rabbi, Dr. Solomon Herschell. Afterwards, for many years, he taught Hebrew in Oxford, and was not only a learned scholar, but also a man of high character. In Oxford he studied under an old law in that university which precludes all other than Protestants from holding that office. Yet for many years the heads of that university, by their own example, encouraged such a sequestration in Hebrew to study under him. When at length several converted Jews came to the university, he was compelled to leave, and to seek a home in America at an advanced age. Among the eminent men who were his pupils in England was Dr. Tait, the present archbishop of Canterbury, who, no doubt, had never been in England, would have placed him upon the mixed learned commission of Christians and Jews now engaged in revising the authorized translation of the Bible. Competent authorities pronounce him to have been the best Hebrew scholar of the present day, and learned rabbi. He had a great interest in the chief institution of Hebrew literature. The late Rev. Dr. Raphael, Prof. Marks, of London, and other eminent Israelites, were among his pupils. In the United States Newman found no official connection, but a young man, who had married his daughter, but based himself mainly with his own writings, on which he was engaged until the hour of his death, Feb. 20, 1871, at Brooklyn, N. Y. His works consisted of a Hebrew and English Lexicon, an Hebrew and English Lexicon, a Hebrew Grammar, a popular work, entitled The Challenge Accepted, being in the form of a dialogue between a Jew and a Christian, and Emendations of the Authorized Version of the Old Testament. His last work, which he had just completed, is still in manuscript, and is an abridged translation of the Bible, with copious notes, intended for the use of Jewish schools and private families. There is every reason to believe that, at his advanced age, the close application he gave to this work hastened his end. His intellect was clear and vigorous to the last. Selig Newman was an enlightened man, opposed to bigotry, but at the same time a strong defender of the religious principles of his faith, and always ready to battle for Judaism. At one time, when the conversionists were most active in England, they selected their most competent advocate to challenge the Jews to a public discussion. Selig Newman was selected by such Israelites, who felt an interest in this discussion as they wished to challenge the Christian advocate, and he did so, the discussion being carried on for many nights in public at the Freemasons' Hall Tavern. He afterwards delivered sermons to the Jews for many Sabbaths at the Jew's Free School, the building being always crowded by anxious listeners, but his duties at Oxford compelled him to relinquish this, to him, pleasurable task. His views on Christianity are embodied in his The Challenge Accepted, a book worthy of the study of Christian apologists. [L. H. W.]

Newmarket, an English market-town, situated in the county of Suffolk, is noted in English ecclesiastical history as the seat of a Church council which is reported to have been held there in July, 1161, by Henry II, king of England, and is denominated Concilium operis Norvegici Mercatus. This ecclesiastical gathering is said to have received the approval of papal commissioners (q. v.), and to have declared against the antipope Victor. Binius and others call this an English council, but Labbe (Concil. x, 1406) contends that the Novum Mercatum is the Neufmarchi in Normandy, in the diocese of Rouen. Inset, in his History of the English Church, ignores this council altogether.

New Moon (נַעַם, 'och'desh, strictly newness; fully נַעַם, beginning of the month) (as in Numb. x, 10; xxviii, 11), since Nissant stands likewise for "a month" (q. v.). Sept. *νόος* or *νήσσις*; Vulg. calendus, a new month or a lunar month, is the name given to the Jews. Many ancient nations celebrated the returning light of the moon with festivities (Isidor. Orig. v, 33; Macrobi. Sat. i, 15, p. 278, Bip. ed.; Tactius, German. vol. ii)—offered sacrifices (Suid. s. v. ἀναξιόσημος; Meursii Græciæ Fernal. v, 211 sq.) and prayers (Demost. In Access. i, 769; Horace, Ædes, iii, 23, 1 sq.), festal Hebr. Or. iii, 19, 9 sq.; comp. Concil. Tr. can. 62; Mansi, x. 974), and made merry (Theophr. Char. 5; Doughti Annal. i, 133; Spencer, Legg. rit. iii, 4, p. 1045 sq.). In the following account of this usage we bring together the Scriptural and the Talmudical notice.

1. Celebration and Sanctity of this Festival. —All that the Mosaic code says on the subject is contained in the two passages enjoining that two young bullocks, a ram and seven lambs of the first year as a burnt-offering, with the appropriate meat-offerings and drink-offerings, and a kid as a sin-offering, are to be offered on every new moon in addition to the ordinary daily sacrifice, and that the trumpets are to be blown at the offering of these special sacrifices, just as on the days of rejoicing and solemn festivals (Numb. x, 10; xxviii, 11–15). It is, however, evident from the writings of the prophets, and from pious legal documents that the observance of the new moon was an important national festival. It is placed by the side of the Sabbath (Isa. i, 13; Ezek. xxvi, 1; Hos. ii, 3), and was a day on which the people neither traded nor engaged in any handicraft-work (Amos viii, 5), but had social gatherings and feasts (Isa. xxcv, 5–24), reported for public instruction, either to the Temple (Isa. i, 13; Ixxv, 23; Ezek. xxvi, 1, 3), or to the houses of the prophets and other men of God (2 Kings iv, 23); and no national or private feasts were permitted to take place, so as not to mar the festivities of the day (Judith viii, 9; Maccab. ii, 10). The Urim and Thummim were placed in the Temple by the Levites while the special sacrifices were offered; and to this day the Jews celebrate new moon as a minor festival. The day previous to it, i.e., the 29th of the month, which is called בִּין תְּמוֹנָת, New Moon Eec, נָמַשׂ (Judg. viii, 6), is kept by the orthodox Jews, in consequence of a remark in the Mishna (Shehoah, 1, 4, 5), as the minor day of atonement, and is observed by reading the Scriptures and prayer, both for the forgiveness of the sins committed during the expiring month, and for a happy new month. It is for this reason denominated בִּין תְּמוֹנָת, since they say that, just as the great day of atonement is appointed for the forgiveness of sins committed during the year, this minor day of atonement is ordained for the remission of sins committed during each month. They resort to the synagogue, put on the fringed wrap, or Tallith [see Frunior], and the phylacteries; whereas the leader of the service recites Psalms, offers a penitential prayer (תְּמוֹנָת), after which he recites Psalms viii, the prayer called Ashre, and the half Kadish. The scroll of the Law (תְּמוֹנָת) is then taken out of the ark, and הָרֹסִים, or Exod. xxxiii, 11–15; xxxiv, 1–10, with the Haphtarah (q. v.), Isa. iv, 6; iv, 1–8, are read, being the appointed lesson for fasts, after which other appointed penitential prayers, together with the ordinary daily afternoons service, conclude the fasters and the fast, when the Feast of the New Moon is proclaimed, which, like all the feasts and fasts, begins on the previous evening. On the morning of the new moon they resort to the synagogues in festive garments, offer the usual morning prayer (תְּמוֹנָת), inserting, however, Numb. xxxvi, 11–15 in the recital of the daily sacrifices, and the prayer נָמַשׂ הָרֹסִים in the eighteen benedictions. The phylacteries which are worn at the ordinary daily morning service are then put off, and the
Hallel, with its appropriate benediction, is recited, all the congregation standing; after which the scroll of the Law (תנך הקדוש) is taken out of the ark, and Numb. xxviii., 1-15 is read in four sections: the first section (i.e. ver. 1-3) being assigned to the priest; the second (ver. 3-5) to the Levite; the third (ver. 6-10) to an Israelite less than the fourth (ver. 11-15) to any one. If new moon happens on Sabbath, two weeks are使命出 the Law are taken out of the ark, from the first of which the ordinary Sabbath lesson is read, and from the other Numb. xxviii., 9-15, or Mapher: and if it happens on a Sunday, 1 Sam. xx, 18-42 is read as the Haphtarot instead of the ordinary lesson from the prophets. Unlike their brethren in the time of the prophets (Amos viii., 5), the Jews of the present day work and trade on new moon.

The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, to be distinctly marked, and hence the solemn feasts and the Sabbath are known by a day of holy convocation. See Trumpets, Feast of.

2. Mode of ascertaining, fixing, and consecrating the New Moon.—As the festivals, according to the Mosaic law, are always to be celebrated on the same day of the month, it was incumbent upon the spiritual guides of the people to ascertain the commencement of the civil month, which was determined by the appearance of the new moon. Hence the authorities at Jerusalem, from the remotest times, ordered messengers to occupy the commanding heights around the metropolis, on the 8th day of the month, to watch the sky; these, as soon as they observed the moon, hastened to communicate it to the synod; and, for the sake of speed, they were even allowed, during the existence of the Temple, to travel on the Sabbath and profane the sacred day (Mishna, Rosh Ha-Shanah, i, 4). These authorities also ordained that, with the exception of gamblers with dice, usurers, those who breed and tame pigeons to entice others, those who trade in the produce of the Sabatical year, women and slaves, any one who noticed the new moon is to give evidence before the Sanhedrin, even if he were sick and had to be carried to Jerusalem in a bed (Rosh Ha-Shanah, i, 8, 9). These witnesses had to appear before the court, called Beth Jasek (בית גせて), specially appointed for it, where they were carefully examined and feasted, so as to induce them to come; and when the authorities were satisfied with the evidence, the president pronounced the word Мишנה, it is sanctified; whereupon all the bystanders had to repeat it twice after him. It is sanctified! It is sanctified! and the day was declared New Moon (Mishna, Rosh Ha-Shanah, ii, 5, 7).

On holding the new moon from his own house, every Israelite had to offer the following benediction: “Blessed be He who reneweth the months! Blessed be He by whose word the heavens were created, and by the breath of whose mouth all the hosts thereof were formed! He appointed them a law and a time, that they should not overstep their course. They rejoice and are glad to perform the will of their Creator. Author of truth, their operations are truth! He spoke to the moon, Be thou renewed, and be the beautiful diadem (i.e. the hope) of man (i.e. Israel), who shall one day be quickened again like the moon (i.e. at the coming of Messiah), and praise their Creator for his glorious kingdom. Blessed be He who renewed the moons” (Sanhedrin, 42 a). Of such importance was this prayer regarded, that it is asserted, “Whoso pronounceth the benediction of the New Moon in its proper form, as if he had been holding converse with the Shekhinah” (ibid.). To this prayer was afterwards added, “A good sign, good fortune be to all Israel! (to be repeated three times). Blessed be thy Creator! Blessed be thy Possessor! Blessed be thy Maker! (repeated three times). As I leap towards thee, but cannot touch thee, so may my enemies not be able to injure me (said leaping three times). May fear and anguish seize them. Through the greatness of thine arm they must be as still as a stone; they must be as still as a stone through the greatness of thine arm. Peace, peace, peace be with us” (Mishna, Sabbath, ii, 2). This prayer, which during the period of the second Temple was offered up by every Israelite as soon as he beheld the new moon, is still offered up every month by all orthodox Jews, with some additions by the rabbins and the Kabbalists of the Middle Ages, and is called in the Jewish ritual מַיֵי עֶשֶׂר יְבִיא הָעֵד אֶלְוִיסֶנֶס, Consecration of the New Moon. When the new moon was not visible on account of clouds, and in the five months when the watchmen in the sentry out, the month was considered to commence on the morning that followed the 30th. According to Maimonides, the Kabbalists altered their method when the Sanhedrin ceased to exist, and have ever since determined the month by astronomical calculation, while the Karaites have retained the method of depending on the appearance of the moon. Astronomical knowledge was not acquired long after the destruction of Jerusalem; unless, with Michaelis and Jahn (Archeol. iii, 304), we find a trace of it, sufficiently obscure, in 2 Kings xxxv, 27 (comp. Jer. ii, 38). See also Paulus, Comment. iii, 548 sqq."

4. Literature.—Maimonides, Jad Ha-Chezaka, Hilkoth Kolleth Ha-Chodesh (translated into Latin by De Veil [Paris, 1688], Amsterdam, 1701) and by Wittet (Jena, 1703); Abrahams, Discours de Principes essentiels et secrètes de l'annulation (Hebrew and Latin, appended by Buxtorf to his translation of The Coevii [Bale, 1659, p. 431 sq.]); Knobel, Commentary on Exodus and Leviticus (in Kurzgefassten ergebnis an Handbuch zum Al. Text. [Leipsic, 1808, 3d ed.], which has a vast amount of classical information is brought together to show that this festival existed among many heathen nations of antiquity; Carpov, Apparit. Hist. Crit. p. 428; Spencer,
NEW PELOGIANS

NEW TESTAMENT

It is well to note that the Pelagians, like the Gnostics, believed in the primacy of the soul. They held that the soul was the original image of God and that it was capable of regaining that image through its own efforts. The Pelagians denied the necessity of grace for salvation and believed that individuals were responsible for their own salvation. This belief in the primacy of the soul and the individual's responsibility for salvation is reflected in the teachings of the New Testament.


The New Testament is considered to be the word of God and is central to the Christian faith. It is believed to be the authoritative source of Christian doctrine and practice. The New Testament is used in the celebration of the sacraments, such as baptism and communion, and in the teaching and preaching of the church. It is also used in the daily lives of Christians as a guide for living a faithful and righteous life.
tion ranges over a period of a thousand years, those included in the latter were produced almost contempo-
ranely, within the compass of one generation—most of them probably between A.D. 50 and A.D. 70. The collection consists of twenty-seven writings, proceeding either from apostles or from persons who were intimately associated with them. At least five of them—five of the works are in the form of historical narratives; four of which relate the history of the Saviour's life on earth with such variety of form, and with such differences in the selection and treatment of materials, as seemed needful to meet the wants of different readers; and the fifth describes a general and systematic analysis and exposition of the Church by the ministry of the leading apostles. Twenty-one are epistolary. Thirteen of the letters expressly bear the name of Paul as their author; nine being addressed to various Christian communities, three—called the Pastoral Epistles—to office-bearers in the Church, and one to a private individual (Philemon). An anony-

mous letter addressed "to the Hebrews" is associated with the Epistles of Paul. Seven other letters—one bearing the name of James, two that of Peter, three that of John, and one that of Jude—are frequently com-

pared as literary imitations of the style of the general (that is, general) Epistles, as having been intended for the use of Christians in general, or as having (most of them at least) no express individual or local destination. The volume closes with a prophetic vision, the Apocalypse of John.

The writings thus associated in the New Testament seem to have at the first glance a somewhat uncon-

nected and desultory character; and it may readily be admitted that the form in which the inspired records of Christianity have come down to us is not that which the wisdom of the original writers have contrived. The Christian revelation has not assumed the shape—

which men might have deemed, a priori, probable or desirable—of an abstract system of truth, of a formal didactic treatise elaborately setting forth doctrines in logical order, like the creeds and confessions in which men have striven at different times to define and com-
prehend the fulness of the scriptural teaching: or en-

joining duties in methodical succession, like those codes of law in which men seek to provide beforehand for every contingency. Its actual form exhibits a far more admirable accommodation to the conditions of human nature than could be otherwise—a life, like that of a life, its experience, its teachings by concrete examples, its presenting Christianity in action. The great majority of those for whose benefit a revelation is given have but little interest in pure theory or relish for abstract truths, and they need it in the form most natural and unexpected. The Christian revolution has, therefore, been expressed by 

them more directly into all the wants of the wants, feelings, and exigencies of their daily life. The form of the New Testament—mainly narrative and epistolary—is one especially fitted to stimulate our attention, to enlist our sympathies, to quicken our human interest in its contents, and to bring the matters of which it treats home to us, not as sub-

jects of theory, but as facts of experience, as personal and practical realities. "The book which shall have a deep and practical influence on real life must reflect its image, must present that real mixture of facts, thoughts, and feelings which is found to exist there."

But we have to recognise in the composition of the New Testament a further peculiarity, deviating from what we should perhaps have expected, but constituting in reality the most remarkable evidence of the divine superintendence that shaped its whole as the books of the New Testament present no formal bond of unity, profess no absolute completeness, make no direct claim, in most cases, to universal acceptance. On the con-

trary, they seem to have originated independently of each other, and to have been prepared with reference to local or temporary objects—to the special circumstances and wants of churches, or even of individ-

uals. Christ himself wrote nothing; and we do not find in what his disciples have left any professed design of giving a full record of his teaching or a con-

tinuous and perfect exposition of his doctrine. No apostle or evangelist avows it as his purpose to furnish an authentic standard of Christian doctrine and duty for all future time. Their works, moreover, bear no direct correlation with one another. Five of them address themselves to matters in which they feel a personal interest, and to persons with whom they have more immediate rel-

ations; and they write seemingly with reference to these alone, betraying no consciousness of any ulterior aim or future application. The Church, however, is shown, the appearance of having been as usual in origin as they are occasional in form. But this very occasional and seemingly accidental character impressed on the indi-

vidual elements of the New Testament as human writings will be found, when we examine them more closely, to yield the highest evidence of the divine origin and purpose of the whole, and to furnish varied means for the illustration and confirmation of their truth. The parts, regarded in themselves, seem isolated and frag-

mentary; but the whole, which results from their com-

bined and arranged, is an inspired book, the parts being explained by the hidden but all-pervading agency of one divine Designer. The several narratives and letters have been obviously produced without any concert among the writers; each bears the stamp of indi-

viduality and independence; and yet, when they are placed in their proper order, they are found so perfectly fitted into each other, to sustain such mutually complementary relations, to be knit by so many links of connection, and to exhibit so entire a harmony of general design, that the unbiassed reader cannot but recognise in their deeper and profounder arrangement, and refer the whole to the common inspiration of one and the same Spirit guiding the several agents in their parts for the furtherance of his own gracious purposes. These occasional writings, proceeding from different authors, and brought together from different localities, con-

stitute, when combined, an organized body fitted jointly together and pervaded by one inward life. "When it is falt,", as has been well said, "that these narratives, letters, visions, do in fact fulfil the several functions, and sustain the mutual relations, which would belong to the parts of one design, coalescing into a doctrinal and ecclesiastical order and scheme, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole; the many writings have become one Book; the many writers have become one Author" (Bernard, Bampton Lecture for 1864, p. 226).

The variety of the individual elements that make up the New Testament serves several important ends. The different parts of Scripture thereby illustrate, support, and explain each other; and it thus carries within itself self-manifest and varied evidence of its truth self-con-

sistent, harmonious, divine. The four narratives of the life of Christ present that combination of substantial unity with circumstantial variety that marks the tes-

timony of independent witnesses; and, written with special reference to the circumstances and wants of their original readers, and bringing into prominence the different aspects of the Saviour's character, they are at once supplement and confirm each other. They present to us, as has been observed, "four aspects, but one portrait; for, if the attitude and the accessories vary, the features and the expression are the same." The Gospel of Matthew—according to early tradition the Hebrew Gospel—exhibits Jesus as the Messiah fulfilling the law and the prophets; that of Mark, deriving its lifelike details from the communications of Peter, and written primarily for immediate use to us in 

rapid but vivid outlines Jesus putting forth his mighty power in action; that of Luke, the close companion of Paul, prepared for the use of the Greek world, portrays
Jesus as the Friend of man, the universal Saviour; while that of John, written late in life at Ephesus for the fuller instruction of those already within the Church, completes the picture by presenting Jesus preeminently as the Son of God, and revealing to us the highest aspects of his life in the circle of his chosen disciples. In the book of Acts we find that the facts of the Saviour's life and death and resurrection have become the fundamental doctrines of the Church; their significance is proclaimed and their power is demonstrated by the fourfold church order, worked out by its organization and training, as developed in the Epistles. The truths announced in the Gospels and proclaimed in the Acts are here expanded, defined, vindicated in opposition to error or misunderstanding, and brought to bear on the manifold relations of life. In the Epistles we find the different aspects of the truth apprehended and applied by men under various phases of experience and with reference to various exigencies; and while the Epistles thus form a practical supplement to the Gospels, they are complementary to each other, and fill up through their combination the perfect image of the faith, hope, and love represented by Paul, Peter, and John.

From various early notices it would appear that the books were, as was natural, first grouped under the two general divisions of evangelic and apostolic writings (notes). A later division on a different basis developed the more detailed information which we obtain from the oldest extant MSS., versions, and catalogues of the books given by the fathers exhibits substantially the same arrangement as that now followed in our Bibles. But few copies contained the whole New Testament; most frequently the Gospels were contained in one volume, the Acts and Epistles in another; while the Apocalypse, which was less employed in public worship, was comparatively seldom associated with the other books. The general order of the books was as follows: Gospels, Acts, the Epistles of Paul, the Epistles of Peter, and the Apocalypse. From this arrangement there are, in all the manuscripts, deviations, especially as regards the position of the book of Acts; and several of the ancient versions and most of the catalogues place the Epistles of Paul, as they stand in the English Bible, before the Catholic Epistles. The order followed within these larger groups seems to have been from an early period very much the same as at present. The four Gospels are almost constantly found in their familiar order; and in the Pauline Epistles the letter to the Hebrews exhibits almost the only variation, being sometimes—and indeed most frequently—omitted, and in the Epistle to the Hebrews, it was usually given at the end (see Scrivener's _Intro. to Criticism of N. T._ p. 60, etc.). The arrangement, in the case of the Gospels, was probably based on the order in which they were supposed to be written; in the case of Paul's Epistles, on the relative importance of the churches or individuals addressed. The Apocalypse always, when received, was placed appropriately at the end. We can hardly fail to recognize the Providence by which the Church has been guided in the internal arrangement of her sacred records, so that they shall be manifestly written in the circle of which are well set forth by one who has recently applied himself to illustrate the value of the order of the New Testament in this respect. The New Testament begins with the person of Christ, and the facts of his manifestation in the flesh, and the words which he gave from his Father; and according as we behold his glory, to discern the drift of his teaching, and to expect the consequences of his work. It passes on to his body, the Church, and the dispensation of his Spirit, and carries us into the life of his people, yea, down into the second place of their hearts; and then translates the announcements of God into the experiences of men, and discovers a conversation in heaven and a life which is hid with Christ in God. It works out practical applications, is careful in the details of duty, provides for difficulties and perplexities, suggests the order of churches, and throws up barriers against the ways of the devil. It shows us things to come, the course of the spiritual conflict, the close of this transient scene, the coming of the Lord, the resurrection of the dead, the eternal judgment, the seat of Christ, and his life everlasting. Thus it is furnished for all emergencies, and prepared for perpetual use" (Bernard, _ut sup._ p. 31).

II. Early History of the Text. —1. The Original Autographs.—The early history of the apostolic writings offers no points of distinguishing literary interest. Externally, as far as it can be traced, it is the same as that of other contemporary books. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation "with his own hand" (1 Cor. xvi. 21; 2 Thess. iii. 17; Col. iv. 18). In one case the scribe has added a clause in his own name (Rom. xvi. 22). Once, in writing to the Galatians, the apostle appears to apologize for the rudeness of the autograph which he addressed to them, as if from defective sight (Gal. vi. 11). But even if we pass over these one snap, it does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of a whole field of mental copies, and the convenience of a written record. It is very probable that the first copies were made by hand; and we may perhaps see in this a providential provision against that spirit of superstition which in earlier times converted the symbols of God's redemption into objects of idolatry (2 Kings xviii. 4). It is certainly remarkable that in the controversy at the close of the 2d century, which often turned upon disputed readings of Scripture, no appeal was made to the apostolic originals. The few passages in which it has been supposed that they are referred to will not bear examination. Ignatius, so far from appealing to Christian archives, distanced the whole, as the Hebrews, the examples of the Jewish Church (rā ayygā—οδ. Philad. 8). Tertullian again, when he speaks of "the authentic epistles" of the apostles (De Frascr. Har. xxvi, "Apud quas ipsa authentica litterae eorum recitant"), uses the term of the pure Greek text as contrasted with the current Latin version (_converio_. xi, "Sciamus plane non sic esse in Graeco authentico"). The silence of the sub-apostolic age is made more striking by the legends which were circulated afterwards. It was said that when the grave of Barnabas in Cyprus was opened, in the 5th century, in obedience to a vision, the body was found incorrupt, still wearing the coat and sandals in which he was written with his own hand. The copy was taken to Constantinople, and used as the standard of the sacred text (Credner, _Einl. s § 39; Assem. Bibl. Or. ii. 81). The autograph copy of John's Gospel (_nîbî rî bâthânuw roû dâhyârûhî)_ was said to be preserved at Ephesus "by the grace of God, and worshipped (_sâbî wârîna_ by the faithful there," in the 4th century (?) (Petr. Alex. p. 518, ed. Migne, quoted from _Chron. Pasch._ p. 5); though according to another account it was found in the ruins of the Temple when Julian attempted to rebuild it (Zahn, _kav._ 14). A similar belief was current even in the last century. It was said that parts of the (Latin) autograph of Mark were preserved at Venice and Prague; but on examination these were shown to be fragments of a MS. of the Vulgate of the 6th century (Dobroszycki, _Fragmentum Progenis Ev. S. M._). In the natural course of things the apostolic autographs would be likely to perish soon. The material which was commonly used for letters, the papyrus-paper to which John incidentally alludes (2 John 12, bâb hirî), was soon put out of use, and the usage of the papyrus (_nîbî bôsîma_), was singularly fragile, and even the stouter kinds, likely to be used for the historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been
preserved under peculiar circumstances, as at Herculaneum or in Egyptian tombs; and Jerome notices that the library of Pamphilus at Cæsarea was already in part destroyed (ex parte corruptam) when, in less than a century after its formation, two presbyters of the Church endeavored to restore the papyrus MSS. (as the context implies) on parchment ("in membrana"); Jerome, Ep. xxxiv (141), quoted by Tischendorf in Herzog's ENCYCL. "Bibliltext des N.T." p.159). Parchment (2 Tim. iv. 18, ρηματικαν), which was more durable, was proportionately rarer and more costly. In the first age the written word of the apostles occupied no authoritative position above their spoken word, and the vivid memory of their personal teaching. When the true value of the apostolic writings was afterwards revealed by the progress of the Church, then, collections of "the divine oracles" would be chiefly sought for among Christians. On all accounts it seems reasonable to conclude that the autographs perished during that solemn pause which followed the apostolic age, in which the idea of a Christian Canon, parallel and supplementary to the Jewish Canon, was realized, and more especially realized, when the persecution (A.D. 303) copies of the Christian Scriptures were sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades who saved themselves by surrendering the sacred books (1 Tim. iv. 13; Acts xxi. 29), bringing with them the hope of escaping, owing to the destruction thus caused, but still more from the natural effects of time, no MS. of the N.T. of the first three centuries remains. Some of the oldest extant were certainly copied from others which dated from within this period, but as yet no one can be placed further back than the time of Constantine. It is recorded of this monarch that one of his first acts after the foundation of Constantinople was to order the preparation of fifty MSS. of the Holy Scriptures, required for the use of the Church, "on fair skins (περι δωτον περι της ακαθορισμενης σωφρονισμενης)" (fair manuscript calligraphy and in beautiful caliphs of vellums. Vide Constit. iv. 36) and to the general use of this better material we probably owe our most venerable copies, which are written on vellum of singular excellence and fineness. But though no fragment of the N.T. of the 1st century still remains, the Italian and Egyptian papyri, which are of that date, give a clear notion of the calligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters (uncials), without any punctuation or division of words. The tota, which was afterwards subscribed, is commonly, but not always, given in the place of accents or breathings. The earliest MSS. of the N.T. bear a general resemblance to this primitive type, and we may reasonably believe that the apostolic originals were thus written.

The MSS. and Recensions. In addition to the later MSS., the earliest versions and patristic quotations give very important testimony to the character and history of the ante-Nicene text. Express statements of readings which are found in some of the most ancient Christian writers are, indeed, the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the 2nd century this source of information fails us. Not only are the remains of Christian literature up to that time extremely scanty, but the practice of verbal quotation from the N.T. was not yet prevalent. The eugenic citations in the apostolic fathers and in Justin Martyr show that the oral tradition was still as widely current as the written Gospels (comp. Westcott's Canon of the N.T. p. 125-185), and there is not in those writers one express verbal citation from the other apostolic books. This latter phenomenon is not irreparable to be explained by the nature of their writings. As soon as definite controversies arose among Christians, the text of the N.T. assumed its true importance. The earliest monuments of these remain in the works of Irenæus, Hippolytus (Pseudo-Origen), and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony. Dionysius of Corinth († cir. A.D. 176, ap. Euseb. H. E. iv. 29), Irenæus (cfr. p. cit. 177; iv. 6, 1), Tertullian (cir. A.D. 210; De Carne Christi, 19, p. 365; Adv. Marc. iv. 9, v. i, p. 391), Clement of Alexandria (cir. A.D. 200; Stromv, vi. 6, & 41), and at a later time Ambrose (cir. A.D. 375; De Spir. S. iii. 10), accuse their opponents of this offense; but with one great exception the instances which are brought forward in support of this charge are generally resolve themselves into various readings, in which the decision cannot always be given in favor of the catholic disputation; and even where the unorthodox reading is certainly wrong it can be shown that it was widely spread among writers of different opinions (e.g. Matt. xii, 27, "nec Filium nisi Pater et qui voluerint Filius revelaverit"; John i, 18, etc.—κατα Δικαιοσυνη). Wilful interpolations or changes are extremely rare, if they exist at all (comp. Valent. ap. Iren. i. 4, 5, add. Στρογελης, Col. i. 18), except in the case of Marcion. His mode of dealing with the writings of the N.T., in which he was followed by his school, was, as Tertullian says, to use the knife rather than subtlety of interpretation. There can be no reasonable doubt that he dealt in the most arbitrary manner with whole books, and that he removed from the Gospel of Luke many passages which were opposed to his peculiar views. But when these last works were written, it is neither possible to have adhered scrupulously to the text which he found. In the isolated readings which he is said to have altered, it happens not unfrequently that he has retained the right reading; and that his opponents are in error (Luke v, 14 om. το διατηρον; Col. ii, 5, olic υδατος; 2 Cor. iv. 7). In very many cases the alleged corruption is a very small reading, more or less supported by other authorities (Luke xii, 38, εσεληνυσατο; 1 Cor. x, 5, Χριστων; 1 Thess. ii, 15, add. διηνου). Where the changes seem most arbitrary there is evidence to show that the interpolations were of a later date than the remains from which they originate. Again, from the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left we may be certain that no important changes have been made in the text by any of the early codices. These materials for ascertaining the true reading are found to be complete when tested by the earliest witnesses. Yet further: from the minuteness of some of the variations which are urged in controversy, it is obvious that the words of the N.T. were watched with the most jealous care, and that the least divergence from the unaltered text was regarded with scrupulous and faithful piety, to be used in after-time by that wide-reaching criticism which was foreign to the spirit of the first ages.

4. First Critical Labor. — Passing from these isolated quotations, we find the first great witness to the apostolic text in the early Syriac and Latin versions, and in the rich quotations of Clement of Alexandria († cir. A.D. 220) and Origen (A.D. 184-254). See VENUS. The Greek quotations in the remains of the original text of Irenæus and in Hippolytus are of great value, but yield in extent and importance to those of the two Alexandrine fathers. From the extant works of Origen alone no inconsiderable portion of the whole N.T. with the exception of James, 2 Peter, 2 and 3 John, and the Apocalypse, might be transcribed, and the recurrence of small variations in long passages proves that...
the quotations were accurately made, and not simply from memory. The evangelical text of Clement is far from pure. Two chief causes contributed especially to corrupt the text of the Gospels—the attempts to harmonize parallel narratives, and the influence of tradition. The former arose from the efforts of the redactors of the Didascalia of Tattai (cir. A.D. 170). Comp. Westcott, N.-T. Canon, p. 334-38; Tischendorf on Matt. xxvii., 49, and the latter, which was, as has been remarked, very great in the time of Justin Martyr, still lingered. The quotations of Clement suffer from both causes; in the first, the tampering from Matt. (viii., 22; x, 90; xi, 27; xiv, 24; xxii, 37; xxv, 4; x, 26, omitted by Tischendorf Luke iii, 22), and he seems to have derived from his copies of the Gospels two sayings of the Lord which form no part of the canonical text (comp. Tischendorf on Matt. vi, 30; Luke xvi, 11). Elsewhere his quotations are free, or a con- fused mixture of two narratives (Matt. v., 42; vi, 26, 22 sq.; xiii, 37; Mark xii, 43), but in innumerable places he has preserved the true reading (Matt. v., 4, 5, 42, 48; xvi, 22; xii, 17; Mark xii, 25; xxv, 36; Acts ii, 41; xviii, 36). His quotations from the Epistles are of the very highest value. In these traditions there had not prevailed power, though Tattai is said to have altered parts in the language of the Epistles (Eusebius, Hist. Eccl. iv, 29); and the text was left comparatively free from corruptions. Against the false readings of Tattai an important authority is the text of the common version of the MSS. (Rom. iii, 26, 1 Peter i, 20, 1, 17, etc.); the reading of the Epistles in this text from Rom. xvi., 10, to 1 Cor. viii, 11, is to be implied: it may be inferred forward a long list of passages in which he combines with a few of the best authorities in upholding the true text (e. g. 1 Pet. ii, 2; Rom. ii, 17, x, 8; xv, 29; 1 Cor. ii, 13; ii, 3, 5, 8; vii, 2; x, 24). But Origen stands as far first of all the anti-Nicene fathers is critical author as he does in commanding genius, and his writings are an almost inexhaustible source for the history of the text. In many places it seems that the printed text of his works has been modernized; and till a new and thorough collation of the MSS. has been made, a doubt must remain whether his quotations have not suffered by the hands of scribes, as the MSS. of the N. T. have suffered, though in a less degree. The testimony which Origen bears as to the corruption of the text of the Gospels in his time differs from the general statements which have been already noticed as being the deliberate judgment of a scholar, and not the pleas of a controversialist. "As the case stands," he says, "it is obvious that the difference be- tween the text is considerable, not merely in the errors of individual scribes but from the wicked daring of some in correcting what is written, partly also from the changes made by those who add or remove what seems good to them in the process of correction." (Origa, in Matt. xx, 14, § 14). In the case of the Sept., he adds, he removed, or at least indicated, those corrup- tions by a comparison of "editions" (editions, and we may believe that he took equal care to ascertain, at least for his own use, the true text of the N. T., though he did not venture to arouse the prejudice of his con- temporary faith by so doing. The translation ait (in Matt. xxv, 14, ret. int. "In exemplari autem Novi Testamenti hoc ipsum me posse facere sine peric- ulo non putavi"). Even in form in which they have come down to us, the writings of Origen, as a whole, contain the noblest early memorial of the apoc- tolic text. Although there is no evidence that he pub- lished any recession of the text, yet it is not unlikel- y that he wrote out copies of the N. T. text with his own hand (Redepenning, Origenes, ii, 184), which were spread widely in after-time. Thus Jerome appeals to "the readings of Origen" as a witness. (Cod. 9; Gal. iii, 1), and the copy of Pamphilus can hardly have been other than a copy of Origen's text (Cod. 1, Subscription). From Pamphilus the text passed to Eusebius and Euthalius, and it is scarcely rash to believe that it can be traced, though imperfectly, in

According to the image provided, the text discusses the accuracy and preservation of the text of the New Testament, highlighting the influence of tradition and the efforts to harmonize parallel narratives. It mentions the contributions of theologians like Clement and Origen, whose works contain quotations that reflect the state of the text during their time. The text also refers to the early translation work of Origen and the transmission of the text through his copies. The description highlights the importance of Origen's role in preserving and passing down the text, despite the challenges of translation and corruption over time. The text concludes by acknowledging the difficulties in tracing the exact source of the text, while emphasizing the need for a thorough examination of the apostolic language and its influence on later generations. The overall message underscores the significance of accurate text transmission in maintaining the integrity of religious scripture.
uninterruptedly till the fall of the Eastern empire. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The Greek language ceased to be current in the West. The preservation of the MSS. of Codex Vaticanus (B) may be taken as a type, present a close resemblance to these. The writing is in elegant continuous (capitals) uncials, in three columns, without initial letters, or iota subscript or ascript. A small interval serves as a simple punctuation; and there are no accents or breathings by the hand of the first writer. Uncial MS. writing continued in general use till the middle of the 10th century. One uncial MS. (S), the earliest dated copy, bears the date 949; and for service-books the same style was retained a century later. From the 11th century downwards curvilinear writing prevailed, but this persisted through several forms sufficiently distinct to fix the date of a MS. with tolerable certainty. The earliest cursive Biblical MS. is dated A.D. 964 (Geosp. 14, Scrivener, Introduction, p. 38, note), though cursive writing was used a century before (A.D. 888, Scrivener, L.c.).

The MSS. of the 14th and 15th centuries abound in the corrections which were afterwards passed upon the early printed books. The material as well as the writing of MSS. underwent successive changes. The oldest MSS. are written on the thinnest and finest vellum; in later copies the parchment is thick and coarse. Sometimes, as in Cod. Cotton. (N. D.), the vellum is stiffened. Papyrus was very rarely used after the 9th century. In the 10th century cotton paper (charita rhodocynous, or Danusceca) was generally employed in Europe; and one example at least occurs of its use in the 9th century (Tischendorf, Not. Cod. Sin., p. 54, quoted by Scrivener, Introduction, p. 24), was the normal material for the common linen or rag paper came into use, but paper was "seldom used for Biblical MSS. earlier than the 15th century, and had not entirely displaced parchment at the era of the invention of printing, cir. A.D. 1450" (Scrivener, Introduction, p. 21). One other kind of material required notice, the parchment in such MSS. was often erasable, or be used afresh (Cic. Ad Fam. vii, 18; Ctes. xii). In lapse of time the original writing frequently gets rubbed out, and lines below it are written over. Here is why precious fragments of Biblical MSS. only a few more than twice as long as the sections in B. This division is found in A, C, R, Z, and must therefore have come into general use some time before the 5th century. The other division was constructed with a view to a harmony of the Gospels. It owes its origin to Ammonius of Alexandria, a scholar of the 9th century, who constructed a Harmony of the Evangelists taking Matthew as the basis round which he grouped the parallel passages from the other Gospels. Eusebius of Cesarea completed his labor with great ingenuity, and constructed a notation and a series of tables, which indicates at a glance to any person to whom the Gospels are familiar, or of more of the other Gospels, and the passages which are peculiar to each. There is every reason to believe that the sections as they stand at present, as well as the ten "Canons," which give a summary of the Harmony, are due to Eusebius, though the sections sometimes occur in MSS. without the corresponding Canons. The Cod. Alex. (A) and the Cottonian fragments (N) are the oldest MSS. which form both in the original order of the hand. The sections occur in the palimpsests C, R, Z, F, Q, and it is possible that the Canons may have been there originally, but the permision (euseb. Ep. ad Car.) or paint with which they were marked would entirely disappear in the process of preparing the parchment afresh.

The division of the Acts and Epistles into chapters came in use at a later time. It does not occur in A. or B, which give the Ammonian sections, and is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an earlier father; and there is reason to believe that the division of the Acts and Catholic Epistles which he gives was not as early as the division given by D. The Apocrypha was divided into sections by Andreas of Caesarea, about A.D. 500. This division consisted of 24 λύσιν, of which was subdivided into three "chapters" (ἐξομολογίων).

The title of the sacred books are from their nature...
NEWTON

30

(from the French, Lond. 1790, 2 vols. 4to); Lindsay, Notes [extracted from earlier writers] (Lond. 1796, 2 vols. 4to); Godfrey, Notes (Lond. 1789, 2 vols. 4to); *Doddridge, Expositor (Lond. 1788-47, 3 vols. 4to); in many other forms since); Guyse, Expositor (Lond. 1793-52, 3 vols. 4to; 1776, 1814, 6 vols. 8vo); Hardouin [R.C.], Commentarius (Amst. 1751; HAJ. 1741, fol.); *Bengel, Commentarius (Tubing. 1749; 4to); and in other forms, both in Latin and German, transal. in Clarke's Library, Edinb. 1857-8, 5 vols. 8vo; and enlarged, Phila. 1800-2, 2 vols. 8vo; Marchant, Exposition [extracted] (Lond. 1743, fol.); Gill, Exposition (Lond. 1748, 3 vols. fol.); Heumann, Erklärung (Hanov. 1750-68, 8vo); *Weisweiler, Commentarius (Amst. 1756, 2 vols. 4to); Palaiaret, Observationes (L. B. 1752, 8vo); Munthe, Observationes [illustr. fr. D. Siculus] (Hafn, 1755, 12mo); Keuchen, Adnotata (L. B. 1755, 8vo); Kype, Observationes (Vratsal. 1755, 8vo); Krebs, Observationes [illustr. fr. Josephus] (Lips. 1755, 8vo); Damm, Anmerk. (Berlin, 1765, 3 vols. 4to); Grotius, Annotatedes (ed. Windheim, Bel. 1769, 2 vols. 4to; Gron. 1826, 8 vols. 8vo); Lüener, Observationes [illustr. fr. Philo] (Lips. 1777, 8vo); Ashdowne, Key [on most of the books] (Canterb. 1777, 8vo); *Rosenmüller, Scholia (Norimb. 1789, 2 vols. 4to, int. 4to); Kuttner, Scholia (Lips. 1780, 8vo); Seiler, Erklär. (Erlang. 1782, 1822, 8vo); Fischer [R.C.], Erklär. (Prag, 1782; Trier, 1794, 8vo); Langendulte [Socin.], A antiChristiconi (Amst. 1787, fol.); Moldenhauer, Erklär. (Qued. 1787 sq., 2 vols. 8vo); Köper, Exeg. Handbuch (Leips. 1789 sq., and later, 19 pts. 8vo); Wesley, Notes (Lond. 1790, and often since, 12mo); Gilpin, Exposition (Lond. 1790, 4to, and often since); Rullmann, Anmerk. (Leips. 1790 sq., 3 vols. 8vo); Thiess, Erklär. [Gesp. and Acts] (Hamb. 1790-1800, 4 vols. 8vo; also as Commentaries, 3 vols. 8vo); Roth, Com. (Altona, 1792-95, 8 vols. 8vo); Kühnl, Observationes [illustr. fr. Apocrypha] (Lips. 1794, 8vo); Weston, Commentaries [on various passages] (Lond. 1795, 4to); Wilson, Illustration [archaeological] (Lond. 1797; Camb. 1838, 8vo); Schnappinger [R.C.], Erklär. (München. 1797-9, 1807, 4 vols. 8vo); Bahor [R.C.], Anmerk. (Vien. 1805 sq., 3 vols. 8vo); *Koppe, Annotationes [compiled by others] (Götting. 1800-21, and several eds. intermediate, 10 vols. 8vo); Preiss, Anmerk. (Leips. 1811, 2 vols. 8vo); Kistemaker [R.C.], Erklär. (München. 1826 sq., 8vo); *Bloomfield, Critical Diction (Lond. 1826 sq., fol.); *Storr, Erklär. (Lond. later, 3 vols. 8vo); Boys, Exposition (Lond. 1827, 4 vols. 8vo); Scholz [R.C.], Erklär. (Frk. 1828-30, 2 vols. 8vo); Holden, Expositor (Lond. 1820, 12mo). Marks, Reflections (Lond. 1830, 4to); *Olshausen, Commentarius (Leips. 1839 sq., and later, 7 vols. 8vo); *Tenney, Cabinet, Edinb. 1847-53, 9 vols. 8vo; repub. [except Rev.], ed. Kendrick, N. Y., 1856-8, 6 vols. 8vo); Hardman, Commentary (Dublin, 1800-2, 2 vols. 8vo); Mrs. Thomson, Commentary (Lond. 1832, 2 vols. 8vo); Bliss, Notes (Lond. 1829, 12mo); Böckel, Erklär. (Altona, 1822, 8vo); *Meyer, Commentary (Götting. 1822 sq., and later, in 18 pts; tr. Edinb. 1878 sq.; 8vo); a Clergyman, Comments (Dublin, 1833-4, 2 vols. 8vo); Patten, Notes (N. Y. 1834, 18mo); Lisio, Erklär. (Berlin, 1844, 1860, 8vo); Keyworth, Expositor (Lond. 1844, 18mo); *De Wette, Handbuch (Lips. 1846, 4 vols. 8vo); Pfenning, Annotationes (Lond. 1846-1849, 2 vols. 8vo); Alt, Anmerk. (Leips. 1837-9, 4 vols. 8vo); Dallas, Guide (Lond. 1839-45, 6 vols. 12mo); Dalton, Commentary (Lond. 1840, 1844, 1848, 4 vols. 8vo); Barnes, Notes (N. Y. 1840 sq.; Lond. 1850 sq., 12 vols. 12mo); Baumguardt-Crusius, Expositor (Lond. 1844 sq.; and later; and lapiss.); *Handbuch (München. 1854 sq.; 8vo); Morrison, Commentary (Lond. 1868 sq., 2 vols. 8vo). See Commentary.

NEWTON, Alexander, D.D., a Presbyterian divine, was born in North Carolina, Dec. 15, 1803. In 1808 he was called to Bedford, Va.; and while there he was engaged in a careful training at home his studies were carried forward, both classical and theological; and thus fully prepared for the ministry, he was ordained in 1824 by Shiloh Presbytery. In 1829 he emigrated to Livingston, N. Y. There he continued to reside until his death. He was a man of sound and thorough education, who preached until 1830, after which time he was employed in the work of the ministry, as stated supply to the following churches successively: viz., Osborne, Spring Ridge, Shougalo, Oxford, Middleton, Grenada, Chosen, etc. He had an extensive field of usefulness. His labors there were marked by an accurate knowledge of the statutes and procedures of the judicatories of the Church, and took an active part in all the subjects brought before Presbytery, Synod, or General Assembly, in all of which he was acknowledged to be a leader. He died Nov. 27, 1859. Dr. Newton possessed genius, with a large amount of common-sense. He was, however, little known outside of his church, and was not a person of much prominence in the public eye. P. H. G.
may be mentioned his love for drawing and writing verses, in neither of which he was no mean excelsior. On the death of his stepfather in 1666, his mother came to reside at Woolsthorpe with her three children and Isaac, who was now in his fifteenth year. He was recalled from school to assist in the management of the farm. Accordingly on market-days he was sent to Grantham, accompanied by an aged domestic, either to dispose of farm produce, or to purchase such things as were needed by the family. But on these occasions it more frequently happened that Isaac stopped by the way-side, watching the motions of a water-wheel, or some other piece of machinery; or, if he reached the town of Grantham, it was only to resort to the apothecary's garret in which he had resided while he attended the grammar school, and where a few old books afforded him ample entertainment until his trusty companion summoned him to return home. On one occasion, having been sent to market with corn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hay-loft at an inn in Grantham, to ruminate over the problems of Euclid and the laws of Kepler, in which situation his uncle happened to find him, probably meditating discoveries of his own which eclipsed the glory of his predecessors. These and other instances having shown the untiility of thwarting his studious disposition, he was shortly after sent back to Grantham school. How long he remained at school this second time does not appear, but when he had attained his seventeenth year it was determined to send him to Trinity College, Cambridge, at the recommendation of his uncle, the Rev. W. Ayscough, who had been himself educated there. Isaac's matriculation took place on June 5, 1669, the year in which Dr. Barrow was appointed to the Greek professorship. This learned man became young Newton's most trusted friend and adviser, and no doubt stimulated the earnest student to the closest application to his books. Newton especially devoted himself to the study of mathematics, and attained a great proficiency. In 1664 he took the degree of bachelor of arts; but the following year he was obliged to remove from Cambridge on account of the plague. This temporary intermission of his studies is most singularly connected with one of his most important discoveries; for in his retirement, sitting alone one day in his garden, the accidental observation of some apples falling from a tree excited in his mind a train of reflection on the cause of so simple a

Birthplace of Newton.

Newton's Study.
press request of Dr. Bentley, and various scientific essays which Brewer had printed in an appendix to his Life. The great philosopher's remains received a resting-place in Westminster Abbey, where a magnificent monument was erected in a conspicuous place to his memory in 1731, with a Latin inscription concluding thus: "Let mortals of all ages see, and reverence as a temple of human nature has existed." A magnificent full-length statue of the philosopher, executed by Roubillac, was erected in 1755 in the antechapel of Trinity College, Cambridge. This work was assisted by a cast of the face taken after death, which is preserved in the university library at Cambridge.

In person Newton was short but well-set, and inclined to corpulence. His hair was abundant, and white as silver, without baldness. His eye was bright and penetrating, till within the last twenty years of his life; but his maintenance, though the sight remained, was excited much expectation in those to whom he was unknown. In his conversation there appears to have been little either very remarkable or agreeable; but we have the testimony of Dr. Pemberton that "neither his age nor his universal reputation had rendered him stiff in opinions, or confined him in his conversations; he was not so much inclined to the effect of patient and continuous thought rather than to any peculiar genius with which nature had endowed him, he looked upon himself and his labors in a very different light from that in which he was regarded by others." He was, "I know not," he remarked, a month before his death, "what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while great ocean lay all undiscovered before me." (Turner, Collections relative to the Town of Grantham.)

But while he thus contrasted the littleness of human knowledge with the extent of human ignorance, he was fully conscious of the importance of his own labors, when compared with those of his predecessors and contemporaries, and esteemed, as he was, the surest means to assert and vindicate his rights whenever occasion might require. It were to be wished that, by an earlier publication of his discoveries, he had adopted the most eligible mode of establishing the undoubted priority of his claim. Such a course, by changing the current of events, would have left him less open to the charge of having disregarded the claims of others, or of having suffered their reputation to be prejudiced by his silent acquiescence in the acts of his colleagues. To judge of Newton from the life of him recently published by Sir David Brewster, and compared with Lock's character, one would think that Lock's character had suffered from no instance of human infirmity, and that every action had been dictated by feelings of benevolence and the love of truth. These were indeed the general motives by which he was actuated.

Sir Isaac's principal theological works are, Observations on the Prophecies of Holy Writ, viz. Daniel and the Apocalypse, and his Historical Account of two notable Corruptions of Scripture, mainly composed prior to 1890, but finished in that year, and first published in 1754 under the erroneous title of Two Letters to Mr. Clarke, late the Divinity Professor of the Richmond Institute in Holland (1784). It appears that he had been first published entirely in Horsley's edition of Newton's works, under the title, Historical Account of two notable Corruptions of Scripture, in a Letter to a Friend. That friend was probably Locke, the philosopher of whom Newton congratulates the late Isaac com- ments, 1 John v. 7, and 1 Tim. iii. 16.

The former he attempts to prove spurious, and the latter he considers a false reading. A portion of the work was commented on by the Rev. E. Henderson, D.D., in The Great Mystery of Godliness Incontrovertible, or Sir Isaac Newton's Case for it. In this attempt to prove a Corruption in the Text 1 Tim. iii. 16 (1800, 8vo). Sir David Brewster, in his first edition of his Life of Newton, denied that Newton was unorthodox in
any respect, but further research has revealed the fact that it is calculated much regarding the **suuminæstwo**, and must have entertained Arian views. Yet Brewster in-
nounced that Newton "was a sincere and humble believer in the leading doctrines of our religion, and lived con-
formally to its precepts. . . . Cherishing its doctrines and tesing on its promises, he felt that its duty, as well as his own, was to declare it to the world" (I. Christian Observations). This intellectual strength which had successfully sur-
mounted the difficulties of the material universe. . . .

He added to the cloud of witnesses the brightest name of recent or modern times. Sir Isaac's chief con-
tributions to mankind appear in the form of his great work "Principia Mathematica" (1713) and "Opticks" (1704) —
the latter a second edition of the Principia (1715) respecting space and duration, which was subsequently expanded

into an **à priori** argument by Dr. S. Clarke and the philosophers of his school. It is singular, yet true, that

the subsequent deviation from Locke's principles and method, or, more properly, the recognition of an approp-
riate sphere for **à priori** truth, for which Locke's analysis has failed to provide, should have been largely owing

to the influence of these two eminent physicists. The fact cannot be questioned that speculative philoso-
phy has always been subject to the impulse given to it by Dr. Samuel Clarke and the theologians and philosophers of his school (see Stewart, Fr. Dis. pt. ii, sec. 8). The principal works of New-

ton were collected and published by Dr. Horsley, under the title of Newtoni Opera quæ extant omnia (Lond. 1779). The short biography compiled by Horsley in 1770, although his work had been reprinted in Horsley's edition, reference

is made to the volume. The following were, with few exceptions, first printed in Horsley's edition: tome i,

"Exempla quædam ex Epistolis Newtoni ad Series Philosophiae antiquitatis," "Artis Analyticae Specimina;


"Tome iv, "Letters on various Subjects in Natural Philosophy, published from the Originals in the Archi-

des of the Royal Society; "Letter to Mr. Boyle on the Course of Gravitation;" "Tabulis, Colorum al-

ter, altera Reproducendo;" "De Problematis Ber-

nucciansis;" "Propositions for determining the Motion of a body urged by two Central Forces;" "Four Letters to Dr. Bentley;" "Commencium Epistolicum D. Johan-

nae Collinis, et allorum, de Analyse Promota" (first pub-

lished by the Royal Society in 1718: a new edition ap-

peared in 1729 under the title "Additiones ad Mathematicam Epistolicae."

Tome v, "A short Chronicle from a Manuscript, the

property of the Rev. D. Ekins, dean of Carlisle." The minor works of Newton have been collected and pub-

lished under the title of Opera Philosophica Mathematica, et Philosphica; collected by the Rev. Dr. G. W. Lewis, et

Genev. 3 vols. 4to). After the death of Newton, Dr. Pellet was ap-

pointed by the executors to examine his manuscripts and papers, and to select such as he deemed adapted for

publication. They are eighty-two in number, and con-

tain a great number of letters. But many of those on

theological subjects are mere copies over and over again, and with very slight variations. Of these manuscripts

the only one which Dr. Pellet deemed fit to be printed were the "Chronology" and "An Abstract of the Chron-

ology," the former in ninety-two, the latter in twelve

sheets folio. At the same time he recommended for further consideration those entitled "De Motu Corpora-

norum," "Paradoxical Questions concerning Athana-

sia," "History of the Prophecies," and a bundle of

some mathematical papers. A catalogue of these manu-

scripts was appended to a bond given by Mr. Condrii

to the administrators of Newton, whereunder he binds him-

self to account for any profit he may make by their public-

ation. A list of them is found in Hutton's Dic-

tionary. Those on theological subjects are, with many

other Newton papers, in the possession of the earl of

Portmore. It is not to be supposed that the manuscripts of

Newton and Cotes, relative to the publication of the

second edition of the Principia, preserved in the library

of Trinity College, Cambridge, was published in 1851

under the editorial care of Mr. J. Edleston: the corre-

spondence of Newton with Mr. Pepys and Mr. Milling-

ton is in the possession of Lord Braybrooke; and other

manuscripts are in the Bodleian Library, Oxford. See

Brewster, Life of Newton (Lond. 1881, 12mo); entirely

rewritten under the title of Memoirs of the Life, Writ-

ings, and Discoveries of Sir Isaac Newton (Lond. 1854,

vols. 8vo); Hiot, Life, in the Biox. Unirea, a. v.; Turner, Collections for the Hist. of Grantham, containing the papers forwarded to Fontenelle by Condrii, the husband of Newton's niece; and Dr. Stukeley's Account of the In-

sances of Newton, written in 1727. Fontenelle, Histoire de

Leu Newton," "Owres diverses (La Haye, 1729, 4to), l. iii., Biographia Britannica, a. v.; Birch, Hist. of the Royal

Society (Lond. 1756-57, 4to), vols. iii and iv; Heads of

Illustrous Persons of Great Britain, engraved by Hou-

braken and Vertue, with their Lives, by Birch (Lond.

1748, fol.), i, 147. The reader may further consult

Montucla, Hist. des Math. t. iii, iv; Pemberton, Account of Newton's Philosophy; Macaulain, Account of

Newton's Discoveries; Priestley, Hist. of Optics; La-

place, Exposition du Systeme du Monde, ch. v; lord

King, Life and Correspondence of Sir Isaac Newton,

in the Library of Useful Knowledge, etc.; the very

brief but excellent memoir of Newton by Prof. de Mor-

gan in Knight's Cabinet Historical Gallery, xi, 78-118;

and that by Allibone in his Dict. of Brit. and Amer.

Authors, ii, 1414-1421, with its valuable addenda of


Qu. Rec. July, 1838; Littel's Living Age, Nov. 3, 1855,

art. v; Jan. 14, 1856, art. i.

Newton, James, an English divine and hymnolo-

gist, was born in Chenes, England, in 1733. He was

early trained in the observance of religious duties. At

the age of seventeen he went to London, and became a member of the church at Mr. West's Chapel. He was

prepared for the ministry by Dr. Llewelyn, and became

about the year 1757 assistant minister in the Pithay

Chapel, Bristol. In 1770 he became classical tutor to

the Bristol Education Society. This office he filled

with honor until his death, April 8, 1790. He pub-

lished several of his sermons and a few hymns, which

have been incorporated in different hymnological

compilations. See Miller's Singers and Songs of the

Church.

Newton, John, "once an infidel and libertine, a

servant of slaves in Africa," as he wrote of himself in his

epitaph, but afterwards an eminently pious and exem-

plary gentleman, was born in 1492, in Essex. He was

deputed by his mother, who was a pious dis-

serter, to the Christian ministry, and his training to that

day was ended when he was but four years old. But

she died when he was scarcely seven years old, and, neglected by his father and stepmother, he forgot his

instructions, fell into the company of idle and vicious boys, and soon

learned their ways. Getting hold of lord Shaftesbury's

Characteristics, he was beguiled by its fair words, and

gradually settled down a confirmed infidel. Having

been accustomed to take voyages with his father, he at

first devoted himself entirely to a seafaring life. Be-

fore he was of age he deserted his ship, was brought

back to Plymouth as a felon, kept in irons, degraded

from his office as midshipman, and publicly whipped.

But sin and severe punishment only hardened him the

more. While on a voyage he obtained leave to ex-

change into a vessel bound for the African coast. His

purpose, as he afterwards declared, was to be free to

sin. He left the ship and lived on the island of Plant-

tains, where he became at last the almost hopeless slave of a slave-trader, who engaged him in the meanest

drudgery of his infamy. He was afterwards sold to his

master's wife—an abandoned woman—kept almost

naked, and half starved. Upon writing to his father,

arrangements were made for his return. The voyage
In the preface to the *Olney Hymns*, which were published in 1779, he disclaims all pretensions to being a poet, and only claims the "mediocrity of talent which might qualify him for usefulness to the weak and poor of his flock." He further states that his hymns are the "fruit and expression of his own experience." It is this that gives a personal interest, and a novel and vivid reality to his hymns quite peculiar to them, and is an important element in their value. "We trace in them the indications of his former wayward and miserable course, and at the same time we find in them the expression of the mind and heart of the mature Christian, and of the Christian minister in the midst of his activity, anxiety, and success." He himself has stated his own views of what hymns should be that are designed for use in public worship, in which the poor and unlearned join as well as the rich and cultivated. "Pernicuity, simplicity, and ease should be chiefly attended to, and the imagery and coloring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment." His own hymns are fit illustrations of these views. He wrote not so much as the poet as the Christian, who must give expressiveness, freshness, and substance to his ideas, and his hymns will doubtless be used while similar experiences in others demand similar expression.


**Newton, Richard, D.D.,** a noted English divine, was descended from a family that had long been of considerable repute and of good fortune. His father enjoyed a moderate estate at Lavendon Grange, in Buckinghamshire, which is now in the family. Richard Newton was born at Yardley Chase, in Northamptonshire, in 1767. He was educated at Westminster School, and elected from that foundation to a scholarship of Christ Church, Oxford, where he afterwards taught with great acceptability and honor. He became M.A. on April 12, 1701, and D.D. on March 18, 1707. He was inducted principal of Hart Hall, by Dr. Albury, in 1710, where he undertook the degree of D.D. on December 7 of that same year. Dr. Newton was next called into lord Pelham's family to superintend the education of the late duke of Newcastle, and his brother, Mr. Pelham, and was esteemed by them with the greatest affectionate regard for him; but being a man of too independent and liberal principles to solicit favors for himself, he never met with any return for his sedulous attentions to them until 1724, when he was promoted to a canonry of Christ Church. Some time prior to this he had been inducted by bishop Compton into the living of Sudbury, in his native county, and he held this living some time after he assumed the principalship of Hertford College, which he filled until his death, April 21, 1755. Newton was honored with the esteem of his king and his country, and was held in great veneration and respect, and as ingenuous a writer as any of that age. In closeness of argument and perspicacity and elegance of language he had not his equal. Never did any private person engage in more trusts, or discharge them with greater integrity. He was a true friend to religion and education, a man of extensive charity, and a model of charity and charity.

No one man was called forth so often to preach in the latter end of queen Anne's time and in the beginning of that of king George I as Dr. Newton. During his residence in the rectory at Sudbury he discharged all the partial duties of a parish minister, with exceeding care and fidelity. Among other particulars, he read the evening prayers of the liturgy at his church on the week-day evenings at seven o'clock, hay-time and harvest excepted, for the benefit of his parishioners. As
principal of Hart Hall he labored faithfully for its prosperity, and in 1740 obtained a charter to convert the school into a college, thus becoming the founder, at a considerable expense to himself, of Hertford College, as the institution was named. He obtained great aid from his numerous friends, but contributed himself about £1,000 at least, which he derived from a publication of his entire works of sermons, in 1739. His professed project was to found a college of the university of Oxford, and to this end he sought the favor of the grand master of Exeter College, afterwards dean of Christ Church and bishop of Bristol, opposed Dr. Newton's project of obtaining a charter; and never, perhaps, were two people better fitted for a controversy, which deserves as much to be collected for the language as Julian's and his adversary. From the first to the last, all his writings were destroyed, excepting a select number of his sermons, which were published in 1784; a few others had already been published during his lifetime. He also had published a Scheme of Discipline, etc., at Hart Hall (Lond. 1720) — University Education (Bib. 1726 and 1733, Ser.) — Plurality Indefensible (ibid. 1748). A second edition of his Plurality Indefensible, which was published in answer to the learned Wharton on Plurality, appeared in 1744. Dr. Newton has not been, and probably never will be, answered. The Moppers of Thumpoor, with a strictly literal translation of the Greek into Latin, etc., with notes and observations on the text in English, was published from his MSS., as arranged before his death, for the benefit of Hertford College, by his successor in the principality of that college in 1754. See also the following: vii, 406—408; Chalmers's History of Oxford; London Gentleman's Magazine, 1792; General Biog. Dict. xi, 216—220.

Newton, Robert, D.D., a Wesleyan preacher greatly noted for his popular oratory, was born at Royston, Yorkshire, of poor but pious parents, Sept. 8, 1780. He was early brought under the influence of the Methodists, but was not converted until seventeen years of age, when, after nine weeks of great mental anguish, he experienced deliverance by Christian faith. In 1798, though possessed of but a limited education, he was received by the British Conference. In 1803 he was appointed to the Glasgow Circuit, and at the same time attended lectures on theology and philosophy at the University of Glasgow. While he received his appointments regularly from the Conference, most of his time was spent in England and Scotland. In 1812, to London, to which he brought the extraordinary pulpit talents which he possessed more prominently before the public. He there became intimately associated with Butterworth and Coke in behalf of the British and Foreign Bible Society. During the years 1817—1820, the editor of The Poor Man's Friend. He was the popular advocate of missions in England. When he began his missionary labor there were but fifty Wesleyan missionaries, with seventeen thousand communicants; he soon increased them to more than three hundred and fifty missionaries and one hundred thousand communicants. The demand for his services became universal throughout England, Ireland, and Scotland. In England and Scotland he was eminently successful, especially in Sheffield, where it is said he broke the spell of Painé's influence which then prevailed among the working classes. During his labor of forty years he probably addressed from year to year a greater number of people than any other man of his time. For forty years he was known in all the cities and large towns of England, and his coming was always hailed with great pleasure by the people. He was four times elected president of the British Conference, and for many years acted as its secretary. In 1839 he was sent as a delegate by the British Conference to the Methodist Episcopal Church of the United States, and during his visit to this country his popularity as a speaker was so great that he attended two crowds when he never preached. He died April 30, 1854. He was the author of Sermons on Special and Ordinary Occasions, edited, with a Preface, by Rev. James H. Bigg, D.D. (Lond. 1855, 8vo); these, regarded simply as pulpit compositions, are entitled to be ranked with the best published discourses which this generation has produced. "It has always seemed to us," says the London Review, July, 1856, p. 563, "that the great popularity of Dr. Newton was very inadequately explained by referring it to those rare physical characteristics, and to that sympathy and depth of feeling, which constitute mainly to the constitution of one of nature's orators, and which were found pre-eminenmly in him. Such qualities may for a time give distinction to those who are otherwise slenderly endowed, but their conjunction with intellectual powers of a high order is required to maintain permanently a widespread influence and reputation. The work of Dr. Newton, with other essential but inferior qualifications, great mental vigor, we find ample evidence in nearly every page of this volume; and we are at no loss to comprehend the causes which enabled him, for nearly half a century, to gather around him, wherever he went, listening and admiring crowds, and which made him the greatest preacher among a body of ministers unequalled for the power and success of their ministry in any period of the Christian Church." See Jackson, Life of Dr. R. Newton (Lond. 1855, 8vo); Corn, Life, Labors, and Travels of R. Newton (1856, 8vo); Stevens, His Methodism, iii, 168, 200, 401, 504; Meth. Quart. Rev. Jan. 1856, art. v; London Quart. Rev. July, 1855, art. i; Wesleyan Magazine, Oct. 1854, and May, 1835.

Newton, Thomas (1), a noted English divine and poet, was born near the middle of the 16th century, and taught as a rector of Little Ilford in Essex. He died in 1607. He is the author of a Notable History of the Saracens (Lond. 1575, 4to) published a number of prose and poetical works, and made translations from Seneca and other authors (1571—1604). He was one of the best Latin poets of his age. See Wood, Athen. Oxon. Bosworth and Laybourne's Philog. Dict. Poet. Autors; Tapster's Dictionary of FAMOUS; Pulteney's Sketches; Brit. Bibliography; Wait's Bibl. Brit. s. v.; Allibone, Dict. Brit. and Amer. Auth. s. v.

Newton, Thomas (2), D.D., an eminent English prelate, was born at Lichfield in 1704. He was educated there and at Westminster School, and at Trinity College, Cambridge, of which he became fellow. He was for some years a city preacher and tutor in the Tyrelle family, but in 1744 he was appointed rector of St. Mary-le-Bow, London, by his friend and patron, Pulteney, earl of Bath. Thomas Newton afterwards became successively lecturer at St. George's, Hanover Life Forces, and then prebendary of Westminster in 1757; next dean of Salisbury and sub-almoner, and bishop of Bristol and canon residentiary of St. Paul's about 1761, and dean of St. Paul's in 1768. He died in 1782. "Bishop Newton," says a contemporary, "was a prelate of not very remarkable powers, natural or acquired; but personally he was without reserve, acceptable in the society of the great, and possessed of a certain amount of general and professional knowledge." The fourth edition of his Works (3 vols. 1782) is complete; that in 6 vols. 8vo (1787) is only complete with his Dissertations on the Prophecies which have remarkably been fulfilled, etc. (10th ed. Lond. 1804, 2 vols. 8vo), which Bickersteth (Christians Student, p. 473) pronounces "a very valuable work;" but which Orme (Bibl. Bibl. s. v.) pronounces "seldom profound or original, though they contain occasionally some correct views of Scripture." Jennings, in Kitto (Cyclopaedia Bibl. Lit. iii, s. v.), says, "By a certain class, who lag behind their age, it is still read and admired. It may, however, be occasionally consulted with advantage"—he might have added on all except Newton's interpretation of the Book of Revelation, where he is altogether contrary and repugnant. The work had been translated into Danish and German, and found circulation in several thousand copies. As a divine he belonged to the supernaturalistic school of his time, and
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was more positive than Samuel Clarke (q.v.). Bishop Newton also wrote On the Anglican Ritual (Tracts of the Anglican Church, Edinburgh, 1822; second ed., partly reprinted, published by Alexander Chalmers in Lives of Ir. Edward Pocock, etc. (London, 1816, 2 vols. 8vo); and edited Milton's Poetical Works, with notes from various authors. See J. B. Smith, D.D., An Analysis of Bishop Newton on the Propositions (London, 1866, 12mo); Darlow, Cyclop. Biblic., ii. 2185; and the references quoted in the body of the article.

NEW YEAR, or Feast of Trumpets (יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים, הַנַּחַל הָעֲבָדִים), though not one of the three great festivals on which the male population appeared before the Lord in Jerusalem, is nevertheless one of the first among the principal holy days, and as such has been celebrated by the Israelites since the giving of the Law, and is observed by all the people on the same day.

1. Name and Signification, and theImport of this Festival.—In the two passages where the institution of it occurs, this festival is called יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים, remembrance blowing, i.e. of trumpets (Lev. xxiii, 24; Sept. μνήμενα σαλιγγών; Vulg. S.2228). The day of blowing, i.e. the trumpets (Num. xxix, i, Sept. Ιερέα λαμπρότης; Vulg. Dies clangingae et tubarum). To understand this indication, we must examine the import of this festival.

As the first of Tisri, on which this festival occurs, besides being the new moon, is the beginning of that month wherein the festivals most distinguished both for holiness and joy are celebrated, it had to be connected in an especial manner with the import of the month itself. See Festival. Hence, as Maimonides observes, it was made, as it were, a stepping-stone to and a preparation for the great Day of Atonement (More Nebuchim, iii, 49). This is not only indicated by the particle בָּנָךְ (Lev. xxiii, 27), which forms the transition from the feast of New Year to the Day of Atonement, but has been so understood by the unanimous voice of the Jewish Church, which from time immemorial has observed the ten intervening days between these two festivals as days of penitence, and calls them "the ten days of repentance, or humiliation" (מִזֶּה שָׁנָה בְּנַחֲאָל בֵּית יָדִים).

comp. Talmud, Rosh Ha-Shana, 18a; Maimonides, ut sup.; Orach Chajim, sec. 552, 602, 603). Being preparatory to it, the festival of the New Year was to draw the attention of the Jew to the Day of Atonement, by summoning and retiring them up to it. As it is ordained that whenever all Israel are to be summoned to general action—e.g. either to a convocation, journey, war, or an assault—the priests are to blow silver trumpets made expressly for this purpose (Num. x, 1—10), and that these trumpets are especially to be blown at every sacred work in order to summon the people on festivals and new moons to participate in the sacrifices (ver. 10); the festival of the New Year, which is designed to summon the Israelites to the most holy of all works, and to prepare them for the great Day of Atonement, had to be furnished with the sign of this summons in an especial manner. Thus the blowing of the trumpets, which was a secondary thing on other festivals, became the chief and distinguishing feature of this festival. Hence its name, יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים, the day on which the trumpets were especially blown; or, the day on which the blowing was peculiarly characteristic (Num. xxix, 1).

Moreover, as this blowing of the trumpets is a summons to the Israelites to enter upon the work of sanctification, it is accounted to them as a merit in the sight of God, and the inspired Word promises them for it a special remembrance before the Lord (Num. x, 10) and divine help (Ps. cxvi, 15; ver. 9). Hence this festival is also called יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים, the remembrance blowing (Lev. xxiii, 24), i.e. the day on which the blowing of the trumpets, by its summoning the Israelites to effect their reconciliation with God, makes them to be remembered before the Lord, and secures for them divine aid for the holy work before them. The synagogue, however, takes the word יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים more in the sense of remaining (God of the covenant remaining with his people), and for this reason has appointed Gen. xxii, 1—24; xxiii, 1—24, reciting the birth and sacrifice of Isaac, as lessons for this festival (comp. Rashi, On Lev. xxiii, 24, and the article HAPHTarah). That this festival occurs on the day commencing the civil new year, which from time immemorial has been on the first of the seventh month, called Tisri, is not only evident from Exod. xiii, 1; xxiii, 16; xxiv, 22; Josephus, Ant. i, 3, 3; but from the fact that both the Sabbatical year and Jubilee commenced in this month (comp. Lev. xxv, 9; 10; and the article Jubilees). The universal practice of the Jewish nation, who regard and celebrate it as the Festival of the New-Year's Day, is therefore rightly supported by Christian scholars; and the name New Year (יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים), by which this festival is almost universally spoken of in Jewish literature, is far more expressive than the vague appellation, Feast of Trumpets.

2. The Manner in which this Festival was and still is celebrated.—Like the Sabbath, this festival was to be a day of rest, on which all trade and handicraft works were forbidden (Exod. xxiii, 10—12). As the new moon is the new moon, a threefold sacrifice was offered on this festival—viz. the ordinary daily sacrifice, which was offered first; then the appointed new-moon sacrifice [see New Moon, Feast of this;] and last of all followed the sacrifice of this festival, which consisted of a young bullock, a ram, and seven lambs of the first year, with the usual meat-offerings, and a kid for a sin-offering (Num. xxix, 1—6); and which, with the exception of there being one young bullock for a burnt-offering instead of two, was simply a repetition of the monthly sacrifice. All the times that the drink-offering and burnt-offering were offered, the Levites engaged in soul-stirring vocal and instrumental music, singing the eighty-first and other Psalms; while the priests at stated intervals broke forth with awful peals of the trumpets. After the offering up of the sacrifices the service was concluded by the priests, who pronounced the benediction (Num. vi, 23—27), which the people received in a prostrate position before the Lord. Thereupon the congregation, after prostrating themselves a second time in the court, resorted to the adjoining synagogues, where the appointed morning prayer and Psalms were chanted, consisting of Gen. xxi, 1—34; Num. xxix, 1—6; 1 Sam. i, 1—11, 10; Gen. xxvi, 1—24; Num. xxix, 1—6; Jer. xxxi, 2—20. Psalms were recited and the festival prayers were offered, beseeching the Lord to pardon the sins of the past year, and to grant the people in the next year a peaceful and prosperous service. The families then resorted to their respective homes, partook, as on other festivals, of a social and joyous repast, and in the evening again went to the Temple to witness the offering of the evening sacrifice and the incense, and then the lighting of the candlesticke, with which the festival concluded, all wishing each other, "Mey ye be written down for a happy new year," or "Mey the Creator decree for you a happy new year;" to which it is replied, "And you likewise." This wish or prayer to be inscribed on this day in the book of life arises from the fact that the Jews believe that the feast of the New Year is the annual day of judgment, on which all the deeds of men are weighed, whether they be good or evil, the destinies of every individual and every nation are fixed for the ensuing year, and the death and life of every one is determined, as was explained in a manner of detail (Mishna, Rosh Ha-Shana, i, 2; Talmud, in loco). Hence the names Day of Judgment (יִשְׂרָאֵל יַעֲדוּ בֵּית יָדִים) by which this festival is sometimes called. It is a remarkable fact that all the ancient astronomers of the different nations have given the figure of an aged man of stern aspect, holding...
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a pair of scales in his right hand and an open book in his left, as the sign of the zodiac for this month, thus expressing the religious idea of this festival.

With the exception of the sacrifices which cannot be offered in consequence of the destruction of the Temple, and a few modifications which have been introduced through the shifting circumstances of the nation, the Jewish festival for the new year continues to be observed on the present day to be essentially the same as it was in the days of Christ. The service comprises prayers of a threefold kind as described in the Mishna, which are as follows:

(1). A series of texts are recited bearing on the supreme rule of God, consisting of, σαιράγγελοι τοῦ θεοῦ, θεός ὁ χάριτος σου, and ἔσται σοὶ τὸ βραβεύμα τὸ καλὸν, commencing with τί ποιήσῃ τὰ πάντα ὁ θεός, beginning from where the last leaves off till τί ποιήσῃ τὰ πάντα ὁ θεός. After these prayers have been offered, in which the speedy approach of the kingdom of God is invoked, when all mankind shall possess the true knowledge of their Creator, and unite in the worship of their supreme Benefactor, which are called ἱεράς ἱππεύματα, of Homage, a prayer is recited celebrating the holiness of the day (Ῥαχήτωσις θεοῦ), after which the trumpet is blown.

(2). Then follow prayers acknowledging the omniscience, providence, sovereignty of the Creator, and beseeching him to remember his creatures in pity, and temper his judgment with mercy, which are called τὰ ἱππεύματα, of Remembrance, and after which the trumpet is again blown; and (3) Prayers celebrating that future jubilee when all men will be free from bondage of error, and acquire perfection in the knowledge of their God, which are called τὰ τριαδικά, of Sounding the Trumpet, and after which the trumpet is blown a third time. The service is then concluded with the recital of the ἱεράς ἱππεύματα, and the last three blessings of the Amodus, or Muzaph, ἀνεβεί, ἄνεβεσθαι ἀλα, and ἡ γῆ ἐθραύστηκε, (Rosh Ha-Shanah, iv, 5).

Before the destruction of the Temple the trumpets were blown all day by the priests in Jerusalem, from sunrise to sunset, but since the downfall of the city it has been ordained that the trumpet is to be blown in every city during the synagogal service, and that every Jew is held to observe its sound. Though the Bible says nothing about the kind of trumpet to be used on this occasion, yet it is certain that "the cornet used in the Temple on the feast of New Year was," as the Mishna declares, a "straight horn of a chametz [a kind of antelope, or wild goat], the mouthpiece of which was covered with gold" (Rosh Ha-Shanah, iii, 3, and the Jews to the present day use a ram's horn, to remind God on this occasion of the ram which he sent to be sacrificed instead of Isaac, and of the covenant made with the patriarchs; for which reason also (Gen. xxii. 1-24), recording the sacrifice of Isaac, forms the lesson of this festival. The horns of oxen or calves are unlawful (Rosh Ha-Shanah, iii, 2), as the use of them would remind God of Israel's sin in making the golden calf, which is also the reason why the Jews in the present day no more gild the mouthpiece of the trumpet. Before sounding the trumpet, which is of this shape, the rabbi

blowing of the trumpet, as its sound is believed to call forth Satan, who on this day of judgment appears before God's tribunal to accuse the children of Israel (Rosh Ha-Shanah, 18). This explains the otherwise inexplicable rendering of Numb. xxix, 1 in the Chaldean paraphrase of Jonathan b. Uziel, "It shall be a day of blowing to confound Satan, who comes to accuse you, with the mouth of your mouth."

After evening service, or the afternoon service, they go to a river or stream, which they generally prefer to be out of town, and to contain fish, and recite a prayer called דָּבָר הַיְשׁוּבָה, which consists of the following passages of Scripture: "Micah vii. 18-20; Psa. cxviii, 5-9; xxxiii; and with the earnest recitation of Isa. xi, 9, shake their garments over the water. Four reasons are assigned for this service: (1). It is to pray to God to be as fruitful as the fish. (2). To commemorate the sacrifice of Isaac, which, according to an old tradition, Abraham made on this day; in spite of the wiles of Satan, who sought to prevent the patriarch from obeying the Lord, by causing a mighty stream to arise on Abraham's journey to Mount Moriah, which would have drowned both the father and the son but for the prayers of faith. (3). To remind the people of the sight of the fish that we are as suddenly deprived of our life as these fish are caught in the net (Eccles. ix, 12), and thereby be admonished to repentance. (4). To learn from the fish constantly to direct our eyes upwards.

3. Literature.—Mishna, Rosh Ha-Shanah; and the Gemara, Tractate Sukkah on the 8th, 22-25; Numb. xxix, 1; Abrahanel, Commentry on Exod. xii, 1 sqq.; Lecon, xxiii, 23-25; Numb. xxix, 1; the Jewish Ritual entitled Derech Hez-Chayyim (Venice, 1869), p. 258 sqq.; the Macher for Rosh Ha-Shanah; Meyer, Der Traumserien der und der Dein Geben und Gen (1755), p. 300 sqq. See TRUMPET, FESTA OF.

NEW YEAR, FESTIVAL OF. The custom of celebrating the first day of the year by some religious observance, generally accompanied by festive rejoicing, is of very ancient origin, and appears to have prevailed generally among the nations of antiquity. The Jews, the Egyptians, Persians, Hindis, Chinese, Romans, and the Mohammedans, although differing as to the time from which they reckoned the beginning of the year, all regarded it as a day of special interest. For the Jewish usages, see the preceding article.

The old Roman year began in March, and on the first day of that month the festival Augealia was celebrated, with the salli or priests of Mars carried the sacred shield in procession through the city, and the corn was then divided into five shares and rejected to the Romans; the Romans counted it lucky to begin any new enterprise or to enter upon any new office on new-year's day. The same sacredness was attached to the first day of the year after the change took place in the Roman calendar that made January the commencing month instead of March; and Pliny tells us that on this day in its former form the people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the Campus Martius. The people gave themselves up to riotous excess, and all kinds of debauchery. The first Christian emperors kept up the custom, though it was tolerated and afforded the opportunity for idolatrous rites. The Church, however, saw itself finally obliged to condemn these, and prohibited Christians from joining in the social celebration, and ended by making it a religious festival. "It was only," remarks Newman, "to oppose a counter-influence to the pagan celebration that Christian assemblies were finally held on the first day of January, and they were designed to protect Christians against the contagious influence of pagan festivals.

The custom of celebrating the first day of the year from the time of Heraclius has continued to the present day in the various nations. In Persia, the New Year is celebrated with great solemnity; the king, with his courtiers, receives presents from the people and bestows presents on the attendants. This custom is still observed in China, where the New Year is celebrated with great festivity, and the Chinese people address each other by the same words as the Egyptians, saying "Happy New Year."
their duty, especially on this day, to show that as they had in truth been gathered from among the heathen to exhibit in the church of Christ, and thereby to the heathen temper, to substitute alms for new-year’s gifts (the strens), edification from Scripture for merry songs, and fast for riotous feasting. This principle was gradually adopted in the practice of the Western Church, and three days of penitence and fasting were opposed to the pagan celebration of January, until, the time being designated, the festival of Christ’s circumcision was transferred to this season (the first day of January being the eighth day after the nativity), when a Jewish rite was opposed to the pagan observances, and its reference to the circumcision of the heart in opposition to heathen revelry (Ch. Matt. ii. 314, 315). This occurred as early as A.D. 487. In Herrick’s Noble Numbers are three songs, with choruses, for this day, illustrating the religious ceremony, and drawing a consolation therefrom:

"Come, thou, and gently touch the birth
Of him who’s Lord of heaven and earth,
And softly handle him: y’d need, Because the pretty babe doth bleed.
Poor pitted child! who from thy stall
Bringest in thy blood a balm that shall
Heal up the stings of New Year’s fall!"

In the 6th century it became a solemn festival, the Council of Tours in 566 ordaining that “the chant of litanies should on the first of January be opposed to the superfluities of the pagans,” and that the Eucharist, or Mass of the Circumcision, be celebrated on the day. The first mass was held on this day, and it is opposed to the Roman Catholic Church. The day was held as a fast, in opposition to the Roman—then pagan—custom of feasting, dancing, and gift-making. In the time of Numa the day was dedicated to Janus, the double-faced deity, who faced the future while he looked back upon the past. The Romans called him a cake of salty meal, with incense, salt, and wine. They also did something in the way of their art or calling to begin the year industriously, that they might have good-fortune through it. By degrees, however, as the Christian faith and strength increased, and the necessity for the distinction grew less important, the Church, in the 8th century, abrogated the fast, and the earlier and more congenial jovial customs were gradually resumed, and have continued in one good form or another to the present. (Regarding the observance of new-year’s by the Christian Church, see, especially, Alt. Der christliche Cultus, pt. ii, p. 46; August. Denkwürdigkeiten der christl. Kirche, i. 311 sq.)

The Hindos call the first day of the year Prayopayop, the day of the Lord of Creation. It is sacred to Gemini, the god of wisdom, to whom they sacrifice male kids and a cake of millet meal in the full belief that it will secure the individual from danger and adversity. The first intonation of the Myusaca year is designated by “the month of the ears of maize.” From the various facts thus adduced, it is plain that the rites connected with New-year’s day may be traced back to the remotest ages, that they have been celebrated in all nations and ages, and that, though of a festive and cheerful nature, they have never been uniformly of an essential religious character.

The social observances of the first day of the new year have been in substance the same in all ages. From the earliest recorded celebration, we find notice of feasting and the interchange of presents as usages of the day. Suetonius alludes to the bringing of presents to the capital: and Tacitus makes a similar reference to the practice of giving and receiving New-year presents. The offering of presents to the sovereign is some source of personal profit to the sovereign, and so onerous to his subjects, that Claudius limited them by a decree. This custom was continued by the Christian kingdoms into which the Western empire was divided. In England we find many examples of it, even as a part of the public expenditure of the court, so far down as the reign of Charles II; and, as all our antiquarian writers mention, the custom of interchanging presents as common in all classes of society (see Eccleston’s English Antiquities, p. 417, 445). At present the ringing in of the New Year from the belfry of churches is the only open demonstration of joy at the recurrence of the anniversary. This is now a custom also in other countries. In France it still subsists, unveiled by the still popular practice of Christmas gifts. In many countries the night of New-year’s Eve, “St. Sylvester’s Eve,” was celebrated with great festivity, which was prolonged till after twelve o’clock, when the New Year was ushered in with congratulations, complimentary visits, and mutual wishes for a “Happy new year.” This is an ancient Scottish custom, which is still continued in many parts of the country, whereas in the form of wish—“Proest (for the Lat. proest) New-jahr”—“May the new year be happy”—sufficiently attests the antiquity of the
custom. Many religious communions are wont to celebrate the approach of the New Year with a special service, especially the Methodists. In the Roman Catholic Church the Te Deum is still sung at the close of the old year; and New-Year's day is a holiday of strict obligation. For monographs on the ancient customs, both among the Jews and other nations, in this respect, see New-Year, New-Year's Day, p. 117, 118.

New Zealand is the name of a British colony in the South Pacific Ocean, which consists of three volcanic islands, and of a number of islets scattered around the coasts, having an area of about 106,000 square miles, with a coast-line measuring about 4000 miles, on the best-estimated solstice count, and a population (in 1895) of 578,492 Europeans, besides 41,969 natives.

Soil, Climate, and Productions.—Of the whole surface-extent of New Zealand (nearly 70,000,000 acres, little short of the combined area of England and Wales, Scotland, and Ireland), one fourth is estimated to consist of dense forest tracts, one half of excellent soil, and the remainder of waste lands, scorable-hills, and rugged mountain regions. The mountains are mostly clothed with evergreen forests of luxuriant growth, interspersed with fern-clad ranges, and occasionally with treeless, grassy plains. Some of the rich valleys and sheltered dales abound in North Island; and in the east of South Island there are many expansive plains of rich meadowland, and nearly 40,000,000 acres are suitable for cultivation and cattle-breeding.

The soil, although often clayey, has in the volcanic districts more than a medium fertility; but the luxuriant and semi-tropical vegetation is perhaps as much due to excellence of climate as to richness of soil. Owing to the prevalence of light and easily worked soils, all agricultural processes are performed with unusual ease. The climate is one of the finest in the world. The country contains few physical sources of disease; the average temperature is remarkably even at all seasons of the year, and the atmosphere is continually agitated and freshened by winds that blow over an immense expanse of ocean. In North Island the mean annual temperature is 57°; in South Island 52°. The mean temperature of the hottest month at Auckland is 68°, and at Otago 56°; of the coldest month, 54° and 49°. The air is very humid, and the fall of rain is greater than in England, but there are more dry days. All the native trees and plants are evergreens. Forests, shrubberies, and plains are clothed in green throughout the year, the results of which are that cattle, as a rule, browse on the herbage and shrubs of the open country all the year round, thus saving great expense to the cattle-breeder; and that the operations of re-
The system of taboo, or consecration of persons and things by the native priests as sacred and inviolate, so peculiar to the Pacific isles, nowhere attained a greater extent than in New Zealand when first opened to colonization. This was partly a religious and partly a political ordinance, and was so much respected that even in war times hostile tribes left unharmed all persons and objects marked by the sign of the office on their opposite side. Tattooing was practiced, and was made a much more painful operation than in the other Pacific isles; it was performed with a hammer and saw-like chisel. The punctures were stained with vegetable dyes, and the patterns, which extended over the face, body, and arms, were designed or specified in advance. The figures were supposed to denote the rank of the individual wearing them. The women were but slightly tattooed, with a few lines on the lips, chin, and occasionally other parts of the body. The priests were the principal operators, and during the process ancient songs were sung, to encourage, divert the attention, and increase the patience of the sufferers. This tattooing was supposed to make the Maori youth both more terrible in the eyes of his enemies and more acceptable in those of his mistress.

The wars of the Maori were formerly carried on with spears, clubs, slings, and various weapons and objects of war, many of which were of Maori manufacture, according to ethnologists, among lowly civilized people, of stone and wood. Their most remarkable weapon was a spear of nephrite, which descended among the principal chiefs from father to son, and was used only in war. It was called Merimeri, "the fire of the gods," and was sometimes used for scalping prisoners. There are other weapons of nephrite in use among the Maori; they are much sought after, and very costly. The use of firearms is now, however, very general among the Maori, and that they are admitted marionettes has been made but too apparent in their contests with English troops.

The heathen religion of the New Zealanders was largely mythological; temples were wanting; superstition and slighting of hand, however, played an important part in their religious system, and the priest virtually ruled and had his own way in everything. Most puerile practices were thus introduced and freely encouraged to strengthen and perpetuate priestly power. The New Zealanders worshipped various gods, apparently personifications of natural objects and powers, to whom they addressed prayers and offered sacrifices. Their divinities were spiritual and invisible; they had no idols. Many of the gods were deified men, ancestral chiefs of the tribe or nation by whom they were worshipped. They believed in a future state and in their own immortality. There were two distinct abodes for departed spirits, one of which was a place of perfect happiness, evil deeds being punished in this world by sickness and other personal misfortunes. Their priests were supposed to be in communication with their gods, and to express their wishes and commands. Sorcerers were thought to possess great power, and were held in peculiar dread. The moral code was adapted to various social conditions and circumstances. Among chiefs courage, liberality, command of temper, endurance of torture without complaint, revenge of injuries, and absence from insults to others, were regarded as virtues; among slaves, obedience to their masters and respect for the taboo; among married women, fidelity to their husbands. Their idea of Wiro, the evil spirit, was nearly akin to the scriptural idea of the evil one. Sickness, they supposed, was brought on by him, coming in the form of a lizard, and entering the sides, preyed on the vitals. Hence they made incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder, unless he should come out. With the New Zealanders superstition took the place of medical skill. When a person had a pain in the back, he would lie down and get another one jump over the wound and press on him to remove the pain. A wound was bruised with a stone, and afterwards held over the smoke. In inter-
nal acute diseases the patient sent for a priest, lay down, and died. Dreams and omens were much regarded, and had great influence over their conduct. On important occasions, when several tribes were going to war, an oracle was consulted by setting up sticks to represent the different tribes, and watching the wind to see which way the sticks would fall, in order to determine which party would be victorious. But the person performing the ceremony, by a little juggling, could determine the question as he pleased. The belief in witchcraft, also, almost universally prevailed, and was productive of all the suspicion, cruelty, and injustice which generally accompanies it among a barbarous and superstitious people. A ceremony, called iriri, or roki, was performed by the priests upon infants before they were a month old, and consisted of a species of baptism, sometimes by sprinkling and sometimes by immersion.

The Rev. W. Butler thus relates the ceremony in Newcomb's *Cyclopedia of Missions*, s. v.: "When a child was born, it was wrapped in a coarse cloth and laid in a veranda to sleep; and in a few hours the mother pursued her ordinary work in the field. The child suffered much; and if its mother did not furnish it nourishment enough, it must perish. Large holes were slit in the ear, and a stick, half an inch in diameter, thrust through. When five days old the child was carried to a stream of water, and either dipped or sprinkled, and a name given to it; and a priest mumbled a prayer, the purport of which was said to be an address to some unknown spirit, praying that he may influence the child that he may become cruel, brave, warlike, troublesome, adulterous, murderous, a liar, a thief, disobedient—in a word, guilty of every crime. After this small pebbles, about the size of a pin's head, were thrust down its throat, to make its heart calous, hard, and incapable of pity. The ceremony was concluded with a feast."

Marriage among the New Zealanders, previous to the introduction of Christianity, did not involve any special religious ceremonies. Before marriage, girls not betrothed were permitted to indulge in promiscuous intercourse if they pleased, and the more highly they were esteemed. Married women, however, were kept under strict restraint, and infidelity was punished severely, often with death. Polygamy was permitted, but was not common, and men could divorce their wives by simply turning them out of doors.

The houses of the better class were snug and warm, ornamented with carved wood. They were built of bulrushes, and lined with the leaves of palm-trees neatly plaited together. They were about sixteen by ten feet, and four or five feet long. The entrance was by a low sliding door, and there was one window, four by six inches, with a sliding shutter. Their houses were without furniture, and their cooking utensils a few stones. Their villages were scattered over a large plot of ground, without any order of arrangement.

The language of the Maori, like the Polynesian languages generally, belongs to the Malay family, but it is by far the most complicated. The Maori alphabet comprises only fourteen letters, viz. A, E, H, I, O, P, R, T, U, W, and Ng. Seven tolerably distinct dialects are spoken among them. The language is represented as rich and sonorous, well adapted for poetical expression, especially of the lyric kind. The Maori have an abundance of myths, legends, and traditions, of which a collection has been made by Sir George Grey. They are also passionately attached to music and song.

History of the Country and its Civilization.—New Zealand was discovered by Tasman in 1642, but only one hundred years later it was made generally known to Europeans by the repeated visits of Cook. He surveyed the coasts in 1770. At that time domestic animals, potatoes, and cereals were introduced. In the following decades the visits of Europeans to New Zealand multiplied; whalers established a few small settlements in the country for provisions and shelter. Runaway sailors, escaped convicts from New South Wales, and adventurers of all kinds, formed a sort of colony at Kororarike at the opening of our century. About this time, too, individual Englishmen began to settle on the coast and intermarry with the natives, and some of them, in right of their wives or of purchase. Missionary enterprise began in 1814 by the zealous Marsden (q. v.), under the auspices of the London Church Missionary Society, soon strengthened by three other laborers, and favored by various chiefs, who made grants of land to the missions. The missionaries not only labored to convert the natives, but introduced improved culture among them, and did what they could to protect them from the injustice, fraud, and oppression of the Europeans who visited the islands or had acquired settlements. More effectually to secure this object, a British resident or consul was appointed in 1833, but without any authority. In the mean time a desultory colonization and the purchase of rights to land from the natives for a few hatchets or muskets were going on; and to put an end to this state of anarchy a lieutenant-governor was appointed, who, in 1840, concluded at Waitangi a treaty with the native chiefs, whereby the sovereignty of the islands was ceded to Britain, while the chiefs were guaranteed the full possession of their lands, forests, etc., so long as they desired, and the right of pre-emption, however, was reserved for the crown, if they wished to alienate any portion. Thus New Zealand became a regular colony, the seat of government of which was fixed on the Bay of Waitemata, and called Auckland. The previous year an association, called the New Zealand Company, had made a pretended purchase of tracts amounting to a third of the whole islands, and for a dozen years most of the colonization of New Zealand was conducted under its auspices. The continuance of the Bay of Waitemata is considered to have been on the whole prejudicial to the prosperity of the colony; and after a long conflict with the government, these grants in 1852, all their claims—which the government had never confirmed—on condition of receiving £268,000 as com-

**Interior of a Pa on the Wanganui River.**

VII.—28**
Since the introduction of Christianity a great change has taken place. The natives have abandoned tattooing, and are now generally clothed like civilized men, and possess flocks, herds, furniture, houses, and cultivated lands. Cannibalism was crowded out, too, by Christianity. It was not remarkable in 1863, when 15,000 soldiers, under English command, contended against 2000 natives, hiding and fighting behind ramparts. Another struggle followed in 1864, and petty rebellions have been frequent, causing great expense and trouble to the colonists, and great demoralization among the converted natives. As they learned to hate the colonists they came to hate their religion, and invented one of their own, called How-howism, those who professed it being called How-hows. It was a most absurd mixture of their old superstitions with some Bible tenets, and a virtual return to heathenism. One Te Kooti made himself famous fighting with a handful of followers against the English from 1866 to 1872, when the pursuit of him was virtually abandoned. Since that time the natives have been more quiet, and the colonists seem more secure, making the effect of King Solomon's Wisdom and conciliation. By the constitution of 1872 the natives were made voters, and eligible to office. Four of them have been recently elected members of the lower house of the Legislature. A noted European traveller, who has recently been among the Maori tribes near Lake Taupo, in the central district of Northern New Zealand, sends a very interesting account of the How-hows in that quarter. These, though maintaining an independent attitude towards the colonial government ever since the last war left them unsubdued, have not testified to the effect of King Solomon's Wisdom. According to his report, the How-howism has toned down from its first blood-thirsty extravagances into a quiet and respectable sort of monothemism. The How-hows have agreed to reject the New Testament in its entirety, but they have accepted the Old, and from their native translations of it erected what is, in fact, a Judaism of their own. They have even dropped the observance of the Sunday to take up that of the Jewish Sabbath; and, in fact, in all things making their practice so different from our knowledge it enables them to go. At the headquarters of the tribe, the Ureweras, who have a great knowledge of Scripture, morning and evening services are invariably recited daily. The services consist chiefly in chanting in chorus verses of the Psalms, and conclude with short extemporaneous prayers by one of the chiefs.

To show the rapid growth of Christianity in these islands, we give the following table, exhibiting the number of communicants in the eastern district, from the year 1840, when the Church consisted entirely of natives who were from the Bay of Islands, principally as teachers:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>1840</td>
<td>29</td>
</tr>
<tr>
<td>1841</td>
<td>133</td>
</tr>
<tr>
<td>1842</td>
<td>451</td>
</tr>
<tr>
<td>1843</td>
<td>1068</td>
</tr>
<tr>
<td>1844</td>
<td>2054</td>
</tr>
<tr>
<td>1845</td>
<td>940</td>
</tr>
<tr>
<td>1846</td>
<td>2993</td>
</tr>
</tbody>
</table>

Here we have illustrated the fact, seen in almost all missionary history, that while during the first years of a mission the results are scarcely perceptible and the prospects discouraging; yet, when the Gospel fairly gets a hold among the people, however desperate their case might seem, its progress will be rapid and powerful. After twenty years' labor in New Zealand the number of communicants reported was but 8, and they were all at one station; but here is an increase in ten years, in one district, from 29 to 2993!

NEYELAH is the name of a deity worshipped by the ancient Arabs before the days of Mohammed.

Nezi̇âh (Heb. Net'si̇'ach, נְצִיָּח, illustrous; Sept. Naši̇d, Ezra ii, 54; Naši̇d, Neh. vii, 56; v. r. Nezi̇s, Naší̇d; Vulg. Naši, the father of a family of Nethinim who returned from Babylon with Zerubbabel (Ezra ii, 54; Neh. vii, 56). B.C. 536.

Nešîbî (Heb. Net'seḥ, נְשִׁיב, fixed, or a garrison as in 1 Sam. x, 5; xiii, 8, 4; 1 Chron. xi, 6); Sept. Našeṣ (v. r. Nešîbî), a city in the Shephelah or maritime plain of Judah; mentioned between Asnah and Kelah (Joash, xv, 48), in the group in the south-western part of the hilly region (Keil, Comment. at loc.). Eusebius and Jerome give it the same name (Nešîd, Naší̇d), and place it at the ninth (Jerome, seventh) mile from Eleutheropolis towards Hebron (Onomast. v. v. Nešîbî). It is doubtless the present Hele-Naši, situated on a rising ground, at the edge of the plain and mountain tract, and a hill is visible from the road towards Jericho (Rohrb. Bib. Res. ii, 343 sq., 404; ii, 12; Schwarz, Palest. p. 104). It has ruins of considerable extent, especially a massive tower sixty feet square, with the foundations of another great fabric, and broken columns and large building-stones (Porter, Houb. book, p. 298). Todd (v. r. Nešîbî) describes it as "an insignificant cupola with a few ruins" (Utrite Wunderung, p. 150).

Nešîlim; Nešîneth. See Talmud.

Nias, an important East India island to the west of Sumatra, in 18° 54'—1° 35' N lat., and 97°38'—E. long., with an area of about 1575 square miles, belongs to Holland, and had in 1857, when the Dutch took posession, a population of about 110,000. There are several places where ships can anchor and take in provisions, water, etc. On the east coast is the village Nias, and on the west Siloronggung. Little islands and coral reefs lie here and there on the coast, which in some places is steep, while mountain-chains run from the south-east to the north-west. There is a great breadth of excellent farming-grounds than the population, reduced by internal wars and the exportation of slaves, can properly cultivate. They grow rice, cocoa-nuts, bananas, tobacco, sugar-cane, etc., and annually export about 110,000 pounds of pepper. Cattle and horses have been imported, and they pay great attention to the raising of pigs and fowls. Formerly, about 500 Niassers were carried away annually as slaves to Buitavia and other places, and through this traffic has been in great measure suppressed, it is still to some extent carried on clandestinely.

The Niassers are of the Malay race, but fairer than the Malays usually are. They are gentle, sober, and peaceful, remarkably ingenious in handicraft, ornamenting their houses with wood-carvings, carving arms, etc. The women labor in the fields, the children weave mats, while the men look after the live-stock, and hunt the deer and wild swine. They worship a superior deity, and fear a powerful one, who pursues them if they do evil. Polygamy is permitted, but is rare. The gift to the bride's family is from $60 to $500. Divorce is not allowed, and adultery is punished by the death of both parties. Dead bodies are placed in coffins above the ground, and creepers and flowering shrubs planted, which speedily grow up and cover them. Trade is on the increase. For missionary work in Nias, see the art. MAINE in ARCHIPELAGO.

NIBHAY, ANTONIO, an Italian archaeologist of high celebrity, was born at Rome in 1792, and died in that city Dec. 29, 1859. Nibby was one of those who, following the footsteps of Winckelmann, made an elaborate minute investigation of the remains of antiquity a special study. The first work that him known was his translation of Pausanius, with antiquarian and critical notes. In 1820 he was appointed professor of archaeology in the University of Rome. In the same year appeared his edition of Nardini's Roma Antica; and in 1837 and 1838 his learned and admirable Analisi Storiciopagografico-antiquaria della città de' Contorni di Roma, to which was added (1838 and 1840) a description of the city of Rome itself. Among his other writings may be mentioned his Le Mura di Roma diseguate da W. Gell, and a large number of valuable treatises on the form and arrangement of the earliest Christian churches, the circus of Caracalla, the temple of Fortuna at Praeneste, the graves of the Horatii and the Curiatii, etc.

Nishak (Heb. Nishak, נַשְּהָק [v. r. Nishak], and even נַשְּחָק), of uncertain meaning; Sept. Našak or Našāq [v. r. Našaq or Našāq or Ešaq], the last syllable evidently being the Assyrian termination šaqar, or the Babylonian esur; Vulg. Neshak], a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 Kings xvii, 81). There is no certain information as to the character of the deity, or the form of the idol so named. The rabbins derived the name from a Hebrew root nishak (נַשְּחָק), "to bark," and hence assigned to it the figure of a dog, or a dog-headed man (Jerus. Talm. Aboda Zara, iii, 425; Bab. Talm. Sanhedr. 63, 2). There is no à priors immprobability in this; the Egyptians worshipped the dog (Pictarch, De Is. 44), and according to the opinion current among the Greeks and Romans they represented Anubis as a dog-headed man, though Wilkinson (Anc. Egyptii, 440, second series) asserts that this was a mistake, the head being in reality that of a jackal. See AVINAH. Some indications of the worship of the dog have been found in Syria, a colonial figure of a dog having formerly existed between Berytus and Tripolis (Marmarel, in Bohn's Early Travels in Palest. p. 412). A singular trace of this is found in a

Gnostic Representation of a Dog-headed Figure.
having, however, disappeared. The worship of idols representing the human body surmounted by the head of an animal (as in the well-known case of Nias) was common among the Aseyrians (see also Rawlinson, *Anc. Monarchies*, i. 294; Thévenot, *Itin.*, i. 805; La Roque, p. 227; Paul Lucas, *Itin. in Asia Minor* etc., p. 552). In the Sabian books the corresponding notion is that of an evil spirit at the time of the death, while his feet rest on the bottom of Tartarus; but it is doubtful whether this should be identified with the Arite Nibhaaz (Gesen. *Theuris*, p. 842; Iken, *Dissert. de Idolis Nibhazar* in his *Dissertationes*, i. 156 sqq.; Norberg, *Onomasticon*, p. 29; Beyer, *Add. to Selden’s *Zin Syr.*, p. 321).

Niblock, Isaiah, D.D., a Presbyterian minister, was born in Monaghan County, Ireland, in 1794. He studied divinity under the care of John Dick, D.D., professor of theology in the United Secession Church in Glasgow, Scotland, and was licensed to preach in 1817. He came to America in 1818, and commenced immediately to preach in Philadelphia. In December of the same year he was induced to go west of the Allegheny mountains, where he received appointments to supply the vacancies northwest of the Allegheny River for three months. On April 25, 1819, he was called by the united congregation of Butler and White Oak Springs, over which he was ordained and installed, by the Monongahela Associate Reformed Presbytery, in May of the same year. His ministry in Butler County lasted for over forty-five years, during which time many colonies branched off from the field of his labors, whose influence has been felt extensively in building up flourishing congregations in the great West. He died June 29, 1864. Dr. Niblock was a minister of modest disposition and retiring habits. He was an able and faithful expositor of the Scriptures. His life was one of self-denial and arduous labor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 277. (J. L. S.)

Nib′shan (Heb. *Nibšhan*, ניבשָּׁן, [but with the def. article], R. *Nebšähn* or *fortress* [Furst]; Sept. *Nebashon* v. *Nebashon*, a city in the wilderness of Judah, mentioned between S Secah and the “City of Salt” (Josh. xv, 62). It is barely mentioned by Eusebius and Jerome (*Onomast.,* v. *Nebrahm*). It is possibly the ruined site marked on Van de Velde’s *Map as Nibseh* on Baud’s *Map*. It runs up from the Dead Sea not far N. of Ain-Jilb.)

Nicaea. See Nicaean Councils.

Nicaean Councils (Concile Nicæanum). Important ecclesiastical assemblies were held at Nicaea. The first, Nicaea, formerly a city of Bithynia, in Asia Minor, situated on the eastern shore of Lake Ascania. It was built, or rather rebuilt (for an older town had existed on its site), by Antigonus, the son of Philip (B.C. 316), and received the name of Antigonia, which Ly心中inuous changed to Nicaea, in honor of his wife. It was a handsome town, and of great importance in the time of the Roman and Byzantine emperors; all the streets crossed each other at right angles, and from a magnificent monument in the centre the four gates of the city were visible. It was the second city of Bithynia, only twenty English miles from the imperial residence of Nicomedia, and easily accessible by sea and land from all parts of the empire. It became of such importance that it even disputed with Nicomedia the title of metropolis of Bithynia. Under the Byzantine emperors it was long a bulwark against the Arabs and Seljuk, the latter of whom conquered it about 1080. Before the end of the century it was taken from them by the soldiers of the first crusade, but was restored at the next treaty of peace. In 1204, Constantinople having become the seat of the Latin empire, Theodore Lascari made Nicaea the capital of a Greek kingdom or empire in Western Asia, comprehending Bithynia, My- sia, Ionia, and a part of Lydia. He was succeeded by John Ducas Vatatzes (1292-55), Theodore II (1255-59), John Lascaris (1259), and Michael Palaeologus, who in 1261 transferred the seat of power to Constantinople. In 1330 the city surrendered to Orkhan, and was incorporated with the recently founded Ottoman capital. Nicaea is now a miserable Turkish village, 18 mi. (corrupted by the Greeks into Nicophone). It has 1,500 inhabitants, and there is nothing but a ruin. In the Church of St. Mary to the memory of the event which has given the place a name in the history of the world.

I. Two Church councils have been held at Nicaea, but only one of them was properly ecumenical, and it is regarded as the first and most important of such councils. "Next to the apostolic council at Jerusalem," says Schaff, "it is the most important and the most illustrious of all the councils of Christendom" (*CB. Hist.* iii. 650). It was convened by the emperor Constantine in A.D. 325. With the imperial invitation for attendance the different bishops were proffered the service of public conveyances for themselves and two prebendaries and three servants; and when the 318 bishops who had complied with the emperor's request gathered at Nicaea, they were received and the council held in the imperial palace, and its use for future sessions was afforded to the ecclesiastical gathering, as it appears from the records that the sessions, continuing for two months, were held sometimes at the palace and sometimes at a church or some public building. The empire, at that time, had only one council, held every fifth year, by which 1800 bishops (1000 for the Greek provinces, 800 for the Latin), and of these, if 318 attended, as reported by Athanasius (Ad *Afros*, c. 2, et al., *Socrates Hist. Eccles.* bk. viii), and Theodoret (*Hist. Eccl.* i. 7), there were one bishop of the See of Rippleus, a bishopric now called Nicaea—a large number, indeed, if we take into consideration the vastness of the imperial realm and the difficulties of travel in those times. Including the presbyters and deacons and other attendants, the number may have amounted in all to between 1500 and 2000. Most of the Eastern provinces were strongly represented. Besides a great number of obscure mediocrities, there were several distinguished and venerable men, as e.g. Eusebius of Cesarea, who was most eminent for learning; the young archdeacon Athanasius, who accompanied the bishop Alexander of Alexandria, for zeal, intellect, and eloquence. Some, as confessors, until in their body the marks of Christ from the times of persecution; Paphnutius of the Upper Thebaid, Potamon of Heraclea, whose right eye had been put out, and Paul of Neo-Caesarea, who had been tortured with red hot iron, and was on the point of death in his hands. Others were distinguished for extraordinary ascetic holiness, and even for miraculous works; like Jacob of Nisibis, who had spent years as a hermit in forests and caves, and lived like a wild beast on roots and leaves, and Spyridion (or St. Spiron) of Cyprus, the patron of the Ionian Isles, who even after his ordination remained a simple shepherd. The Latin Church, on the contrary, had only seven delegates: from Spain, Hosius or Osio of Cordova, the ablest and most influential of the Western representatives; from France, Nicaeus of Dijon; from North Africa, Cecilian of Carthage; from Pannonia, Domnus of Stridon; from Italy, Eustorgius of Milan and Marcus of Calabria; from Rome, the two presbyters Victor or Vitus and Vincentius, as delegates of the aged pope Sylvester I, who found it impossible to attend in person. A Persian bishop accompanied the bishop Theophanes, who forerunner and teacher of the Gothic Bible translator Ulfilas, were present.

Various theories have been propounded to explain Constantine's aim in calling this council. By some it is explained on the general ground that the Council was (based on Eusebius, *Vita Constanti*, iii. 4); by others it is regarded as intended to restore quiet to the Church, and unite all its parties in the great Trinitarian question on
which the Church was at that time greatly divided—there existing three parties: one, which may be called the orthodox party, held firmly to the doctrine of the deity of Christ; the second was the Ariam party [see Arianism]; and the third, which was in the majority, taking conciliatory or middle ground, and consenting to the use of such christological expressions as all parties could agree upon. Thus the divine nature of Christ in general Biblical terms, and the avoidance of the use of ὀποιονός [see Homooeu- sian], which the Arians decried as unscriptural, Sabelian, and materialistic. According to Pusey, “He [i.e. Constantine] did not understand the significance or more importance to uniformity in keeping Easter as to unity of faith. Indeed, he himself at this time believed in no doctrine but that of Providence, and spared no terms of contempt as to the pettiness of the dispute between Alexander and Arius” (Councils of the Church, p. 102); yet it would seem that Constantine only called a council when he believed it impossible to restore peace between the contending parties, led respectively by Arius and Alexander, and now turned over the case for settlement to the bishops, who appeared to him to be the representatives of God and Christ. Dr. Schaff states after dividing the opinions of the bishops present, that “the council was formed and guided the Church,” and he appears to have hoped that when in council assembled, analogous to the established custom of deciding controversies in the single provinces by assemblies composed of all the provincial bishops, they would be able to dispose of the present controversy.

No complete collection of the transactions of this Nicene ecumenical council have come down to us. Some account of the bishops who composed this assembly is given by Socrates, Sozomen, and Theodoret. It is uncertain who presided, but it is generally supposed that the president was Hosius, bishop of Corduba (Cordova), in Spain. From the reports of two of its attendants, Athanasius and Eusebius of Cesarea, we learn that it was busy mainly with the settlement of the different christological views. The opening sessions were principally devoted, according to these writers, to a consideration of Arian views, and resulted finally in the personal examination of Arius himself. He did not hesitate to maintain that the Son of God was a creature, made from nothing; that there was a time when he had no existence; that he was capable of his own free will of right and wrong. Athanasius, although at the time but a deacon, drew the attention of the whole council by his marvellous penetration in unravelling and laying open the artifices of the heretical views of Arius and his followers; he resisted Eusebius, Theognis, and Mau- ris, the chief supporters of Arius, and evinced him in defence of the true faith that he attracted both the admiration of all Catholics and the bitter hatred of the Arian party. We are told that so great and far-reaching was the influence of Athanasius’s criticism that many of the Arians became doubtful of their own stand-point, and eighteen of them abandoned the cause of Arius. The orthodox themselves became enthusiastic in behalf of their cause, and when Eusebius of Cesarea proposed a confession of faith—an ancient Palestinian confession, which was very similar to the Nicean, and acknowledged the true nature of Christ in general terms, but avoided the term in question, ὀποιονός, consub- stantialis, of the same essence—they rejected it, though the emperor had seen and approved this confession, and even the Arian minority were ready to accept it. They wished a creed which no Arian could lustily subscribe, and especially insisted on inserting the expression homo-ousios, which the Arians so much objected to.

The fathers finally presented through Hosius of Cor- dova another confession, which became the substance of what is now known and owned by the orthodox church as the Nicene Creed. The Nicene Creed and the Apostles’ Creed (q.v.) The following is the Latin text of this creed:

"Credimus in Deum, Patrem omnipotentem, omnium virilutum et inviolabilium Creantorem. Et in Dominum Jesum Christum Filium Dei, natum ex Patre, et Ungenial- num, homo homineque, sub signo unico, quem qua nobiscum ac fiscem nobis humani fiscem, sanctum et salutiferum, qui vel propter nostrum salutem descendit, et incarnatus est ex spiritu sancto, et ex matre virgine Maria, et resuscitavit a mortuis et ascendit in coelo, veniturus ut ad judicium vivit et mortuus. Et in Spiritum Sanctum."
cial synod shall be held twice a year in every province to enact into sentences of excommunication. One synod to be held before Lent, and the second in autumn.

6. But the synod prescribes the prerogatives and privileges of the bishops of Alexandria, Antioch, and other provinces. (The sixth canon of Nicea, according to the revisions of 1510; and 1557, 1571, 1572, 1594, and 1600.)

7. Synods are summoned to meet at Cæsarea, Antioch, and Jerusalem, and at the place where the patriarch resides.

8. The bishops are to be summoned to the synod by the patriarch; but if he neglects to do this, the bishops are to summon themselves.

9. But the synod prescribes the prerogatives and privileges of the bishops of Alexandria, Antioch, and other provinces. (The sixth canon of Nicea, according to the revisions of 1510; and 1557, 1571, 1572, 1594, and 1600.)

10. Synods are summoned to meet at Cæsarea, Antioch, and Jerusalem, and at the place where the patriarch resides.

11. But the bishops are to be summoned to the synod by the patriarch; but if he neglects to do this, the bishops are to summon themselves.

12. But the synod prescribes the prerogatives and privileges of the bishops of Alexandria, Antioch, and other provinces. (The sixth canon of Nicea, according to the revisions of 1510; and 1557, 1571, 1572, 1594, and 1600.)

13. Synods are summoned to meet at Cæsarea, Antioch, and Jerusalem, and at the place where the patriarch resides.

14. But the bishops are to be summoned to the synod by the patriarch; but if he neglects to do this, the bishops are to summon themselves.
The second Council of Nicaea, called also the seventh Ecumenical Council, though falsely so, was assembled Aug. 17, 786, by order of the empress Irene and her son Constantine. Owing to the tumults raised by the Iconoclasts, the party, it was dissolved and reconvened on Sept. 24, 787. The history of the present, says Mr. Paxton, as that the opening of the council was made on Oct. 11. Three hundred and seventy-five bishops were present from Greece, Thrace, Nautolia, the Isles of the Archipelago, Sicily, and Italy. Pope Hadrian and all the Oriental patriarchs were present in the synod, those of Rome taking the first place; two commissioners from the emperor and empress also assisted at it. The causes which led to the assembling of this council were briefly as follows: The emperor Leo (and afterwards his son Constantine Copronymus), offended at the excess of veneration often offered to the images of Christ and the saints, made a decree against the use of images in any way, and caused them everywhere to be removed and destroyed. These severe and ill-advised proceedings raised an opposition almost as violent as that of the Council of Chalcedon (451 A.D.), and the pope (Hadian) defended the use of images, declaring them to have been always in use in the churches, and showing the difference between absolute and relative worship. However, in a council assembled at Constantinople in 734, composed of three hundred and thirty-eight bishops, a decree was published against the use of images. But at this time Constantine Copronymus died, and Tarasius, patriarch of Constantinople, induced the empress Irene and her son Constantine to convocate this council, in which the decrees of the council of 734 at Constantinople were not adnied. The first session was held in the church of St. Sophia. Tarasius, the patriarch, spoke first, and exhorted the bishops to reject all novelties, and to cling to the traditions of the Church. After this, ten bishops were brought before the council, accused of following the party of the Iconoclasts. Three of whom, Basil of Ancrya, Theodore of Myra, and Theodosius of Ammorium, recanted, and declared that they received with all honor the relics and sacred images of Jesus Christ, the blessed Virgin, and the saints; upon which they were permitted to remain in the Church. A council of the see of Alexandria was held in the same year. In the second session the letters of pope Hadrian to the patriarchs of the East were read. The latter then declared his entire concurrence in the view taken of the question by the bishop of Rome, viz. that images are to be adored with a relative worship, reserving to God alone faith and the worship of Latria. This opinion was warmly applauded by the whole council. In the third session the confession of Gregory of Neo-Cesarea, the leader of the Iconoclast party, was received, and declared by the council to be satisfactory; whereupon he was, after some discussion, admitted to take his seat, and with him the bishops mentioned above. Then the letters of Tarasius to the patriarchs of Alexandria, Antioch, and Jerusalem, and their replies, as well as the confession of Theodore of Jerusalem, were read and approved. The passages of Holy Scripture relating to the churhain which overshadowed the ark of the covenant, and which ornamented the interior of the Temple, were read, together with other passages taken from the fathers, showing that God had, in other days, worked miracles by means of images. In the fifth session the patriarch Tarasius endeavored to show that the innovators, in their attempt to destroy all the following the images of the Jews, pagans, Manichaeans, and other heretics. The council then came to the conclusion that the images should be restored to their usual places, and be carried in procession as before.

In the sixth session the repetition of the definition of faith made in the council of Iconoclasts at Constantinople was read. They had there declared that the eucharist was the only image allowed of our Lord Jesus Christ; but the fathers of the present synod, in their repetition, maintained that the eucharist is nowhere spoken of as 'the image of our Lord's body, but as the very body itself.' After this, they proceeded to the passages from Holy Scripture and from the fathers which the Iconoclasts had adduced in support of their views, and in doing so insisted chiefly upon perpetual tradition and the infallibility of the Church.

In the seventh session (not recognized either by Greeks or Latins) was held at Constantinople, to which place the bishops had been cited by the empress Irene, who was present, with her son Constantine, and addressed the assembly. The decree of the council and the passages from the fathers read at Nicaea were repeated, and the former was again subscribed. The Council of Constantinople against image-worship was anathematized, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus held up to veneration. Twenty-two canons of discipline were published.

1. That upon the proper observation of the canons of the Church.
2. That forbids those who do not know the patristic books, and with the books of patristic canons. That forbids princes to elect bishops. That forbids anyone to arrogate to any church or alter in which relics are not contained. That forbids those who are not ordained to read in the synaxis from the Ambo. That forbids plurality of benefices, and in dress among the clergy. That forbids double monasteries, for men and for women.

This council was not for a long period recognised in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these: 1. That no Western bishops, except the pope, by his legates, were present. 2. That the council was contrary to their custom, which was to use images, but not in any way to worship them. 3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with that of the Catholic Church. The Caroline Books were answered by pope Adrian, but with little effect so as far as the Gallican Church was concerned, which continued long after this to reject this council altogether. See Labbé, Conc. xvii, 847, 863; xvi., 831, 839; Historia der Ketzerwege, xiv. 419 sq.; Neander, Ch. Hist. iii, 318 sq.

Nicaise, Sr. (Latin, Nicæus) (1), a Christian martyr who lived in the 3d century, was one of the
companions of St. Deniz, and received from him the mission of converting to the Christian faith the people who inhabited the territory of the Velocases (ancient Vexin). Before separating, it is said the apostle of the Parisians confounded upon him the episcopal dignity; but this fact is questioned by some hagiographers. Ursard especially gives to St. Nicaise only the position of bishop. Some say that between the Oise and the Epte the church had been evangelized by him, when, the third day after the martyrdom of St. Deniz, the prefect, Sisinius Fessennius, passed through the village of Ecou, where was found Nicaise, with Quirin and Scobicile, companions of his apostolic labors. The prefect stopped the three evangelists, and, upon their obstinate refusal to sacrifice to idols, had them beheaded, October 11, 285 or 286. A Christian woman, called Plentia, soon after herself a subject for martyrdom, buried the bodies of the martyrs on a small island formed by the Epte, which has since become the borough of Gissy-sur-Epte (vado Nicasii). It follows then from the acts of these apostles of the Vexin that Nicaise never came as far as Rouen. This city, however, considers him as her first bishop. Since the redaction of the new Breviary of Rouen, his day is celebrated with the feast of the bishop on the first Sunday of October. The remains of St. Nicaise and of St. Scobicile were, in the 9th century, brought to Meulan, where a church was erected under the invocation of the first of these martyrs, and the body of St. Quirin was transferred to Malmeidy, in the diocese of Liege. Several localities situated near the cemetery of St. Nicaise, such as "Les vies des Saints," Butler, Lives of the Saints.

Nicaise, St. (2), of Rheims, a Roman Catholic bishop and a Christian martyr, famed especially for his eloquence, was of Gallic origin and is assumed to have been a native of Rheims. The time of his birth is not known. He flourished in the 5th century. Even the date of his accession to the episcopal seat of his native place is unknown. It is only certain that he was the immediate successor of Severus. Fiolord reports that he founded at Rheims the first church in honor of the Holy Virgin, and that he transferred to it at the same time the seat of the bishopric, which was in the church of the Holy Apostles. The year 401 is fixed for the construction of this new cathedral, which Nicaise consecrated by the shedding of his blood when, several years after, the Vandals took and sacked the city of Rheims. When the barbarians appeared before the city to besiege it, Nicaise boldly exhorted his flock to the defence, preaching at the same time repentance and submission to the will of God. When the Vandals had returned in their retreat, Nicaise, identified with his tribe of Gallo-Roman bishops, understood himself the master of Rheims, Nicaise boldly went to meet them upon the threshold of his cathedral, attended by his clergy and singing hymns. They had no regard either for his character or his supplications in favor of the people who surrounded him, and after making him suffer many outrages they beheaded him. The beauty of Eutropia, his sister, who was near him, appeared to disarm the barbarians; but the Christian virgin, fearing more their love than their hatred, excited herself the fury of her brother's executioner, and also received the martyr's crown. Several persons of the clergy and of the people were also put to death, and among this number several distinguished ecclesiastical students. St. Nicaise and his companions were buried in the cemetery of the church of St. Agrippus, which then took the name of the martyr bishop. It is an error of Fiolord, following in 401 other historians, who place the Nicaise contemporaneous with St. Lupus, bishop of Troyes, and with St. Aignan, bishop of Orleans. The latter prelates lived at the time of the invasion of the Huns, under the conduct of Attila, in 451, and not the irruption of the Vandals in 406. Fiolord seems to have hesitated upon the time of the martyrdom of St. Nicaise; for his text bears, Sub cadem Vandalorum vel Hunnorum persecutione. The death of St. Nicaise and his companions is commemorated by the Roman Catholic Church on December 14. See Gallia Christiana nova, 1851, 226; Floiodard, Historia Ecclesiae Remensis; Dom Marlot, Metropolis Remensis historia; Fisquet, France postpontice, Brévaires de Paris et de Rheims; Hoefer, Nou. Bih. Générale, xxxvii, 914; Clemens, Hand-book of Legendary and Mythol. Art, p. 258.

Nicaud and Marcian, two Christian martyrs of the 4th century. Both were Roman military officers of high reputation, and for their efforts were made to induce them to renounce Christianity, but in vain. Crowds of people attended their execution. The wife of Nicaud, being herself a Christian, encouraged her husband to suffer patiently for Christ; but the wife of Marcian, being a pagan, entreated her husband to save his life for the sake of her and of his child. Marcian embraced her and her baby, gently reproving her idolatry and unbelief; and then, together with Nicaud, who also in the most affectionate manner had taken leave of his Christian wife, submitted joyfully to the fatal stroke, which conferred on them the crown of martyrdom, A.D. 306.

Nicaeus (Nicaio, victor), the name of two or three men in Scripture history.

1. The "son of Pathroclus" (1 Mac. viii, 9), a general under Antiochus, Epiphanes, and Demetrius I, who took a prominent part in the wars waged by the Syrians against the Jews, to whom he "bore a deadly hate." He had been a friend of Mamertus, and was compelled by his engagements with the general of Syria, Lysias, when he invaded Judea, B.C. 166 (1 Mac. iii, 38), by the sale of Jewish captives at ninety for a talent, to bring multitudes of slave-merchants to his camp (1 Mac. iii, 41; 2 Mac. viii, 10, 11; Josephus, Ant. xii, 7, 8 and 9). He was, however, most signally disappointed in his expectations, for, in common with his companions in arms, he suffered a disgraceful defeat from Judas Maccabeus, and was compelled to escape in the disguise of a slave to Antioch, where he declared that the Jews had God for their "defender," and that they were "invaluable" (ἀξίωματι), because they followed the laws appointed by him. Four years later, intrusted with a large army by Demetrius, he had ordered "not to spare" the nation of the Jews. According to 2 Mac. xiv, he at first made peace with Judas Maccabeus, "whom he loved from his heart;" but, accused by Alcimus to Demetrius, he was compelled to make him a slave, rescued him by the bishop of the chief council of Lysias, and sent him prisoner to Antioch. According to 1 Mac. vii, 26-32, and Josephus, Ant. xii, 10, 4, Nicanor attempted, at first, by pretence of friendship, to get Judas into his hands. Raphall unites both accounts, regarding the treachery of Nicanor as subsequent to the angry orders he received from Demetrius. Judas, however, discovered the treachery in time, and escaped. Open hostilities immediately commenced, when Nicanor was defeated with the loss of 9000 men, and took refuge in the fortress "which was in Anea," in the island of Samos (1 Mac. viii, 11, 12; 2 Mac. iv, 10, 11, 12; Ant. xii, 10, 4). Josephus, indeed, as the text now stands, represents Judas as sustaining a defeat, and fleeing to the "citadel which was in Jerusalem." But there is evidently an error in the text here, as it contradicts the context, which represents the siege and the taking of the fortress. In the meantime, however, Judas was most of the hands of the Syrian, Nicanor, on coming down from the citadel, and meeting the priests, blasphemed God, and threatened to destroy their temple unless they delivered up Judas, a thing they could not do, even if they were disposed. The army of Judas, unable to hold the Jews under siege, transferred their camp to Beth-boron. Judas also pitched his camp at the village of Adaesa, thirty furlongs off. At length they joined battle, when, Nicanor having fallen...
en among the first, the Syrians were beaten, routed, and slaughtered in their flight. Finding Nicarao on the battlefield, the Jews cut off his head and his right arm by which he "had stretched out so proudly," and hung them up at Jerusalem. His tongue also they cut out and minced, and threw to the birds. The day of the victory, Adar 13, being that before "Mardochaeus' day," they set as a new festival, which is celebrated by the Persians at Adar, 161) (Macc. vii, 43-49; 2 Macc. xv, 26-36; Josephus, Antiq. xii, 10, 5; see also Raphaël's Post. Bib. Hist. of the Jews, ch. iv and vi; Jahn's Hebr. Commenarizeth, § 96, 97, 98). See Maccabees.

2. A Nicarao is mentioned in 2 Macc. xii, 2, as "government" (Greek "εξουσία"); in the time of Antiochus V Epiphanes, and yet as interfering with the Jews in Palestine. But as the above Nicarao mentioned by Polybius cannot be meant, this must either be another person, or some confusion has befallen the author here (see Grimm, ad loc.). In 4 Macc. iii, 20, Nicarao is given as a surname of Seleucus, meaning apparently Seleucus I Nicator.

3. One of the first seven deacons appointed by the Church at Jerusalem along with Stephen (Acts vi, 5), A.D. 29. Dorcathus makes himself to have been one of the seven deacons (Acts vi, 5) at Jerusalem, and according to the pseudo-Hippolytus he "died at the time of the martyrdom of Stephen" (p. 935, ed. Migne).

Nicaragua, a republic of Central America, bounded on the N. by the republic of Honduras, on the W. by the Pacific Ocean, on the N.W. by the republic of Costa Rica, on the S. by the Caribbean Sea, is situated in lat. 10° 45' to 15° 6' N., long. 89° 20' to 87° 31', and has an area of about 58,000 square miles.

General Features. Nicaragua is traversed by two ranges of mountains—the western, which follows the direction of the boundary between Honduras and Nicaragua, the Escuudio, or Blefields, and the San Juan, all of which are situated on the coast of Nicaragua. The eastern coast of Nicaragua is called the Mosquito coast; it formerly constituted an independent territory known as the Mosquito kingdom, and enjoyed the protectorate of Great Britain. It became a part of Nicaragua in 1859, and has since any place devoted to agriculture. The most valuable trees being mahogany, logwood, Nicaragua-wood, cedar, and Brazil-wood. The pastures are splendid, and support vast herds of cattle. The chief products are sugar-cane (softer and juicier than the Asiatic variety), coffee, cacao, indigo, tobacco, maize, and rice, with nearly all the fruits and edibles of the tropics—plantains, bananas, tomatoes, breadfruit, arrowroot, citrons, oranges, limes, lemons, pineapples, guavas, etc. The chief vegetable exports are sarsaparilla, aloes, ipecacuanha, ginger, copal, gum-arabic, caschouchue, etc. The northern part of Nicaragua is rich in minerals—gold, silver, copper, iron, and lead—but the mines are not so carefully worked now as they were under the Spaniards.

Population. Of the 275,815 inhabitants of Nicaragua, 209,000 belong to the uncivilized, and 30,000 (being whites) to the civilized races. The former may be divided proportionately as follows: Indians of unmixed blood, 550 in 1000; mestizos (ladinos, from whites and Indians; zamboos, from negroes and Indians; and mulattoes, from whites and blacks), 400; whites, 45; negroes, 5. The ladino element predominates in Jalapa, Ocoital, Matagalpa, Corinto, Leon, Libertad, Managua, Blefields, Acoyapa, Rivas, and San Juan del Sur; the mulatto in Granada, Nandaime, San Carlos, and San Juan del Norte. Masaya is almost entirely Indian, and Indians occupy a large part of the basin of the two lakes. The coast basins of the Pacific are peopled by Indians of Aztec descent. The uncivilized Indian tribes occupy the river basins of the Atlantic slope; the Panamas, Poyas, and Caracas in the several upper basins of the Coco, Rio Grande, and Mico, the lower basins of which are occupied by Spanish negroes and blacks, Caribe; and the Wawas, Tounglas, and Ramos in the upper basins of the rivers of the same names. Most of the Nicaraguans live in towns, many going daily long distances to their plantations, which are often reached by paths too obscure to escape the notice of the traveller. The principal occupation is the raising of coffee. Large quantities of cheese are made on some of the estates. The Indians, who are generally a sober race, are the principal producers. The half-breeds, as a class, are inolent, trifling, and ignorant. Baptism is considered indispensable, but the marriage ceremony is often omitted. Petty thefts are common, but robberies and murders are unusual. Every few years a revolution breaks out, the population divides into two parties, and all business is suspended until the insurgents are put down or a change of rulers effected. Indeed, the incessant mutual destruction of the communities not so notoriously all but destroyed its material prosperity.

Religious and Educational Status. Education is in a low condition. In 1868 radical changes were effected in public instruction, but the reform was only on paper. The state now supports, besides the Seminary of Leon, the University of Nica, faculties of law, medicine, and theology, and in 1872 with 56 students, and an intermediate course with 102 students; and one at Granada, which has a faculty of law and an intermediate course, with 162 students. At that time there were in the republic 92 male primary schools, with 3,200 pupils, and 9 female primary schools, with 532 pupils. Education is wholly secular, the supreme direction being in the hands of the executive. Instruction is gratuitous, and teachers are paid from the public funds. There is no public library in the country, no museum, and no newspaper. According to the constitution of the state the religion is Roman Catholic, and the republic is, ecclesiastically, a suffragan bishopric subordinate to the archbishop of Guatemala. There are 117 parishes, of which about 100 have incumbents. There are no religious orders, all convents having been suppressed in 1858. Freedom of worship is nominally granted, but is not really practiced to any extent. The Moravians have a mission school at Blefields, and several schools at other places on the Mosquito coast; in all 8 schools, with about 500 pupils of both sexes. The Moravians have a church, and it is the only Protestant church in Nicaragua.

History. Nicaragua was discovered in 1521 by Gil Gonzales de Avila, and conquered by Pedro Arias de Avila, the governor of Panama, in 1522. In 1521—the great year of revolution in Central America—it threw off allegiance to Spain, and, after a desperate and bloody struggle, secured its independence by the help of the "Liberals" of San Salvador. Nicaragua now formed the second state in the federal republic of Central America, but on the dissolution of the union in 1839 it became an independent republic. In 1847-8 a dispute arose between Nicaragua and Great Britain about the Mosquito coast, which led to some hostilities, and was only settled in 1890. Meanwhile, in 1855, a civil war had broken out between the so-called "Conservatives" and "Liberals," which resulted in the victory of the latter, who were, however, obliged to call in the help of the since notorious colonel William Walker, of California, who, at first successful, was finally overthrown by a coalition of the other Central American states. After Walker's expulsion the government was re-established, and in 1858 a new constitution was adopted. By this constitution the republic of Nicaragua is governed by a president, who is elected by universal suffrage, and holds office for four years. There are two legislative cham-
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born—the Senate and the House of Representatives. Liberty of speech and of the press exists, but is not absolutely guaranteed. Nicaragua took an active part in the war of the Union and Central American States, which resulted in the shooting of president Barrios and the death of Carrera in 1865. Since then the country has been comparatively quiet. P. Chamorro was elected president in 1875.

See BISBEE, J. L. Freistaat Nicaragua (Berlin, 1849); Squier, Travels in Nicaragua (N. Y. 1850); id. Nicaragua, Its People, etc. (Lond. 1852, 2 vols. 8vo); id. in Harper's Monthly, vol. xi; Edinburgh Review, xcv, 287 sq.

Nicarétte (Nicaragua), Sr., a lady of good fortune and family, born at Nicomedia, in Bithynia, was renowned for her piety and benevolence, and also for the numerous cures which her medical skill enabled her to perform gratuitously. She suffered great hardships during a sort of persecution that was carried on against the followers of St. Chrysostom after his expulsion from Constantinople, A.D. 404 (Sozomen, Hist. Eccles., vii, 23; Nicephorus Calliatus, Hist. Eccles., xii, 25). She has been canoized by the Roman Catholic Church, and her memory is celebrated on December 27 (Martyr. Rom.). Bizovius (Nomenc. Sanctor. Profes. Med.), and after him C. B. Carpozvius (De Medicis Gentilium, pro Societate habito), think it possible that Nicarétte may be the lady referred to by St. Chrysostom as having restored him to health by her medicines (Epist. ad Olymp. [4 vols.] ii, 511, ed. Benedict), but this conjecture is founded on a faulty reading that is now amended. See Smith, Dict. of Greek and Roman Bib. and Mythol. xvi; Ludlow, Woman's Work in the Church, p. 30.

Nicasia. See NICARAGUA.

Nicolla di Pisa, an eminent Italian sculptor and architect, is noted not only for his inventive genius and devotion to sacred art, but also as the principal restorer of sculpture in connection with Gothic architecture. The precise dates of his birth and death have not been ascertained. It is probable, however, that he was born near the beginning of the 13th century, as he was greatly advanced in years in 1273, and is reported to have died at Pisa in 1276 or 1277. Nicolla is distinguished among the earliest restorers of sculpture, which he elevated to a much higher state of perfection than he found it. He made a new façade of hard, dry, and grainy marble, in the same style of his predecessors, and introduced a style which, though falling far short of the antique, was based upon similar principles, and evinced a vigorous mind and much feeling, if not always the most refined taste. It is a curious fact, the result of the accidents of the ages, that the portals of the Annonzio church, which are by far the most important works of Nicolla, but is now determined by the best critics of Italian art to have been the production of the following, whom, for completeness' sake, we notice here:

GIOVANNI DI PISA was the son and pupil of Nicolla. He may have been born somewhere about 1293, as at the time of his death, in 1320, he is said to have been "vecchissimo," exceedingly old. We may at least suppose him to have been nearly twenty-five when he was invited to Perugia to erect a splendid monument to Urban IV, who died in that city in 1264. That work gave such satisfaction that he was employed also upon the embellishments of the fountain in front of the Duomo, wherein he displayed extraordinary ability in the architecture, the sculpture, and the bronzes. Scarcely had he completed this work when his father died, and he returned to Italy, this time to take possession of his master's work. One of the first tasks committed to him by his fellow-citizens was that of adorning the small but celebrated church of Santa Maria della Spina, one of the richest and most remarkable specimens of the peculiar Gothic style in Italy. In this façade the most important events in the legend of St. Dominic, and is ornamented with statues of our Saviour, the Virgin, and the four doctors of the Church. The oriel or rid, was added about two hundred years afterwards. Among his other and most excellent works in sculpture are the pulpit in the Baptistery in Pisa, and the famous altarpiece in the most elegant pulpit in Italy. It is of white marble, six-sided, supported by seven Corinthian columns, and adorned with five bass-reliefs of subjects from the New Testament. His next work is the pulpit in the cathedral of Siena, which he continued to work on while he was on the pulpit in Pisa, and when he returned to his master's work in the Spina church. Nicolla died in 1332.
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for in 1278 he began, and in 1280 completed, the re-

nowned Campo Santo, or cemetery, one of the most re-

markable monuments of its period, and that which, to-

gather with the adjoining church of the Holy Sepulchre

and tistery, offers a most interesting group of architectural

studies. The edifice is of marble, and forms a cloister of

to sixty-two arches (five at each end, and twenty-six

on each side), enclosing the inner area or burial-ground;

but neither this latter nor the exterior is a perfect

parapetram, the cloister being fifteen feet longer on

one side than on the other, viz. 430 and 415 feet, and

consequently the ends not at right angles to the sides.

This defect would almost seem to have been overlooked

by oversight, as it could not have been worse, while to

some extent its irregularity was due to the unevenness of

the site. After this, according to Vasari, he went to Siena, where

he made a model or design for the façade of the Duomo;

this, however, is questionable. One of the first com-

missions he received after finishing the Campo Santo

was from Charles I of Anjou, who invited him to Naples,

where he erected the Castel Nuovo, and built Santa

Maria Novella. In 1286 he was employed to erect the

high altar in the Duomo at Arezzo, an exceedingly

sumptuous work, in the Tedsco style, with a profusion of

figures and sculptures, all in marble. This work, and

that of the collatine and Chiesa Nuova, which one of the

cathedrals of Florence, are reckoned by Cigogna as his best pro-

ductions; but another of great celebrity is the marble

pulpit by him in the church of San Andrea at Pistoia,

which, like that by Nicola in the Duomo at Pisa, is a

heaven supported by the four columns. He also exe-

cuted many of the sculptures of the Duomo of Orvieto,

where he employed various assistants and pupils, some

of the latter of whom afterwards became celebrated,

particularly Agostino and Agnolo di Siena. At the

instance of the Perugians, he returned to their city and

executed the mausoleum of Benedict XI. He was also

invited by the citizens of Prato, in 1306, to build the

Capella della Cintola, and to enlarge their Duomo.

Loaded with honors and distinctions as well as years,

he in 1320 closed his life in his native city, and was

there buried within that monument which he had him-

self constructed about forty years before the Campo

Santo, which for others was a burying-place, for him-

self a mausoleum. See Vasari, Livre: Lord Lindsay,

Christian Art; Agincourt, Duca Memory Istoriche;

Rosini, Storia, etc.; Cigogna, Monumenti Sepolcreti

della Toscana, vol. 1; English Cyclopaedia, s. v.; Spoon-

er, Biog. Hist. of the Fine Arts, s. v.

Nice.

See NICEAN COUNCILS.

Nicene Creed is the name applied to a detailed

statement of Christian doctrine which forms part of the

liturgy of the Roman, Oriental, and Anglican churches,

and is also received as a formulary by many of the other

Protestant communions. The creed is given in the

article on that subject. It remains simply to add that

though it is called by the name of the Council of Nices

(q. v.), nearly one half of the present clauses formed no

part of the original Nicene formula, that document

containing a series of anathemas condemnatory of spe-

cific statements of Arius which find no place in the pre-

sent so-called Nicene Creed. It was not even framed by

the fathers of the first general council. They rather

adopted the existing Oriental Creed, as the Roman or

Apostles' Creed was followed by the church of the West.

Eusebius, the historian, exhibited it to the council as the

ancient creed of the Church of Cesar, of which he was the

bishop. Doubtless it had descended in that church from

primitive times. A general like-

ness may be observed between it and the Creed of An-

tioch, as given by Lucian the Martyr (Socrates, Hist.

Eccles. 11, 5; 11, 12). The principal addition made to

it by the fathers of the first general council. They rather

adopted the preceding choral formula, sti Parii, "of one substance with the Father," in order to render the creed all that could be wished for

as a standard of orthodoxy. See ARIANISM. Euse-

bius says, however, that this was no new term: "We

are aware that certain illustrious bishops and writers

among the ancients have made use of this expression,

unius substantiae in connexion with the preceding

"Dei Verbum\q. (\"ibid.\") Athanasius declares the same thing in

his epistle to the African bishops, and states that the

term was incorporated in the Nicene Creed on the au-

thority of ancient bishops: dii majores alium aqvam

ejusdem. In the preceding century Dionysius of

Alexandria still appeals to older writers who used the

expression "oique in paritl inmum us aqvia\ paticor. (Athanasius, De Sent. Doings). Or-

igen, the preceptor of Dionysius, used the word in the

same sense in the Nicene Council, as shown by Ruf-

inus and Pamphilus in the theological controversy of

Territorializing in Latin, while he thought in Greek, as was often the case with him, says that the three persons of the Godhead were "unius substantiae" (Adv. Pra. 11), which was the equivalent for "oique in paritl inmum, as bishop Bull affirms, so also Rufinus, "This substance was shared by the Greek oique in paritl inmum dictur" (De Deprat. lib. Orig). The term itself was coined in the philosophical schools of ancient Greece. Thus Aristotle affirmed the consubstantial
characteristic of the stars, "qum ne 7e kai tainl 

aor,; and Porphyry used it with regard to the sub-

stance of life or matter that is common to the stars with lower animals, "qum ne 7e rob eis 7wv 

xestov xwv ntevcr" (De Abtn, ad sec. Aenid, i, 19). Hence it was adopted by the Gnostic heretics to express the oneness of nature that existed between the psychic seed of the human race and the Demiurgus (Irenaeus, Cont. Mar, 1, 9, Cambridge ed.). The term fell into a certain degree of discredit when Paul of Samosata made use of it in his heretical Christology. He maintained that Christ had no pre-existence before his birth of the Virgin Mary, and that he could only be considered consubstantial with the Father through the dedication of his mortal body. The very gaining of heresy thus helped to establish the high antiquity of the term as used by the Church. The Council of Antioch denied the consubstantiality of the Son in this gross sense, but left no doubt as to their be-

lief in the eternally divine substance of the Word, though they suppressed for a time the term "qum ne 7e rob

as having been rendered suspicious by Paul. Algo-

therefore can there be no doubt that the term was well

known and of familiar use for more than a century be-

fore the Church stereotyped it in her creed at Nices.

The Cesareae Creed contained the clause "God of

God," which was omitted by the fathers at Constantin-

ople, but was afterwards restored to its position. The

insertion of "Filioque" (q. v.) by the Spanish Church

was unauthorized. The final clauses were added at Con-

stantinople, in 381, having been handed down already

in the Nicene formula as being germane to his purpose, stopped

than when he came to the expression of faith in the Holy

Spirit in order that he might assert the hypostatic unity

of each person, and so never completed the words of the

creed. The creed so foreclosed by Eusebius remained

on record as the faith of the Nicene fathers, an anach-

esthesia against all who held Arian notions having been sub-

stituted for the closing words of Eusebius. The creed

did thus formed was used for catechetical instruction, and

was the baptismal confession of faith, as in fact it had

been from the earliest days (comp. Eusebius, Ad Cesare).

But it had no place in the liturgy until the time of

Peter Fullo, bishop of Antioch, who emboldened it in the

service (A.D. 471). Timothy, patriarch of Constantinop-

le, adopted the same course (A.D. 511). In the third

Council of Constantinople (A.D. 553) the creed is made

a part of the liturgy as an antilite to the Arianism of

the Goths. The Gallican Church admitted it soon

afterwards. The question was raised in the Council of

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Aix (989) whether the Spanish and French churches were right in adopting the Filioque clause in this creed, and it was rejected by Charlemagne to pope Leo, who allowed the creed to be sung, but without the addition; and Walfred Strabo says that the creed was chanted in France and Germany after the condemnation of the Felician heresy in Gaul. Leo the Great, however, in conjunction with the adoption of the Filioque in this creed, in 489 in the presence of the pope, and Photius, at length allowed the use of the clause, and used it in letters to the bishop of Astorga and the monks of Mount Oliver. Charlemagne decreed that the intercalation was to be used; the Council of Toledo (447 and 589) adopted it; and it was inserted by the Catholic Viazzo. In 689 and 749 the pope and an English council accepted the clause. Pope Benedict in 1024, at the request of the emperor, required the creed to be chanted in Italy. It is the custom for the priest alone to intone the words, "I believe in one God." The Nicene Creed was only received into the "Ordo Romanus" by pope Benedict VIII in A.D. 1014. The reason assigned for this long delay is the strict orthodoxy of the Western Church; this making unnecessary a decided expression against Arianism. Its position in the liturgy varies in the different nations. In England and Scotland it is read on the Sunday of the octave of Christ, of the Virgin Mary, apostles' days, and all the principal festivals, but not on week-days or the minor saints' days, when the Apostles' Creed is used. In the English Prayer-book, the Nicene Creed occurs only in the Communion Service; but in the Liturgy of the Mass it has been placed with the Apostles' Creed, in the order of Morning and Evening Prayer, the minister having liberty to use either of them in the ordinary services, and also in the administration of the Communion, when necessary. See, besides the literature in the article Chucd, Harvey, "Hist. of 1.0" of the Three Creeds Schaff, Ch. Hist., iii, 129 sq.; Liddon, "History of Christ," p. 18, 200, 256, 359, 410, 432, 434 sq., 473; Burnett, "Examination of the Thirty-nine Articles," p. 185 sq.; Blunt, "Dict. of Theology," s. v.; Biblical Repository, v. 290; Church Rev. Oct. 1870, p. 983; Meta. Q. Rev. Jan. 1876, p. 329.

Nicephorus Blemmas or Blemmydas, a noted Greek ascetical writer, flourished in the 13th century. According to a recent Russian bibliographer, Nicephorus was born at Constantinople in 1198. He was of a noble and wealthy family; but contrary to his Christian piety, he decided for a life of devotion, and after taking holy orders fell into extreme asceticism. The wealth which came to him from his friends he spent for the good of the Christian cause. At Nicea he built a church at his own expense, and served it as prebendary. Universally beloved by the Christian world, he enjoyed the highest confidence and was intrusted with the most important trusts and responsibilities. From imperial friends he encountered opposition for his censures on concubinage. Under the emperor Theodore Lascaris, the successor of the licentious Ducas, Nicephorus was more favored, and on the death of patriarch Germanus, in 1253, was offered his place. Nicephorus, however, declined the honor. In the religious disputes between the Greeks and the Latins, Blemmas showed himself well-disposed towards the latter. He died as abbot of a convent near Ephesus in 1272. He wrote various works, but all of them were devoted especially to secure the peace of the Church, and this, says Neander, "he was induced to do by a purely Christian interest, separate from all other considerations."

Nicephorus's writings are not all accessible as yet, but twelve works have thus far been determined as his, and have recently been brought out in the Bibliotheca Ecclesiastica continua, Grecorum Theologorum Opera, vol. i (Leips. 1866, 8vo). Nicephorus's principal writings thus far determined are: (1) Opusculum de Procesionibus Spiritus Sancti, etc. In this work he adopts entirely the views of the Roman Catholics on the procession of the Holy Ghost, and alludes to the heresies, which are the more surprising as he wrote a second work on the same subject, wherein he defends the opinion of the Greek Church. Leo Allatius (De Consmis, i, 2) endeavors to justify his stand for this liturgical use of the Creed, before he had formed a thorough conviction on the point, or that some schismatics published their opinions under the name of Blemmidos:—(2) De Procesionis Spiritus Sancti libri ii. This is the second work just mentioned by the French book of 1225. A copy of it is preserved in the library of the emperor Theodore Lascaris, and the second to Jacob, archbishop of Bulgaria (ed. Grece et Latine, by Oelerus Raynalduis, in the appendix to the first volume of his Annales Eclecticis, by Leo Allatius in the first volume of Orthodoxo Graecia Scriptor.)—(3) Epistola ad plurimi primum patris Olympius, et Latine, in the second book of Leo Allatius, De Consens.—(4) Epistulam legem (Augustus, 1005, 8vo.)

There are also many other writings by Blemmidos extant in manuscript in the libraries of Munich, Rome, Paris, and other places. See Cave, Hist. liter. moscov., 1255; Fabricius, Bibli. Graec. xi, 594; Neander, Church Hist. iv, 541 sq.; Hauck, Theol. Jahresbericht, 1807, ii, 253, 254. Nicephorus Callistus Xanthopolus, son of Callistus Xanthopolus, is the last of the Greek Church historians of our own time. He flourished in the Middle Ages. He is frequently denominated the ecclesiastical Thucydides, because of the elegance of his style, and the "theological Pliny," because of the superscription and credulity which are betrayed in his writings. The title of the "History of the West" (of Asia Minor) is enriched at Constantinople near the opening of the 14th century, and was probably a monk of St. Sophia, of which he was librarian. According to his own statement (Hist. Eccles. vol. i, c. 1) he commenced his Ch. Hist. at an early age, and labored at it till he was thirty-six years old. It is dated in the year 1307 by Andronicus Paissologus. As the latter was already well advanced in years, and died in 1277, it is supposed that Nicephorus was still alive in 1356, and therefore during the reign of John Cantacuzenus. We possess no information of his personal history. His work is of great interest, as it is the only contribution to Church history which appeared in the East from the 6th century to the 14th. It is, however, generally condemned in modern times as a compilation of fables and absurdities, and Casaubon says of it, "Historia eius non pluris quam folia farinaria, sed quaedam spectabilium, quae de rebus humanis inveniri non posse timenda." (Comp. Joh. Gerhard, Method, Stud. Theol. p. 298). If we set aside the too great credulity of the author, the work will be judged as not without merits. Says Dowling: "Though he amply partook of the superstition of the age in which he lived, and paraphrased the writers from whom he borrowed, there is an grain of valuable historical information in the style characteristic of the later Greeks, he has transmitted some important facts, of which we should without him have remained in ignorance." (Study of Eccles. History, p. 91-93). In his first chapter Nicephorus speaks of the utility of ecclesiastical history, and gives a list of his predecessors in that line from Eusebius to Procopius and Agathias, with a notice concerning each of them, in which indeed he accuses Eusebius of heresy and Socrates of impurity. He states that each of them wrote only the history of a period, and some often wandered away from the pure doctrine while he intends to give a full and impartial history. The work is divided into eighteen parts, treating of the internal and external history of the Church with reference to the dogmas, doctrines, and usages. Monasticism and the episcopacy are specially considered. The plan was good, commences with the incarnation (σε μοναξίας καθημένος ιστορίαν), and continues to the death of Phocas (611). He, besides, refers to five other parts which were to extend down to the death of Leo Philosophus (811); but of these we find only the headings, which seem to have been preserved by another work in one place. Whether he did not continue his history any further, or whether the other parts of his work are lost,
Nichæorus

is unknown. This, however, is certain, that while he was to have given the whole history of the Church in these eight books, at least he now embodied it in his preface, which embraces only a period of 600 years. As to the nature of the work, it is evident that Nicæorus made extensive use of the early MSS. of ecclesiastical history, merely to bring them to my knowledge of all kinds of materials. He quotes Epiphanius, Eusebius, Jerome, Theodoret, and others, and his tracts are characterized by his learning, statesmanship, political sources, legends, and traditions. He greatly neglected the history of the Latin Church. Thus, while he gives full details concerning Anastasius Sinaita, John Philoponus, and the leaders of the Monophysites, he says nothing of the Pelagians and their controversy. His information on the subject of the Huns, Goths, Bulgarians, Vandals, and Alans is valuable. There is only one Greek MS. known of this history. It was stolen under Matthias Corvinus by a Turkish soldier out of the library of Buda (October) and brought to Constantinople; here it was bought by a Christian, and after many adventures now lies in the imperial library at Vienna. It was published in Latin by John Lange in Erfurt, Nicæorii Hist. Ecclesiastica ( Basel, 1555, fol.; often reprinted, Basel, 1560; Antwerp, 1560; Paris, 1562–73; Frankl. 1608, 1610). The Greek text was subsequently published by P. H. L. Furtwängler (Leipzig, 1830, 2 vols.). Nicæorus is also considered as the author of the Catalogus imperatorum C. Politorum versibus tamaticis Gr. in Labbe’s Bibliothec histor. Byzant. p. 54:—Catalogus patriarcharum Constantinopolitani, ibid. p. 53, “Catalogus patriarcharum Constantinopolitanorum, eiusque annorum historiae et versibus”:—Excidium Hierosol, versibus tamaticis, in Morelli’s Epitome membrantium quod Hieros, sum, in Schiaparelli, ii. 1860:—Synopsis totius script. sacrae ad calorem Epigrammatum Theodori Prodromi (Paris, 1538).—Συνταγμα της του σιναία ιατρικής του Μαρία, in MS. See Lambec. Comment. viii. 159; Oudin Com. de Script. ii. 710; Fabricius, Bibl. Graeca, ed. Harl. vii. 437 sq.; Staudlin, Gesch. d. Literatur d. Kirchengeschichte, p. 111 sq.; Darlington, Cyclo. Bibliographicus, ii. 2192; Cave, Hist. Lit. ad ann. 1838; Dupaquin, Bibliothèque des écrivains ecclésiastiques du quatorzième siècle.

Nicæorus CHARTHOFLAX, an Eastern monk, is supposed to have flourished some time about the close of the 8th or the beginning of the 9th century. Fabricius thinks he is the same as Nicæorus Diaconus et Chisaphylass, who was present at the second Council of Nicea, and was afterwards raised to the patriarchate. He is the only one of the writers of this name who is known, the famous author of the Brevisarius, who was made patriarch in 806. He wrote, Solutionum Epistola I. ad Theodosium monachum, Graeco et Latine, in Leunclavius, Var Graeco-Romanum, also in the twelfth vol. of Biblioth. Patr. Maxim., and in the Ordoxographi. See Cave, Hist. Lit. ad annum 891; Fabricius, Bibl. Graec. vii. 608, 674.

Nicæorus CONSTANTINOPOLITANUS, St., an eminent Byzantine Church historian, and patriarch of Constantinople, was born in that city about 750 or 758. He first attached himself to the court, and held high offices. In 787 he was present at the Council of Nicea, and there defender of the church's position; shortly after his return to the capital he withdrew to a convent, from whence he was called in 806 to become patriarch of Constantinople. Leo Arminius having became emperor in 813, the worship of images was forbidden, and Nicæorus, on account of his exertions in their defence, became unpopular at court, and was finally obliged to resign the patriarchate in 815. He then retired to the convent of St. Theodore, of which he was the founder, and remained there until his death in 828. Nicæorus is sometimes called Homoelogos, or Confessor, on account of his opposition to the iconoclasts. Theodore, the Patriarch, and the Emperor Nicephorus, made him a bishop. He is highly esteemed as the author of several important ecclesiastical productions of intrinsic value and beautiful style. His historical writings, which are his best, are remarkable for accuracy, erudition, and discernment; yet the doctrine of the worship of images is defended in his writings to a tiresome extent, and this course of Nicæorus triumphs the more as it is in contrast with his liberal views on other points. His most important works are: Brevisarium historicum, or Κατηγορίαν παντισχρισμον, one of the best works of the Byzantine period, from the death of Mauricius to the death of Leo IV, and his Chronicle (ed. Petav. Par. 1616; Venet. 1729):—Chronologia compendiosa tripartita, from Adam down to the time of the author (translated by Anastas. Bibliothec., and often published: Par. 1684; Ibd. 1663, cum notis Goarii):—Anarchitica libri quinque, Ibd. 1661:—Bibliotheca opuscula in apud Comment. p. 146:—Bibliotheca, ed. in Bibl. Patr. Lat. iv. 373, 697:—Bibliotheca, ed. in Bibl. Patr. Lat. iv. 577:—Stichometricia librorum sacrarum (in Opp. Petri Pitehei, Par. 1609; also in Critici sacri Angli, t. viii.):—Concess. fol. ad Leonem iij. (in Baron. Annal. ad annum 811; and in Hardouin t. iv. 378):—Canonum ecclesiasticorum xviiii (in Hardouin t. iv.; and Coteler, Monum. t. iii. 445);—Fragmentum de seu synodi (in Combes, Auctar. Nor. Bibl. ii. 903). Banduri prepared a complete edition of Nicæorus’s works, but he died before it was finished. His recent English and French translations of Nicæorus’s works have been brought out by the Bibliothèque de l’E. (1849) and Petræus (1852). See an account of his life in Ignatius, Pol. in Acta ad. Mart. Auctar. Nor. Bibl. ii. 803; Combes, Origen, Constant. p. 159; Oudini Comment. ii. 2; Fabrici. Bibl. Graec. vii. 605 sq.; Newman, latin. Kurtzer, in C. E. L. i. 472; Darlington, Cyclo. Bibliographicus, ii. 2192; See, Cave, Hist. Lit. ad annum 1101; Fabricius, Bibl. Graec. vii. 678.

Nicæorus MOUCACHUS, an Eastern ascetic noted as an ecclesiastical writer, but little known, however, except as an author, flourished about 1100, according to P. Oudin Com. This Nicæorus is a monk, and is the author of Παντα ου παντες οὔτως, De Custodia Cordis, a very interesting and valuable essay, which Possinus published in Greek and Latin, in his Theaurus Aecisticus (Paris, 1648, 4to). See Cave, Hist. Lit. ad annum 1101; Fabricius, Bibl. Graec. vii. 678.

Nicæorus PHILOSOPHUS, an Eastern writer, flourished about 900 at Constantinople, where he enjoyed great esteem for his learning and genius. He wrote Oratio Panegyrica s. Vitæ Antonii Caeci (Caen.) Patriarch C. P., who died in 895 (895), which is printed in Bollandi Acta Sactar. ad diem Februarii. 129. He is the only one of the authors of this name who is known, in his work Cur præparanda sint personæ in Octoechosam et Librum Legum, which is ascribed to one Nicæorus Hieromonachus. The Octoechos was published at Venice (1772-1773, 2 vols. fol.), with a Latin version and a commentary; in the title there stands Leipzig, without a date. See Fabricius, Bibl. Graec. vii. 610; Cave, Hist. Lit. ad annum 895.

Nicæorus PRISKERTT, an Eastern ecclesiastical of uncertain age, flourished at Constantinople, and was connected with the church of St. Sophia. He wrote Vitæ S. Andreae, which is printed in Acta Sactar. ad diem Maii. See Fabricius, Bibl. Graec. vii. 675.

Nicéron, Jean Pierre, a distinguished French ecclesiastical, noted especially as a biographer and bibliographer, was born in Paris, 1711. He studied at the Mazarin College at Paris, and afterwards at the College of Du Plessis. He was received into the Society of the Barnabite Jesuits in 1702, and took the vows in 1704. Ordained in 1706, he became a very useful preacher, and died at Paris July 1, 1773. Nicoleau wrote Mémoires pour servir à l’histoire des Hommes illustres dans la république des Lettres, etc. (Paris, 1739-45, 4 vols in 4, 12mo), a laborious and excellent work, from which all subsequent accounts of the same authors and the same works have been derived. (Biographie universelle, ii. 2192; Brunet, Manuel du Libraire, s. v.) Hallam has made free use of these writings, and not infrequently quotes Nicéron’s estimates of writers in his own Introduction to the Literature of Europe in the 15th.
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[8th, and 17th Centuries. In our Cyclopaedia Nicéron's work has frequently proved of great service. Indeed no bibliographical labors can be satisfactorily performed on the periods with which it deals without the aid of Nicéron's labors. See Labbé Gougé, "Éloge de J. Nicéron," Inaugurales pour servir à l'histoire des Hommes illustres, vol. xl.

Nicet, Sr. (1), a Christian martyr of the 4th century, was of Gothic descent, and born near the Danube. Though he had long been a Christian, he met with no molestation on that account until the persecution under Arianism in A.D. 370. That monarch of the Balkans, who ordered an idol to be set about on a chariot through all the places where Christians lived. The chariot stopped at the door of every professed Christian, and he was ordered to pay it adoration. Upon a refusal the house was immediately set on fire, and all within were burned. This was the case with Nicetas, who became a martyr to his Christian constancy, being consumed to ashes in his own house, Sept. 15. 372. See Fox, Book of Martyrs, p. 71; Hardwick, Ch. Hist. of the Middle Ages, p. 293.

Nicetan or Nicetius, Sr. (2), a French prelate and martyr to the Christian cause, died in the first part of the 7th century, probably in 612. He is commemorated on Jan. 8; yet Bullandis has published his acts under the date of Feb. 8. But little is known of the life of this St. Nicetas. He was archbishop of Besançon when St. Colombanus, arriving in Sequiana, found there the monastery of Luxeuil. Later St. Colombanus, pursued by the Gauls assembled through Besançon; St. Nicetas gave the most honorable reception to this illustrious outlaw, and assisted him to retreat into Italy. Nicetas was very zealous in maintaining the purity of the faith in his vast diocese, which he traversed frequently, preaching and instructing the people. Gregory the Great, who had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetan or Nicetius, Sr. (3), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (4), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (5), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (6), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (7), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (8), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (9), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.

Nicetas or Nicetius, Sr. (10), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the Vitae Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king. Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his morals. Gregory, the Great, had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, Hist. de l'Église de Besançon, vol. i; Gallia Christiana, vol. xvi, col. 12; L'Abbé Richard, Hist. des Ducs de Besançon et de St. Claude, vol. i.
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sore heresies and unknown heresies. The last part
of Islamism, the controversy with the Latin
Church, and the inner dissensions in the Greek
Church. The whole is as yet unpublished. The work in its com-
plete form is in the royal library at Paris, and a frag-
ment of it is preserved in the Bibliothèque nationale.
Five parts have been translated into Latin by Petrus
Morinus (Paris, 1561, 1579; Geneva, 1629; Bibli. Patr.,
[Lugd.], 1748, 1754); a fragment in Greek of the twentieth
part against the Agarenes, is to be found in the Syrburgi
Saracemici (Heidelberg, 1590), p. 74. A description of
the contents of the treatise is given in Montfaucon, Pin-
neau, Gr., p. 326, and Fabricius, Bibl. Græc. vi, 429;
but whether the complete work will ever appear is
doubtful. Some minor productions of Nicetas, among
which a fragment on the ceremonies observed when a
Mohammedan adopted the Christian religion, are extant
in different libraries in Europe. See Ullmann, Die
1833); Eilissen, Michael Aikonimos von Chona; Fa-
bricius, Bibl. Græc. vii, 737 sq.; Neander, Chr. Hist., iv,
559, 559, 537; Smith, Dict. of Gr. and Rom. Biogr., ii,
1187.

Nicetas, or Nicæus of Dacia, an Eastern
eclesiastic, who was a bishop of a city called by ecle-
siastical writers Civitas Romana or Renaeensis,
situated in Moesia, somewhere between Naissus and
Sardis, flourished near the close of the 4th century. He
visited Italy about this time, and while at Nola viewing
the tomb of Felix major, a wandering ascetic (q.v.), who
celebrated in a poem still extant the high
talents and virtues of Nicetas, and the zeal with which
this man of God labored in preaching the Gospel among
the barbarians. A.D. 402 Nicetas paid a second visit
to Nola, and it appears from an epistle of pope Innocent
I (not viii., ed. Const.) that he was still living in
A.D. 414.;— The time of his death is as uncertain as
that of his birth. Considerable confusion has been oc-
casioned by the mistake of Baronius, who supposed that
Nicetas the Dorian, mentioned in the Roman marty-
rology under January 7th, was a different person from
the Nicetas Romænus civitas ecipiosus of Gennadius,
and that the latter was the same with the Nicæus of Aqui-
lea, to whom a letter was addressed by pope Leo the
Great in A.D. 458—a hypothesis which forced him to
prove that Aquilea bore the name of Civitas Romana.
But the researches of Holstein, Quezel, and Tillemon
tell have set the question at rest. Gennadius informs us
that Nicetas composed in a plain but elegant style in-
structions for those who were preparing for baptism, in
six books, of which he gives the arguments, and also
Apostolica et Prophetae Læstathum, which is certainly
lost, but we find among the works of St. Jerome
(vol. xi, 178, ed. Vallarsi; vol. v, ed. Bened.) a
tract entitled Oratio pro ad Susannam Lapsum
and among the works of St. Ambrose (vol. ii, 311, ed.
Bened.) the same piece under the name Tractatus
ad Virginiæ Lapsum, although it can be proved by the
most convincing arguments that neither of these
divines could have been the author. Hence it was
conjectured by Cotelerius that it might in reality belong
to the Nicetas, and this opinion has been very
generally adopted, although the matter is involved in
great doubt. See Gennadius, De Viris Illust.
22; Schönemann, Biblioth. Patrum Lat., vol. ii, § 17,
av.

Nicetas, David, commonly called Paphlagon, either
on account of his having been in or having be-
come bishop of Paphlagonia, lived about the year 880.
He is said to have been the author of the
patriarch Ignatius, who died in 878. This
biography is untrustworthy: the end
Ignatius is made to ascend
heaven, and his opponent Photius is accused of all
certain wrongs. As in this the author served the Latin
party, it is easy to understand why his work has been
praised by the Roman Catholic writers. It must be
admitted, however, that the work furnishes some val-
uable materials for the history of the patriarchs.
It has been repeatedly published (Gr. et Lat. ed. Matth.
Raderus [Ingolstadt, 1684]), and in the acts of the con-
ciles, as in Hardouin, v. 555. Another polemic work,
Liber de Muellis de ecclesiis, is attributed to the same
author (Gr. et Lat. apud Allat. Græc. Orthodox. i, 663),
but is not admitted, with but insufficient proofs, to Nicetas.
He is besides considered as the author of a number of hymns,
and panegyrics of saints and martyrs mentioned under his
name in the catalogues of MSS., such as Laudatio s. Barlaam, Encomium in marri. Chryseus, in Ascendentia
in Panteleemonem, etc.; but on account of the many
writers of the same name it is difficult to ascertain their
authenticity. Some of the discourses (Apostolorum encomi, oratio in Marcum evangel. etc.) are given
by Combina, Latine in Bibl. Commentator. Gr. et Lat. in
Auctar. Bibl. patrum notiss. (Paris, 1672), and in Illustri-
trium Christi martyrum triumpha (Paris, 1690).
Nicetas, bishop of Carthage, is called Nicetas a philosopher, but
at present we know of no work of his to justify the ap-
pellation. The Questions in Philosophiam et commen-
tarii in Aristot. categor. et quippe vora Porphyrii, mentioned
by Geiser, are proved by Fabricius to be due to a later
writer. See Allat. De Simtom, p. 102, 111; id. De Phil. § 13; Oulmius, ii, 215; Fa-
bricius, Bibl. Gr. ed. Harl. vii, 747; Hanckins, De
script. Patrum, i, 261; Brucker, Hist. Philos. iii, 548.
(See N. P.)

Nicetas, Nicæus, an Eastern ecclesiastic of un-
certain age, was chartophylax at Nicea. He wrote
De Schismate inter Eccles. Greecos et Romanos, extant
in MS. in Paris and elsewhere; Leo Allatius gives a
fragment of it in De Simomio Photan. Also perhaps
De Assyria et Siciliorum Jesuini et Nuptii Sacerdoc-
ium, which others ascribe to Nicetas Pectoratus (q. V.).

Nicetas, or Nechita, of Nicomedia, an East-
ern prelate, flourished as archbishop of Nicomedia in
the first half of the 12th century. When, in 1136, Anselm,
bishop of Havelberg, was sent by pope Innocent II to
Constantinople for the purpose of effecting a union be-
tween the Eastern and Western churches, Nicetas ap-
peared at this meeting as the defender of the Eastern
views on the doctrine of the Procession of the Holy
Ghost. When Anselm, at a subsequent period, was re-
siding at the court of pope Eugenius III, he drew up, at
the request of that pope, a full account of the confer-
work is for granted, indeed, that we are not presented here
with a set of minutes drawn up with diplomatic accuracy;
still we have every reason to presume that the manner
in which the Greek prelate managed his cause in this
conference has in all essential respects been re-
presented by Anselm. He represents Nicetas as saying
many pointed and striking things against the Latin
Church, such as he assuredly could not have invented
from his own point of view, and would not have put into
the mouth of his opponent. In respect to the contested
point of the procession of the Holy Ghost, Nicetas ap-
ppealed, as the Greeks were ever wont to do, to the pas-
sage in the Gospel of John, and to the inviolable au-
tority of the Nicene Creed. Anselm replies conform-
ably with the doctrine of the Church, as it had been
settled since the time of Vincentius Liriensis. He pre-
presented on the other side the progressive evolution
of that doctrine under the guidance of the Holy Spirit,
acting the Church, by virtue of which the doctrine,
containing as it does in the sacred Scriptures, had in
truth been more exactly defined and explained, and what it
contained in spirit reduced to the form of more precise
conceptions; just as the work of one universal council
is completed in the gradual development of Christian
docctrine by another and later. All this is the work
of the same Spirit, promised by Christ to his disciples
and to his Church; of whom he says that he would teach

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NICETAS

many things which the apostles at that time could not understand. Even the doctrine of the Trinity, as explained by the Council of Nice, the doctrine of the divinity of the Holy Ghost, cannot be pointed out as a dogma expressed in so many words in the Bible (lib. ii., c. xii.). Anselm, in agreement for the authority of the Roman Church that all heresies had found their birthplace in the Greek Church; while in the former the pure doctrine had ever been preserved free from alloy amid all the disputes proceeding from that other quarter. To this Nicetas replied, "If the heresies had sprung up in the Greek Church, still they were subdued there; and they could only contribute to the clearer evolution and stronger confirmation of the faith" (lib. iii., c. x). And he endeavored to point out here a substantial advantage of the Greek Church over the Latin, tracing it to the predominating scientific culture which had distinguished the Greek Church from the beginning. "Perhaps the very reason why so many heresies had not sprung up among the Romans was that there had not been among them so many learned and acute investigators of the sacred Scriptures. If that conceit of knowledge by which the Greek heretics had been misled deserved censure, still the ignorance of the Latins, who affirmed neither one thing nor another about the faith, but only followed the lead of others in unlearned simplicity, deserved not to be condemned. All must learn either to blameable negligence in examining into the faith, or to singular inactivity of mind and dulness of apprehension, or to hindrances growing out of the heavy load of secular business." He applies to the Latins in this regard the words in 1 Tim. 1, 7, and to the Greeks what Aristotle says of the usefulness of doubt as a passage-way to truth. Earnestly does Nicetas protest against the inition that the Greek Church might be compelled to adopt what the pope, without a council held in concurrence with the Greeks, could on his own self-assumed authority decree or dispose of. He goes on to say that if such authority belongs to the pope, that all study of the Scriptures and of the sciences, all Greek intellect and Greek learning, were superfluous. The pope alone would be bishop, teacher, and pastor; he alone would have to be responsible to God for all whom God had committed to his charge alone. The Apostolic Creed did not teach men to acknowledge a Roman Church in especial, but one common, catholic, apostolic Church (lib. iii., c. viii.). Though Nicetas defended the use of ordinary bread in the celebration of the Lord's Supper, a custom which had always been handed down in the Greek Church, yet he estimated the importance of this disputed point with Christian moderation (lib. c. c. xviii.). He says that he himself, in case no other bread was to be had, would have no hesitation in using unleavened bread in the mass. "Since, however," he adds, "the number of the narrow-minded far exceeds that of persons well-instructed in the faith, and the undistinguishing multitude easily take offence, it was worthy of all pains that both Latins and Greeks should be induced to join heart and hand in bringing about, in some suitable place and at some suitable time, a general council. Such a council might have the use of ordinary bread by all at the same time should be adopted; or if such an agreement could not be arrived at without giving scandal to one of the two parties, yet all should agree in this, that neither party should condemn the other, and this difference should no longer turn to the injury of holy charity." "Mutual condemnation," says he, "is a far greater sin than this diversity of custom, which is in itself a matter of indifference." Both finally agreed that a general council, consisting of Latins and Greeks, for the purpose of bringing about a reunion of the two churches was a thing greatly to be desired. The irritable state of feeling, however, between the two parties, heightened by the Crusades and the consequences following in their train, and the arrogant pretensions of the popes, who would not lower their tone, put the assembling of such a council out of the question; and, even if it could have been held, it would have failed to bring about the result desired by Nicetas and Anselm. Nothing further of the personal history of Nicetas is accessible to us.

NICETAS PECTORATOR (ο ἐσπαργον), an Eastern ascetic, noted as a Church writer, was, at the time of Michael Cerularius (d. 842), a monk from the Roman Church, a monk in the convent of Studium, near Constantinople. He is mentioned as a pupil of abbot Simeon of St. Mamas. An enemy of the Latins, he sided at once with the patriarchs, and wrote on the custom of fasting on the Sabbath and on the marriage of priests. In 1054 came the Roman ambassadors, and at their head cardinal Humbert and archdeacon Frederick. The cardinal and Nicetas held a conference in the convent of Studium, which ended—the emperor also interfering in the matter—by a retraction on the part of Nicetas of all he had said, a condemnation of the enemies of Rome, and submission to the burning of his works. This is mentioned only by Latin writers (comp. Canis. Lectii, antiqua, iii. pt. i. p. 925, and Vibertus in Vita s. Leonis, ii. 5; Lea, Hist. of Sacerdotal Celibacy, p. 198, note 1; and the review of his works in the Ath. S. in Christiana, v. (1833), 25, by Hase, Theol. Jahreshefte, 1867, ii. 252), but such things occurred so often in the Greek Church that there is no reason to doubt its truth; besides, it did not oblige Nicetas to forewear forever his attachment to the Greek Church. Among his works at present preserved is Liber privatus his, De Asymia, de Substantiarum jujimia et nuptia Sacerdotum, Latine apud Canis. i. c. p. 508, ed. Basnage (cum refutatio Humberti, comp. Allat. De Missa praesentifici. § 2, 16; De purgatorio, p. 870). This book has been recently brought out in the Bibl. Eccles. vol. i. (Leips. 1866, 4to), and is entitled Liber de purgatorio. A copy of this work in Greek is preserved in the imperial library at Vienna. As will be noticed from a preceding article, some critics ascribe its authorship to Nicetas Nicomaius (q. v.). Among the other writings of Nicetas, we notice Carmen Isambicum in Simeonem juniores Grace, in Allat. De Simeon, p. 168—Tractatus de anima, in fragments in Al lat. De symo Phoebus, cap. 14—Capita ascetica, capita de sancta patria, contra blasphemen Armeniorum harexem, de processione Sp. S. de celesti hierarchia, de paradiso terrestre, epistolae, etc., mentioned in Fabricius, Bibl. Graec. ed. Hist. vii. 738, 784. See also A V, pp. 103, 104. A verbis consens., ii, 9, § 6; Cave, Hist. Lit. ii. 136; Schröck, Kirchengesch. xxiv, 219; Neander, Ch. Hist. iii, 583; Herzog, Real-Encyclop. x, 382; and Hauck as above noticed.

NICETAS RITOROT, an Eastern ecclesiastical, by some thought to be identical with Nicetas Paphliago (q. v.), has, among other productions, the following ascribed to him: several Orations known to Allatius: Diatribe in gloriosis Martyrum Panteleimonem: De Certamine et de Inuentione, etc., reliquiariu S. Stephani Polymart tyrrias: Encomium in Magnam Nicholau Myroboleptum et Theosaphygnum. None of these have been published. See Cave, Hist. Lit. D, p. 14.


NICETAS Sidorus, an Eastern writer who violently opposed the Latins, and wrote a small work against them, a Latin translation of which begins, "Non simpliciter antiqua novis venerabiliora," etc., and of which Allatius gives some fragments in De Consensu, 1, 14. See Cave, Hist. Lit. ad ann. 1110.

NICETAS SERMON, an Eastern ecclesiastical, flourished as a contemporary of Theophylact in the 11th
century. He was first deacon of the Church of Constanti- 
aple, and afterwards bishop of Heraclea. He com- 
pised several funeral orations upon the death of 
Gregory Nazianzen; also a commentary, which is in- 
serted in Latin among the works of that father. There 
is besides ascribed to him a catena upon the Book of 
Job, compiled of passages from several of the fathers, 
as Apollinaris, Athanasius, Basil, Ephrem Syrus, Euse- 
bius, Gregory Nazianzen, Gregory of Nyssa, Isidore, 
Julian Halicarnassensis, Methodius, Nylus, Olympiodo- 
ras, Origen, Polychronius Severus, Theophilus of Alex- 
andria, Chrysostom, Cyril of Alexandria, and Didymus 
of Alexandria. This work was printed at London in 
1637 in folio. We have also by the same author sev- 
eral catena upon the Psalms and Canticles, printed at 
Basel in 1552. There is likewise a commentary upon 
the poems of Gregory Nazianzen, printed at Venice 
under the name of Nicetas of Paphlagonia, which is ap- 
parently by the same author. See Cave, Hist. Lit. ad 
ann. 1607; Fabricius, Bibl. Graec. viii, 431.

Nicetas Thessalonicensis, an Eastern ecclesiastic, 
was born at Thessalonica about 1200. He was arch- 
bishop of Thessalonica, and author of Diologoi Senecae 
Societatis, of which Allatius gives a 
fragment in Contr. Holtzinger. He has often been con- 
-founded with Nicetas Acominatus. See Fabricius, Bibl. 
Graec. viii, 756.

Niche is an architectural term derived from the 

Gateway of the Bishop's 
Palace, Peterborough, c. 
1220.

French, and designates a cavity, hollow, 
or recess in a wall or buttress for an image, 
figure, or other erect ornament. Among 
the ancients niches were sometimes square, 
but oftener semicircular at the back, and 
terminated in a half-dome at the top; 
ocasionally small peliments were formed 
over them, which were supported on con- 
sols, or small columns or pilasters placed 
at the sides of the niches, but they were 
frequently left plain, or ornamented only 
with a few mouldings. In the Middle- 
Age architecture niches (often called tole- 
crusades) were extensively used, especially 
in ecclesiastical buildings, for statues. 
The figures in the Early English style 
were sometimes set on small pedestals, and 
canopies were not unfrequently used over 
the heads; they were often placed in suites 
or arranged in pairs, under a larger arch; 
when in suites, they were very commonly 
separated by single shafts; in other cases 
the sides were usually moulded in a simi- 
lar way to windows; the arches of the 
beads were either cinque-foiled, trefoiled,
Nichol, John Pringle, a British astronomer and philosopher, eminent for his services to the Church by seeking to harmonize science and revelation, was born at Brechin, Scotland, in 1804. He was originally educated for the ministry, but turned aside to the study of the natural sciences, especially astronomy, and gained distinction as a writer on scientific subjects. About 1886 he was appointed professor of astronomy in the University of Glasgow. He died in 1859. He published popular works, entitled The Architecture of the Heavens (1859); The Stellar Heavens; The Solar System; and a Dictionary of the Physical Sciences. He wrote also the revisions for the Imperial Dictionary of Biography. His style is vigorous and attractive. "In the combined character of lecturer and popular writer," says a writer in Tait's Magazine (1848), "Dr. Nichol has done more than any modern scientist to uncase science from its mummy cofndements, and to make it walk abroad as a free and living thing. . . . Nichol is the prose laureate of the stars. From his writings ascends hitherto the richest tribute of mingled intelligence of their laws—love for their beauty—admiration for their still, strong order—hope in the prospects of mankind, as reflected in the stars and sea, ever profound and near, of that unseen Power who counts their numbers, sustains their motions, and makes their thousand eyes the organs and the symbols of his omniscience. Professor Nichol's spirit of reverence in all his communications has made him famous throughout all Britain. In this country his writings have not circulated as largely as they deserve. See Littell's Living Age, May 6, 1848, art. 1; and the references in Allibone, Dict. of Brit. and Amer. Auth. s.v. (J.H.W.)

Nicholas I of Alexandria, an eminent prelate of the Eastern Church, flourished near the opening of the 15th century. He was patriarch of Alexandria at a time when the Greek Church was as low as it ever fell, and when Alexandria alone stood forth the worthy representative of orthodox Christianity in the East. Constantinople was in the hands of the Crusaders, Jerusalem under Mohammedan rule, and therefore Alexandria alone was the prop of the Greek Church at this time. Yet even Alexandria's independence from Rome waned under Nicholas I, who was inclined to acknowledge the authority of the all-powerful pope Innocent III, "that mighty pontiff who raised the authority of St. Peter's chair to its highest pitch." Nicholas, indeed, was once thanked by Innocent for "seeking to consolidate both himself (i.e. Nicholas) and those who were suffering captivity (Crusaders) for the name of Christ, by the comforts of the Holy Roman Church." A.D. 1212, when Innocent called the fourth Lateran Council, and Nicholas found it impossible to attend, he sent a deacon named Germanus as his legate to that Western assembly (Innocent, Epit. 15, 34). After the death of Innocent III, Nicholas continued his close relation with Rome under Honorius, notwithstanding the erection of a Latin archbishopric within the Alexandrian patriarchate. Nicholas died about 1228. See Neale, History of the Eastern Church, Patriarchate of Alexandria, ii, 578 sq., 294 sq. (J.H.W.)

Nicholas of Argentine. See Nicholas of Strassburg.

Nicholas of Basle, the great lay-preacher of the Middle Ages, and a leader of the Mystics in the 14th century, the man who taught Tauber (q.v.) that God's illuminating grace was not confined to the Church of Rome or her clergy, but comes to every one of God's people directly from Jesus Christ himself, was the son of a wealthy merchant in Basle, and was born in the year 1308. He was a lad of good abilities and irreproachable conduct, and was from his early years of a decidedly religious disposition. When about fifteen years of age he became oppressed by a great consciousness of sin, and, in order to free himself from the burden under which he labored, he resolved to renounce the world and devote himself to a religious life. Even at this early stage of his career the independence of his character revealed itself, for he does not appear to have remotely contemplated entering a convent or becoming a priest; he renounced the world, but made the renunciation in his own way. For five years he labored to break through the objections of his father. After reaching the liveliest saints and practicing austerities. At length God revealed himself to him, and he found peace. Now he began to feel himself specially inspired by God, and specially taught by the Holy Spirit. Immediately after his conversion he began to study the Scriptures, and found that, although he had obtained a liberal education, nor any instruction in theology, he was able, in the space of thirty weeks, to master and understand the Word of God as thoroughly as many learned doctors of the Church. While separating himself from the Church, and delivering his new doctrine between God and man in the revelation of doctrine, Nicholas did not associate himself with any heretical sects. He had no connection whatever with the Waldenses, although some of his doctrines were the same as theirs, and he was the determined opponent of the men who professed to follow the doctrine of the Seraphim and the Anabaptists. He held the doctrine of the Anabaptist Beghards. He occupied a thoroughly independent position between the Church, on the one hand, and the different sects on the other; and the fact of his being a layman enabled him to do this with greater effect than would have been possible if he had belonged to any religious order. His theology was of a very simple kind, and he had not the perplexing logical mind which prevents a thinker from holding doctrines quite irreconcilable with each other. On most points of doctrine his opinions were substantially those of the old Catholic Church, but along with these he held two doctrines which, when pushed to their logical consequences, would have yielded results entirely subversive of most of the theology of the Church. These were the doctrines of self-renunciation and of private inspiration; and in the view of Nicholas they are so mutually related that when self-renunciation is complete inspiration follows. Nicholas and his followers made the dogma of self-renunciation the principal doctrine of their theology. Prerogativism, it is true, teaches this doctrine too. Nicholas of Basle and his friends, however, differed radically from the reformed theology. The latter teaches simply the renunciation of one's own merit in order to gain by confidence in the merit of Jesus Christ a standing before God and peace of conscience in spite of the sense of sin; making self-renunciation simply the absolute negation of one's own individuality in order to leave all things to God. The doctrine of self-renunciation is the barest and most absolute Quietism (q.v.), and if logically adhered to prevents every kind of human action and exertion. He went so far as to assert that "temptations to sin should always be faced and never shirked, nor are we to pray to be delivered from them; and in the same way it is not right to pray for any alteration of circumstances, nor even for the coming of the kingdom of heaven." The highest form of the divine life in man is, according to Nicholas, "resignation to the will of God, and prayer is a means of bringing about the will of God", hence the believer should only pray for a right and suitable frame of mind and will—that is, a frame of mind and will resigned to whatever is sent or is to be sent by God in his providence—while to pray for a change in one's circumstances, for forgiveness of sins, for freedom from fear, for the coming of the kingdom is, to pray that what God wills may be made subject to us, not that we should be made to submit ourselves to it, and so tends to produce self-assertion, not self-renunciation.

(Comp. the fifteenth and sixteenth articles in the sentence.
Nicholas was a preacher; he also wielded a powerful pen, and wrote much for the edification of his followers. Indeed many were gifted men and friends of God by the influence of his writings. His principal works are, *Buch von den zwei Männern* (these two men were not now known) — *Die Bekehrung Taulers's* — Buch von den fünf Männern (a religious biography of Nicholas himself, and four of his companions). Also *Die Rede eines deutschen Ordens-Ritters* — Von zwei Kloster-Frauen in Baiern und von zwei Klauseinern, Ursula u. Adelheit (the memoir of two nuns in Brabant), believed to be simply a translation from the Welsh or Och Wallon dialect. See Vaughan, *Hours with the Mysics* (1829); Sowerby, *Nicholas and his Work* (York, 1866); *Die Götter-Freunde im 14ten Jahrh.* (Jena, 1854); *Meth. Quart. Rev. January, 1869,* art. i; *Bri. Quart. Rev. October, 1874,* art. 1; Gieseler, *Eccles. Hist.* iv, 184-186; Hodgson, *Reformer und Martyrs* (Phila, 1867), p. 120 sq.

Nicholas of Clemang. See Clemange.

Nicholas of Cuba. See Cuba.

Nicholas Damascenus, an ancient Peripatetic philosopher and writer on Roman history, flourished in the reign of Augustus, and was ambassador from Herod, king of Judea. He wrote a Universal History, in 144 books, of which a few fragments only remain, together with comedies and tragedies of good reputation. See Lardner, *Works* (Index in vol. 12).

Nicholas of England, a monastic who flourished near the close of the 12th century, is noted in the history of Christian doctrine as the decided advocate of the Romish ultramontane view regarding the immediate consecration of Mary. He wrote in the most severe and condemnatory terms against abbot De la Celle, afterwards celebrated as bishop of Chartres. Of the personal history of the monk Nicholas we know only that he died before the close of the 12th century. The part he played in the doctrinal controversy above referred to is given by Neander, *Ch. Hist.* iv, 383 sq. See also Milman, *Hist. of Latin Christianity,* v, 44.

Nicholas of the Flue. See Flue.

Nicholas of Frascati, an eminent Italian prelate, flourished in the opening of the 13th century. We know but little of his personal history. In 1213 we find him mentioned as bishop of Frascati and cardinal, and employed in that year on a mission to England as papal legate. He was sent to bring to completion the arrangements made by Pandulf (q. v.) with King John, and was involved in this mission, for on Oct. 3 he publicly received in St. Paul's Cathedral from John a charter of surrender and the oath of fealty, and somewhat later received full compensation for all damage caused by the royal sequestrations of ecclesiastical property. It was also this cardinal Nicholas who removed the interdict then resting upon England and its king. Nicholas quitted Britain in Sept. 1213, and we hear scarcely anything of him thereafter. He died about 1220.

Nicholas, Henry. See Familists.

Nicholas Hydruntunus, an Eastern ecclesiastic, lived in the beginning of the 13th century, in the reign of Alexius IV Comnenus. Nicholas was distinguished by his opposition to the Latin Church, gained the confidence of his sovereign, and he published several works, of which an account is given by Cave (ad ann. 1201) and Fabricius (Bibl. Graci. xi, 289).

Nicholas Ilyin. See Right-hand Brethren.

Nicholas of Letiomysl. (or Letiomischel), one of the warm advocates of the Hussite movement, flourished as master at the University of Prague near the opening of the 15th century. In the memorable university meeting held on May 28, 1403, to examine the forty-five propositions ascribed to Wickliffe (q. v.), master Nicholas most enthusiastically and ably argued in behalf of the Bohemian party for the English theologian.
He declared that the propositions incorrectly represent Wickliff, and branded these articles as having been falsified by a certain master Hubner, who more rightly deserved to be burned than the two poor fellows who had been burned for counterfeiting saffron (an herb much sought for and used in those days), as he himself, also at the time agreeing to the unconditional acceptance of all the propositions, declared them at this time, and ever afterwards, as having been tampered with and interpolated by master Hubner. Nicholas remained steadfast to the cause of these anti-Reformers, and was much esteemed for the service he rendered to Christian truth, and as an example of holy living. He was called by Huss "the most sagacious counsellor" (Mon. Hussii, ii, 42). See Neander, Ch. Hist., v, 246; Gillett, Life and Times of John Huss, i, 38.

Nicholas of Lyra. See Lyra.

Nicholas of Methone, an Eastern ecclesiastic, to whom a number of works are attributed, was bishop of Methone in Messenia. His writings, as far as known, are polemical essays on the person of Christ, the exarchist, the use of unleavened bread, the procession of the Holy Ghost, against the primacy of the pope, but especially against the heathenish Platonism of Proclus. All attempts to establish the personality of the author, or the exact time when he wrote, have heretofore proved unsuccessful. As Cave says, he lived at this time, and in the last century, and looked upon him as a contemporary of Theophylact, bishop of Bulgaria, and of Nicetas of Heraclea. Cave, however, observes that some of the works may have been written by another, more modern, Nicholas. Others, among them Fabricius, place him in the latter half of the 12th century. This is also the opinion of Ullmann, who observes that in the midst of the controversy between the Eastern and the Western churches, during the reign of Manuel I, a symbol was held in 1196 at Constantinople, in which a Nicholas, bishop of Methone, was present, according to Allatius (De perf. consens., p. 689). Nicholas was until recently known only as the author of Ανατρεπὴς τῆς Ψυχολογίας στοιχείων Πράξεως Πλατανωκός, Refutatio institutionis theol. Procli Platonici (primum ed. J. Th. Voemel, Francf-ad-M. 1825); and Nicolai Methonensis Aneclota (p. i, ii, ed. Voemel, Francf. 1825-26); and it appears from these works that he was an independent disciple of the ancient fathers, whom he studied and expounded with great perspicacity. He opposed heathen Platonism, while at the same time he was close to Christian and to the mystical Platonism which had been handed down from the Areopagists and others. Hence his doctrine concerning God is altogether ideal and transcendental. Nicholas considers the negative definitions of God as more correct than the positive. He regards God as so infinitely above man that the latter can have no conception of him. The small Aneclota begins with the expression, "The world is unfinished; the divine act of creation is ever enduring, and admits of no distinction of past or future. Were we to consider it as having a beginning or an end, we lose the apprehension of the divine activity, and thus represent the divine nature and power as subject to change. Yet the results of creation are finite; but this does not imply a change in the creative energy, only a variation in the proportion between its emitting and retaining properties" (κατὰ προθώλην καὶ σωτηριοποιίαν, Aneclot, i, 10). His views bear a great resemblance to those of Origen. On the doctrine of the redemption he goes much beyond all the ancient expositors, and seeks to prove dialectically the necessity of this divine means of grace. "Humanity," says Nicholas, "lay in the hands of Satan; it possessed within itself nothing possible but means of getting free from this bondage, since every sinner would have had first of all to free himself from this strange power, an effort which none could accomplish. Redemption could only come from the innocent and almighty, hence from God himself, and at the same time could only be accomplished in human form, and by the undergoing of human sufferings and death." From these principles results the necessity of the coming of a God-man, when it is admitted, moreover, that this could not be done by himself alone. This forms a simplified counterpart of Anselm's theory, and similar views are expressed by subsequent Greek writers, for instance, very explicitly by Nicholas Cabasilas. Ullmann on this account believes that Nicholas made use of Latin sources. His criticisms on Proclus have been even more important in determining the fact that the first place in which the Greek Church of that time there were persons who in their attachment to the later Platonism deduced from it antichristian and anti-ecclesiastical consequences, while otherwise the polemics on the question had no practical result. The assertion of some of the earlier Greek theologians that the θεογνοσία, as such, is not immortal, but obtains immortality only from its connection with the πνεύμα, was repeated by our Nicholas in the Greek Church (comp. his Refut. p. 297, 298). A work by Nicholas on the exarchist was published: Grecum cum Ierugiae Iacob ai, etc. (Paris, 1650), and in Auctorio Duomoio, ii, 872). His other works remained in MSS. until 1866, when a Russian priest at Leipzig brought out the Bibliotheca Eccles. contiones Graecorum theologorum operarum, the large bulk of which in vol. i is devoted to Nicholas of Methone. There are eight of his productions in this abridgment, in which the personal history is cautiously approached, as but little is known of it. Thus, the soundest modern critic of Middle-Age Greek theology, pronounces these writings of Nicholas of Methone as among the best products of that epoch of Byzantine theology. As to the time of Nicholas's activity (cave holds that it is well-nigh impossible to speak with certainty until more of his writings are made accessible to modern critics. He refuses to reject or accept either Cave's or Ullmann's opinion on this point. See Fabricius, Bibli. Gr., (ed. Harl.) xi, 290; Ullmann, Dogmatik d. griech. K. im 12. Jahrh. in Stud. u. Krit. of 1885, p. 647 sq.; Hagenbach, Hist. of Doctrines, i, 385; ii, 16, 34, 41; Cellier, Hist. des Auteurs Sacrés, xiii, 558, 558, 571 sq.; Migne, Patrologia Graecae, vol. xxv.

Nicholas of Monod (Peloponnesus), an Eastern ecclesiastic, flourished as bishop of Monod towards the close of the 11th century. Little is known of his life, but there is a tradition that he was a contemporary of the Emperor Constantine Phocas. He was the author of a number of works, some of which have come down to us in Latin, but others are extant in the original language. His writings are some of the most distinguished men of his time. His theology is strongly impregnated with Neoplatonism. Thus, while pretending, like the pseudo-Denis the Areopagite, that we can give ourselves an idea of God by means of theology, and that theology is sufficient to express the divine, he enters into the greatest details upon the Trinity, upon the relation of the three persons who compose it, etc. We have of his works, Libellus de corpore et sanguine Christi, Greek and Latin, in vol. ii of the Bibliotheca Patrum of Du Duc (Auctarium Ducamnum) (1624, folio). Among those of his works which remain unpublished we note, Tractatus tres de processione Spiritus Sancti—De primatu papae, etc. See Ullmann, Nicolasus von Methone, in Theol. Studien und Kritiken of 1838; Seelen, Nico-laus. See also, Anatome Contactus inreas, De virtutibus, and satisfactiones doctrinae (Heidelberg, 1868, 4to).

Nicholas of Münter. See Families.

Nicholas (St.) of Myra (Lat. Sanctus Nicolas; Ital. San Nicola, or Nicolo di Barri; Ger. Der Heilige Nikolaus, or Nikolas), a highly popular saint of the Roman Catholic Church, especially in Italy, and reverenced still with greater devotion by the Eastern Church, and particularly the Russian Church, which regards him as a special patron, is believed to have been one of the early bishops of Myra, in Lycia. Very few historical data are accessible regarding the personal history of this saint. There was a bishop of the name of Nicholas much venerated in the East as early
as the 6th century; a church was dedicated to him in Constantinople about A.D. 500. The precise date of his episcopate is a subject of much controversy. According to the popular account, he was a confessor of the faith in the last persecution under Maximianus, and having survived until the Council of Nice, was one of the bishops who took part in that great assembly. This, however, seems highly improbable. His name does not occur among the signatures to the decrees, nor is he mentioned along with the other distinguished confessors of the faith who were present at the council, either by the historians or, what is more important, by St. Athanasius. He may with more probability be regarded as a bishop of the 4th or 5th century, and to the reign of Justinian, in whose time several of the churches of Constantinople were dedicated to St. Nicholas. His great popularity and the devotion paid him rest mainly on the traditions, both in the West and in the East, of the many miracles wrought through his intercession. In the Greek Church he ranks next to the great fathers. In the West he began to be revered in the 10th century, and since the 12th has been one of the most popular of the saints in all Catholic Europe. What the historical records do not furnish is more or less fiction. The stories of St. Nicholas are numberless, and many of them have even been treated in art. According to these legends Nicholas was born of illustrious Christian parents, when they had been many years married without having children; and it was thought that this son was given by God as a means of reconciling them. When he was twelve years old, the Church and the poor, as well as for the prayers they had offered. Their home was in Panthæa, a city of Lycia, in Asia Minor. The very day of his birth this wonderful child arose in his bath, and, joining hands, praised God that he had brought him into the world. And from the same day he would only take the breast on Wednesday and Friday, thus knowing how fast from the time he knew hunger. On account of his holy disposition his parents early dedicated him to the service of the Church. While still young Nicholas lost both father and mother, and he regarded himself as but God's steward over the vast wealth of which he was possessed, and he did many noble acts of charity. At length he determined to go to Palestine. On the voyage a sailor fell overboard and was drowned, but Nicholas rescued him and restored his life; and when a storm arose, and they were about to perish, the sailors fell at his feet and implored him to save them, and as he prayed the storm went down. After his return from Palestine Nicholas dwelt a little while in Asia Minor, where he became of great humility. At length the bishop of Myra died, and a revelation was made to the clergy to the effect that the first man who should come to church the next morning was the man whom God had chosen for their bishop. So when Nicholas came early to church to pray, as was his custom, the clergy led him into the church and consecrated him bishop. He showed himself well worthy of the dignity in every way, but especially by his charities, which were beyond account. Many acts of such wonderful import are told of him that they may well be believed to be the inspiration of an enthusiastic mind. At one time Constantine sent certain tribunes to put down a rebellion in Phrygia. On their journey they stopped at Myra, and Nicholas invited them to his table; but as they were to take their seats he heard that the prefect was about to execute three innocent men, and the people were greatly moved thereat. Then Nicholas hastened to the place of execution, followed by his guests. When he arrived the men were already kneeling, with their eyes bound, and the executioner was ready with his sword. St. Nicholas threw his arms round the wrists of the prisoners, and besought their release. The tribunes looked on in wonder, but no one dared resist the good bishop. Even the prefect sought the saint's pardon, which was granted after much hesitation. After this, when the tribunes went their way, they did not forget St. Nicholas, for it happened that while they were on their way in Phrygia they poisoned the mind of Constantine against them, so that when they were returned to Constantine he accused them of treason, and threw them into prison, ordering their execution the next day. Then these tribunes called upon St. Nicholas, and prayed him to deliver them. That same night he appeared to Constantine in a dream, and commanded him to release those whom he had imprisoned, and threatened him with God's wrath if he obeyed not. Constantine not only released them, but sent them to Myra to thank St. Nicholas, and to find out who was so powerful a person, with a cup of the holy wine which was written in letters of gold, and bound in covers set with pearls and rare jewels. Also certain sailors who were in danger of shipwreck on the Ægean Sea called upon Jesus to deliver them, for the sake of St. Nicholas, and immediately the saint appeared to them, saying, "I am here! I am, my sons; put your trust in Him, whose servant I am, and ye shall be saved." The sea became calm, and he took them into a safe harbor. Hence those who are in peril invoke this saint, and seek aid from him. His life was spent in doing all manner of good works. When he was about to depart this life, he left wealth and joy, and he was buried in a magnificent church in Myra. The miracles attributed to St. Nicholas after his death were quite as marvellous as those he is said to have performed while yet alive. Thus we are told, for example, that a man who greatly desired to have a son but who was already old prayed for a boy, and while they were absent in Phrygia the first time he took his child to church he would give a cup of gold to the altar of St. Nicholas. The son was granted, and the father ordered a cup to be made; but when it was finished it was so beautiful that he decided to retain it for himself, and had another less valuable made for St. Nicholas. At length he went on the journey necessary to accomplish his vow, and while on the way he ordered the little child to bring him water in the cup which he had taken for himself. In obeying his father the boy fell into the water and was drowned. Then the father sorely repented of his covetousness, and repaired to the church of St. Nicholas, and offered the second cup; but when it was placed upon the altar it fell off and rolled on the ground, and this it did the second and third time; and while all looked on amazed at the wond'rous event, and cried child stood, on the steps of the altar with the beautiful cup in his hand; and he told how St. Nicholas had rescued him from death, and brought him there. Then the joyful father made an offering of both cups, and returned home joyous and happy, and the whole story has often been told in prose and poetry, as well as represented in art. Again, a Jew of Calabria, having heard of all the wonderful deeds of St. Nicholas, stole his image from the church, and set it up in his own house. Whenever he left his house he put the care of his goods in the hands of the saint, and threatened that if anything should befall them in his absence he would chastise the saint on his return. One day the robbers came and stole his treasures. Then the Jew beat the image, and cut it also. That night St. Nicholas appeared to the robbers all wounded and bleeding, and commanded them to restore what they had stolen; and they, being afraid at the vision, did as he bade them. Then the Jew was converted by this miracle, and was baptized. Another rich Christian merchant, who dwelt in a pagan country, had an only son who was made a captive, and was obliged to serve the king of the country as a cup-bearer. One day, as he filled the king's cup, remembering that it was St. Nicholas's day, he wept. Then the king demanded the cause of his grief, and when the young man told him, he said to him, "My son, how is thy St. Nicholas to be thanked to thee from my hand!" And the moment the palace was shaken by a whirlwind, and St. Nicholas appeared and caught the youth by the hair, and set him in the midst of his
own family, with the king’s cup still in his hand. It happened that at the very moment when he arrived his father was giving food to the poor, and asking their prayers for his captive son. It is necessary to keep these traditions in mind when regarding the pictures of St. Nicholas, for in two different pictures there appears a boy with a cup, so that it is important to distinguish them by the accessories. Sometimes it is a daughter who is rescued from captivity.

The tomb of St. Nicholas was a famous resort for pilgrims for centuries. In 807 the church was attacked by Abcem, commander of the fleet of Harun Al Raschid. But the watchfulness of the monks prevented him from doing harm, and, putting to sea, he and his whole fleet were destroyed in punishment for their sacrilegious attempt. The remains of the saint rested in Myra until 1084, although several attempts were made by different cities and churches to possess themselves of these sacred relics. At length, in the year mentioned, some merchants of Bari, who traded on the coast of Syria, resolved to obtain the remains of which they had heard such great wonders. At this time Myra was desolated by the Saracens, and the ruined church was guarded by three monks. The remains were taken without difficulty and carried safely to Bari, where a splendid church was erected for their resting-place. The Venetians, however, claim that they have the true relics of St. Nicholas, brought home by Venetian merchants in 1100. But the claims of Bari are generally acknowledged, and the saint is frequently mentioned as St. Nicholas of Bari.

It is a curious fact that in the Russian Church the anniversary of Nicholas’s translation to Bari is still observed as a festival on May 9th. In Greek pictures he is represented like a Greek bishop, with no mitre, the cross in place of the crosier, and the persons of the Trinity embroidered on his cope. In Western art he has the bishop’s dress, the mitre, the cope very much ornamented, and the crosier and jewelled gloves. His attributes are three balls, which are on the book at his feet or in his lap. They are said to represent the three purses which he threw into the window of a poor noldeeman, or three loaves of bread, emblematic of his feeding the poor; or, again, the persons of the Trinity. The first interpretation is the most general. See Nicholas of Tolentino. He is chief patron of Russia, patron of Bari, Venice, and Freiburg, as well as many other towns and cities, numbers of them being seaport places. He is regarded in Roman Catholic countries as the especial patron of the young, and particularly of scholars. In England his feast was celebrated in ancient times with great solemnity in the public schools, Eton, Sarum Cathedral, and elsewhere; and a curious practice, founded upon this characteristic of St. Nicholas, still subsists in some countries, especially in Germany. On the vigil of his feast, which is held on December 6, a person in the appearance and costume of a bishop assembles the children of a family or of a school, and distributes among them, to the good children gilt nuts, sweetmeats, and other little luxuries in a bowl of gold conduct a dramatic piece, sometimes called the redoubtable punishment of the “Klausnaut.” Numberless biographical sketches and narratives of his miraculous deeds abound. Some of them are in printed, others in MS. form. The most noteworthy are, Leonis imperat. orat. gr. prod. (Tolos. 1644); An- dres Christiani ejusdem Loci, ed. Com- be (1664); Vita et Metaphraste, et aliis collecta a Leonardo Justiannio, tom. i, ap. Lipom et ap. Surium, 6 Dec.; Ni- colas Stwithe, in tom. ii Auctor. noci Combeia. For other notices, especially those in MS. form, see Fabri- cianum, Biblioth. Rerum v. Herti, x, 298; idem, Thes. mon., Mémoires Ecclesiastiques, vi, 769, 785, 952. See also Ceillier, Histoire des Auteurs Sacres, xi, 347 et al.; Stanley, Lect. on the Hist. of the East, Ch. p. 200, 224; Clement, Hand-book of Legendary and Mythological Art, s. v.; Broughton, Bibliotheca Historica Sacra, vol. ii, s. v.; Brand, Popular Antiquities of Great Brittain, i, 413–31.

Nicholas (St.), surname Peregrianas, was an ascetic of note, especially in Apulia. He was a native of Attica, in Greece. His history is purely tradition- ary, and the dates, as well as the statements, are uncertain. His parents are said to have been poor, and he was not taught to read or bred to any trade. When he was eight years of age his mother sent him out to take care of sheep. From this time he began to sing aloud, Kyrie eleison, which he did night and day; and this act of devotion he continued all his life. His mother, according to the legends, thought he was pos- sessed of the devil, and carried him to a neighboring monastery, where the monks shut him up and chastised him, but could not hinder him from singing his song. He suffered punishment patiently, and immediately be- gan again. Returning to his mother, he took a hatchet and knife, and, clambering up a mountain, cut branches of a cedar, and made crosses of them, which he stuck up in the highways, and in places inaccessible, praising God continually. Upon this mountain he built a hut, and dwelt there some time all alone, working continually. Then he went to Lepanto, where a monk joined him- self to him, and never forsook him. Together they went into Italy, where Nicholas passed sometimes for a holy man, and sometimes for a madman. He fasted every day till evening; his food was a little bread and water, and yet he did not grow lean. The nights he usually passed in prayer, standing upright. He wore only a short vest reaching to the knees, his head, legs, and feet being naked. In his right hand he carried a light wooden cross, and a script at his side, to receive the money which people gave him, and workmen usually laid out in fruit, to distribute to the boys who went about with him singing along with him Kyrie eleison. His oddities caused him to be ill-used sometimes, even
by the orders of the bishops. He is said to have performed various miracles, and to have exhorted the people to repentance. At last falling sick, and visited by multitudes who came to beg his blessing, he died, and was buried in a cathedral with great solemnity, and according to custom a great number of miracles were wrought at his tomb. See also, Historia Ecclesiastica, 1763; Jortin, Eccl. Rom. III, 443; Cellier, Hist. des Actes Sacre, xii, 438.

Nicholas de Pistorio, a monastic who labored for the Christian cause in the missionary field, flourished in the second half of the 18th century. He was a member of the Dominican order, but allied himself with the celebrated Father Cincin INTOAC, who accompanied him in his missionary tour to Persia and India. Nicholas de Pistorio died in India some time after 1291. His memory is revered in all the churches of Christ for his great zeal in the cause of the Master.

Nicholas of Pskoff or Plescow, a Russian hermit who flourished in the second half of the 18th century, and whose legend was written by Horsey in 1570, was a great favorite of the people, and was believed to have supernatural power, because he went about unchained and unshod, enduring unmoved extreme heat and cold, and performed many other extraordinary things. He was noted also for saying nothing at all. He is particularly remembered as the saviour of his native town from the destruction threatened by czar Ivan. This prince came to Plescow with the savage intention of massacring the whole population there, as he had already done at Novgorod. According to the traditionary story, it was early morning when the czar approached the town. The bells of the churches—those voices of Russian religion—were sounding for matins, and for a moment his hard heart was melted, and his religious feeling was stirred. The hut of the hermit was close by, and he ran out, seized him and brought him to the church. The holy man, in return, sent him a piece of raw flesh. It was during the great fast of Lent, and Ivan expressed his surprise at such a breach of the rules of the Church.

"Irasko, Ivasko," that is "Jack, Jack"—so with his accustomed rudeness the hermit addressed his terrible sovereign—"thou thinkest thou it unlawful to eat a piece of beast’s flesh in Lent, and not unlawful to eat up so much man’s flesh as thou hast already done?" At the same time he pointed to a dark thunder-cloud over their heads, and threatened their destruction by it, if he or any of his people touched a piece of flesh in that city, which God by his good angel was preserving for better purpose than his rapine. Ivan trembled and retired, and Plescow was saved. See Strah, Gesc., Russland, iii, 213 sq.; Horsey, Trava, (1891), i, 161 sq.; Karaman, Hist. of Russia, i, 635 (11 vol. svo, to 1618); Monrup, Hist. Russa Church, p. 119.

Nicholas the Sophist, a Christian philosopher who flourished under the emperor Leo I, and down to the reign of Anastasius, consequently in the latter part of the 5th century, was a pupil of Proclus. Suidas (v. NIK.) mentions two works of his: Προμενευτωρ and Μελωρια βιοτωριακ. Part of the Προμενευτωρ had been published previously as the work of Libanius, but has more recently appeared as the work of Nicholas in Walch’s Rheto, Grac, i, 266-420. Suidas (v. NIK.) mentions another Sophist, a native of Myra, in Cilicia, and a pupil of Lactarius, who taught at Corinth in the 14th century. He preached the dyophysite and Melior. See Fabricius, Bibl. Grac. vi, 184; Westermann, Geschichte der griech. Beredtumtel, § 104, n. 10.

Nicholas of Strasburg, a German mystic, was reader in the Dominican convent of Cologne about the beginning of the 14th century. He was a pupil of Thomas de Cantimpo and de Strassburg, and was consecrated by pope John XXII at Strasburg, Freiburg, etc. In 1326 pope John XXII appointed him minister et minister, giving him the superintendence of the convents of his order in Germany. There are thirteen sermons of his extant, published in Pfeiffer, Deutsche Mystiker, p. 261 sq.; the third and fourth are not complete. These sermons are not mystical, but rather of a practical character, insisting on inward piety and on the practice of the Christian virtues. They are, however, rich in images and allegories. Nicholas of Strasburg has been confused with another Nicholas, who flourished some time later. The latter was born in 1357, became a Carthusian monk, and lived at Chemnitz in 1440. He died in 1457. Pex, in his Bibliotheca Ascetica (vol. iv, Regensburg, 1724), gives the title of the writings of this Nicholas.

Nicholas (Sr.) of Tolentino, a Roman Catholic ascetic for the 13th century, whose personal history is enshrined by mythical cobweb, was born in the little town of St. Angelo, near Ferno, in 1239. His parents, the legend goes, had prayed earnestly to St. Nicholas for a son, and as they believed that this son was given them through the intercession of this saint, they named him Nicholas, and dedicated him to the service of the Church. At an early age he took the habit of an Augustinian friar, and so great was the austerity of his life that it has been said that “he did not live, but languished through life.” He was successful in his vocation; his words and his visions are numberless. He never allowed himself to taste animal food, and when he was very weak he refused a dish of doves that his brethren brought him, and waved his hand above the dish, when the doves arose and flew away. St. Nicholas of Tolentinio died on Ascension Tuesday that at the hour of his birth a brilliant star shot through the heavens from St. Angelo, where he was born, and rested over the city of Tolentino, where he afterwards lived. In the year 1302 a plague visited the city of Cordova, and according to legend the governor caused the image of St. Nicholas of Tolentinio to be carried through the streets of the city in solemn procession on the day which was observed as the festival of that saint. Father G. de Navas, bearing a crucifix, met the procession, when the figure of Christ stooped from the cross and embraced that of St. Nicholas, and immediately the plague was stayed. He is also represented in art as restoring a child to life, and doing many other miracles. He is painted in the black habit of his order, with a star on his breast; he often bears a crucifix wreathed with lilies, typical of the purity and austerity of his life. Several of these are characteristic also of the representations of Nicholas of Myra (q. v.), with whom this Nicholas appears to have become partially confounded. See Clement, Hand-book of Legendary and Mythological Art, etc.

Nicholas’s-day (Sr.), a festival observed by the Romish and Greek churches on December 6, in honor of St. Nicholas of Myra (q. v.).

Nicholas I, pope of Rome, one of the most celebrated of the Western pontiffs, who, next to Gregory the Great, may be regarded as the founder of the modern papacy, and the first advocate of the infallibility of the bishops, by giving authority to the Isidorian decreals, is surnamed "the Great." He is the author of the stupendous work Ἰωάννης Μελαρίς, concerning the establishing of the papacy of Rome as a secular and sovereign power, supreme to all others. He was a native of Rome, and the descendant of a noble family. The time of his birth is not exactly known; it falls near the opening of the 9th century. He early took holy orders, and was consecrated cardinal deacon by pope Leo IV. On the death of pope Benedict III, in A.D. 858, Nicholas became the choice of the papal conclave, and was at once elevated to the chair of St. Peter without consent or consultation of the secular power, and thus became the first customarily elected pope. The emperor of Germany, Louis II, then, too, king of Italy, was at that time at Rome, and he was therefore present at the consecration of the papal candidate. Besides being consecrated, Nicholas submitted to coronation. This was a new ceremony in
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popedom. The fascinating successor of Benedict comprehended that the empire of Charlemagne was fast breaking up, and that this was his opportunity to secure greater power over the temporalities of the world. He therefore submitted to this additional ceremony to place himself by outward pomp and circumstance at least on a par with the Eastern princes. Superior to the dignity of his ecclesiastical office, the same prince would of course enjoy supremacy also as a secular ruler, and for this elevation Nicholas I now strove. That he succeeded may be learned from the impression left by him on his times, as we are told it in the Regni. Chron. ed ann. 898, pt. 1, p. 576, and in the-History of Gregory I to our time at least. He was high-priest on the throne of St. Peter to be compared to Nicholas. He tamed kings and tyrants, and ruled the world like a sovereign: to holy bishops and clergy he was mild and gentle, to the wicked and unconverted a terror; so that we might truly say a new Elias arose in him.

The earliest incident of importance in his pontificate is his conflict with Photius (q. v.), who had been intruded into the see of Constantiople after the deprivation of Ignatius (q. v.). As soon as installed, Nicholas sent an embassy to Constantinople to urge Michael III to restore Ignatius to the patriarchal see, and to at the same time to declare the churches of Illyricum, Apuléa, Calabria, and Sicily, which the court of Constantiople had detached from the see of Rome during the schism of the Iconoclasts, and which, after that schism, were known by the name of Empires, to be reannexed to the Roman Empire. The members of the clergy of Constantinople had not been restored (Thomassin, Disciplina de Eglise, vol. i.); the allegiance which the Roman pontiffs had paid to Charlemagne and his successors as emperors of the West had greatly widened the breach between the Roman see and the Byzantines; it was therefore hardly to be expected that the Eastern emperor would consent to Nicholas’s propositions. Rather did he altogether ignore the word from Rome, and when Nicholas excommunicated Photius, he, in return, at a council assembled at Constantinople, anathematized Nicholas and his followers, asserting at the same time that “since the seat of the empire had been removed from Rome to Constantinople, the primacy and privileges enjoyed till then by the Roman see had become transferred unto that of the new capital.” The legates of Nicholas returned to Rome without having effected anything, the answer of the pope being the same as that which he had received from the emperor. It remained for Basil the Macedonian (q. v.), to effect the change asked for; but it was brought about, not because Rome had asked for it, but rather because the new ruler deemed it best to reinstate Ignatius (q. v.), and thereby to strengthen his own authority. The question encountered. Nicholas had been appealed to by the unjustly divorced wife of Lothaire, king of Lorraine, the younger brother of emperor Louis, and had appointed legates to inquire into and report upon the case; and the legates—the archbishops of Treves and Cologne—in a council held at Metz in 883, having exceeded their powers by giving a sentence in favor of Lothaire, the pope declared their sentence null, and in a new council called at Rome in A.D. 864, deposed and excommunicated them. Louis now espoused their cause, and marched his troops to Rome, in order to enforce satisfaction. After some hostile demonstrations, the emperor, terrified, it is said, by his own sudden illness, and some fatalities which befell his followers, desisted from the enterprise, and withdrew his troops. Nicholas, once satisfied that he had his opponent in his power, constrained Louis to make submission; the papal decree was enforced, and Theutberga was formally reinstated in her position as wife and queen. Though by these acts Nicholas did not absolutely advance unexampled pretensions to supremacy in behalf of the Roman see; he yet increased more than all his predecessors his power to confirm it by the favorable juncture and auspicious circumstances which he seized to assert and maintain that authority. But this vast moral advancement of the popedom was not all which the Roman see owes to Nicholas I; she owes the questionable boon of the recognition of the False Decretals as the law of the Church. Nicholas I not only saw during his pontificate the famous False Decretals take their place in the jurisprudence of Latin Christendom: if he did not promulgate, he was at least a most active and zealous supporter of them as authentic documents; he gave them the weight of the papal sanction. It was on this false principle that the Roman Church established the great principle which Gregory I had before announced of the sole legislative power of the pope. Every one of these papal epistles was a canon of the Church; every future bull therefore rested on the same irrefragable authority. Duty and obedience to the pope became the duty and obedience of the Church. The papacy became a legislative as well as an administrative authority. Infallibility was the next inevitable step, if infallibility was not already in the power asserted to have been bestowed by the Lord on St. Peter, by St. Peter handed down in unbroken descent, and in a plenitude which could not be restrained or limited to the latest of his successors. (See the articles DECRETALIA, INCINARUM DE RHRMIS, AND INFALLIBILITY; and, besides the literature appended to these articles, comp. Jervis, Hist. of the Ch. of France, i, 393; 298 sq., p. 394 [298 sq., p. 394]. The Popes, p. 298 sq. et al.) During the reign of pope Nicholas I the Bulgarians and their king, Bogoriz, were converted to Christianity, and submitted to the authority of Rome (comp. Maclear, Hist. of Christian Missions during the Middle Ages, p. 281 sq.). Nicholas is also acknowledged by the Roman Church to have added significantly to the Church the disputed suffiato (q. v.) clause (comp. Lumby, Hist. of the Creeds [London, 1875, v. 3], p. 37 sq.). Nicholas died Nov. 13, 867. He was afterwards canonized. He wrote about one hundred epistles, which, it is said, were not to be found in manuscript (v. XV.); a life of his is given in Murer, R. R. Hist. So. vol. iii, pt. ii, p. 301. See Giesebrecht, Quellen d. frh. Pabst-Gesch. in the Allgem. Mon.-Schr. Feb. and April, 1892; Hardouin, Acta Concill., etc., vol. v; Hist. litter. de la France, vol. v; Gesn, Merkwiirkz. u. d. Leben u. d. Schriften Hlmer’s (Gotting, 1880); Bower, Hist. of the Popes (London, 1750, 7 vols. 4to); Gfneris, Kirchen- gesch. iii, 1, 237; Gieseler, Kirchengesch. ii, 1; Millman, Hist. of Latin Christianity, vol. iii, ch. iv; Hardwick, Ch. Hist. (Middle Ages) p. 123, 124, 156, 156 n, 1, 182; Wetzer u. Weile (R. C.), Kirchen-Lexicon, vii, 575-579; Hum-Lametz, Pappenhagen, etc., v. d. Eugen- stinische Staats-Kirche seiner Zeit (Berlin, 1857).

Nicholas II, Pope, figures like the preceding as most zealous advocate of papal supremacy. His original name was Gerard of Burgundy, and he was a native of that country. His accession to the pontificate was an election, and for a time held the archbishopric of Florence. In 1059 he was elected successor to Stephen IX in the pontificate. An opposite faction had chosen John, bishop of Velletri, who assumed the pontifical office under the name of Benedict X. The Council of Sutri, however, disavowed him, and he was obliged to resign his claim. The principal opponent of this rival pope was Hildebrand [see GREGORY VII]; he had determined that Gerard of Burgundy should succeed Stephen IX, and the word of this wily churchman was law. The imperial party, which by request of the Roman nobles had consented to the advancement of the bishop of Velletri, was won over to the Hildebrandian candidate by Hildebrand himself; and the imperialists afterwards consented not only to the degradation, but also to the disfranchisement of their own candidate from all ecclesiastical offices. Hildebrand was the legitimate and rightful or legitimate successor of the see of Rome under the guidance of the man celebrated in history as pope Gregory VII. Pope Nicholas II himself was a man of ordinary ability, and but little activity. His pontificate, is true, witnessed the two great changes in the papal policy which carried the four hundred and twenty years. The first was the power of the influence of the crown, which was vested in the person of the pope, and the alliance with the Normans [see PAPACY]; yet these changes were effected mainly through the
exerctions of Hildebrand—the man behind the throne. The former of these changes was brought about immediately by the accession of Pope Nicholas II, the antecedent of the Lateran Council (q. v.), which he summoned A.D. 1059. The decree was ostensibly published to restore the right of election to the Romans, but it contained a remarkable variation from the original form. The cardinal bishops (seven in number, holding sees in the neighborhood of Rome, and consequently suffragans of the pope as patriarch or metropolitan) were to choose the supreme pontiff, with the concurrence first of the cardinal priests and deacons (or ministers of the parish churches of Rome), and afterwards of the laity. Thus elected, the new pope was to be crowned, first by Henry, “now king and hereafter to become emperor,” and to such of his successors as should personally obtain that privilege. The decree is truly the foundation of that celebrated mode of election in a conclave of cardinals, which has ever since determined the headship of the Church (see Conclave; compare Cartwright, On Papal Conclaves [Edinb. 1868, 12mo], p. 11–13). It was intended not only to exclude from citizenship those who had, indeed, justly forfeited their primitive right, but as far as possible to prepare the way for an absolute choice by the papacy, with a view to the necessary exercise of full control; reserving only a precursory and personal concession to the emperors, instead of their ancient legal prerogative of confirmation. It was, indeed, provided, in effect, that future emperors should exercise the right of confirmation if they should have previously obtained and obtained, whenever it was believed that an emperor was hardly likely to sue for this privilege; and even should the custom of seeking it be established, occasions would not fail to arise in which popes might feel themselves able and willing to refuse it. This bold innovation was made at a favorable moment, when, in fact, there was no emperor who could protest against it. Nicholas took an oath from his new vassals the Normans, whereby they pledged themselves that after his death they would recognise and defend as pope no other than the one who should be elected by the cardinals in accordance with the new regulations. In truth popehood was restored to Italy, to Rome. The great organized and simultaneous effort of the higher clergy to become as it were the chief feudalatories, and to choose their monarch, was thus made possible. Yet the decree of a council would have proved of little avail if it had been more than words, had not the papacy secured command also of some strong military force to maintain its independence against domestic and foreign foes. Either the emperor must still dictate, or the Roman barons overawe the election. The pope, with all his magnificent pretensions, was not sufficiently well provided for on foreign resources for his maintenance on his throne. The second great act of the pontificate of Nicholas II therefore was the conversion of the hostile and unbelieving Normans into the faithful allies, the body-guard of the pope. Another important event in the reign of Nicholas II is the controversy with Berenger of Tours (q. v.) regarding the real presence of Christ in the eucharist. See Transubstantiation. It was settled favorably to Romanism. Though Berenger afterwards, when he became the avowed head of adversaries, recanted and reassumed his former position, the effect of the Lateran decree was, for a time at least, almost to suppress his doctrine. Pope Nicholas II died in 1061. See Vita Nicolai II Papae, ec Cardinale Aragoniae, in Muratori, Rerum Italicarum Scriptores, iii, 301; Baronius, Annals Ecclesiastici, xxii, 148; Jahn, Reptae pontificis Romanorum, p. 384–389; Bower, Hist. of the Popes (see Index in vol. vii); Riddle, Hist. of the Papacy, ii, 115 sq.; Milman, Hist. of Latin Christianity, iii, 295 sq.; Hallam, Middle Ages (Smith's edition), p. 389 sq.; Höfler, Gesch. der deutschen Kaiser, ii, 369; Wetzer u. Welle, (K. C.), Kirchen-Lexicon, vii, 589–588.

Nicholas III, Pope, was originally John Cajetanus, of the noble house of Orsini, and bore the surname of "the Accomplished," because, as his Italian contemporaries alleged, "in him met all the graces of the handomest clerks in the world." Cajetanus was a man of talent of a high order, and took a prominent part in ecclesiastical affairs. In the papal chair he distinguished himself especially by his activity against the schismatics and heathens. He sent legates to Michael Palæologus, and missionaries to the Tartars. He compelled the rulers of Anjou, king of Sicily, to resign his office of vicar of the empire, and from the pope received letters dated with it to relinquish the supreme power which that title gave him in the city, and caused himself to be elected senator, thereby advancing the interests of the papacy; but he intoned the discharge of the office to his relatives, and thus deprived the throne of moral and trustworthy officers, his relatives seeking simply to enrich themselves. Under pope Nicholas III's rule the power of the Romish see was further greatly increased, by his inducing the new Roman emperor, Rudolph of Germany, to consecrate Hapgood as bishop of a number of its former possession which the emperor had a vocation to consecrate from Rome. (See Fontainni, Del Dominio Temporale della Santa Chiesa, and his controversy with Muratori on the subject.) Pope Nicholas III was laboring to secure the union with the Greek Church resolved on at the Council of Florence in course of time. But in 1289. A truce entitled De electione dignitatum is attributed to him. He embattled Rome considerably, and built a splendid palace near the church of St. Peter. See two short biographies in Muratori, Rerum Italicarum Scriptores, vol. iii, 305 sq.; also Leo, Gesch. der ital. Staaten, iv, 637 sq.; Baronius, Annals Ecclesiastici, xxii, 436; Bower, Hist. of the Popes (see Index in vol. vii); Riddle, Hist. of the Papacy, ii, 283 sq.; Milman, Hist. of Latins Christianity, iv, 185 sq.; Hefele, Conciliengesch. vi, 141 sq., 161 sq., 178, 188; Wetzer u. Welle (K. C.), Kirchen-Lexicon, vii, 583–585.

Nicholas IV, Pope (originally Jerome), was born of lowly estate at Ascoli, in the Papal States. At an early age he joined the Franciscans, and became general of the order in 1274. He was made cardinal by Nicholas III, and in 1296 was elected pope three times before he decided on accepting the office. He upheld the pretensions of Charles II of Anjou to the crown of Sicily against Alphonso of Aragon, and crowned the former. In a meeting of the nobility called by his legates at Tarascon, 1296, he decreed that Alphonso should renounce his claims on Sicily, and made an appointment with the brother, who actually reigned there; and in exchange Alphonso was to be released from the ban pronounced against him, and Aragon declared a fief of the see of Rome. James, however, having succeeded his brother on the throne of Aragon, refused to recognize the acts of the assembly of Tarascon, and therein the ever-ready but now almost powerless body of excommunication was hurled against him by the pope. The part which Nicholas played in this whole transaction is dishonorable and discreditless to Romanism, which has never censured it. Not only did he unjustly visit James with the ban of excommunication, but unrighteously absolved Charles from a promise he had made, and which he, more honorable in thought than his ecclesiastical friends, regarded as binding, and was prevented from performing only by the pope's direct command. King Edward of England and Alphonso of Aragon had arranged terms for the release of Charles, then their captive. Within one year Charles was bound by it to procure peace between France and Aragon, and, if not successful, to renounce his claim over Sicily. The pope not only crowned Charles king without reference to the result of the mission he had sworn to perform, but when Charles of Valois refused to relinquish his
pretensions to Aragon, and king Philip to surrender the cities which he had seized in that kingdom; and Charles of Anjou believed himself bound to return to his caprors, the pope interfered, and issued a decree against his return.

"This was as monstrous an exercise of the absolving power," says Milman justly, "as had ever been advanced in the face of Christendom: it struck at the root of all that the fathers of the Church had done; and it was clearly, in fact, that no treaty was to be maintained with any one engaged in what the Holy See considered an unjust war; that is, a war contrary to her interests. It declared that all obligations entered into by a person in captivity were null and void, even though the acts had been done and the advantages given for their performance" (Hist. of Latin Christianity, vi, 175).

Polemics, the last possession of the Christians in Palestine, having fallen into the hands of the Mohammedans, Nicholas IV sought actively, but in vain, to organize a crusade. He also sought to obtain the aid of the Moguls in that undertaking, and sent them missionaries of his order for that purpose, among them John of Monte Corvino (q. v.).

Pope Nicholas IV died April 4, 1292, bewailing the tumults of the time and the failure of Europe to relieve the Christians in the East. He wrote commentaries on the apostles, and the Apocalypse, the Abigail, and issued several bulls in favor of the Franciscans. See Vita Nicolai Pape IV, ab Hieronymo Rubo compositione, etc. (Pisa, 1761, 8vo); and the biography in Muratori, Rerum Italicarum Scriptores, iii, 612; Wetzet u. Welte (R. u. W.), vii, 624; 656; Milman, Hist. of Latin Christianity, vii, 173 sq.; Hefele, Conciliengesch. vi, 110, 190 sq., 233 sq., 239.

Nicholas V, Pope, one of the ablest and most esteemed incumbents of the papal chair, distinguished alike for his scholarship, tolerant views, and his stern integrity, was originally called Tommaso Parentuccio, also Tommaso da Sarzana, and was born at Sarzana, near Genoa, in 1398. He was educated at the high schools in Bologna and Florence, and was noted there for his zeal as a student. He entered the priesthood at the age of twenty-five, and rapidly rose to positions of honor. He was employed by successive popes in several important diplomatic missions to different countries, and discharged his trust most creditably. He was made bishop of Bologna by pope Eugenius IV; in 1443 he was made archbishop of Bologna; at Dun, 1446, this same pope presented him with the cardinal's hat, and upon the death of Eugenius IV, the ability and prudence which had marked his course as papal legate during the troubled period of the councils of Basle and Florence, and in the difficult negotiations with the German and other powers, which were therefore thrown upon him out as a proper person for the pontificate, and he was consequently chosen for this office on March 6 of that year. The Council of Basle was in session at the time. It readily recognised him as pope. There was, however, a schismatic party in the Western Church which supported at this time a rival pope, under the name of Felix V. He had been elevated to the pontificate by vote of the Council of Basle in 1439. The schismatics, it is true, had in the mean time been reduced to a small number. Yet Nicholas respected even his feeblest opponents, and by kindness finally won them over, as well as their head, the rival pope, and thus restored peace, at the request of the Greeks who, by the abdication of Felix V in 1449. When dethroned the antipope was treated by Nicholas, as before, with courtesy and respect. He was made a cardinal, next in honor to the pope, and was appointed perpetual legate of the Holy See to Germany. His cardinal's robes were received into the Sacred College, and all his collations of benefices were confirmed. But not only was the reign of pope Nicholas V signalized by the abdication of this the last of the antipopes: every part of Christendom, with the exception of the still unsubdued Hunsites of Bohemia, paid regard to Nicholas, who made Venice a worthy son of the Church, and a proper incumbent in the chair of St. Peter. Indeed his reign, though brief, was marked by events of great moment, which exerted a controlling influence upon the history of Europe for the next fifty years, and, notwithstanding his hasty temper, he restored once more, by the mildness and equity of his government, the glory of the papacy. Not only Rome, but all Italy enjoyed unwonted tranquillity during his reign. As if influenced by the example of that first Christian emperor, Constantine, it is a curious fact that the states and sovereigns of Italy seemed for a while to forget their feuds, and Italy enjoyed several years of internal peace: a rare occurrence in the history of the Middle Ages." In 1450 pope Nicholas V celebrated the jubilee for the third time, and the papal treasury was much enriched by the prodigious number of strangers which the occasion drew to Rome. In the same year he succeeded in making peace between king Alphonso of Naples and the republic of Venice. One of the most important events, however, of his reign was the coronation of the emperor Frederick III in 1452, on which occasion the latter swore to uphold the pope and the Romish Church at all junctures. Nicholas V was less fortunate in his transactions with Austria, in which his interference profited neither him nor the emperor: the pope having taken on the emperor's side, his envoys were expelled and he was accused "ab eo perum instructo ad eundem inquisuto innumandumque magis," or to a general council, and even dared to pronounce the election of the pope as having been irregular. The most painful event that occurred during the reign of Nicholas V was the death of Conti, a powerful magnate, by the death of his son in 1453. It produced a melancholy impression upon his mind, from which he was unable ever after to recover. Self-reproach and shame because of his failure to send forward the fleet and the land forces which he had prepared for the relief of the besieged city are said to have hastened his death. He succeeded to the city, it is generally believed, in the hope that the Greeks, when pressed beyond measure, would ratify the union of the Council of Florence on the condition that he would come to their rescue. But he delayed too long; and during the three remaining years of his pontificate he earnestly endeavored to rally and unite the Christian princes in a league for the recovery of the captured city. He failed, notwithstanding the efforts of the eloquent John of Capistrano (q. v.). As a patron of learning, pope Nicholas V did invaluable service to literature. Indeed, in the pontificate of this pope an important change took place in the pontificate of Nicholas V lies in the eminent service which he rendered to the revival of letters dating from his age. The comparative repose in which he found the world at his accession enabled him to employ, for the discovery and collection of the scattered remains of antiquity, and another method, which was practically beyond the resources of his predecessors. He despatched agents to all the great centres, both of the East and of the West, to purchase or to copy every important Greek and Latin MS. The number collected by him was above 5000. He enlarged and improved the Roman University. He remodelled, and may almost be said to have founded, the Vatican Library. He caused translations to be made into Latin of most of the important Greek classics, sacred and profane. He invited to Rome the most eminent scholars of the world; and extended his especial patronage to those Greeks who, from the dissatisfaction of their native country drove to seek a new home in the West. Nicholas V, too, enriched Rome with many fine buildings, and restored the bridges, as well as the aqueduct of the Aqua Vergine; and in his dying hour, March 24, 1455, he could appeal for judgment to his personal knowledge of the cardinals, to the world, even to higher judgment, regarding his acquisition and his employment of the wealth of the pontificate: "All these and every other kind of treasure were not accumulated by avarice, nor by simony; nor by largesses, nor by parsimony, but by industry through the grace of God, my most Merciful Creator, the peace of the Church, and the perpetual tranquillity of my pontificate" (comp. Black).
Nicholas, the Antiope, whose original name was Peter di Corbario (or Coreura), was born in the island of Corfu, and destined to be the most illustrious member of his family. A man of such rigid austerity that no charge could be brought against him by his enemies but hypocrisy. The one imputation was that he had lived in wedlock for five years before he put on the habit of St. Francis. He took the vows with his wife's consent. He had won the confidence and esteem of the people as an ecclesiastic, and was therefore regarded by the emperor Louis of Bavaria as a proper person to fill the papal chair (1292) in antagonism to John XXII, his most formidable opponent. Nicholas, V, the pope, who could do was to excommunicate and debar the emperor, and call upon the electors to choose another. Of course he had no attention to the claims of the pope, John XXII, the only offerer of the throne, was not considered in the choice of the pope, and he found himself obliged to retire from that place in Aug. 1289; and, as the influence of the Guelphs continued to gather strength throughout Italy, he was forced to quit the country altogether, and to return to Germany in 1292. His pope was soon delivered up to the legates of John, who compelled him to perform a solemn act of abjuration, and then sent him to Avignon, where he was confined as a prisoner under the watch of a guard of fifty horsemen, and kept secluded from intercourse with the world, but allowed the use of books and all the services of the Church. He lived about three years and a half in this state, and died a short time before his triumphant rival. See Milman, Hist. of the Popes, vii, 103-111; Bower, Hist. of the Popes, vol. viii; Riddle, Hist. of the Papacy, ii, 892 sq.

Nicholites, a sect of philosophers who professed nearly the same principles as the Quakers, and were ultimately incorporated with them, flourished in Maryland (Caroline Co.) in the latter half of the 18th century. Their chief support and founder was Joseph Nichols, a man possessed of strong powers of mind and a remarkable faculty of argument. He was a lover of truth, and a husbandman by occupation. His vivacity and humor caused his company to be much sought after, and gave him great influence over his companions. On the first day of the week, and at other times of leisure, many collected to hear his entertaining conversation. At one of these convivial meetings he was accompanied by an intimate friend, who was taken ill and died suddenly at the place where they were assembled. This solemn warning was through divine mercy made effectual in awakening the mind of Joseph Nichols, showing him the uncertainty of life, and producing a radical reformation in his character. His mind became enlightened and imbued with heavenly truth, and, being called to a holy life, he yielded obedience to the impressions of divine grace. When his neighbors came around him as usual with seeking mitigating entertainment, he appeared more serious, and proposed that they should spend their time more rationally than they had done, and that a portion of the Scriptures should be read. They assented to his suggestions, and for some time their meetings were gradually increasing in numbers of enthusiastic thoughtfulness, until at length he was led to appear among them as a preacher of righteousness. His meetings attracted much attention, and crowds assembled to hear him. His ministry being attended with heart-searching fervor, many were so moved by it that they embraced the new doctrine, and lived conforming their lives to the dictates of that holy principle which he inculcated, believing it would lead out of all error and into all truth. Such was the authority and effect which he sometimes spoke, and the deep feeling that pervaded the audience, that some would cry out audibly, and even prostrate themselves in the meeting. He travelled as a minister through the districts on the eastern shore of Maryland, in some parts of the western shore, and in Pennsylvania and Delaware. In his meetings he sat in silence until he believed himself called to speak. Sometimes, feeling no special qualification, the meetings terminated in silence. When asked whether he would preach that day, his answer was, "I mean to be obedient." His meetings were frequently held under the shade of trees, sometimes in private houses, and occasionally in the meeting-houses of Friends. As he continued to hold meetings for divine service, a change in the habits and appearance of the people became conspicuous. He insisted on the doctrine of self-denial, and the subjugation of every appetite or desire that would lead the soul away from God. Hence the Nicholites were content to live in plain in their dress, and to furnish their houses; they bore a decided testimony against war, slavery, oaths, and a stipendiary ministry. On account of these testimonies, some of them suffered by the loss of their property and imprisonment. William Dawson, for his testimony against a hiring ministry, was convicted of libel and fined, and sentenced to lose his place of residence. He and James Harris were the first among them to set an example of justice towards the African race held in bondage. They liberated their slaves, and their example being soon followed by others, it became an established principle among the Nicholites that none of their members should hold slaves or even hire them of their masters. Some of them carried their zeal still further, among whom was James Horney, who refused to eat with slaveholders, or to partake of the produce raised by the labor of slaves. The Nicholites applied to the Legislature of Maryland and obtained an act authorizing them to solemnize their marriages according to their own order, and without the aid of a priest; also allowing them the privilege, in judicial cases, of affirming instead of taking an oath. In this act they were joined by "New Quakers," or New Nicholites; but the appellation which they gave themselves was Friends. Joseph Nichols was not permitted long to continue with the flocks he had gathered, being called away by death. He had given evidence of his sincere piety by the practice of abstinence from the superfluities of life, and to encourage the same was encouraging to sufferers. He had been remarkable for his liberality and kindness to the poor, inasmuch that it was reported of him that he took off his coat and gave it to a poor slave who attended meetings without one; thus literally fulfilling the precept, "he that hath two coats let him give to him that hath none." Those who had been convinced and proselyted by his ministry, feeling the necessity of some organization, concluded to establish a regular order of Church discipline, which was effectuated about the year 1780. About this time several persons among them applied for admission in the ministry, and exercised their gifts to the edification and comfort of the members. Ground was purchased and held by trustees for the use of the society, and three meeting-houses, in Caroline Co., Maryland, were built, in which divine worship was held on First-days, and in the middle of the week. Their practice was to sit in silence in order to hold communion with the Father of Spirits, and wait for his aid to enlighten and strengthen them, without which they believed no acceptable worship could be performed. They also held meetings for discipline, and such a form of organization was arranged as resembled similar in principle to those established in the Society of Friends. After the Nicholites had continued as an independent association about twenty years, some
Nichols, George, an American educator and divine, was born at Reading, Mass., near the opening of this century. He was educated at Yale College, class of 1824, and immediately after graduation entered the divinity school connected with that high school, and there completed his theological studies in 1828. He taught for a while, but was finally ordained, and called to the pastorate at Chicopee Falls. He left this charge to return to the task of teaching at Springfield, Mass., which he did from Nov. 19, 1830, until Dec. 18, 1831.

Nichols, Chabod, D.D., a Congregational minister of some note, was born at Portsmouth, N. H., July 5, 1784. He was educated at Harvard University, class of 1802; then studied theology at Salem; and from 1805 to 1809 taught in his alma mater in the mathematical department. January 7, 1809, he was made associate pastor, with the Rev. Dr. Deane, of the First Congregational Church, Portland, and after his colleague's death became sole pastor, continuing so until 1855, when he was given the assistance of a colleague. He then made Cambridge his residence, only attending to his pastoral obligations as his health would permit. He died Jan. 2, 1859. He was for many years vice-president of the American Academy of Arts and Sciences. In his theology he was a Unitarian of the conservative school. He published in 1830 a work on Natural Theology, containing some original views and ideas; in 1831 he left a work never completed for the press entitled Hours with the Evangelists (Boston, 1809-64, 2 vols. 8vo), which embraces an argument for the Christian revelations and miracles, directed mainly against the Straussians, and a series of critical and philosophical ideas on the principal epoch of the life of Jesus. A volume entitled Remembered Words from the Sermons of the Rev. I. Nichols appeared in Boston in 1860.

Nichols, James, a Presbyterian minister, was
Nichols, John, an American missionary to India, was born at Aitrim, N. H., June 20, 1790; graduated at Dartmouth College in 1818. Two years before, during a revival of religion in college, his mind became permanently affected with religious truth. He yielded his heart to Christ, and on being convinced that it was his duty to serve him in the Gospel, entered the theological seminary at Andover, Oct., 1818. He was ordained at Boston, with the missionaries Swift, Graves, Parsons, and Buttrick, Aug. 2, 1817. He sailed for Bombay with his wife Sept. 5, 1817, and arrived Feb. 19, 1818. After toiling in his benevolent work nearly seven years, he died of a fever at Bombay Dec. 10, 1824. See Memoirs of American Missionaries, s. v.

Nichols, John Cutler, a Congregational minister, was born at West Brookfield, Mass., Nov. 17, 1801, and was educated at Yale College, class of 1824. He then entered upon the study of theology in the Yale divinity school, and graduated in 1830. He was ordained at evangelist by the Brookfield Associate Oct. 12, 1831, and went to labor in Canada. In 1834 he was called as pastor of the Second Congregational Church in Stonington, Conn., and remained in that charge until 1839. In 1840 he was offered and accepted the pastorate at Lebanon, Conn., and in 1854 he left the minster, as engaged in teaching, and was then employed at Lynn, Conn., until his death, Jan. 8, 1868. See Congreg. Qu. vol. x.

Nichols, Joseph. See Nicholsites.

Nichols, Warren, a Presbyterian minister, was born at Reading, Mass., Jan. 26, 1808. He was the child of pious parents, and in his eighteenth year was converted, and from that time devoted himself to preparing for the work of the ministry. In 1828 he graduated at Williams College, Mass., and in 1832 at Andover Theological Seminary. After preparing for the ministry in New York, he left in 1833 for the Mississippi valley, under the patronage of the New Hampshire Missionary Society, and labored for a short time at St. Charles, Mo. In 1834 he removed to Illinois, where he was actively engaged five years, a part of the time in connection with Dr. Nelson, in his institute for training young men for the ministry. In 1839 he went to Ohio, where he labored as a missionary for six years. At length failing health compelled him to retire from the ministry, and in 1845 he removed to Litt Ohio. During his last years he labored as a minister for the American Bible Society. He died June 7, 1862. Mr. Nichols was a man of much energy, large views and a good citizen, and a faithful minister. See Wilson, Presb. Hist. Almanac, 1856, p. 306. (J. L. S.)

Nicholson, David B., a minister of the Methodist Episcopal Church, was born in the county of Fredrick, N. C., Feb. 1, 1809. He was converted and joined the Church at the age of nineteen. He soon after determined to enter the ministry, and was received on probation in the Virginia Conference in 1831; he was afterwards ordained deacon and elder, and for the space of eleven years supplied many important charges. In 1842 he was appointed presiding elder of the Newber District, and was continued in that office for the next twenty-five years, except the years 1861 and 1862, when he was in charge of the Magnolia Circuit. He was several times elected to the General Conference, and was twice called to preside over his own conference in the absence of the bishop. He died April 15, 1866. In all his official career—quarterly, annual, and general conferences—his prudence and soundness of judgment created a great confidence in his opinions upon all matters touching the interests of the Church. His business habits were correct and unswerving; withal, to time, he was elected a trustee of most of the institutions of the Church. His integrity in all departments of action was of a stern and lofty style. He dealt justly, he loved mercy, he walked humbly in the sight of God. He was a good, faithful, devout man, citizen without reproach, a Christian of great purity of heart and life. See Min. of Ann. Conf. M. E. Church, South, 1866-1869, p. 18.

Nicholson, John, a minister of the Methodist Episcopal Church, was born at Lewes, Del., Nov. 2, 1807; was converted in Philadelphia; joined the Philadelphia Conference in 1829; in 1833 was set off with the New Jersey Conference; in 1838 was returned to the Philadelphia Conference; 1838-41 was stationed in Philadelphia, and there he died, Oct. 11, 1843. John Nicholson was a man of study, of method, and of power. His prayers were the intercessions of the most devout students of his time in the ministry of his Church. His talents were substantial rather than splendid, and his ministry in demonstration of the spirit and of power. Many conversions and much good resulted from his labors, and his memory is precious. See Minutes of Conference, 1841. (G.L.S.)

Nicholson, William (1), a noted English prelate, was born near the close of the 16th century, and was educated at Magdalen College, Oxford. After taking holy orders, he was first rector of Landseilawr, 1629; subsequently canon-resident of St. David's, and archdeacon of Brecknock; elected at the Revelion, but elevated to the bishopric of Gloucester in 1660-1661, and held that see until his death in 1672. He maintained and defended the Church of England against its enemies in the days of its adversity, and is said to have been a person of great learning and piety. He was greatly admired by Dr. George Bull for his knowledge of the fathers and the schoolmen, and for his large stores of critical learning. He wrote, Apology for the Discipline of the Ancient Church of England (Lond. 1657-59, 4to);—Esenia, etiam, or an Exposition of the Acts of Parliament, delivered in the Assembly of the Commons, 1671, fol., very rare;— A Pleine but Full Exposition of the Catechism of the Church of England (Lond. 1661, 1662, 1668, 1678, 1896, 4to; new ed. 1844, 8vo). See Nelson, Life of Bishop Bull, p. 206; Stoughton, Eccles. Hist. of England (Church of the Restoration), i, 492; Tulleich, Rel. Theol. of England, i, 361.

Nicholson, William (2), D.D., a learned English prelate, son of Joseph Nicholson, rector of Hemland, in Cumberland, was born at Orton, in that county, about 1655. After a preparatory training he was sent to Oxford, and entered Queen's College in 1670. He took the degree of B.A. in 1675-6, and M.A. in 1679. He was soon after invited by Sir John Williams, then the civil governor of the island, to accompany him in his travels in Germany. Nicholson also visited France, and on his return to England wrote on what he had seen abroad. He was made fellow of his college in 1679. As the college was then in the same college, and then secretary of state to Charles II., to accompany him in his travels in Germany. Nicholson also visited France, and on his return to England wrote on what he had seen abroad. He was made fellow of his college in 1679. A few months after this, his name was recommended to Dr. Edward Rainbow, bishop of Carlisle; he was presented with a province and deaconry in that church; and afterwards (1702), having greatly distinguished himself in the literary world, was promoted to the see of Carlisle. Bishop Nicholson was deeply engaged in the Hungarian controversy, which began in 1717. In 1718 he was translated to the bishopric of Londonderry, in Ireland. Still continuing in favor at court, he was, Jan. 28, 1726, raised to the archbishopric of Cashel, and made primate of Munster in the room.
NICKEL

of Dr. William Palfiser; but he was prevented from entering that city by the instruction of his friends by his sudden death, which occurred at Derry, Feb. 13, 1727. Brown Willis observes, in relation to his character, that he was a man of very great learning, to whom the world is much indebted, not only for what he has published on antiquity, but in the universal sciences. He was an enthusiastic admirer of the subject, and such as is requisite for an antiquarian. He frequently fails, however, into mistakes for want of sufficient accuracy, not only in respect to manuscripts, which might be excusable, but in regard to printed and common books. The respect and esteem the character he gives of many authors appears not to be free from prejudice. The best known of his learned writings are his Descriptions of Poland, Denmark, etc.; the English Historical Library (1686); and especially his Treats on the Bangorian controversy, entitled A True State of the Controversy between the present Bishop and Dean of Carlisle. He also published a Sermon preached in the cathedral church of Carlisle, and some other sermons preached at different times, but these have never been collected into a volume. See Hook, Eccl. Bib. vii, 416-421;erry, ibid. x, 307; Steggall, Hist. of the Ch. of Scotland, iv, 61, 112, 133 sq; Allibone, Dict. of Brit. and Amer. Auth. ii, a. v.; Gen. Bib. Dict. a. v.

Nickel, Goswin, a noted Jesuit, flourished as general of his order near the middle of the 17th century. He was successor to Alexander Gottfreid, who died in March, 1631. The diocese which the order cherished against the latter was considerably intensified against him, too, though it cannot be contemplied any radical reforms, generally speaking, was wont to insist obstinately on his own views, and in his manner and conduct was rough, repulsive, and wanting in due respect for others. By this he very soon offended the self-love of powerful members of the order so profoundly and so sensibly that the congregation general of 1661 took steps against him, such as might have been thought impossible, if we consider the monarchical character of the institute. He was finally deposed, and is seldom heard of after. For details as to the Jesuitical intrigues to bring about his deposition, see Kanke, Hist. of the Papacy, ii, 247.

Nickell, James Haggard, a Presbyterian minister, was born Aug. 1, 1829. He was educated at Cumberland College, Princeton, Ky., class of 1844; studied theology privately; was licensed in 1854, and ordained in 1855, by the Presbytery of Louisville. He was pastor of the Presbyterian Church of Salem, Sharon, and Liberty churches, in Kentucky, until 1860, when he removed to Salem, Marion County, Ill., and there labored under his death, Nov. 20, 1864. Mr. Nickell was learned in Biblical and theological science, using his knowledge with rare skill. As a man, he possessed all the requisites which constitute a perfect gentleman; as a preacher, he was dignified, earnest, and impressive. See Wilson, Presb. Hist. Almanac, 1866, p. 301. (J. L. S.)

Nickerson, Heman, a minister of the Methodist Episcopal Church, was born in Orono, Me., Sept. 3, 1797, and there spent his childhood and youth, enjoying the privileges of the common schools, and being trained in habits of industry and virtue by pious parents. When twenty-one years of age, under the labors of Rev. Enoch Mudge, he experienced religion and united with the Methodist Episcopal Church. Soon after he felt called to preach, and in 1812 was received into the New England Conference. At the organization of the Maine Conference he was one of the original members, and soon took a prominent position among his brethren. After filling important charges he was appointed presiding elder, and sustained the responsibilities of that office twenty years. With the exception of three years, from 1828 to 1831, his life was spent in the itinerant work. Poor health obliged him to take a superannuated relation in 1866, and that he was justified in this step is evident from the rapid decline of his health, and his death occurring in December, 1869. "Heman Nickerson was distinguished for the purity and nobility of his Christian character, and the great quality of mind and heart. A good judgment, clear perceptions of the truths of the Gospel, a firm adherence to the doctrines and polity of the Church, and a manly utterance of his sentiments, made him a useful minister of the Gospel. His Christian character was one of the principal qualifications of human character enabled him, when presiding elder, to put the right man in the right place. He was highly esteemed by his brethren in the ministry as a safe counsellor and a judicious friend. In difficult questions his opinion was sought and highly prized. Four times was he chosen a delegate to the General Conference." See Minutes of Annual Conference, 1870, p. 147.

Nicklausenau, John. See John of Nicklausenau.

Nicobulus, an Eastern ecclesiastical of whose personal history we know scarcely anything, was a friend and relative of Gregory Nazianzen. Nicobulus is noted as the author of a poem, addressed to his son of the same name, in reply to one by Gregory, in which the latter had begged him to allow his son to leave his native country for the purpose of studying eloquence. The poem of Nicobulus is found among those of Gregory, beginning Tienov tni yap, mivos tivd tayl avayetov. See Fabricius, Bibl. Graec. i, 311.

Nicodemites was the name given, in the times of the Reformation, to temporizing Frenchmen, who, although reformers at heart, complied with Roman rites and customs, thus going to Christ secretly, and in the spirit of Nicodemus. Calvin wrote several tracts against this class. His The Strange Veneration of the Church of France towards Roman Rites (in Calvin’s Tracts, translated from the original Latin by Henry Beveridge, Edinb. 1684-51, 3 vols. 8vo). See Hardwick, Reformation, ch. ii, p. 118 note 8; Darling, Cyc. Bibl. i, 556.

Nicodemus (Νικοδημος, conqueror of the people), a Pharisee, a ruler (ἀρχων, the usual title for a member of the Sanhedrim), of the Jews, and teacher (the article in τον Ισραηλ, is probably only generic, although Winer and bishop Middleton suppose that it implies a rebuke) of Israel (John iii, 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded by the evangelist. The name was not uncommon among the Jews (Josephus, Ant. ii, 8), and was used in some instances from the Greeks. In the Talmud it appears under the form נוֹכְדְּמֵי, and some would derive it from נוֹכָדָם, innocent, נון, βολ, i.e. "Scoleris purus"; Wetstein, N.T. 150. In the case of Nicodemus ben-Goron, the name is derived by R. Nathan from a miracle which he is supposed to have performed (Otho, Lex. Rab, s. v.).

Nicodemus is only mentioned by John (yet some German rationalists have sought or rather forced a comparison with the rich young man of Mark x, 17-24), who narrates his nocturnal visit to Jesus, and the conversation which then took place; at this the evangelist may himself have been present. A.D. 26. The high station of Nicodemus, and the arowed scorn under which the rules concealed their inward conviction (John iii, 2) that Jesus was a teacher come from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee, which could not be overcome by his oscillating desire to believe Whom one knew to be not only a heretic but also a danger and a nuisance. Perhaps John, seeing him the promised Messiah. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (John vii, 50), and betray no indication of his faith in the Galilean whose acknowledgment of him brought him the sovereign blessing of Christ’s love, manifested on the cross, had made the most timid disciples bold. Nicodemus did not come forward with his splendid gifts of affection until the ex-
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amplae had been set by one of his own rank and wealth, and station in society (xix. 39). See Haele, Leben Jesu, p. 106 sq.; Volbeding, Indeks Programmatis, p. 32.

In these three notices of Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. But Niemeyer (Charakt. i, 119 sq.) has endeavored to guard the apparent impiety of Nicodemus but was reckless of proof. We can easily believe the tradition that after the Resurrection (which would supply the last outward impulse necessary to confirm his faith and increase his courage) he became a profound disciple of Christ, and received baptism at the hands of Peter and John. All the rest that is reported of him is very uncertain. It is said, however, that the Jews, in revenge for his conversion, deprived him of his office, beat him cruelly, and drove him from Jerusalem; that Gamaliel, who was his kinsman, hospitably sheltered him until his death in a country house, and finally gave him honorable burial near the body of Stephen, where Gamaliel himself was afterwards interred. Finally, the three bodies are said to have been discovered August 5, A.D. 415, which day was set apart by the Romish Church in honor of the event (Phot. Bibliothek, ii, 65). See also Lardner, Euseb. i. 11; Lardner, Euseb. i. 11.

If the Nicodemus of John's Gospel be identical with the Nicodemus ben-Goriôn of the Talmud (see Delitzsch in the Zeitschr. f. luth. Theologie, 1854, p. 643 sq.), he must have lived till the fall of Jerusalem, which is not impossible, since the term yôpûs, in John iii. 4, may not have originated with John. It is impossible to say how the arguments for their identification are both are mentioned as Pharisees, wealthy, pious, and members of the Sanhedrin (Taanith, f. 19, etc.), and that the original name (altered on the occasion of a miracle performed by Nicodemus in order to procure rain) is said to have been Ἱονίας, which is also the name of one of the twelve chalcidians of Christ mentioned in Jos. f. 48, I (Otho. x. v. Christi). Finally, the family of this Nicodemus are said to have been reduced from great wealth to the most squalid and horrible poverty, which, however, may as well be accounted for by the fall of Jerusalem as by the change of fortune resulting from an acceptance of Christianity.

NICODIUS, GOSPEL OF (Evangelium Nicodemum), sometimes called the ACTS OF PILATE (Acta Pilati), an early forgery which circulated in the 8d and 4th centuries [see APOCRYPHA], is composed of the two oldest narratives of the Gospel history belonging to the category of the apocrypha, and not tainted with heresy. They are called the "Protevangel of James" and the "Acts of Pilate." The latter consists of two distinct parts: the one relates the events in the pre-Christ, the other describes the descent of Jesus into hell. These two parts do not bear the same date; the first is earlier than the second, though both belong to a remote Christian antiquity. They were subsequently put together under the name of "the Gospel of Nicodemus." The "Acts of Pilate" come before the "Descensus ad inferos." The two writings are always treated in old MSS. The same facts are differently narrated in them. The words of the chief upon the cross are not the same in both (Tischendorf, Prolegomenen, p. 65). The name of Nicodemus, given to the completion of these two writings, dates from the Middle Ages. We have two editions of the "Acts of Pilate." The first is the oldest. Justin Martyr quotes from it directly (Apol. i. 35; i. 48. See also Tertullian, Apol. 21). The "Protevangel of James" narrates the circumstances which preceded the birth of Mary, the mother of Christ. The narrative is a parody on the birth of John the Baptist. Many of the names are the same, and, as Anna is a young woman of piety and sanctity in years, are made, by the special favor of God, fruitful in their holy age (Protevangel. Jacobi, c. 6). This miracle is the foreshadowing of the high destiny awaiting the child, who is none other than Mary. She grows up like a lily beneath the shadow of the altar, in the midst of young companions pure as herself. She is the foster-child of the priestess, who watch over her education till the day of her marriage. In order to ascertain to whom she is to be intrusted, the high priest sends a number of pious Israelites. A white dove springs from the rod of the old carpenter Joseph, who is marked out by this miraculous sign, and who is the birthright of the virgin (ibid. c. 9). The annunciation takes place as in the Gospel. The circumstances of the birth of Christ are borrowed from St. Luke, with this difference, that Mary brings forth the divine child in a cavern and not in a stable. The sole design of the narrative is to give emphasis to the dignity and virginity of Mary. We have in it the first attempt to draw her out of the wise obscurity in which she is enveloped in the canonical Gospels, an attempt characterized by the asceticism which pervades all the sacred legends. The apocryphal gospels of the following age, such as the "Pseudo-Matthæum," the "Coptic Gospel of the carpenter Joseph," the "Arabic Gospel of the Childhood of Mary," and, lastly, that of the Nativity, enlarge upon those of the earlier period, and exalt more and more the part assigned to the mother of Jesus. We mention them only to show in what direction the Christian legend was tending from its very first essay in the "Protevangel of James."

The "Acts of Pilate" do not bear the stamp of any particular school. The anonymous writers endeavor to make the events contemporaneous with the life and times of their respective authors. His trial before the Roman proconsul is expanded by the addition of a multitude of details. The sick whom he has healed appear at the bar of the tribunal, and one after another make their depositions in his favor, relating what he has done for them. His resurrection is afterwards established by the testimony of the soldiers placed as a guard around the sepulchre, and further by the evidence of Joseph of Arimathea, to whom Christ appeared in the prison into which the Jews had thrown him, and from which he was delivered by miracle. This outline is filled up in a very ingenious manner. It is just possible that some true incidents of the trial of Jesus may have been preserved by tradition, but it is impossible to distinguish with any certainty the true from the false. Nicodemus plays in all these scenes the part of the impartial judge—the character assigned to him in the fourth Gospel. The second part of this curious writing is occupied with the events that took place in the abode of the dead, during Christ's descent into it. This narrative is ascribed to the two sons of the same name, who came out of their tombs in the train of the risen Redeemer. While hell and its king are confounded and crushed beneath the foot of the Redeemer, the saints of the old covenant hail him with rapture; each one of them, from Adam to John the Baptist, recognizing him as the long-expected object of their hope. The great prophet repeat in his presence the most sublime oracles, in order to show how in him all are fulfilled. All the scenes of the invisible world are described in strains of glowing grandeur, almost Dantesque. The writing closes with a juridical comparison between the two sacred books—the Old Testament and the events which have just taken place at Jerusalem. This is the legal apology; the question of Christianity is debated after the fashion of an ordinary law case. We subjoin a specimen, describing the entrance of the converted thief into Hades:

"And while the holy Enoch and Elias were relating this, behold there came another man in a miserable figure, carrying the sign of the cross upon his shoulder. 6. And when the thief beheld him, the thief said to the tempter, Art thou for my countenance like a thief? and why dost thou not also make me a son of the day? The tempter answered, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth. 8. And the Just One answered the tempter, and said: What things are the surprising things which happened in the creation at the crucifixion of the Lord Jesus? 9. And I believed him to be the Christ, and things, and the Angels, and the Son of man. 10. And I prayed him, saying, Lord, remember me when thou comest into thy kingdom. 10. He presently regarded my
supplication, and said to me, Verily, I say unto thee, this day shall be with me in paradise. 11 And he gave me this sign of the cross, saying, Carry this, and go to paradise; and if the angel who is the guard of paradise will not admit thee, show him the sign of the cross, and say unto him, as Christ did, Go, and he shall send thee to me. 12 When I did this, and told the angel who is the guard of paradise all these things, and he understood, he opened the gates of paradise, and took me, and placed me on the right hand in paradise. 13 Saying, Stay here a little time, till Adam, the father of all men, shall come, and with all his followers and all the angels which are the holy and righteous servants of Jesus Christ, who was crucified. 14 When they heard all this account from the third angel, and with one voice, praised the angel, saying, O Almighty God, the Father of everlasting good- ness, who gave such favor to either of his elect, and sent down such favors to those who were sinners against thee, and hast brought them to the mercy of paradise, and hast placed them among large and spiritual provisions, in a spiritual and holy life. Amen.

The Anglo-Saxons likewise possessed in their native idiom this pseudo-gospel. Probably it was considered a valuable supplement to the inspired records of the blessed Saviour's life. See Soames, Anglo-Sax. Church, p. 252; Presemes, Early Years of Christianity, vol. iii (Heresy and Doctrine), p. 175 sq.; Fabricius, Cod. Apoc. N. T. 1, 213; Thesendorff, Evangelia Apocrypha, p. 293. The best edition is by Thilo, Cod. Apoc. i, 478. See Gospels, Spurious.

Nicolaiz, Christoph Friederich, an eminent German Rationalist, noted as a writer on aesthetics and other subjects, was born on Oct. 18, 1768, at Berlin, Germany, where his father was a bookseller. At the age of sixteen, just as he was beginning to make some proficiency in his studies, he was obliged to abandon them, being sent to Frankfort-on-the-Oder for the purpose of learning the bookseller's business, which was such was his eagerness for information, his love of reading, and his perseverance, that he employed every moment of leisure, his evenings and the early part of every morning, in study, and, without other assistance than that of books, made himself a proficient in Greek, Latin, and English, and likewise acquired a knowledge of some parts of mathematics and philosophy. On his return to Berlin, in 1782, his attention to business did not interrupt his self-imposed studies, of which both English and German poetry then formed a considerable part; and in 1753 he produced his Briefe uber den jetzigen Zustand der Schönen Wissenschaften, wherein he impartially discussed the pretensions of the two literary sects headed by Bodmer and Gottsched, the former advocating pure German, and the latter favoring a dependence on French taste and influence. Nicolaiz exposed the errors of both, and approved the literature of his own country, which he was led by his keen criticism. Indeed the work excited considerable attention, and led to his intimacy with Lessing and Moses Mendelssohn. After the death of his father he retired from business, leaving it to his brother, and determined to content himself with his own slender means in preference to the pecuniary advantages he was reaped by sacrificing his literary leisure and enjoyments. The unexpected death, however, of his elder brother, in 1788, put an end to this short interval of tranquil study, he being obliged to carry on the business for the benefit of the family in general. But this event increased his diligence and economy of time, and led to his connection with several literary enterprises, which he had before projected. In conjunction with Mendelssohn he had already commenced (1757) the Bibliothek der Schönen, the purpose of which was to best belles-lettres journals in the language, which was afterwards continued, till the end of 1802, under the title of the Neu Bibliothek, etc. With Lessing and Mendelssohn, he established, in 1798, the Briefe der Neuesten Literatur; and in 1760 projected the Allgemeine Deutsche Bib- liothek, of which periodical he continued the editor till it reached its 107th volume. At the head of this periodical Nicolaiz played no unimportant part in that epoch of German history known as "the period of enlightenment." The truth is, Nicolaiz possessed great abilities in certain directions. He was an able executer, and knew how to gather about him the best of his country's talents. The appliances of the "Universal German Li- brary" are conceded even by his severest opponents to have been remarkable. It by no means confine itself to home talent. It commanded a survey of the litera- ture of England, Holland, and France, and appeared in these lands received its immediate attention, and was reprinted or magnified according to its relations to the peculiar creed of Nicolaiz and his collaborators. And what was this peculiar creed? The sun- dersing of humanity and Christianity. Not the making of Christians in order to have men, but the making of men to become Christians or anything else they chose; and all this was claimed in the name of liberty of thought and of Protestantism. By appealing to the people in the name of the latter Nicolaiz betrayed an interest in Christianity, but it appears that he simply sought the moral development before he desired the religious training. So long as the work of purify- ing the public mind from the filth of superstition, and emancipating it from prejudices remained to be done, usefulness of the latter was the primary effect. But let us hear the good of his countrymen in ethical and aesthetic directions; but when the victory over traditional absurdities had been gained, and the positive replenishment of the public mind with a nobler content became the main problem, his influence was most pernicious. An adequate illus- tration of his being a clever master of bold and unscrupulous arguments, which he used with great and undue acerbity against all who would oppose him or reject his plans. He was especially vio- lent against the heroes of German philosophy, the very men who labored for the solution of the great problem which was before the German people, the substitution of a positive for a negative principle, the part in which, as we have already said above, Nicolaiz failed. He was op- posed by such men as Herder, Goethe, Schiller, Lavat- ter, and Fichte. These men were laboring for the solu- tion of a problem which he misunderstood. Of course they wrote simply in defence, yet they grew hot in the contest; and in determining the historic estimate of Nicolaiz, these writers should be granted no greater influence than the hostile criticism by Plato and Soc- rates of the Sophists should have in determining the historic estimate of the Sophists. Nicolaiz obei- n's view of Protestantism, making due allowance for acerbity of tone in an opponent so decided as Fichte: "His (i.e. Nicolaiz's) Protestantism was a protestation against all truth which pretended to remain with the Jews in the land of the true, the truth which is against every religion which by faith put an end to dispute. To him religion was only a means of education for the head, in order to furnish materials for never-ceasing talk, but by no means a matter of the heart and the life. His liberty of thinking was freedom from all that was not thought, the licentiousness of empty thinking, without substance and aim. Liberty of judgment was to him the right of everyburger and ignorant man to give his opinion about everything, whether he understood it or not, and whether or not there was either head or talk in which he was interested. In the bibliothek, the rationalistic Hase even goes so far as to declare that under Nicolaiz's management it "exercised an absolute sway as a tribunal of literature, and always exerted its secret influence in opposition to the ancient tenets of faith, and rejected everything which extended the limits of its own head, whether in morality, or on the ground of a liability either to the reproach of superstition or the suspicion of Jesuitism." The truth is, if we carefully estimate Nicolaiz's system, we find that it pre- sided to regard Christianity only as a historic development, and the only propitio- tuous, and not of a popular system of instruction as to the best way to become hap- py in this world and the next. In consequence of the power possessed by the opposition among the influential classes, and its continued adherence to the general basis
of Christianity, it would neither be discarded as a heresy, nor did it attempt to set up a peculiar Church of its own. By the thinkers of Protestantism it was looked upon as simply one among many theological views, and as heterodox by the side of orthodoxy. Yet, as Hagenbach has well said of the labors of Nicolai and his contemporaries, "In the confusion of the universal culture and popular illusionism, and in this intellectual activity, who would dare to say there was nothing but vanity and destructive sentiment and effort? Nay, who would derive it with cold and careless precision?" Not so with Nicolai. He must frankly confess that, with this perverted tendency, there was also a noble impulse towards something better than European humanism in general had previously possessed—an impulse to escape from the diminutive forms of a contracted and commonplace life into universal humanity, and to attain a safe and joyful consciousness of it. It was a tendency which we still call by the beautiful name of "the public good." Nicolai did not contribute much to the Bibliothek himself, but the management alone of such a periodical, so largely circulating and lasting in its day, shows him to have been indefatigable, as in the meanwhile, notwithstanding all his other avocations, he produced many works. Among those most important in their bearings on religion and theology are, Soebeltha Nöthander (1773, etc.), a sort of religious novel, which had great success, and was reprinted in French and Swedish; a sharply satirical performance—Geschichte eines dicken Mannes (1794), against the disciples of the Kautian philosophy, to which Nicolai objected that all its new views were incorrect, and all its correct views not new—Sympronias Gundert (1799), a satire against the Kantiants. Besides these there are worthy of our notice, an Autobiography, published in the Bildnis jetzt lebender Berliner Gelehrten; and a work entitled Üblich meine gelehrte Bildung, über meine Kenntniss der Kritischen Philosophie und meine Schriften dieselbe betrachtend, and über die Herausgabe von Kants, J. E. Erhardt, and Fichte (Berlin, 1799). Nicolai died in Berlin in 1811. See Jürgen's Lexikon deutscher Dichter u. Provenienz (iv, 32); Gückingk, Nicolai's Leben, etc. (Berlin, 1820); Koberstein, Gesch. d. deutschen National-Literatur (in Index); Kurz, Gesch. d. deut. Lit. vol. ii; Fichte (J.), Nicolai's Leben u. Sonderbare Meinungen (Tubingen, 1801); Hase, Ch. Hist., p. 539; Ueberweg, Hist. of Philos., ii, 118; Hurnt's Hagenbach, Ch. Hist. of the 18th and 19th Cent. i, 297, 304, 306 sq., 312 sq., 346, 490; ii, 178 sq., 263, 298; Kahnus, Hist. of German Protestantism, p. 64. See also the peculiar view of Dr. Hurnt, Hist. of Rationalism, p. 117, 118.

Nicolai, Jean, a French Dominican theologian, was born at Monza in 1584. He took the vows of the Dominican Order at the early age of sixteen, and his degree of D.D. at Paris in 1822. For twenty years he filled with high reputation the divinity chair in the house belonging to his order in the Rue St. Jacques, and became its prior in 1616. He spent a considerable portion of his time in commenting on the works of Thomas Aquinas, whose principles he attempted to reconcile with such as widely differ from the genuine notions of the Augustinian school; hence his criticisms have been the subject of the following of his contemporaries and St. Augustine. In 1657 he published S. Thoma Aquinatis Expositio continua super quatuor Evangelistas, etc., in folio, with numerous notices; he afterwards edited the whole in 19 vol. folio. He also published the Pantheon de Sancho, father of Charles V, in 1655, 8 vol. He was also author of Gallia Digniss adversus propugnatorum Cataloniae ascensorum vindicata, etc. (Paris, 1664). See Hoefer, Nouv. Biogr. Générale, xxxix, 959; Nicéon, Mémoires, vol. xiv, s. v.

Nicolai, Melchior, an eminent German theologian, who flourished during the beginning of the 17th century as a university professor at Tubingen, was identified with the Lutheran controversy which was carried on in his time between the theologians of Giessen and Tubingen concerning the κίνωνων and κρίμα of the divine attributes. The theologians of Tubingen (Lake Ooslnder, Theodore Thummius, and Melchior Nicolai) supposed that in Christ, during his state of humiliation, continued to possess the divine properties of omnipotence, omnipresence, etc., but concealed them from men. The divines of Giessen (Munzer and Feuerbeutel) asserted that he voluntarily laid them aside. For further particulars, see Dornes, Doctrine of the Person of Christ, vol. ii, p. 179 sq.; Schaff, Koch, ibid., 180 sq.; comp. Thummius Trium Fratrum sapientiae (Tubingen, 1623-4), and Nicolai, Considerati Theolog. vol. iv; Questions controvarurium de profundissima s. Christi (ibid. 1622, 1624); Hagenbach, Hist. of Dogtrines, ii, 353; Gass. Gesch. der Prot. Dogmäkti, i, 277.

Nicolai, Philip, a distinguished German theologian, noted also as a hymnologist, was born at Mengerhausen, in the principality of Waldeck, Germany, Aug. 10, 1856. His father was a Lutheran pastor. Philip followed him in his profession, and commenced his ministry in 1676 as assistant to his in native village, taking an interest to go to England, it was of a for the Papists. In 1596 he removed to Unna, in Westphalia. In 1601 he became pastor of St. Catharine's Church, Hamburg, where he died Oct. 26, 1668. While at Unna the city was visited by a fearful plague, which carried off most of his young sons. His mind becoming greatly affected by the appalling events happening around him, he was led to think much of death, heaven, and eternity. In the study of Augustine's City of God, and the contemplation of the eternal life, he became so absorbed that he remained chaste and well in the midst of the surrounding distress. In 1598 he published his meditations for the benefit of others. The work is entitled Freudenempfeng des ewigen Lebens, or "The Joyous Mirror of Life Eternal." To this he appended two hymns that speedily gained a remarkable popularity. One has for a title, "Of the Voice at Midnight, and the Wise Virgins who met their Heavenly Bridegroom"—Wacht auf! ruft uns die Stimme, or, in the English version: "Awake, awake, for night is flying; The watchmen on the walls are crying Wake, Jerusalem, at last!"

For this he composed a choral, which was afterwards used in Mendelssoh'n's "Elijah," to the words, "Sleepers, wake, a voice is calling." His other noted hymn was The 21st Psalm, a spiritual Sonnet on the King's Soul concerning her Heavenly Bridegroom—Wie schön leuchtet der Morgenstern; in English, "O, morning star, how fair and bright!" The choral which he composed for this was so popular that it was often chanted by city choirs, and it was invariably used at weddings and certain joyous festivals. These are but two of the three hymns which he is known to have written; the third is not preserved. They mark an era in German hymnology. Hitherto the hymns of the Reformation had been distinguished by their simplicity and appropriateness to church use; their models were the Psalms of the Old Testament, and they were addressed to God the Father through our Lord Jesus Christ, or to the Holy Trinity; or, in case of hymns of sorrow and penitence, to the Saviour. But from the time of these hymns of Nicolai the mystical union of the soul with Christ became a vortice subject, and a class of hymns appeared finding their spiritual ground in the Song of Solomon and the Apocalypse, and called in Germany "Hymns of the Love of Jesus." They are for the most part vivid expressions of the sense of fellowship with Christ, of his presence and loving-kindness, of his actual love and care for him, which are among the deepest and truest, and at the same time most secret expressions of the Christian life. Gerhardtz, "the prince of German hymnists," belonged to this school. For more than fifty years it gave the prevalent tone to sacred song, and its results are...
is still seen in some of the tenderest and most spiritual hymns in use in the churches. Nicolai's complete works were published in 1617 by Dedekurn, and consist of four volumes in German and one in Latin. Their merits are very unequal. The history of the kingdom of Christ, which he wrote in Latin, and which was translated into Greek by him, is a mere history of the world and of the Church, compiled from Ezekiel, Daniel, and the Apocalypse, in which, he makes, for instance, the locusts (Rev. ix. 7) to mean the Calvinists, and announces the end of the world for the year 1670. His Freundenpfeif, to which we have already referred above, is a good and remarkable work, the exegesis of which is indeed more fanciful than correct, but which evinces a thoroughly religious and evangelical spirit. In the same strain is his Theoria vitae aeterna. The remainder of this work consists of sermons, which are remarkable neither for their form nor for their substance, and of a great number of controversial pieces. The most important of these works are, Grundesde f. Ubiquitisti (1604), and De rebus antiquis Germanicorum gentium (1578). It is not, however, as a theologian, but as a hymnologist that Nicolai is chiefly known. He was long in charge of the Christian Church. See Curtze, Nicolai's Leben u. Lieder (Halle, 1859); Weis, Theorie u. Gesch. des Kirchenliedes; Koch, Gesch. des Kirchenliedes; Winkworth, Christian Singers of Germany; Miller, Singers and Songs of the Church; and Nicolai's Christliche Lieder.

Nicolaitana (Nicoatairai), a class or sect mentioned twice in the New Testament (Rev. ii, 6, 15). In the former passage the conduct of the Nicolaitans is condemned; in the latter, the angel of the Church in Pergamos is censured because certain members of his Church held their doctrine. In 1850, the first author extant who refers to these passages, says that Nicolai, one of the seven deacons of the Church in Jerusalem (Acts vi, 5), was the founder of the sect (Contra Heres. i, 26). But Epiphanius (Adversa Haeres. i, 25), with whom Tertullian, Hilary, Gregory of Nyssa, and other fathers agree, says that Nicolai had a beautiful wife, and, following the counsel of perfection, he separated himself from her; but not being able to persevere in his resolution, he returned to her again, as a dog to his vomit; and not only so, but justified his conduct by licentious principles, which laid the foundation of the sect of the Nicolaitans. But the practice of putting away wives for the sake of sanctity belongs to a later period; nor can we conceive that taking back his wife would be considered a crime, in view of Paul's instructions (1 Cor. vii, 5, 6). Suspicions have been thrown on the whole story by other statements, that all the Gnostics derived their origin from Nicolai; which is too absurd for controversy. Clement of Alexandria has preserved a different version of the story (Strom. iii, 4, p. 225, ed. Potter), which Eusebius copies from him (Hist. Eccles. iii, 29), and which is repeated by Augustine and other ancient writers: "The apostles," they say, "reproached Nicolai for jealousy of his wife, who was beautiful; whereupon Nicolai produced her, and said, Any one might marry her who pleased. In this affair the deacon let fall the expression, 'that we should abuse the flesh;' which, though employed in a good sense by him, was perverted to a bad one by those who would gain to their licentiousness the sanction of a respectable name, and who from thence styled themselves Nicolaitans." Who can believe that a sect should take its rise and its name from a casual expression by a man whose obvious sense and whose conduct were opposed to the peculiarities of the sect? Grotius supposes that Nicolai, being reproved for jealousy of those Christians who saluted his wife with the kiss of peace, ran at once to the other extreme, and imitated the custom of the Laodiceans and of Cato, permitting others to have intercourse with her, affirming that it was no crime when both parties consented. This is improbable, and unsupported by testimony. Nor is there sufficient evidence to connect the Nicolaitans of the apostolic age in any way with the Gnostics of succeeding centuries. The ingenious conjecture of Michaelis is worthy of consideration, who supposes that by Nicolaitans (Rev. ii, 6, 15) the same class of persons is intended whom Peter (2 Epist. ii, 15) describes as followers of the way of Balaam, and those of their number in Acts vii, 11 as being a Greek translation of their Hebrew designation, the noun Νικολαος (from νικεω and αοι) being a literal version of נוכליאון, that is, נוכליאון, the master of the people; or, according to another derivation, the devourer of the people (so Hengstenberg, as if from נוכליאון). See Balaam.

The custom of translating names, which prevailed so extensively in modern Europe, was undoubtedly practiced also among the Jews, as the example in Acts xix, 26 (to which others might be added) shows. Accordingly, the Arabic version, published by Erpenius, renders the words ra'iyar wa'la Nicolaitan, the works of the Sha'abiyyes, the Arabic Sha'abi being apparently the name for Balaam. The whole analogy of the mode of teaching which is laid stress upon the signification of names would seem to look, not for philological accuracy, but for a broad, strongly marked paronomasia, such as men would recognize and accept. It would be enough for those who were to hear the message that they should perceive meaning the two words to be identical. Against the Conybeares (vi, 6) has the advantage of being the first to suggest this identification of the Nicolaitans with the followers of Balaam. It has been adopted by the elder Vöringa (Dissert. de Argum. Epist. Petri poster. in Haeae Theormuras, ii, 987). Hengstenberg (in loc.), Sior (Words of the Roon Lord, p. 125, Engl. trans.), and others. Lightfoot (Ezech. in Act. Apost. vi, 7) suggests another and more startling paronomasia. The word, in his view, was chosen, as identical in sound with נוכליאון, "let us eat," and as thus marking out the special characteristic of the sect. The only objection against this identification arises from the circumstance that in the passage Rev. ii, 14, 15 both "they that hold the doctrine of Balaam" and "the Nicolaitans" are specified apparently as distinct. Yet even there the collocation of the two classes of heretics seems to imply some agreement between them, though not identity. See Janus, De Nicolaitis; Heumann, De Nicol. et Cath. Euseb. eccl. episc. in Act. Erdururum (1712), p. 179 sq.; Storr, Apost. der Offenbar. p. 369; Münchener, Ueder die Nicol. in Gabl. Journal, v, 17 sq.; Scheffler-Tiburtius, De Nicol. (1825).

"We are now in a position to form a clearer judgment of the characteristics of the sect. It comes before us as being the sect opposing the church, and a very formidable sect, the controversy which threatened at one time to destroy the unity of the Church, and afterwards to taint its purity. The controversy itself was inevitable as soon as the Gentiles were admitted, in any large numbers, into the Church of Christ. Were the new converts to be brought into subjection to the whole Mosaic law? Were they to give up their old habits of life altogether--to withdraw entirely from the social gatherings of their friends and kinsmen? Was there not the risk, if they continued to join in them, of their eating, consisting mainly of the ordinary food of the Jews, turning the sacraments into the sacrifices of a false worship, and of thus sharing in the idolatry? The apostles and elders at Jerusalem met the question calmly and wisely. The burden of the law was not to be imposed on the Gentile disciples. The apostles did not wish to impose on them anything offered to idols and from 'fornication' (Acts xx, 20, 29), and this decree was welcomed as the great charter of the Church's freedom. Strange as the close union of the moral and the positive commands may seem to us, it did not seem so to the synod at Jerusalem. The two sins were very closely allied, especially in the closest proximity of time and place. The faithless impurity which overspread the empire made the one almost as inseparable as the other from its daily social life. The
NICOLAS messages to the Churches of Asia and the later Apostolic Epistles (2 Peter and Jude) indicate that the two evils appeared at that period also in close alliance. The teachers of the Church branded them with a name which expressed their true character. The men who did and taught such things were followers of Balaam (5 Pet. ii. 15; Jude 11). They, like the false prophet of old, 'brought down the redeemed with the words they had made their 'liberty' a cloak at once for cowardice and licentiousness. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulness, they persuaded men more than ever that it was a thing indifferent (Rev. ii. 13, 14). This was bad enough, but there was a yet worse evil. Mingle themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. There was the most imminent risk that its Agape might become as full of abominations as the Bacchanalia of Italy had been (2 Pet. ii. 12, 13, 18; Jude 7, 8; comp. Livy, xxxix, 8-19). Their sins had already brought scandal and discredit on the 'way of truth.' All this was done, it must be remembered, not simply as an indulgence of appetite, but as the expression of a 'true,' accompanied by the boast of a prophetic illumination (2 Pet. ii. 1). The trance of the son of Boar and the sensual debauchery into which he led the Israelites were strangely reproduced. These were the characteristics of the followers of Balaam, and worse.—J. H. J. Joachim. The traditions about Balaam, however, need not, as some suppose, be traced back to the traditions about Balaam, no; they point to the same distinctive evils. Even in the absence of any teacher of that name, it would be natural enough, as has been shown above, that the Hebrew name of igomnoushy should have its Greek equivalent. If there were such a teacher, whether the prosethe of Antioch or another, the application of the name of his followers would be proportionately more pointed. It confirms the view which has been taken of their character to find that stress is laid in the first instance on the 'deeds' of the Nicolaitans. To hate those deeds is a sign of life in a Church that otherwise is weak and faithless (Rev. ii. 6). To tolerate them is most unholy to beget the glory of having been faithful under persecution (Rev. ii. 14, 15). Comp. Neander's Apostelgesch. p. 260; Gieseler's Eccles. Hist. p. 29; Alford on Rev. ii. 6. See Neander, Ch. Hist. i. 492; Gericke, Anc. Ch. Hist. p. 179; Killen, Anc. Ch. p. 206; Burton, Eccles. Hist. 1st century, p. 274, 278, 281, 301, 308, 305; Hase, Ch. Hist. p. 33. See NICOLAS.

NICOLAS (NICOLAS, conqueror of the people; comp. Nicodemus), a native of Antioch in Pisidia, who, when the Church was still confined to Jerusalem, became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles (Acts vi. 3). The name Balaam is perhaps (but see Gesenius, Thesaur. p. 210) capable of being interpreted as an Hebrew equivalent of the Greek Nicolos. Some commentators think that this is alluded to by John in Rev. ii. 14; and Vitringa ('Obs. Sacr. iv. 9) argues forcibly in support of this opinion. See Balaam.

"A sect of Nicolaitans is mentioned in Rev. ii. 6, 15; and it has been questioned whether this Nicolaitans was connected with them, and, if so, how closely. The Nicolaitans themselves, at least as early as the time of Ireneus (Contr. Haer. ii. 23, § 3), seem to have claimed him as their founder. Epiphanius, an inaccurate writer, relates (Ad. Haer. i. 2, § 25, p. 76) some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator and head of the Nicolaitans and other immoral sects. See also when Gobat (Phœn. Bibl. 223, p. 291, ed. 1824) states—and the statement is corroborated by the recently discovered Phœn. Philosoph. bk. vii. § 36)—that Hippolytus agreed with Epiphanius in his unfavorable view of Nicola. The same account was believed, at least to some extent, by Jerome (Ep. 147, vol. i, p. 1072, ed. Vellari, etc.) and other writers in the 4th century. But it is irreconcilable with the traditio account of the character of Nicolas, given by Clement of Alexandria (Strom. i. iii. 4, p. 167, Sybyl and apud Euseb. H. E. iii. 29; see also Hammond, Annalit. on Rev. ii. 4, 5). Nicolaus is mentioned by the apostle in his Epistle to the Ephesians. He states that Nicolas led a chaste life, and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to retain the dignity of the wife of any other person, and that he was in the habit of repeating a saying which is ascribed to the apostle Matthias also—that it is our duty to fight against the flesh and to abuse ( impassionātātēn). His words were pervertedly interpreted by the Nicolaitans as an authority for their immoral practices. "Theodore (Bar. F. iii. 1), in his account of the sect, repeats the foregoing statement of Clement, and charges the Nicolaitans with false dealing in borrowing the name of the deacon. Ignatius, who was contemporary with Nicolas, is said by Stephen of Antioch to have known him. The name Nicolaus is the same as Clement, Eusebius, and Theodoret, touching the personal character of Nicolai. Among modern critics Cotelerius, in a note on Comm. Apos. vi. 8, after reciting the various authorities, seems to lean towards the favorable view of Nicolaus. The work of the Nicolaitans on Ecclesiastical History, lect. xii, p. 364, ed. 1833) is of opinion that the origin of the term Nicaitans is uncertain, and that 'though Nicolaus the deacon has been mentioned as their founder, the evidence is extremely slight which would convict that person himself of any immorality.' Tillemont (H. E. ii. 47), possibly influenced by the facts that no honor is paid to the memory of Nicolaus by any branch of the Church, allows perhaps too much weight to the testimony against him; rejects peremptorily Cassian's statement—to which Neander (Plantin of the Church, 6. 2, p. 339, ed. Bohn) gave his adhesion—that 'some other Nicolas was the founder of the sect,' and concludes that if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect by his indirect speaking. Grotius's view, as given in a note on Rev. ii. 6, is substantially the same as that of Tillemont.' For monographs, see Volpelière, Index Programmatum, p. 46, 74, 77. See NICOLAIAN.

Nicolai, Pére, a French preacher, was born in Dijon. His family name was Federt. He belonged to the Order of the Minims, and was made prior of a convent and provincial. He died in 1649 at Lyons. We have of his works, L'Esprit du Christ et le religieux (Lyons, 1688, 3 vols. 8vo);—Panégyriques sur les mystères de Notre-Seigneur et de la Sainte Vierge (ibid. 1688, 2 vols. 8vo);—Panégyriques des saints (ibid. 1693, 2 vols. fol.);—Sermons under different titles (ibid. 1685 to 1696, 14 vols. 8vo). His Corœme has been translated into Italian (Venice, 1772, 2 vols. 4to). See Denis de Génes, Bibl. des Capucins; Papillon, Bibl. des auteurs le théologie, etc.

Nicolaius, a scholastic philosopher, was born in the 12th century, probably in the French city after which he is named. He is sometimes confounded with a cardinal Nicolas who flourished near the opening of the 12th century. It is a question, too, whether he be not the same person as a disciple of Gilbert de la Porre, discovered by Martin and Durand in their second Voyage litteraire, and designated by a manuscript note as having expounded more clearly the opinions of his master. It would seem, however, that the superior of the order, and, likewise, for a disciple of Gilbert de la Porre would not have failed to use his books, as M. Petit-Radet has well pointed out, the sophistical language of the school, from which the writings of Nicolas appear free. It is possible, nevertheless,
that he may have been one of the disciples of this illustrious master. We have few other hints regarding the life of Nicolas d' Amiens. A letter of the year 1512 tells us that about the year 1165 he still possessed no benefice. A prebend had been promised to Nicolas by Thierry, bishop of Amiens, and when Thierry was suddenly removed by death, the pope ordered his successor, Robert, to fulfill immediately this promise. Nicolas enjoyed great credit at Rome. But by what services he had gained the powerful patronage of Alexander we are unable to say. Nicolas died after 1204. His writings now known are a Chronique, signalized by Mountaunou in the library of the Vatican, and a treatise contained in the same library, also in the imperial library at Trier, under the title of Ars fidei catholicon. This treatise has never been published. It is contained in MS. No. 6506. It commences with these words: "Incipt prologus in Aricem fidei catholicon, editam a Nicolao Andranensi." In the prologue the author addresses himself to pope Clement III (1187 to 1191), which tells us at what date Nicolas d' Amiens composed his book. The object of the work is to oppose a barrier to the invasion of heresies, and the author declares that he will use only arguments of a logical order to combat them. Formerly, it is true, the text of a papal authority has authority, but the Scriptures have fallen into contempt; henceforth everything must be proved according to the principles of Aristotle, and to make faith agree with reason. It is an undertaking from which the author does not shrink. He divides his treatise into five books: the first is upon the Supreme God; the second upon the world, the angels, the creation of man, and free will; the third, upon the Son of God; the fourth, upon the sacraments; the fifth, upon the resurrection. At the commencement of each book, following a procedure peculiar to himself, he places several series of definitions, of theses, of universally admitted propositions (communes animi concep- tiones), which shall serve as foundations to his theorems. Then he reason in this manner. The definition of Cause is thus conceived: "Cause is that which gives being to another object called the Causa." The first universally admitted proposition is this: "Everything derives its being from the generating principle of the Cause." The first theorem is this: "All that which is the cause of the cause is the cause of the caused; either, for example, the caused A, its cause B, or the cause of A B. If it first declaring the definition of Cause, he infers the hypothesis, the first proposition twice reproduced, and again the definition of Cause. Thus the theorem is demonstrated. That said, the author passes to the following theorem, which he demonstrates in still briefer terms. His fourth theorem (book first) is thus conceived: "Neque super unam formam super formam sine subiecta materia actu posse esse:" This is a rash proposition. It conforms, it is true, to the principles of Aristotle; Aristotle does not admit the actuality of the first of forms, the soul, to the state of a separate substance; but is Nicolas d'Amiens of the same opinion? No, undoubtedly not. Here, then, he declares a proposition, all the consequences of which he does not suspect. At the same time it is certain that he rejects the thesis of matter without form, considered as anterior in order of generation to unformed matter; which is the thesis of the Platonicians, reproduced later by Duns Scotus. Nicolas d'Amiens is a very moderate realist, insomuch as realism had just been condemned by the Church in the person of his master, Gilbert de la Porree. He prudently expresses himself upon the theorem of the divine attributes: "Deus est potentia dieci dictare potest; sapientia qua dictatur sapientibus, caritas qua diligere; ceteraque nomina quae divinae divinae dicuntur competere, de Deo licet impropre praedicat divinam esse esse etiam." These are the express terms of St. Thomas arguing against Gilbert de la Porree before the Council of Lyons.
NICOLAS his titles, his rights, and obtained from Frederick II, in the month of December, 1231, a diploma full of menaces against the metropolitan authority. Nicolas summoned him before his tribunal, and demanded an account of his abuses. The viscount at first resisted; yet as his power was not so formidable as that of the citizens, Nicolas, himself, without the aid of the emperor, soon brought him to sign in four copies the condemnatory statutes. This occurred in 1232. About the same time Nicolas, having difficulty with the count de Montbeliard, who had permitted some usurpation of the domains of the monks of Lure, hesitated not to excommunicate him. Nicolas, then, was evidently a vigilant and firm prelate. In the month of August, 1230, he was in Mayence, where, as prince of the empire, he sat in the councils of Frederick II. He died Sept. 7, 1235, while returning from this city. In the last century, a manuscript work of Nicolas de Flavigny was found preserved in the archives of Chartres, entirely entitled Commentarii et acta historica Nicolas Crucipontiani. It is not known where this work is now stored. The authors of the Histoire littéraire de la France have omitted the name of this writer. See Dunod de Charnage, Histoire de l'Eglise de Besançon, i, 396; Haullier Bréhols, Histo. des Papes, Frederick II, vol iv; Gallia Christiana etes, vol i.

NICOLAS DE FLÜE. See FLÜE.

NICOLAUS VON HOF (NICOLAU A CURIA), better known as Nicolaus Decius, a contemporary of Luther, was, like him, first a monk in connection with the Konish Church. From 1519 to 1522 he was prior of the monastery at Stettin, in Wolfsbultel. In July, 1522, he left his position, because he had joined in the Reformation, and went to Brussels, where Gottschalk Cruse or Crutius, a personal friend of Luther, especially attracted him by his evangelical preaching. For a time Nicolas occupied himself as a schoolmaster at Bruns- wick, but in 1528 he became a Lutheran pastor at Stettin, where he died, March 21, 1541. He is best known as the author of two hymns, which are still in use in the German Church, and have also been translated into English. The one, the most celebrated of his hymns, is his "Allein Gott in der Höh sei Ehr," said to be a free rendering of the old hymus anglicus, "Gloria in excelsis Deo" (an old Greek psalm). Many passages of this hymn had early come into use in the Eastern Church as the "great doxology," and was introduced into the Latin Church about the year 860 by St. Hilary, bishop of Poitiers (q.v.). The German version was published in 1529, and was designed to take the place of the Latin "Gloria." An English translation is to be found in the Moravian Hymn-book, No. 165, where it is erroneously ascribed to Selnacker ("To God on high all glory be"). The other hymn, a very popular communion hymn, is his "O Lamm Gottes unschuldig," based on John 1, 29, and founded on the ancient Latin hymn, "Agnus Dei, qui tollis pecata mundi, misericordia nobis." It is translated in Jacob's Psalmodia Germanica, i, 16 ("O Lamb of God, our Saviour") (London, 1722), and by Porter in Schaff's Christ in Song, p. 588. See Koch, Gesch. d. deutschen Kirchenliedes, i, 419 sq; Theolo- gischer Universal-Lexikon, z. v. Decius; Miller, Singers and Songs of the Church (London, 1889), p. 88; Herzog, Real-Encyclopädie, xix, 402; Deutsche Zeitzeitschrift für christl. Wissenschaft u. christl. Leben (published by Schneider, Berlin, 1866); Knapp, Evangelischer Lieder- schatz, 1827, a. v. (B. P.)

NICOLAS DE LITRA. See LITRA.

NICOLAS DE NAHOONNE, superior-general of the Car- melite Order, was born in Narbonne, or, as some suppose, in Toulouse. He was elected vicar-general of the order in the East of France, in the year 1290, or prior-general of all the congregation, after the death of Simon Stock, in 1255. Almost all the other circum- stances of his life are unknown, or related in terms which render them doubtful. Thus several writers of the or- der, in composing obscure traditions, have even attributed to him the authorship of his historical and devotional work to celebrity is a work still unpublished, which the biblio- graphers call Segesta ignea (the fiery arrow). As he recounts in it, in terms full of bitterness, the faults, the disorder and the Oriental Carmelites, and the misfortunes which attended their long and ignominious existence, it has been several times quoted by the enemies of monastic institutions. See Catal. Bibl. Cotton, p. 90; Hist. littér. de la France, x, 129.

NICOLAS, Henri, a Dutch Anabaptist, was born in Leyden towards the close of the 16th century. We have few details of his life. We encounter him as the Anabaptist leader after Ords had retired from that position. Nicolas believed himself called to found a new religion, which he named the House of Love. He declared himself superior to Moses, who had taught only hope, also to Christ, who had preached only faith, while he, Nicolas, brought to men the doctrine of charity. That doctrine, however, was not sufficient for him. His writings from eternal happiness all those who would not believe in him. His principles, expressed by himself in some writings, such as the Evangeliwm regni, Sententiae docu- mentales, Prophecy spiritus amoris, Fiscus super terram publicatur, etc., found some adherents among the lower people of Holland. In 1540 he engaged in a discussion with T. H. Volkorn Kornheert, who also wished to es- tablish a new faith. In the last quarter of the 16th century, the sect of Familists [see ANABAPTISTS], which had become his followers, after David Joris abandoned them, but was not numerous, ventured to make proselytes in England. They joined themselves to the Dutch congregation in London, but the severe edicts pronounced against them by queen Elizabeth rendered their attempts at proselytism futile, and they soon died out. See Hoorneck, Summa contraercruramrum; Al- ling, Theologia Historica; Camden, Annales (anno 1580); Fuller, Ch. Hist. ix, 3, § 88; Wright, Queen Elizabeth and her Times, ii, 163. (J. H.W.)

NICOLAS, Michel, a Protestant French Rational- ist, was born May 22, 1810, in Nieme. After having studied at Geneva and Strasbourg, he completed his edu- cation in Oxford, from 1830 to 1834. He was professor at the universities of Halle, Berlin, and Heidelberg. He was nominated suffragan pastor at Bordeaux in June, 1834, and pastor in title at Metz in 1835; he afterwards went to Montauban, where from 1838 he occupied the chair of philosophy in the faculty of Protestant theology. Deep- ly versed in the Oriental languages and ecclesiastical matters, he is justly regarded as one of the most instruc- tive and laborious writers of the Reformed Church of France. He died in 1874. We have of his works, In- struction Chrétienne à l'usage des catholiques (Metz, 1838, 1839), Réponse à la lettre de l'abbé Laffargue sur le saint siège (ibid. 1838, 8vo);—De la Destillation du savant et de l'homme de lettres (Paris, 1838, 8vo), translated from the German of Fichte:—De l'Édificatrice (Paris, 1840, 8vo), a refutation of the attacks of Pierre Leroux in his Observations historiques et philosophiques (ibid. 1842, 8vo), translated into English:—Jean-Bon Saint André, sa vie et ses écrits (ibid. 1845, 12mo), this notice contains two articles of that conventionalist, and among other things the recital of his captivity upon the shores of the Black Sea.:—Introduction à l'Étude de l'historic de philosophie (ibid. 1840-41, 2 vols. 8vo);—Considérations générales sur l'idée et le développement historique de la philosophie Chrétienne (ibid. 1861, 8vo), translated from the German of H. Ritter:—Notice sur la vie et les écrits de Laurent Angévici de la Beaumelle.
NICOLAUS DE V-name, 5-8, 8vo), which was sharply criticised by M. Nizard in the *Annales de l'École normale* (Oct. 8, 1858); *Histoire littéraire de Nice* (1854, 3 vols 12mo) — *Histoire des artistes nés dans le département de l'Art (1859, 12mo)—Des doctrines religieuses des Juifs pendant les deux siècles antérieurs à l'âge chrétien* (Paris, 1860, 8vo)—*Études critiques sur la Bible* (1862), a work of great merit for its scholarly treatment of the subject, and *Le Pont de l'art de la Renaissance* (1862), the first attempt by any writer to counteract the prevailing *Histoire littéraire de Nice* (1854, 3 vols 12mo) — *Histoire des artes nés dans le département de l'Art (1859, 12mo)—Des doctrines religieuses des Juifs pendant les deux siècles antérieurs à l'âge chrétien* (Paris, 1860, 8vo)—*Études critiques sur la Bible* (1862), a work of great merit for its scholarly treatment of the subject, and *Le Pont de l'art de la Renaissance* (1862), the first attempt by any writer to counteract the prevailing controversy regarding the authorship of the Pentateuch as carried on between the schools of De Wette and Ewald and the extreme Rationalists about 1833 in Germany. Prof. Nicolas may be classed among the moderate Rationalists together with Neumüller and Pohl in Germany, who had much that was akin to the conservative spirit of Perpignan. M. Michel Nicolas founded, in connection with Mieuss, Michel and Emile Bignon, *L'Annuaire, revue de la Monnaie*, in which he inserted several articles; and he contributed to different periodical publications, such as *l'Économiste, Le livre économe, La Revue théol., de Strasbourg; Le Courrier du Gard, Le Bulletin de la Société du Protestantisme Français, La Liberté de penser, La Revue germanique, etc.* He was also one of the collaborators of the *Novelle biographie générale*. See Hoefner, * Nou. Bio. Générale*, No. 9, *Crit. Hist. of Free Thought*, p. 304, 445. (J. H. W.)

Nicolas de Constantinois, an Eastern prelate, flourished near the opening of the 12th century. He was patriarch from A.D. 1084 to 1111, and wrote several decrees and letters, of which an account is given by Cave (Hist. Lit. ii, 150, ed. Basil.). See also Fabricius, *Bibl. Græc. xi, 285.*

Nicolas Hagonothodorus, an Eastern prelate, flourished as archbishop of Athens in the 12th century, in the reign of Manuel Comnenus. He is known as the author of a commentary on the Basilica. See Fabricius, *Bibl. Græc. xi, 633; Smith, Dict. of Greek and Roman Biog. and Mythol. s. v.*

Nicole, Nicolas, a French architect, noted in ecclesiastical architecture, was born of poor parents at Besançon in 1701. He was first apprenticed to a blacksmith; but on visiting Paris he determined to relinquish his occupation, entered the free school of Bondel, and after studying some time under that master he returned to Besançon, and was commissioned to erect the church of Refuge, of which the beautiful façade has often been engraved. He afterwards executed the plan for the college of the University of Besançon, which was invited by the authorities of that city to superintend the execution of the work. The church of the Magdalene, at Besançon, is also the work of Nicole, but it was not completed. These two latter works have been justly criticised as to the details. Nicole had a very lively imagination, and drew his designs with great facility; but his edifices have none of that ever-attractive simplicity which pre-eminently distinguishes the antique. Nicole was honored with the confidence of several successive intendants of the province of France - Comte, and was consulted concerning all architectural projects. He died at Besançon in 1784.

Nicco, Pierre, a celebrated Jansenist, and distinguished inmate of Port-Royal (q. v.), was born at Chartres, France, Oct. 19, 1625. At the age of fourteen, when he is said to have had a complete command of Greek and Latin, his father sent him to Paris to study philosophy and theology. Here he became acquainted with the recluses of Port-Royal, who, desirous of attaching themselves to a man of such promise, induced him to join their order. Nicole {then} began then to devote part of his time to the instruction of the youth brought up in the said institution. After studying there for three years he applied for a license; but the principles he had imbied were not approved, either by the theological faculty of Paris, or that of any other Roman Catholic university, and he had to remain content with the degree of doctor of philosophy awarded him by the Sorbonne. Having thus been forced upon him by want of employment by the state he devoted to the interests of the community of Port-Royal, where he resided a while, and helped Dr. Arnaud [see Arnaud] in writing several works in defence of Jansenius, and of his doctrine. In 1694 Nicole went with Arnaud to Chatillon, near Paris, where he was opened against the Calvinists and the relaxed Cassidists, for the avowed purpose, according to Jervis, of giving public proof of his zeal for the true faith. In 1676 Nicole was induced to seek again for holy orders. He was refused a licence by the bishop of Châlons, who disapproved of Nicole's Jansenistic opinions. Nicole was, however, evidently rather rejoiced at anoyed at thus being afforded an excuse for remaining in a position where he was not too near the very in the battle of controversy. Yet in his own province, as a clerical and polemical logician, he was bold and uncompromising; and it was not from the defence of his principles, but from their too conspicuous championship, that he shrunk. In consequence of a letter he had addressed to pope Innocent XI for the bishops of St. Pons and Auras, and of the death of the duke of Longueville, the 1676, Nicole was obliged to leave France in 1679, and returned to Belgium. He came back, however, in 1685, and took a great part in two celebrated quarrels of the time—that of the studies suit to monastic institutions, where he joined Mabillon in maintaining devotion to piety and learning in place of pure asceticism; and that concerning quietism, in which he opposed the devotees of that mental epidemic. He was a man of simple habits and candid mind, and some ludicrous incidents have been told arising out of his absence of mind. He died Nov. 11, 1695. His works are many and voluminous. He was the principal author of *La Logique, ou l'Art de Penser* (1668), known as the Port-Royal Logic. Of the first three volumes *de la logique* *de l'Eschatologie*, which is generally associated with the name of Arnaud, Nicole is known to have been the principal writer (see Jervis, ii, 14, 15). Hume admired the logical clearness with which Nicole in this work showed the impossibility of one mind sufficiently examining all subjects connected with religion, to form a creed for itself on the principle of private judgment; and stated that the doctrine of Nicholas was improperly set up as a system of metaphysics, and that it was his to him the sceptical argument in his *Dialogues on Natural Religion.* Nicole's principal works are, *Les imaginations et les visions, ou lettre sur l'histoire imaginaire* (1691); *Pensees* (Paris, 1691, 1698); *Traité de la grace* (1716, 2 vols 12mo); *Essais de morale, continus en divers traités sur plusieurs devoirs importants* (Paris, 1783, 25 vols in 26, 12mo), which is an able exposition of the subject from the Cartesian standpoint. See Gounet, *Hist. de la vie et des ouvrages de Nicole* (1728, 12mo); Besançon, *Vie de Nicole* (Hist. du Port-Royal, iv); Saviers, *Vies des Philosophes Modernes* (vol.i); Nicétou, *Memoires* xxix, 280-333; *Nouv. Dict. Hist. etc. s. v.; English Cyclop. s. v.; Jervis, Hist. Ch. of France (Lond. 1827, 2 vols 8vo), ii, 101 sqq.; Hagenbach, *Hist. of Doctrines*, vol. ii, § 228, p. 124; and the literature appended to the article Port-Royal. (J. N. P.)

Nicoletus, Paulinus, an Augustinian monk of Udine in Friuli, also called Venetus from his long residence in Venice, studied at Oxford in 1390, was distinguished as a philosopher and subtle theologian, became general of his order in 1412, taught in the principal universitie of Italy, and was tonsured a Jesuit in 1427, and died at Venice or Padua, June 1428. He wrote a number of theological treatises, for which see Jocher, *Geschicht-Lehrbuch*, s. v.

Nicoll, Alexander, a noted English prelate, was
Nicol, Robert, an English writer of poetry of a religious coloring, was born in Pershott, Berkshire, in 1814. He worked too hard and too fast for his constitution, and paid the penalty by an early death, which occurred in 1857. He published a volume of Songs and Lyrics (1835). A second volume of his poems, with numerous additions and a memoir of his life, was published by Mrs. Johnstone (1842, 12mo; 3rd ed. 1852, 12mo; 4th ed. 1857, 12mo). Among his best pieces are "We are Brethren" and "Thoughts of Heaven." See Tail's Maga- zine, May, 1819, pp. 276-278; Moniteur universel, xxxii. sq.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Nicolle, Charles-Dominique, a French educator of note, was born in Pissy-Porville Aug. 4, 1758. He commenced his studies in the College of Rouen, and came to Paris to finish them in the College of Sainte-Barbe, where he was professor and prefect when the Revolution broke out. He then withdrew from the education of the son of M. de Choiseul-Gouffier, in 1790 Nicolle conducted this pupil to his father, ambassador from France to Constantinople. Three years after Ni- colle went to St. Petersburg, and there founded a board- ing-school, which soon attracted the children of the first nobility, and with that capital, and in the direction of which he was aided by other French ecclesiastics, particularly by the abbé Pierre Nicolas Salandre, who died vicar-general of Paris July 18, 1839. The duke de Richelieu, founder and governor of Odesse, called the abbé Nicolle to that city, who was then given by the emperor Alexander the title of visitor of all the Catholic churches of Southern Russia. Later Nicolle became the director of the Richelieu Lyceum, and he displayed an admirable devotion during a frightful pestilence which desolated Odessa in 1812. Certain business took him again to Paris, and in 1817, at the request of Louis XVIII, he became one of his honorary amonisters. On his return to Russia, the abbé Nicolle was so much annoyed by the Russian clergy, jealousy of his success, that he laid down his com- mission and returned to France, where he received in 1820 the distinction of being a member of the Royal Public Instruction. Feb. 27, 1821, he became rector of the Academy of Paris, and co-operated with his brother in restoring a house of education destined to replace the ancient College of Sainte-Barbe, and which has become the College Rollin. The rectoryship of abbe Nicolle furnish- ed a curious episode in the history of French public instruction. Nov. 18, 1822, he presided for the first time over the opening session of the medical faculty, where Desgenettes pronounced the funeral eulogy of Dr. Hallé, an incipient, himself, of the medical chair. A few months afterwards he was asked to succeed him, but, however, they knew by reputation as the particular friend of the duke de Richelieu, then very unpopular in his capacity of responsible minister. This agitated fig- ure which they saw in the presidential chair, instead of the manly and fearless form of Cuvier, excited at first, feelings of derision and murmurs. Where it was necessary to impress respect upon a hostile and almost sedulous au- dience, the abbé flattered through weakness, promising his good will to this undiscredited crowd, who did not wish it, and who replied by furious clamors to the obse- quious discourse which the rectory itself dictated. Desgenettes came afterwards, and, far from calming, only exasperated the malicious passions which animated the assembly. One phrase, in which the orator alluded to the Christian death of Prof. Hallé, was awkwardly repeated by him three times, and, exaggerated by gest- ures, increased the exhibition of a scandalous dislike. No poor comedy was ever more hissed. A few days after, the School of Medicine was dissolved, and illu- trious professors were forever excluded from it, with the exception of Desgenettes and Antoine Dubois, who enter- ed it again after the Revolution of 1830. The office of rector having been suppressed in 1824, abbé Nicolle retained his position in the Royal Council of Public In- struction, and was re-elected in 1826. He was an officer of the Legion of Honor after May, 1825, and became in 1827 honorary canon of Paris and vicar- general of that diocese. He died in Soisay-sous-Engien (Seine-et-Oise) Sept. 2, 1835. After his return to pri- vate life he occupied himself with writing his ideas upon education, and published them under the title of Plan d'éducation, ou projet d'un college nouveau (Paris, 1833, 8vo). See Frappes, Vie de l'Abbe Nicolle (1857, 8vo); De Beaurepaire, Notice sur l'Abbe Nicolle (1859, 8vo).

Nicolle, John, a renegade English theologian of the 16th century, who originally held a vicarship in Walmington, Essex, and afterwards turned over to the Presbyterians. After two years he returned to England, renounced Catholi- cism, and wrote in English the lives of certain wicked popes, cardinals, bishops, monks, and Jesuits. He after- wards travelled over France; and, finally, relapsing once again to Rome, he died at Rome in Latin, about 1568, a public confession of his mendacity. See Jö- cher, Gelehrten-Lexikon, s. v.

Nicolopoulos, Constantine, a Greek philologist of note, was born at Smyrna in 1786, of a family original- ly from Andrinka, in the Morea. He commenced his studies in Smyrna and finished them in Bucharest, under the skilful Hellenist Latziros Photiadis. Nicolopoulos early made himself known by his poems in modern Greek. He went to France while young, and earned his living by private lessons; he afterwards taught Greek literature in the Atheneum of Paris, and finally became attached to the library of the Institute. He had, through economy, and by imposing upon himself great priva- tions, made a rich collection of books, which he de- signed for the city of Andrinka. In 1840 he obtained a pension, and, preparing to retire to Greece, he sent to that country several boxes of books; but in besieging the Greeks of him to arm them to do the same, from them, he inflicted upon himself a wound which soon became aggravated in an alarming manner. Nic- olopolou was carried to the hospital named L'Hôtel- Dieu, Paris, where he died, June 15, 1841. He had made no will, and left no heirs. The Domaine caused the rest of his library to be sold at a villainous price. The masterpiece of Nicolopoulos is an Ode sur le prin- temps (Greek, with a French translation, Paris, 1817, 8vo). He was the collaborator of several literary jour- nals, and of the Revue encyclopédique, to which he furnis- hed, among other articles, a "Notice sur la vie et les écrits de Rhigas." He undertook himself a periodical review in modern Greek, entitled L'Abelle, which had three numbers, 1819-21; later he published at his own expense, and to be distributed gratis to the students of Athens, a work of thirty-eight volumes, called Jupiter Pan-hellenien — one number appeared (Paris, 1835, 8vo). He placed at the head of the Dialogue sur la révolu- tion Grecque de Greg, Zakli a "Discours adres- tées à tous les jeunes Grecs sur l'importance de la litera- ture et de la philosophie grecque". In 1815 a review of his work appeared in the Echo de F. Pevrard (Paris, 1814-18), and of the Almageste of Ptolomeus published by the abbé Halma (1817). A musical ama- teur and pupil of Fetzis, Nicolopoulos was the editor of the Hindochristianos, a small publication of panthe- tique ecclésiastique of Chrysanthou de Medyote, and of the
NICOLOSIUS

Nicoles, a collection of noted hymns of the Greek Church collected and arranged by Gregorio Lampadarios (1821, 8vo). He was corresponding member of the Archæological Institute of Rome. See La Presse, Dec. 18, 1841; Querard, France Littér. a., t. v., Pétis, Biographie Universelle des Musiciens, s. v.

Nicolaius, Johannes Baptista, D.D., a Sicilian priest and geographer, was born Oct. 14, 1610. He became a great linguist, made himself beloved for his prudence and eloquence, was a long time maintained by Benedict Maximilian, margrave of Baden, and afterwards chaplain at St. Maria Maggiore in Rome. He wrote several geographical works, and died at Rome Jan. 19, 1670. See Jöcher, Gelehrten-Lexikon, s. v.

Nicola, William, an English prelate, was born at Stratford Nov. 1, 1591. He studied at Oxford. After filling various ecclesiastical offices, he became bishop of Gloucester in 1660, and died Feb. 5, 1672. He wrote several theological works, which are enumerated by Jöcher, Gelehrten-Lexikon, s. v.

Niccol, or Seuvin, John, an English Jesuit, was born at Northampton in 1581. He became a preacher, was driven from his native country, and died as a penitentiary at Loreto, Nov. 4, 1622. He wrote a few theological works, for which see Jöcher, Gelehrten-Lexikon, s. v.

Nicoluccius, Johannes Dominicus, an Italian Dominican of Meldola, in the diocese of Forli, who was skilled especially in canon law, flourished about 1585, and wrote two or three theological works, which are enumerated in Jöcher's Gelehrten-Lexikon, s. v.

Nicomachus of Gerasa, in Arabia (Eastern Palestine), a Neo-Byzantine philosopher who flourished in the times of the Antonines, probably from about 140 to 150 A.D., is noted as the author of Arithmetica (Paris, 1558; Leipsic, 1817; and again in 1861, 1866, and 1867, in which he teaches the pre-existence of numbers before the formation of the world in the mind of the Creator, where they constituted an archetype, in conformity with which he ordered all things. Nicomachus thus reduces the Pythagorean numbers, as Philo reduces the ideas, to thoughts of God. Nicomachus defines number as definite quantity (πληθυνός ὅμοιος, I. 7). In the theologis, he explains the mystical signification of the first ten numbers, according to which number 1 was God, reason, the principle of form and goodness, and 2 the principle of inclusion, or change, or matter and evil, etc. The ethical problem for man, he teaches, is solved by retirement from the contact of impurity, and reunion with God. He indirectly exercised no small influence on European studies in the 15th and 16th centuries. Boethius did but abbreviate Nicomachus's larger work on arithmetic, now lost. See Smith, Dict. of Class. Nat., ii., 115; Fabricius, Bibl. Græc, v. 629.

Nicomédès, a Christian of some distinction at Rome, who, during the rage of Domitian's persecution, A.D. 98, did all he could to serve the afflicted followers of Christ: comforting the poor, visiting the confined, exhorting thewavering, and confirming the faithful. For thus acting he was seized by the fercious hand of power, sentenced as a Christian, and scourged to death; through which he passed to meet the approving sentence of his Lord. See Fox, Book of Martyrs, p. 14.

Nicon, a monk of Rhabthus in Palestine, who is said to have compiled, about 1060, a work in Greek containing an abstract of Scripture, ecclesiastical law, etc., which has never been published in full. See Cotearius, Monum. Ecles. Græc, fabricius, Biblioth. Græc, 31. 275. See also NICON.

Nicion is the name given by Russian dissenters to the orthodox members of the Established Church who accepted the reforms introduced by patriarch Nic- con in 1654. See the article NIKON.

Nicolopolis (Νικοπόλις, city of victory), a city mentioned in Tit. iii. 12 as the place where, at the time of writing that epistle, Paul was intending to pass the coming winter, and where he wished Titus to meet him. Titus was at this time in Crete (Tit. i. 5). The subscription to the epistle assumes that the apostle was at Nicopolis when he wrote; but we cannot conclude from this the form of expression. We should rather infer that he was elsewhere, possibly at Ephesus or Corinth. He urges that no time should be lost (παρακολουθεῖν αὐτοῖς); hence we conclude that winter was near.

Nothing is to be found in the epistle itself to determine which Nicopolis is here intended. There were cities of this name in Asia, Africa, and Europe, and many of them have been mentioned in this connection. The question, however, is in reality confined to three of these places at most. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes this place, calling it the Macedonian Nicopolis: and such is the view of Chrysostom and Theodoret. De Wette's objection to this opinion (Pastoral Briefs, p. 21), that the place did not exist till Trajan's reign, appears to be a mistake. Another Nicopolis was in Cilicia; and Schrader (Der Apostel Paulus, i. 115-119) pronounces for this; but this opinion is quite excluded by a peculiar thing in the apostle's view of the Gospel. We have little doubt that Nicopolis of the apostle's view is correct, and that the Pauline Nicopolis was the celebrated city of Epirus ("scribit Apostolus de Nicopolis, quae in Actis loco lertis, f. 7. Jerome, Proem, ix, 195). For arrangements of Paul's journeys, which will harmonize with this, and with the other facts of the Pastoral Epistles, see Birk, Hora Apostolicae, p. 296-304; and Conybeare and Howson, Life and Epistles of St. Paul (2d ed.), ii. 564-578. It is very possible, as is shown above, that Paul was arrested at Nicopolis, and taken thence to Rome for his final trial. It is a curious and interesting circumstance, when we look at the matter from a Biblical point of view, that many of the handomest parts of the town were built by Herod the Great (Josephus, Ant. v. 5, 5). It is likely enough that many Jews lived there. Moreover, it was gveniently situated for apostolic journeys in the eastern parts of Achaia and Macedonia, and also to the northward, where churches perhaps were founded. St. Paul had long before preached the Gospel at least on the confines of Illyricum (Rom. xvi. 19), and soon after the very period under consideration Titus himself was sent on a mission to Dalmatia (2 Tim. iv. 10).

This city was founded by Augustus in commemoration of the battle of Actium, and stood upon the place where his land-forces encamped before that battle. From the mountain of Epirus, on the north, a promontory jects some five miles in the line of the shore, and is there separated by a channel half a mile wide from the opposite coast. This channel forms the entrance of the Gulf of Ambracius, which lies within the promontory. The naval battle was fought at the mouth of the griff, and Actium, from which it took its name, and where Antony's camp was stationed, stood on the point forming the south side of the channel. The promontory is connected with the mainland by a narrow isthmus. Upon it Augustus encamped, his tent standing upon a
height, from which he could command both the gulf and the sea. After the victory he enclosed the place where his tent was pitched, dedicated it to Neptune, and founded on the isthmus the city of Nicopolis (Dion Cass. lii: Strabo, vii, p. 324), and made it a Roman colony. It was not more than some thirty years old when visited by the apostle, and yet it was then the chief city of Western Greece. The prosperity of Nicopolis was of short duration. It had fallen to ruin, but was restored by the emperor Julian. After being destroyed by the Goths, it was again restored by Justinian, and continued for a time the capital of Epirus (Mamertin, Julian, 9: Procopius, Bel. Goth. iv, 22). During the Middle Ages the new town of Pireà was built at the point of the promontory, and Nicopolis was deserted. The remains of the city still visible show its former extent and importance. They cover a large portion of the isthmus. Wordsworth thus describes the site: "A lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered stones of a theatre; and to the west the extended, though broken, line of an aqueduct connects the distant mountains with the main subject of the picture—the city itself" (Greece, p. 229 sq.). There are also the ruins of a medieval castle, a quadrangular structure of brick, and a small theatre, on the low marshy plain on which the city chiefly stood, and which is now dreary and desolate (Journal of R. G. S. iii, 92 sq.; Leake, Northern Greece, i, 185 sq.; Cellarius, Geogr. i, 1080). The name given to the ruins is Paleopreà, or "Old Preà." See Bowen, Athos and Epirus, p. 211; Merivale, Rome, iii, 327, 328; Smith, Dict. of Greek and Roman Geogr. s. v.; Lewin, Life and Epistles of St. Paul (4to ed.), ii, 358 sq; Krenkel, Paulus der Apostel (Leipsic, 1869), p. 108.

Nicquet, Honarwat, an ascetic French author, was born in Avignon August 29, 1585. Admitted in 1602 into the Order of the Jesuits, he taught rhetoric and philosophy during several years; his superiors, informed of his merit, called him to Rome, where they intrusted to him the double duties of censor of the books and theologian of the provost-general. On his return to France he devoted himself to the pulpit, and sought less to please than to reach and edify his hearers. Then he directed successively the colleges of his order at Caen, Bourges, and Rouen. In this latter city he established, under the name of Œuvres de la Miséricorde, a charitable society designed to aid the poor and the sick. He died at Rouen May 22, 1667. We have of his works, Le Combat de Grèce, ou falsifications foites pour Grèce en la translation Française du Nouveau Testament (La Flèche, 1621, 8vo; Alençon, 1638, 8vo):—Apoloie pour l'ordre de Fonterraud (Paris, 1641, 8vo):—Histoire de l'ordre de Fonterraud (ibid. 1642, 4to; Angers, 1642, 1696, 4to); it was composed at the entreaty of the nuns of this order, and dedicated to their superior-general, Jean Baptiste de Bourbon:—Gloria Beati Roberti de Arbrissello (La Flèche, 1647, 12mo); the life of this personage is already found in French in the preceding work:
NID, COUNCIL OF

Ttitulus sancte Crucei, seu historia et mysterium tituli Crucei (Paris, 1648, 1675, 8vo; Anvers, 1670, 12mo) — Physis de haecce et de persona ecleesiastica (Strasbourg, 1648, 4to) — De sancto angelico Gabriele (ibid., 1638, 8vo) — La Vie de Nicolas Gilbert, instituteur de l’ordre de l’Annonciade (Paris, 1655, 8vo) — De viae sanitatis Solange, viera et martyre (Bourges, 1635, 8vo) — Le Serviteur de la Vierge, ou triomphe de la dévotion envers la mère de Dieu (Paris, 1629, 4to) — Strenuea ecclesiasticae salutis animi (ibid., 1661, 8vo) — Nominem sancti Augustini (Paris, 1661, 4to) — Iconologia Maris Virginis (ibid., 1661, 4to) — Iconologia Mariæ (ibid., 1667, 8vo). He felt in manuscript a collection entitled Epitome seu Nomenclator sanc- torum ecclesiasticorum, compiled by the library of the novitiate of Rouen. See Sollevol, Bibl. script. Sac. Jev. p. 350, 351; Lelong, Bibl. Hist. de la France, v. 82.

Nid, Council of (Concilium Niddanum), was an ecclesiastical assembly convened A.D. 705 near the River Nid, in Northumbria, by Bertwald of Canterbury, assisted by Bos, bishop of York, John of Hugastuld, and Eadfrid of Lindisfarum. Several abbeys, and the abbess St. Elfrida (daughter of Oswy, king of Northum- berland), were present, together with Wilfred, whom Bos succeeded in the bishopric of York. Wilfred was reconciled with the other bishops of the church; but it does not appear that he was restored to his episcopate, which Bos retained until his death, and after him John of Hugastuld (or Hexam) was translated thither. See Eddius, cap. 57; Labbe, Conc. vi., 1889; Wilkins, Conc. i., 67; Landon, Manual of Councils, s. v.; Soame, Hist. of the Anglo-Saxon Church, p. 88; and the Anglo-Saxon Church under the Latins, p. 376.

Niddui (שוממה), the lesser sort of excommunication used among the Hebrews. He who had incurred this was to withdraw himself from his relations, at least to the distance of four cubits. It commonly continued thirty days. If it was not then taken off, it might be prolonged for sixty or even ninety days. But if within this term the excommunicated person did not give satisfaction, he fell into the cherem, which was the second sort of excommunication; and thence into the third sort, called shammatha, the most terrible of all. See Aethamema.

Nider, Nieder, or Nyder, John, a distinguished German Roman Catholic theologian, was born towards the close of the 14th century. He joined the Dominicans at Colmar in 1400, then went to study philosophy and theology at Vienna, in Austria, and was ordained at Cologne. He afterwards returned to Vienna, and became prior of the Dominican convent of Nuremburg and Wurzburg in 1428. In 1429 he accompanied the imperial diet, and of the Dominicans on a tour through France, and attracted such attention by his preaching that he was sent as delegate to the Council of Basil in 1431, of which he was one of the most distinguished theologians. Appointed by that assembly to convert the Hussites, he at first undertook to do so by mildness and persuasion: he wrote them letters full of encouragement and of good advice, went himself to see them at Egra, and induced them to present their complaints to the council. The conferences, opened with the representa- tives of Bohemia, led, however, to no result. But in a second mission, in which Nider took part with ten other nuncios, he showed none of his former moder- nization. He was one of the ecclesiastical leaders of the crusade which desolated Bohemia, burning towns and villages, destroying the country, and murdering thou- sands of people. After his return to Basil he broke off his connection with the council, and even refused to have anything more to do with it. Nider died in 1438, according to Cavo, and in 1440, according to Echard. Among his numerous works we notice Preceptorum divinae sapientes recepta (Brieg, 1472, fol.); De veritate Sexto (Strasbourg, 1476; Paris, 1507, 1516, et al.); — Manuale confes- sorum (Paris, 1478, fol.; 1488, 1518, 4to) — Tractatus de lepra morali (Paris, 1473, fol.; 1488, 4to; 1514, 8vo) — Contra perfidias Judaeos (Brieg, 1475, 4to) — Castiga superstites (Paris, 1478, 4to; Rome, 1604, 8vo) — Aurei sermones toto in anno (Spire, 1479, fol.) — Alphabeticum divini amoris (Alost, 1487, 8vo; Paris, 1510, 1526, 4to); this work was sometimes attributed erroneously to Germon — Sermones (Strasburg, 1489, fol.) — Deuere de mortuorum date (Strasbourg, 1490, 4to) — De modo bene vivendi (Paris, 1494, 16mo) — De reformatione religiosorum (ibid., 1512, 12mo) — De con- tractibus mercatorum (ibid., 1514, 8vo) — Formicarium, seu Dialogus ad essem Christianum eximio conditum formicos inclusurum (Strasburg, 1517, 4to; Paris, 1519, 4to) — De varia bine (Rouen, 1502, 8vo). Nider was a profound writer; and all that he says on sorcerers and magic in the Formicarium he had learned from a judge at Berne and from a Bene- dietine monk. Lentfert considers Nider as the author of De visionsibus et revelatioibus (Strasburg, 1517). See Blois, Annales dyale.; Echard et Quétif, Dict. d’Hist. et de Lit. du ord. prisc. i., 792; Touron, Hist. des hommes ill. de l’ordre de St. Dominique; Dupin, Bibl. des auteurs eccl. XV. sicle; Lentfert, Hist. del concile de Constance, lib. v. Quicherat, Proc. de Jeanne d’Arc, iv. 502; Wesenberg, Gesch. der Kirchenvorschriften, ii, 106, 507: Neander, Ch. Hist. v., 801. (J. N. P.)

Niðhöggr, a name for the huge mundane snake of the Norse myth. It is commonly represented as gnawing at the root of the ash Yggdrasil, or the mundane tree. In its ethiopic import, as Mr. Gross alleges, Niðhöggr, composed of nið, which is synonymous with the German neid, or envy, and hogg, to hew, or gnaw, signifying the envious gnawer, involves the idea of all the repugnance that the destroyers of the root of life. See Thorpe, Northern Mythol. vol. i; Keyser, Reli- gion of the Northmen.

Niebuhr, Barthold Georg, one of the most acute critics of modern times, noted for his valuable contributions to philology and history, and for his scholarly criticisms of classical institutions, was born at Copenhagen Aug. 27, 1776, and was the son of Karsten Niebuhr (see the next article). When two years old Barthold’s parents removed to the little Holstein town of Meldorf, and there he spent his youthful days. The quiet of the country afforded him grand opportunities for study; besides, he enjoyed favorable association with the most eminent scholars of the land, who were wont to frequent the house of Karsten Niebuhr. The aptitude for learning which Barthold Georg Niebuhr displayed almost from infancy led him to be regarded as a juvenile prodigy; but, unlike many other precocious children, his powers of acquiring knowledge kept pace with his years. At the age of six he was conducted to the University of Kiel, and after two years later to that of Göttingen, to study law. Thence he proceeded in his nineteenth year to Edin- burgh, where he devoted himself more especially to the natural sciences. On his return to Denmark he held several appointments under the Danish government, but his strongly pronounced hatred of Napoleon led him to enter the Prussian civil service in 1806. In 1810 he exchanged his public position for the post of histori- ographer to the king, and in the same time was elected a member of the Royal Academy of Sciences. Shortly afterwards he was made a lecturer in the then newly opened university at Berlin. In this position his treatment of Roman history, by making known the results of the new and critical theory which he had applied to the elucidation of obscure historical evidence, established his position as one of the most original and philosophical of modern historians. He was now the acknowledged master of more than twenty languages, and in the possession of a mass of facts by the aid of which he saw all the advantages augmented again by an unusual intuitive sa- gacity, it was generally conceived, fitted him well for
the task of the true historian, that is, the sifting of the real from the false historical evidence. But satisfied with these remarkable qualifications, he embraced his earliest opportunity to visit Rome, and as Prussian ambassador at the papal court, from 1816 till 1823, seized the occasion for testing on the spot the accuracy of his conjectures in regard to many questions of local and social histen. When he returned from his travels he took up his residence at Bonn as adjunct professor, and by his admirable lectures and expositions contributed very materially to the development of classical and archaeological learning at that German high school. He availed himself of every means for promoting and embodying in his teaching the latest archaeological speculations. He was acquainted with this view that he set on foot the Rheinishe Museum, a philological repository, in which the shorter essays and scattered thoughts of learned men might be given to the world. The first volume of this appeared in 1827, under the joint editorship of Bieck, Niebuhr, and Brandis, three of the greatest lights in the field of philological science. At the same time he undertook, and that mainly for diversion (he was now busy with his life-work, the History of Rome), a new edition of the Byzantine historians. He was thus employed when the French occupation and the dissolution of the university induced him to abandon his literary pursuits. Niebuhr's sensitive nature, unstrung by physical debility, led him to take an exaggerated view of the consequences of this movement, and to anticipate a recurrence of all the horrors of the former French Revolution, and the result was to bring about a state of mental suffering and bodily prostration which ended in his death, Jan. 2, 1831. Among the many important works with which Niebuhr enriched the literature of his time, the following are some of the most noteworthy: Romische Geschichte (Bers. 1811-1832, 5 vols.; 2d ed. 1827-1842; 1853); the two volumes have been translated by J. C. Hare and C. Thirlwall, and the third by Dr. W. Smith and Dr. L. Schmitz—Grundzüge für die Verfassung Niederlands (Bers. 1832)—Griech. Geschichten (Hamb. 1842), written for his son Marcus—the Kleine historische und philologische Schriften (Bonn, 1829-1848, 2 vols.) contain his introductory lectures on Roman history, and many of the essays which had appeared in the Transactions of the Berlin Academy. Besides these, and numerous other essays on philological, historical, and archaeological questions, Niebuhr cooperated with Bekker and other learned annotators in the Rheinishe Museum, published a collection of ancient book fragments and literary notes, Discourses historiques (Paris, 1821), and was a constant contributor to the Rheinische Museum, the Archiv, and other literary journals and societies of Germany.

It is difficult to conceive a more excellent and delightful person than Barthold Niebuhr appears to have been; there are few of whom we have read who have combined so blameless a character and so amiable a disposition with such boundless acquirements and such brilliant intellectual qualities. His History of Rome is perhaps the most original historical work that this age has produced. To understand what he has done in this work, we should keep in mind the state of knowledge on the subject before his time, and not go so far as the stricter sort of sceptical critics, like e.g. the late Sir George Cornewall Lewis, who does not hesitate to declare Niebuhr's effort to construct a continuous Roman history out of such legendary materials as we possess as, on the whole, a failure. The disjointed ruins had lain for ages in social neglect. His return from Rome, Niebuhr's results, to adopt whatever he has written, and sometimes even to receive as established truths as serious and irreproachable. The work of geniuses, in reconstructing from the scattered fragments a stately fabric, which, if it is not identical with the original structure, is at least almost perfect and complete in itself. Macaulay approved of Niebuhr's theory, and Dr. Arnold never ventured to venture from him except where he manifested evidence not accessible to Niebuhr. There cannot be a greater mistake than to suppose, as some have done, that Niebuhr was a sceptic whose sole delight was to destroy the history of man and the admiration of his works. He has actually done more than any other student of antiquity towards extracting truth and certainty from the misty and mystical legends of early tradition, and towards substituting rational conviction for irrational credulity. The great object which he proposed to himself was the development of the original and authentic history of the world, and his discovery of a true image of the past by getting rid of the deceitful influence of the present. This view he often expresses in very plain terms. Thus, he says in his introductory lecture on Roman history (Kleine Schriften, p. 98), "As there is nothing which Eastern nations find more difficult to conceive than the idea of a republican constitution, as the people of Hindostan cannot be induced to regard the East India Company as an association of proprietors, or in any other light than as a sovereign, just so is it with even the acutest of the moderns when they seek to view the history of Rome. Reading is the most trilling part of it; the chief business is to domesticate ourselves in Greece and Rome at the most different periods. Would that I could write history so vividly as to discriminate what is fluctuating and uncertain, and so real and vivid what is confused and indefinite. One can never hear one, when he heard the name of a Greek of the age of Thucydides or Polybius, or a Roman of the days of Cato or Tacitus, might be able to form a clear and adequate idea of what he was." The very existence of such a general design presupposes a lively fancy and active imagination; but though these are qualities often possessed by shallow and superficial persons, they are very rarely combined with that extensive and minute learning for which Niebuhr was distinguished. The range of his acquisitions was really wonderful. In the words of one of his most ardent admirers, while he left his work before him, it never sunk out of sight behind history what he possessed he always retained; what he once knew became a part of his mind, and the means and instrument of acquiring more knowledge; and he is one of the very few examples of men gifted with a memory so tenacious as to seem incapable of losing anything, who at the same time have had an intellect so vigorous as in no degree to be oppressed or enfeebled by the weight of their learning, but who, on the contrary, have kept it in orderly array, and made it minister continually to the plastic energy of thought" (Phleg. Mus. i. 271). Some statements must, however, be made from this general eulogy. While Niebuhr's great work has been neglected or censured, with equal injustice, by persons who have been too indolent to encounter the labor of studying it or incapable of appreciating the method of critical investigation which the author has adopted, it may be doubted, on the other hand, whether many scholars, both in Germany and England, have not been too willing to acquiesce in all Niebuhr's results, to adopt whatever he has written, and sometimes even to receive as established truths as serious and irreproachable. The work of geniuses, in reconstructing from the scattered fragments a stately fabric, which, if
before he had examined all the evidence; one consequence of which is that, under the influence of his own crying passion, he has sometimes extracted a meaning from a passage which the words do not contain, and at other times arbitrarily rejects evidence when it interferes with his own hypothesis. It is true that this same power and his intuitive sagacity have sometimes enabled him to supply a link in the chain when desirable evidence was wanting, and the certainty of his conjectures in such cases is at once felt by the symmetry and consistency which they impart to the whole fabric of the theory.

It must be remarked that Niebuhr's style is very faceted. It is generally deficient in perspicuity, and though eloquent passages and striking descriptions are found here and there, it wants that sustained dignity which we mark in the writings of some other distinguished historians. He occasionally, too, betrays very crude and ill-formed opinions on the internal policy of other countries: witness his remarks on the relative position of England and Ireland. But with all the drawbacks which the most rigorous criticism can exact, the feeling with which we contemplate his character and attainments is one of almost unmixed admiration. One rare combina­tion of the man of business, the scholar, and the man of genius. If he had had no other claim to celebrity, he would have deserved to be mentioned among the general linguists whose attainments have from time to time astonished the world. Indeed, he was recognised as the chief of philologists in the most cultivated countries. Except the very pleasing picture of his mode of living has been given by the late professor Sandford, who visited him at Bonn in 1829 (see Blackwood's Magazine for Jan., 1838, p. 90 sq.); a warm testimony to the benevolence of his heart is furnished by Lieber in his Reminiscences of Niebuhr; and we see the whole man in all his relations, social, literary, and political, in the highly interesting collection of his letters, edited by Madame Hensler (Lebenszweckten siler Barthold Georg Niebuhr, aus Briefen desselben, etc. (Hamburg, 1838, etc.), or even more completely in Miss Winkworth's admirable translation of that work (with important additions and valuable essays by Bunyan, etc. (3 vols. 1852). See also Blackwood's Magazine, 1859, i, 542 sq.; 1856, i, 244-251; 1860, i, 546; 1866, ii, 290, 291; Edinburgh Review, ix, 245, 49 sqq.; The (Lond.) Quart. Rev., lv, 126 sq.; Westminster Rev., Dec. 1843; North Brit. Rev., Aug. 1852; For. Rev. June, 1828; July, 1831; Frazer's Magazine, July and Dec. 1852; North Am. Rev., April, 1853; lith. Living Age, May 9, 1846, artv. v, April 5, 1852, art. i; Sept. 4, 1852, art. i; The Architect's Magazine, Dec. 1873, p. 63 sq.; English Cyclopedia. v. v.

Niebuhr, Karsten, a distinguished German traveller in the Orient, noted for his valuable contributions to the modern researches of Oriental customs, etc., was born at Lüdingworth, in the duchy of Lauenburg, March 17, 1763, of humble but worthy parentage. His early educational advantages were rather limited, but a thirst for knowledge kept him busy in study, even while employed as a tiller of the soil. He was especially fond of mathematics, and achieved such success in the study of geometry that he was considered so proficient to fill the position of land-surveyor in his native district. The little income secured from this position he laid out in books, and by the aid of a good library fitted himself for the university. He was admitted at Göttingen, and there studied until, in 1786 or 1787, he was offered a position in a team of students in Pons. About 1760 he entered the Danish service, and in the year following was offered employment by the Danish government in a scientific expedition to Arabia, which was then going out at the expense of that government for the purpose of enlarging Biblical knowledge, especially of the Old-Testament Scriptures. The project originally contemplated only the mission of a single

Arabic scholar, but it was finally extended to include a mathematician for purposes of astronomical observation (and for this place Niebuhr was chosen), a naturalist, a draughtsman, and a physician. Niebuhr delayed the expedition eighteen months in order to fit himself properly for the task, and, as the result proved, this step was truly proper, for he alone lived to return from the expedition. From his investigations we have obtained the valuable results of that liberal act of the Danish king, Frederic V, and his learned minister, count von Bernstein—most noble patrons of learning. The other members of the expedition to which Niebuhr belonged were the noted Orientalist of that time, Christian Frederic Freiherr Forskal as naturalist, Christian Charles Cramer as physician, and George William Baurenfeind as painter or draughtsman. By the royal instructions for the expedition, a perfect equality was established among the five members; and they were enjoined to decide every difference of opinion regarding their course by plurality of voices, or, if votes should be equal, by lot. They sailed from Copenhagen in January, 1761, in a frigate of the Danish royal navy, and arrived, not without some accidents, at Constantinople, whence, after a short stay, they proceeded to Jerusalem, and thence to Alexandria, ascended the Nile, and reached Cairo in November, 1761. Having carefully explored the Pyramids and other antiquities of Lower Egypt, they crossed the desert to Mount Sinai and Suez, embarked at that port in an Arab vessel, and landed at Lohela, in Arabia Felix, situated on the west of the Red Sea. At Exoorgus, December 22, 1762. They crossed the country, mounted on asscs, the usual conveyance, and, after visiting several places of interest, finally arrived at Mocha, where the phylologist von Haven unfortunately died, in May, 1763. The survivors, after proceeding to Sana, the capital of Yemen, were favorably received by the imam; but they had meanwhile lost another of their number, the naturalist Forskal, who died on the road. His companions returning to Mocha, there embarked in an English vessel for Bombay, on the voyage to which place the painter Baurenfeind expired; and at Bombay Niebuhr had the affliction of burying the last of his fellow-travellers, the physician Cramer. The fact is admitted by Niebuhr that his ill-fated friends persisted in living after the European manner under the burning sun of Arabia; and it may be surmised that their deaths were hastened through the necessity of abstaining for which the Dunes in their tropical colonies are remarkable, even above all other people. Niebuhr himself, who had suffered severely from illness with the rest of his party, after their return to Europe, lived out a life of isolation and research in countries in which he was travelling, and thenceforth enjoyed excellent health. Sailing from Bombay, he visited Persia, including the ruins of Persepolis; ascended the Euphrates; proceeded by way of Bagdad and Aleppo to the Syrian coast; embarked for Cyprus, returned from that island to Constantinople, saw Jerusalem and Damascus; passed through Aleppo, and over Asia Minor to Constantinople; and finally returned to Copenhagen in November, 1767. Niebuhr was welcomed in Denmark as he deserved. The government undertook at its charge the engraving of all the plates of his books, and presented him with a diamond失眠, and a free gift; and he was left to publish the result of his labors at his own cost and for his own profit. Resolving to commence with the description of Arabia, he printed, in the year 1772, his volume under the title By, and returned to it from time to time. From each of his books, every writer, from the historian Gibbon almost down to the present day, whoever has had occasion to treat of the ancient and modern aspects of that country. The depth of research, the fidelity of delineation, and the accuracy of detail which it exhibits on the geography of Arabia, and the treating character and in December, its inhabitants, have rendered this work of Niebuhr
NIEDERMeyer, Louis, a musical composer, who deserves a place here for his devotion to the cultivation of music, was born on April 27th, 1814, in the canton of Vaud, Switzerland. His father, a native of Würzburg, had settled and married in Switzerland; himself gifted with much natural talent for music, he was the first teacher of his son. The latter, at the age of fifteen, was sent by his parents to Vienna, where he received for two years lessons upon the piano from Moscheles, and in composition from Forster. After having published in that city several of his essays, consisting of morceaux for the piano, he went to Rome, continued there the study of composition under the direction of Fioravanti, master of the pontifical chapel; and after wards went to Naples, where Zingarelli undertook the completion of his musical education. It was during his sojourn at Naples that the young artist wrote his first opera, entitled Il Re per amore. Niedermeyer had conceived the idea of founding, like the ancient institution, a school for sacred music, designed to form—by the study of the chefs-d’œuvres of the great masters of the 16th, 17th, and 18th centuries—singers, organists, and choirmasters, and composers of sacred music. With the support of Fortoul, then minister of public instruction and of worship, he obtained a subsidy from the state, and in the course of the year 1838 he opened his school, associating with himself M. Dietrich as inspector of the studies. The results obtained soon began to attract musical scholars, and the school became filled up. It was also with the design of propagating among all classes a taste for good religious music that he established in 1836 the journal La Maîtrise, the direction of which he abandoned in 1858; now entrusted to M. D’Ortigue. He was occupied with a large work upon organ accompaniment for church music, which was soon to appear, when death suddenly came, on March 14, 1861. This composer, whose talent has more than one trait of resemblance with that of Schubert, has produced between twenty and thirty works, of which the following are some of the most remarkable:—

1. Masses in D major, B flat, E flat, C minor, E flat, A minor.
   2. Requiem in F minor.
   3. Missa in modum canticae.
   4. Missa in modum canticae, for ten voices.
   5. Messa in modum canticae, for eight voices.
   7. Magnificat, in E minor.
   8. Magnificat, in E flat.
   9. Magnificat, in G minor.
   10. Missa in modum canticae, for four voices.

The music of Niedermeyer, a great number of pieces of religious music for singing and for the organ. In the music that he has written for the piano, we remark particularly a brilliant rondo with accompaniment for four hands, fantasias for four hands, fantasia for four hands upon the Hungarian air, with an accompaniment by the organ; and the Fantaisie in E flat major for pianoforte and orchestra, Bellini, etc. See Félix, Biographie universelle des Musiciens; Castil-Blaze, L’Académie impériale de Musique, l’histoire littérale, musicale, etc.; Varepero, Dictionnaire universel des Contemporains; Documents particuliers.

Niedner, Christian Wilhelm, D.D., a noted German theologian, distinguished especially as a Church historian, was born in August, 1797, at Oberursel, in Hesse-Cassel, and was the son of a minister. He was educated at Leipzig, where he began his studies in 1816. In 1829 he was honored by his alma mater with a professorship in theology, and he held that position until 1850, when he removed to the Wittenberg high school. In 1859 he accepted the professorship of theology in the university at Berlin, and was shortly after made councillor of the Brandenburg Consistory. He died Aug. 13, 1866. Few men of recent date have done so much for historical theology as Prof. Niedner. He labored to bring about with the new Christian devotion to secure everywhere the genuine historical evidence, and for this purpose even founded a magazine, the Zeitschrift für historische theologie, in 1845, which at the close of the year 1875 was discontinued. His principal work is his Lehrbuch d. christl. Kirchengeschicht. (Leips., 1846, and often; new edition prepared just before his death [Berl., 1866, 8vo]), which is something between a text-book and a manual, presenting not merely a dry collection of thoughts, but an abundance of elementary views of individual subjects. He has also published several small text-books on Church history, history of doctrines, and history of philosophy, which are highly esteemed for the thorough scholarship they evince. (J. H. W.)

Niello-work (i.e. Black work, from Latin nigellum) is the technical term for a method of ornamenting metal plates in imitation of pencil drawing, by engraving the surface, and rubbing in a black or colored composition, so as to fill up the lines and give the effect to the intaglio picture. It is not quite certain when this art was originated; Byzantine works of the 12th century still exist to attest its early employment. This art must have been known at quite an early date in Christian countries. The English nielle plates and the research Nicophrus of Constantinople sent, in 511, to pope Leo two jewels adorned with niello. Marseilles was eminent in this art during the reigns of Clavus II and Dagobert. As an art it is claimed to have been
Testamento adregnun colorum vocacione (ibid. 1655, 4to);—Centuriae thesaurum panophysicarum (Giesean, 1658, 4to);—Commentarius in Jovem Anet-Grotianum (ibid. 1658, 1659, and 1694, 4to);—Metaphysicus contractis (ibid. 1662, 8vo);—Ostentio quod Carolus Magnus in quam pulchrum et gloriosum regnum finxit supellex antiquitatis (Frankfort, 1670, 8vo);—Carolum Magnus exhibitus confessionis (ibid. 1679, 8vo);—Justinus philosophus exhibitus veritatis in Augustana confessione (ibid. 1688, 8vo); and a large number of theological dissertations. See Moller, Cimbrina literaria, vol. ii; Fipping, Memorial, theologorum.

Níphelm, in the old Scandinavian cosmogony, was a place consisting of nine worlds, reserved for those who die of disease or old age. Hela, or death, there exercises her despotick power. In the middle of Níphelm, according to the Edda, lies the spring, which comes, from which flow twelve rivers. See Anderson, Norse Mythology (Chicago, 1875, 12mo), p. 187 et al.

Niefo (Lat. Niphus), Augustinus, an Italian philosopher and commentator, was born about 1478 at Jopoli, in Calabria (although he signed himself Serenacum, as if a native of Sessa). He had scarcely commenced his studies before he formed the resolution to flee home to escape ill treatment. At Naples he met a citizen of Sessa, who took him to his home to be the preceptor of his children. In teaching his pupils Niefo instructed himself, and later he accompanied them to Pavia, where he followed a philosophical course. He next went to Florence, and shortly after went to Naples, where he became professor of philosophy. His celebrity commenced with a treatise, De intellectu et daemonibus, in which he maintained, following the sentiment of Avresses, that there is but one universal soul, one single intelligency, and that no spiritual substance exist, with the exception of those who preside over the movement of the heavens. These doctrines, borrowed from a vague Neo-Platonism—the Alexandrine pantheism then prevalent—justly scandalized the theologians; but the bishop of Pavia interposed, and Niefo was left to promise that he would correct his book. He afterwards proved his orthodoxy by writing against the philosophical treatise Pomponio. In 1518 Leo X called him as professor to the academy at Rome. Niefo was afterwards created Count Palatine, and received permission to bear the title of cardinal, the arms of the house of the house of the Medici. Several of his works indeed are signed Augustinus Niphus Mediceus. Notwithstanding these favors, he did not remain at Rome. He went to teach at Pisa, then at Bologna, and finally, in 1525, at Salerno, where he passed the remainder of his life. He died in the middle of the 16th century. Niecoron mentions forty-four of his works, which have scarcely any interest to-day; they consist largely of commentaries upon Aristotle and Avresses. The original treatises of Niefo have but little more importance than his commentaries; it will suffice to quote a few of them: De Intellectu libri sex et De Daemonibus libri tres (Venice, 1508, 1527, fol.; the 1st ed. in 1492)—De immortalitate animae, adversus Petrum Pomponatium (ibid. 1518, 1524, fol.; in this work, undertaken by the order of Leo X, Niefo has proposed to demonstrate that, following the principles of Aristotle, the soul's immortal:—Opuscula moralisti et politico (Paris, 1645, 4to). See Paul Jove, Elogio, No. 92; Toppi, Bibliotheca Napolitana; Naudé, Notice sur Niefo, Introduction to Opuscula moralist. Bayle, Dictionnaire, s. v.; Niecoron, Notice sur Niefo, and a Notice sur C'est un des charmants, illustres, vol. xviii; Tiraboschi, Storia della Letteratura Italiana, vol. vii, pt. i, p. 340; Glin- guené, Histoire littéraire d'Italie; Hoefer, Nouve. Biog. Générale, xxxviii, 72; Uberweg, Hist. of Philosophy, III, 19, 467.

Nigel of Ely, an English ecclesiastic of the 12th century, was a native of Normandy. His uncle Roger was bishop of Salisbury and chancellor of England, while
NIGER

his brother Alexander was bishop of Lincoln. He is said to have studied under Anselm of Laon. Appointed treasurer of king Henry I, he gained the favor of that prince, who at the death of Hervey presented him with the bishopric of Ely. Nigel was subsequently elected by the clergy, but not caring to assume the charge of government, he resigned the see. The English ecclesiastical writers give an unfavorable account of his morals. In order to live in grand style he despoiled the churches and convents, and his conduct drew severe rebukes from Thomas, archbishop of Canterbury. After the death of Henry, Stephen ascended the throne, and he showed himself less partial to Nigel, who then took part in various conspiracies of the lords against Stephen. His goods were sequestered, and he himself was banished from the kingdom. Being allowed to return he resumed his office, but was interdicted by Adrian IV for new excesses, and died May 30, 1169. Nigel had a natural son named Richard, who was afterwards bishop of London.

It is known that one of the great cares of Gregory VII had been the reform of the manners of the English episcopate. What is related to us of Nigel proves sufficiently that this reform had not then been effected. See Hist. litt., vol. i., p. 401; Angl. hist. script. i., 366; Piper, Monumental Theology, § 78; Innet, Hist. of the Eng. Ch. vol. ii, bk. ix, § 10, 16 and 19.

Niger (Ni'va, i.e. Lat. niger, or black) is the additional or distinctive name given to the Symeon (Σω-

muos) who was one of the teachers and prophets in the Church of Antioch (Acta xxiii., 1). He is not known except in that passage. The name was a common one among the Romans; and the conjecture that he was an African proselyte, and was called Niger on account of his complexion, is unnecessary as well as destitute of any support. His name, Symeon, shows that he was a Jew by birth; and, as in other similar cases (e.g. Saul, Paul—Silas, Silvanus), he may be supposed to have taken the other name as more convenient in his intercourse with foreigners. He is mentioned second among the five who officiated at Antioch, and perhaps we may infer that he had some pre-eminence among them in point of activity and influence. It is impossible to decide (though Meyer makes the attempt) who of the number were prophets (προφήται), and who were teachers (διδασκαλοί). See Simon.

Night (νύστας, ὠραίη, with ἡ παραγγελία, ἡ ὄραμα, ἡ ὀρά-

τα, věčné), the period of darkness, from sunset to sunrise, including the morning and evening twilight, as opposed to the period of light (Gen. i, 5). Following the Oriental sunset is the brief evening twilight (νυσθέριον, Job xxiv, 15, rendered “night” in Isa. v, 11, xxi, 4; lix, 10), when the stars appeared (Job iii, 9). This is also called “evening” (παλάντιον, ἠρώτιον, Prov. viii, 9, rendered “night” in Gen. xxiii, 27; Job vii, 4), but the term which especially denotes the evening twilight is γιαντία (Gen. xv, 17; A. V. “dark.” Ezek. xii, 6, 7, 12). Ereth also denotes the time just before sunset (Deut. xxi, 11; Josh. viii, 29), when the women went to the spring (Gen. xxv, 11), and the time of the evening (τῆς ἡμέρας, Gen. xxiv, 63), the time of prayer. This period of the day must also be that which is described as “night” when Boaz winnowed his barley in the evening breeze (Ruth iii, 2), the cool of the day (Gen. iii, 8), when the shadows began to fall (Gen. vi, 4), and the wolves prowled about (Hab. i, 8; Zeph. i, 15). The time of midnight (μήδε κατὰ τὴν νύστας, Ruth iii, 7, and ἡμέρας τῆς νύστας, the plural form, Exod. xi, 4), or greatest darkness, is called in Prov. vii, 9, the pupil of night (παιδίων τῆς νύστας, A. V. “black night”). The period between midnight and the morning twilight was generally selected for attacking an enemy by surprise (Judg. xvi, 19). The morning twilight was denoted by the same term, νυστερίον.

Night-hawk

as the evening twilight, and is unmistakably intended in 1 Sam. xxxi, 12; Job vii, 4; Ps. cxix, 147; possibly also in Isa. v, 11. With sunrise the night ended. In one passage (Job xxvi, 10, νυσθέριος) “darkness” is rendered “night” in the A. V., but is correctly given in the margin. See Dāx.

As figuratively the term of human life is often called a day in Scripture, so in one passage it is called night, to be followed soon by day: “The day is at hand” (Rom. viii, 12). Being a time of darkness, the image conveys a shadow of death, in which the beasts of prey go forth to devour, night was made a symbol of a season of adversity and trouble, in which men prey upon each other, and the strong tyrannize over the weak ( Isa. xxi, 12; Zech. xiv, 6, 7; comp. Rev. xxi, 20; xxii, 5). Hence continued day, or the absence of night, implies a constant state of quiet and happiness. Night is also put, as in our own language, for a time of ignorance and helplessness ( Micah iii, 6). In John ix, 4, by a natural figure, night represents death. Children of the day and night of darkness, are respectively the Son of God and the children of light: they belong to the light, they walk in the light of truth; while the children of the night walk in the darkness of ignorance and infidelity, and perform only works of darkness (1 Thess. v, 5). See Nīght-Watch.

Night After the Night (Nitzḥ), the ancient Hebrews and Romans deified Night, and called her the daughter of Chaos. Orpheus reckons her the most ancient of the deities, and calls her the mother of gods and men. The poets describe her as clothed with a black veil, and riding in a chariot, attended by the stars. The sacrifice proper to her was a cock, being a bird that is an enemy to silence. Night had a numerous offspring, as Madness, Contention, Death, Sleep, Dreams, Love, Deceit, Fear, Labor, Emulation, Fate, Old Age, Darkness, Mis-

try, Complaint, Partiality, Obstinacy, etc. All this is plainly shown by the Scriptur. Night has left us many remarkable statues of the goddess Night. “We see,” he says “a woman holding in her right hand a white child sleeping, and in her left a black child, asleep likewise, with both its legs distorted. The inscription tells us what they are, though we might easily guess without it. The two children are Death and Sleep, and the woman is Night, the nurse of them both.” See Broughton, Hist. of Religion; Smith, Dict. of Classical Biog. and Mythol. ii, 1218.

Night-hawk is the rendering in the Author. Ver. of the Greek Σακτίμος, τακτίμας (apparently from τακτίμα, to act violently), the name of one of theunclean birds mentioned in the Pentateuch (only Lev. xi, 16; Deut. xiv, 18; Sept. Λαλάγος, Vulg. nocuens). Bochart (Hieros. ii, 830) has rendered it in Hebrew "māšarîm" (מָשָּׂרֵים) in "male ostrich," the preceding term (נְזֵקְנֹת, bāš-

yāhāḇāḏ, A. V. "owl"), signifying the female of that bird. The etymology of the word points to some bird of prey, though there is great uncertainty as to the particular species indicated. The Sept., Vulg., and perhaps Onke-

los, understand some kind of "owl;" most of the Jewish Scribes indefinitely. Under the word "a raping bird," Gesenius (Thesaur. s. v.) and Rosenmuller (Schul. ad Lev. xi, 16) follow Bochart. Bochart's explanation is grounded on an overstrained interpretation of the ety-

mology of the verb chānām, the root of tachām; he re-

stricts the meaning of the root to the idea of acting "uncontrollably," and thus comes to the con-

clusion that the "unjust bird" is the male ostrich. But it is not at all probable that Moses should have specified both the male and female ostrich in a list which was no doubt intended to be as comprehensive as possible. See Dārāu. The ancient Greeks and Romans the frequent occurrence of the expression "after their kind" or an argument in favor of this assertion. Michaelis believes some kind of swallow (Hirundo) is intended: the word used by the Targum of Jonathan is by Kitto (Pict. Dict. Lev. xi, 16) and by
Oedemann (Vernich. Samt. i. p. 8. c. iv) referred to the swallow, though the last-named authority says, "it is uncertain, however, what Jonathan really meant." Buxtorf (Lex. Rabbin. s. v. נמס) translates the word used by Jonathan, "a name of a rapacious bird, karryjo." It is not easy to see what claim the swallow can have to represent the tachmē, nor is it at all probable that so small a bird should have been noticed in the Levitical law. The rendering of the A.V. rests on no special authority, though from the absurd properties which, from the time of Aristotle, have been ascribed to the night-hawk or goatsucker, and the superstitions connected with this bird, its claim is not unfairly desitute of every kind of evidence. As the night-hawk of Europe (Caprimulgus Europaeus), or a species very nearly allied to it, is an inhabitant of Syria, there is no reason for absolutely rejecting it in this place, since it belongs to a genus highly connected with superstitions in all countries; and though a voracious bird among moths (Phalena) and other insects that are abroad during darkness, it is absolutely harmless to all other animals, and as wrongfully accused of sucking the elders of goats, as of being an indicator of misfortune and death to those who happen to see it by past them after evening twilight; yet, besides the name of goat-sucker, it is denominated night-raven, as if it were a bulky bird, with similar powers of mischief to those which day-birds possess. Other provincial names for this bird are māk-hawk, night-jar, churn-owl, fern-owl, etc. The night-hawk is a migratory bird, inferior in size to a thrush, and has very weak talons and bill; but the gape or mouth is wide; it makes now and then a plaintive cry, and preys on the wing; it flies with the velocity and action of a swallow, the two genera being nearly allied. Like those of most night-birds, the eyes are large and remarkable, and the plumage is a mixture of colors and dots, with a prevailing gray effect; it is finely webbed, and entirely noiseless in its passage through the air. Thus the bright eyes, wide mouth, sudden and inaudible flight in the dusk, are the original causes of the superstitious fear these birds have excited; and as there are in southern climates other species of this genus, much larger in size, with peculiarly contrasted colors, strangely disposed feathers on the head, or paddle-shaped simple plumes, one at each shoulder, projecting in the form of two additional wings, and with plaintive loud voices often uttered in the night, all the species contribute to the general awe they have inspired in every country and in all ages. We see here that it is not the bulk of a species, nor the extent of injury it may inflict, that determines the importance attached to the name, but the opinions, true or false, which the public may have held or still entertain concerning it. The night-hawk is abundant in Western Asia; and from its peculiar jarring note, and its strange manner, in all ages has been thought, if not only a bird of evil, but a harbinger of misfortune; and round and round a tree, or continually passing and repassing before the eye at short intervals, it is generally viewed with superstitious awe by the uneducated.

These movements, however, are prompted by the instinct to capture large insects, which are either attracted round the blossom of the tree, or are playing to and fro in a circumscribed space.

As the Sept. and Vulg. are agreed that tachmē deserts any mention of owl, it is probably safer to follow these versions than the modern commentators. The Greek γαλατζία is used by Aristotle for some common species of owl, in all probability for the Strix flammea (white owl) or the Syrmium striolus (tawny owl); the Veneto-Greek reads vuxvrapo, a synonyme of gocrat, Aristotel. s. pl. τος γαλατζιος Plinius, long-eared owl); this is the species which Oedemann (see above) identifies with tachmē. "The name," he says, "indicates a bird which exercises power, but the force of the power is in the Arabic root sharmah, 'to tear a face with claws.' Now it is well known in the East that there is a species of owl of which people believe that it glides into chambers by night and tears the flesh off the faces of sleeping children." Hasselquist (Trav. p. 196, Lond. 1766) alludes to this nightly terror, but he calls it the "Oriental owl" (Strix orientalis), and clearly distinguishes it from the Strix otus, Lin. The Arabs in Egypt call this infant-killing owl muṣūna, the Syrians bana. It is believed to be identical with the Syrmium striolus, but what foundation there may be for the belief in its child-killing propensities we know not. It is probable that some common species of owl is denoted by tachmē or the Strix flammea in some meridionalis, which is extremely common in Palestine and Egypt. The goatsucker is thus confounded with owls by the Arabian peasantry, and the name muṣūna more particularly belongs to it. But that the confusion with the gāratz, or ḥātī, is not confined to Arabia and Egypt is sufficiently evident from the Sciracov names of the bird, being black, lek; Polish, lek; Lithuanian, lehola; and Hungarian, egel; all clearly allied to the Semitic denomination of the owl. See Night-monster.

If γαλατζία is the true equivalent of tachmē, we can be at no loss for the species; for the Greeks applied that term to an owl with eyes of a glistening blue color. This is true only of the white or barn owl (Strix flammea), all the other European owls having eyes of a brilliant yellow or fiery orange. The white owl is abundant in Palestine and in the regions surrounding the Levant; it is indeed spread over the whole of Western Asia, Asia Minor, and North Africa; it is, however, from its remote regions have been considered distinct, their differences are too slight to build upon them with certainty a specific diversity. See Owl.

Night-monster occurs in the margin of the Auth. Ver. at Isa. xxxiv, 14, as the rendering of the Hebrew ḥātī, from the word gāratz, night. The text has ṣeved-owl, but the marginal reading is preferable. The word doubtless refers to the night-spectres or ghosts, supposed by superstitious Hebrews to frequent the desert. The Sept. renders ḥorox η αγορα, which, as Bochart (Hieros. pt. ii, lib. vi, p. 840) shows, refers, not to animals, but to ghostly appearances. (See also also Buhl, p. 1140; Chal. Comment. in xiii, 22; xxxiv, 14.) See Spectre.

Night-vision (γαλατζία, Isa. xxix, 7, etc.; Chal. γαλατζία, Dan. ii, 18, etc.). The perplexing but fascinating subject of the vision of sleep has in all ages attracted the observation and speculation; but the laws which govern the countless images and fancied experiences of this "realm of dream" are even now imperfectly understood. The subject owes its importance, in Biblical studies, to two facts: first, that these visions were often made the means of divine revelation; and, second, that even when uninspired, they were highly valued and diligently studied by many characters in Scripture history. On the immediate case of dreaming, however, the views of the ancients
The Hebrew word בדיאכר in Isa. lxv. 4 is explained by the Sept. and Jerome as an allusion to the heathen custom of the East. In the time of the ancients there was in order to receive prophetic dreams from them, and especially revelations of the means of curing the sick (comp. Did. Sic. i, 25; Cic. De Divin. i, 43, 96); but this is an error (see Gesen. Comment. ad loc.). It appears from Josephus (Ant. xvii, 6, 4) that the later Jews were in the habit of healing by visions (esp. in the time of the first century, iii, 8, 3). Much value is still ascribed to them in the East. (See Tavernier, Reisen, i, 271; comp. also Knobel, Prophtisam. d. Hebrer, i, 174 sq.; Schulte, Reise in das Morgenl. i, 402; Eenemoor, Gesch. d. Magie, i, 112 sq.) See Vision.

Night-watch (רוהטש, akhmûrâh), Ps. xliii, 6; cxix, 148, a watch, as elsewhere rendered; so the Gr. φωτισμός. The Israelites, Greeks, and Romans divided the night into parts of several hours each, at the expiration of every one of which a change of guards took place (Diss. De plur. noctis et dies, in his Kleines Schriftum, p. 127 sq.; Suidas, s. v. φωτισμός). The ancient Hebrews, before the captivity, divided the night into three watches, like the Greeks. The first, which continued until midnight, was denominated רוהטש רחא, rosh akhmûrâh (Lam. ii, 19); the second was denominated רוהטש קית-לאכון, ashmôrâh ha-kittônâh, and continued from midnight till the crowning of the cock (Judg. vii, 19); the third, called רוהטש בוק, ashmôrâh ha-boker, the morning watch, extended from the second watch to the rising of the sun (Ideler, Chron. i, 466). These divisions and names appear to have originated in the watches of the Levites in the tabernacle and Temple (for these, see Midrash, i, 1 sq.; Exod. xiv, 21; 1 Sam. xi, 11). During the time of our Savour the night was divided into four watches of three hours each (Jerome, On Matt. xii), a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks (Lippeis, De Milit. Rom. p. 123; Veget. De Re Mil. iii, 8; Censorin. c. 24; Pliny, v, 18). The Romans announced the beginning of each by the sound of a trumpet. This division became so familiar to the Jews that Josephus (Ant. vi, 6, 5) makes Gideon (Judg. vii, 19) announce his armament in the fourth watch. The second and third watches are mentioned in Luke xii, 88; the fourth in Matt. xiv, 25; and the four are all distinctly mentioned in Mark iii, 55: "Watch, therefore, for ye know not when the master of the house cometh; at even (îpî), or the watch (רוהטש), or the cock-crowing (אכטראפמיוויא), or in the morning (πρω), the early watch." Here the first watch was at even, and continued from six till nine; the second commenced at nine, and ended at twelve, or midnight; the third watch, called by the Romans gallicum, lasted from twelve to three; and the morning watch closed at six. See COCK-CROWING. Talmudists, however, reckoned only three watches (Babil. Berachoth, i, 6; Otho, Ezech. Robin. p. 468 sq.), calling the fourth the morning of the next day. But this was perhaps only for the purpose of preserving nominally the ancient custom of the Hebrews (but Lightfoot, Hor. Hebr. p. 364). The Roman custom was certainly in use among the soldiers of Herod (as is plain from Acts xii, 4; comp. Fischer, Probus, de Vi. Laticc. p. 452; N. T. iv, 416 sq.; Carpzov, Appar. p. 247 sq.). It is still customary in the East to divide the night by the crowning of the cock, which is tolerably regular (Schubert, i, 402 sq.). The city watchmen are mentioned in Cant. iii, 5; v, 7; comp. Ps. cxviii, 1. See WATCH.

NIGHT-WATCH (רוהט-ואה, death-watch, or vigil). It was the custom for the faithful to observe a night-watch in order to make intercession for their souls; but in 1843 this practice was forbidden in England—as it had degenerated into an occasion for assignations, thefts, revels, and buffooneries—
In private houses under pain of excommunication, the relations of the dead and those who said psalms alone excepted. In 1663 these wakes were kept in churches under the close supervision of the parish clergy. The wake still lingers in Scotland, Ireland, and Wales. See also Wakes.

Nightingleale, Joseph, an English dissenting divine, was born in Lancashire in 1775. He became a Wesleyan minister at Macclesfield, and soon settled at London, where he supported himself principally by his literary exertions. At the time when he published his Portraiture of Methodism (Lond. 1807, 8vo)—in many points a caricature—he had become a convert to Unitarianism, but he wrote, besides the above-mentioned work, A Portraiture of the Roman Catholic Religion, or an unprejudiced Sketch of the History, Dogmatics, Opinions, Discipline, and Present State of Catholicism (Lond. 1812, 8vo)—The Religions and Religious Ceremonies of all Nations accurately and impartially described; including Christians, Mohammedans, Jews, Brussilians, and Pagans, of all Sects and Denominations (ibid. 1821, 12mo)—Report of the Trial Nightingleale vs. Stockdale, in an Action for a Libel, contained in a Review of the Portraiture of Methodism (ibid. 1809, 8vo). See Darley, Egentown, vol. i. p. 289, ii. p. xxxvii, and Pont. in Acta S. B. De Brit. in Am. Authors, vol. ii. (J. N. F.)

Nigrante Tectum Fallow is the beginning of an evening hymn (hymnus vespertinus) by Magnus Felix Emmodius (q. v.), bishop of Pavia (Ticinum), in which he died July 17, 521. Besides a number of theological works, he also wrote poems, among which are some hymns, which were published by Schott and Simond (Pavia, 1611), and which are also found in the Bibliothèque Patrum Latins. This evening hymn has been translated into German by Rambach, Anthologie christl. Geistl., Mg. 34, and by Königsfeld in his Lateinische Hymnen u. Geistl., 2d series, p. 67 sq. (Bonn, 1855).

Nigrinus, Bartholomew, a Roman Catholic divinity, who flourished in Poland near the middle of the 17th century, was born of Socinian parents, and having been successively a Lutheran, and a minister of the Helvetican confession at Dantzig, finally obtained much influence at the Polish court under king Vladislaw IV, after having accepted the Romish faith. The king was anxious to bring about in his realm the religious union of all his subjects, and thus to close the fearful strife which then threatened to end in a war for conscience’ sake. Nigrinus, having obtained access to the monarch, represented to him that it was an easy thing to unite all Christian confessions. The king supposed that an indirect way of uniting all, and that such a thing would be of benefit to all, would be through the use of a common language, a common persuasion must be well acquainted with all differences and causes of controversy, and consequently put faith in the feasibility of the project. Nigrinus further maintained, before the king and several bishops, that it would be possible to attain his object by means of a friendly discussion between some chosen men of the different confessions; and the king, giving heed to Nigrinus’s persuasions, resolved to gather in a friendly meeting (colloquium charitatis) a number of divines of all the Christian confessions. Primate and pope consented, and it was finally called to convene at Thorn, Oct. 10, 1644. The date was later extended to Aug. 28, 1645; but when it convened it was soon made evident that a union of Protestants and Romanists was out of the question, the latter refusing to give up communion in one kind, the former to accept papal supremacy; and after several pro-tesses had been made on both sides, the insutility of continuing the discussions became evident, and the colloquium was closed November 21 with much less solemnity than it had been intended. Instead of producing, as had been hoped, a reconciliation of the adverse confessions, or even a union of the few, it had increased their mutual acrimony; and each party published pamphlets charging its opponents with that ill success which was fairly attributable to none, because produced by the very nature of things. After this we hear no more of Nigrinus. See the articles Poland and Thorn (J. H. W.)

Nigrondi, Girolamo, a learned Italian ecclesiastic, was born in 1563 at Genoa. At eighteen years of age he entered the Society of Jesus, taught rhetoric, philosophy, and theology, and became successively prefect of studies in the College of Milan, rector of the colleges of Cremona, Verona, Cremona, and Genoa, and superior of the monastic house of Genoa and that of Milan. He died in Milan January 17, 1625. We have of his works, Orationes xxv (Milan, 1608, 4to; Mayence, 1610, 8vo)—Sur la Manière de bien gouverner l’Etat (Milan, 1610, 4to, in Italian)—De omnibus sequiturus Jesu contra fluctua-rum asecrator illustratus (ibid. 1618, 1616, 4to; Cologne, 1617, 4to)—Dissertatio sive collectio de cultu vetera (Milan, 1617, 12mo; 3d ed. Dillingen, 1621, 8vo); it contains some curious details of the boots from which the emperor Caligula took his surname, and has been reprinted several times (Amsterdam, 1667, and Leipzig, 1733, 12mo) with an analogous work, Colossus antiquus et mysticus, by Benoît Baldinu.—Tractatus ascetici xii (Milan, 1621, 8vo; Cologne, 1624, 4to); these treatises at first appeared separately:—De liberorum amatoriorum literis, quae, per gentes, multique saecula pervenientes, in cultura, imaginum, et historiarum historiae, et interpretibus (Cologne, 1630, 12mo)—Dissertatio de aulis et cultis: aepigraphiae fuga (Milan, 1627, 8vo), under the anagram of Lucius Nennius:—Historiae dissertatio de S. Ignatii Loyola et B. Coetano Thieneo, iusstitiæ ordinis clericolorum reguli (Cologne, 1630, and Naples, 1631, 4to)—Fasciculus itineris in usque ad annum 1632 (Cologne, 1634, 4to). See Colleoni, Romain de la Société de Jésus (printed at Rome in Italian, 1694, 4to). See Sotwell, De Script. Ord. Soc. Jes.

Nihil Proboenda, a title given at Bangor to unen- dowed canonsries, held by the precentor, chancellor, and three canons, who were maintained by corrodies, pensions, and oblations.

Nihilism appears in philosophical and theological literature in three distinct forms.

I. In its first form it is a certain theory of knowledge of its nature and extent, and of the reality of existence. It is the doctrine that we can have no knowledge of real things or existence, that nothing can be really known, and in its extreme form it is the denial of all existence itself. Nihilism is the result of continued and extreme philosophical scepticism (q. v.). As philosophy has ever had an intimate connection with theology, and has always involved scepticism in a greater or less degree, so in its extreme form it has become inextricably connected with philosophical and theological thought of almost every age. Among the first developments of Greek philosophy we find the nihilism of Georgias, one of the Sophists, and a contemporary of Socrates. He taught (1) that nothing exists; for if anything were, its being must be eternal or eternal; but it cannot be derived, whether from the existent or from the non-existent (according to the Eleatics); nor can it be eternal, for then it must be infinite; but the infinite is nowhere, since it can neither be in itself nor in anything else, and what is nowhere is not. (2) That if anything were, it could not be known; for if knowledge of the existent were possible, then all that is thought must be, and the non-existing could not even be thought of; but such an error would be as great as if one should affirm that a continent were to be found on the sea, which is absurd. (3) That if knowledge were not possible, it could not be communicated, for every sign differs from the thing signified; how can any one communicate by words the notion of color, seeing that the ear hears not color, but sounds? In contrast with this extreme form of philosophy, Parmenides, in the previous century, had made the reality of existence the leading tenet of his philosophy. Only being is, taught, and of the one true existence we may attain
convinced knowledge by thought. In the philosophy of Plato, which has exercised a large and lasting influence upon Christian thought, the idea, his fundamental conception, is pure archetypal essence, having an objective and real existence, and not merely an existence in thought. In Plato's philosophy appears the logically hail reason. If a relation is to be converted to objective reality, which is the one refutation of all nihilism. But there were poetical, fanciful elements in his philosophy, which by some were transformed into scientific, dogmatic formulas, and led to a sceptical reaction, and to nihilism, such as that of Pyrrho. See Pyrrho. See Scepticism. According to some, we were inaccessible to human knowledge, and it is our duty to abstain from judging. His followers taught that “our perceptions and representations are neither true nor false, and can therefore not be relied upon. The grounds of every proposition and its contradiction should show themselves equally strong.” But then all these principles, after being applied to the assertions of those who believed in the truth and reality of knowledge and existence, were finally to be applied to their own principles in order that in the end not even these should rest upon the ground of truth and reality; and so that those propositions, in which they professed to assert truthfully the falsity or uncertainty of other propositions, were themselves equally false and untrustworthy. Thus this nihilistic scepticism destroys itself.

Kant, incited by Hume's scepticism, undertook, in his *Kritik der reinen Vernunft*, a more thorough examination of the nature of knowledge than had hitherto been given. Its object was to establish the distinction between phenomena and real things, or “things-in-themselves.” The latter have a real objective existence, but out of relation to time, space, or causality, and hence out of the realm of all experience. He ascribes to these real things the function of affecting the senses, and thus giving the material of thought or the substance of phenomena.

In this was a realistic element, while in their independence of space and time there is an idealism (q.v.). As to phenomena, their substance is given through impressions of the senses, which are derived from the things in themselves. But the forms under which we have a knowledge of these phenomena are a purely subjective product of the mind itself, by virtue of its spontaneity. They are forms of intuition, viz., space and time, and forms or categories of thought, twelve in number, such as unity, reality, causality. As to the extent of our knowledge, in Kant's critique the things-in-themselves are unknowable for man. Only a creative, divine mind, that gives them reality at the same time that it thinks them, can have power to control, to shape, to determine, to make being co-ordinate. The existence of nihilism in the thought of the centuries subsequent to Augustine is evinced by the arguments with which theologians were constantly opposing it, and by the scepticism apparent in the writings of philosophizing theologians, as of Duns Scotus, who doubted in philosophy, but who yet in religion received the teachings of the Church on faith independently of philosophical reasoning. Descartes was led—by comparing the different notions and customs of different nations and parties, by general philosophical methods, especially by the great remoteness of all demonstrations in philosophy from mathematical certainty—to doubt the truth of all propositions received at second hand. He began his philosophizing with universal doubt, with a nihilism which refused to acknowledge the certainty of any presuppositions or traditional opinions. He then set himself at work to discover if possible one proposition which is fully certain and beyond all doubt. One thing in the midst of his universal doubt was certain, and that, he says, is the fact that I do really doubt, or, as doubting is a species of thinking, that I do really think; and therefore that I do exist. Even admitting the existence of a powerful being bent on deceiving me, yet I must exist in order to be able to be deceived. When I think that I exist, this very act of thinking proves that I really exist; *Cogito, ergo sum.* From the clearness and distinctness which belong to this first truth, and which alone make us assuredly certain of it, Descartes deduced clearness and distinctness of perception as a criterion of the truth and certainty of knowledge. Belief may be mistaken, but the invention of the means to the end is not. Thus Hume, again, we find scepticism and the human understanding to be the very nearly pure nihilism. Knowledge consists in impressions and ideas or thoughts, all derived from the senses and from experience, and so subjective as to give us little or no knowledge of objective realities or existences. The only reality derived in some way from the relation of cause and effect is simple, bare succession. There is in the idea no knowledge of a real necessary causal nexus, either in its nature or as a fact. We only know that certain things are connected according to a constant rule, and that in all the idea of cause and effect is purely fictitious, or utterly inaccessible to the curiosity and investigation of man.
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Empirical objects or the phenomena which exist in our consciousness in the form of mental representations. In what we can exist only relatively, but must be, if we make abstraction of ourselves as knowing subjects, or even only of the subjective constitution of our senses generally, all the qualities, all the relations of objects in space and time, yes, and even space and time themselves, disappear; as phenomena they cannot really exist per se, but only in us, what may be the character of things in themselves, is wholly unrecognizable. And our subjective, positive existence, remains wholly unknown to us. We can now perceive to what extent Kant in his philosophy had overcome nihilism. We have a true and valid knowledge of everything in our experience, in our consciousness. What is in our consciousness, the phenomena, is real, and we have a real and truthful knowledge of it. Furthermore, there is a real objective existence of things, otherwise there would be no phenomena, and no objects of thought. But beyond this there is much of the ignorance and uncertainty of nihilism. For the forms of our knowledge are the condition of the object, they are not purely subjective, there is no knowledge in our mind of the object, that is the condition of the object. To negate the reality of knowledge is thus relative to the human mind. It is conditional only, only the forms of our understanding which is in the form of it is received. As the a priori judgments upon which all our knowledge is based arise from the constitution of the mind itself, a change in the constitution of the mind that might involve a change in these fundamental a priori judgments and forms, and thus in the knowledge which is built upon them. They thus have for us a regulative force, but perhaps only a relative truth and validity. Man must use them; they are the condition and law of all his intellectual processes; but he is not thereby authorized to assume that they hold good as the laws of all of which may be supposed to be constituted differently from those of human beings, or that they hold true of the knowledge which such beings acquire. On the contrary we know that our knowledge of the object, thence it hath been the fact, which lies at the basis of all true philosophy, of certain universal and necessary a priori or intuitive truths. But in assuming that these truths are the product of the mind's own creative activity, independent of all experience, he gave to all our knowledge an unverifiable relativity, and introduced an element akin to nihilism. To this it has been justly objected that these truths are not given independently of all experience, but are so connected with and derived from our experience of the external objective world as to give us necessarily a truthfulness which is the same as the thing it is; and that our knowledge in its forms and conceptions corresponds to the forms under which the world of reality exists. Hamilton also, following Kant and Schleiermacher, while asserting that we cannot think the infinite and unconditioned, yet concedes that we know the same by faith. Those who distinguish faith or feeling from the intellect, as an ultimate source of knowledge and ground of certainty, assume that the act of this faith or feeling is not intellectual, whereas it is in fact pre-eminently an intellectual act and power, conditioning all the special acts and cognitions of which the mind is capable. Some of the more recent German philosophers, as Chalybes and Lotze especially, rest their confidence in the fundamental assumptions of the human intellect upon ethical grounds. We must believe, they say, with Christian Naturphilosophen, on the authority of experience in her indications, and therefore true. We assume that goodness and veracity regulate both the objective relations of the universe which we study, and the subjective constitution of the intellect which interprets it. For those reasons we rely upon the categories both of thought and being. In truth, the Christian Natural Philosophy has, in the face of the nihilism to the view of Kant and subsequent philosophers, we have had occasion to notice the idea of the relativity of our knowledge as involving something of
Nihilism, or nescience. This idea has become a prominent doctrine in modern philosophy, and has been held and applied in different ways by Ullrich and others in Germany; by Manuel in his Lámites de Religions Thought; by Mill, Tyndall, Huxley, and Herbert Spencer. It is the doctrine that the mind does not perceive things, but the relations of things of things utterly unknown in the eyes of Kantian philosophers. The view is that adopting this doctrine, it is admitted by Dr. McCoabh and others that there are senses in which man's knowledge is relative. He can know, for instance, only so far as he has a capacity of knowing. In this sense man's knowledge is all relative to himself. A man who has only the senses of smell and color, the idea of the color red is a truth that man has the capacity of discovering relations between himself and other things, and between one thing and another. Again, it is also true that he cannot know all things; he cannot know all about any one thing. But what is said that we know relations only, and not things, it is replied that "it is inconceivable that we should know relations between things unknown. Relations between things unknown can never yield knowledge. If the things were to cease, there would be no relation; and if the things were unknown, then the relations would be unknown. The sun and earth were unknown to me, I could never know a relation between them. A relation is a relation of things known—so far known—known by reason of that relation. We know in what relation we stand to God, because we so far know God and know ourselves. The subtler form of indigence in our day proceeds on the principle that man knows nothing of the nature or reality of things, or that he can know nothing except relations between things unknown. It makes human reason proclaim that it cannot discover any truth beyond and above the phenomena of sense and experience. It does not deny directly that there is a God, but it declares that God, if there be a God, is and must be unknown. In meeting this fundamental scepticism, we need to maintain the veracity of the human faculties, and to show that the same powers which guide correctly in the business of life and in the pursuits of science are legitimately fitted to conduct to a reasonable belief in One presiding over the works of Nature and providentially guiding our lot."

See Ueberweg, Hist. of Philosophy, i, 78 sq., 205 sq.; Pottels, The Human Intellect; McCoabh, Ideas of the Mind; also Christianity and Positivism; Blackie, Four Phases of Morals, p. 296 sq.

II. In its second form nihilism is a certain theory of the incarnation. In this sense it is also called nihilism. The name was applied to the views of Peter Lombard, a thirteenth-century Dominican friar (lib. iii, dist. 5—7). See Lombardus. The conception of Lombard is an outgrowth of the fundamental ideas of the Antiochian school, and of the theories of John of Damascus and Abelard. It stands in contrast with the theory of adoption. See Adoptionism. Abelard especially made prominent the idea which underlies the Christology of Lombard, viz. that God is absolutely immutable, unchangeable. The proposition which occasioned the charge of nihilism was: "Christus, secundum quod est homo, non est alicuius." Christ, the Son of God, did not become anything by the assumption of human nature, because no change can take place in the divine nature; "Deus non factus est alicuius." His language was not always clear and definite, and was by some falsely interpreted as affirning that Christ had become something new. In his view, the divine nature did indeed assume the human—that is, it took the human form to itself, but did not bring it into union with itself, so that it became in any intimate and peculiar sense its own. He implies that in the incarnation no human being of body and soul was formed. There was not a production of one nature or of one soul out of the different elements of body, soul, and divinity, but the Logos simply clothed itself with body and soul as with a garment (indumen-
of the Protestant theologians inspired in him an aversion to Lutheranism, which was to him Protestantism. In 1618 he accompanied two young gentlemen to the University of Jena, and some time after was made preceptor through the favor of the duke Bernard of Saxe-Weimar. In 1622 Nihus went to Cologne, there embraced Romanism, and entered into orders. After having for some time directed the college of the professes of that city, he was in 1629 nominated abbot of Mindleik. At the approach of the Swedish army he retired to Hol- land; later he became bishop of Myre and suffragan of the archbishop of Mayence. He died in Erfurt, March 2, 1677. Some of his works, Disputations logicae (Helmstedt, 1612, 8vo) — De aestimatione publicorum formarum (ibid. 1616, 4to) — Epistola philologica excurse narrationem Pom. Mele de navigazione (Hannau, 1622, 4to) — Ars Nova, dicto Scrittura unico lucranda et posthifera plasmator in partes Lutheranorum, dicta non nihil et suggestae theologae Helmetetensae (Hilesheim, 1633) — a work which drew the author into a violent polemic with George Calixtus — Epigrammata (Cologne, 1642, 12mo) — Anti-critici de Fabricia crisis dominicca (ibid. 1644, 8vo) — De cruce epistola ad Bartholdium (ibid. 1645, 4to) — Hypocritia quo diluorimus contra Catholicos: De veritate et aequitate in matrimonio (ibid. 1649, 4to) — Tractatus chronographicus de nominibus Asiae provinciis ad Tigrum, Exphratam, et Mediter- raneum et Rubrum maria (ibid. 1658, 8vo) — Nihus, who published several other works of controversy against Wedel, also on some technical questions, was deposed by Leon Allace, to which he joined dissertations of his own, such as Adnotaciones de commissione Orientalizum sub unico specie, etc. See Bayle, Hist. Dict. s. v.; Rotermund, Supplement zu Jocher, Gelehrten-Leizikon, s. v.

Nikifor, a Russian prelate of note, flourished after the opening of the 12th century. He was a Greek by birth, and came to Russia in 1106. He rapidly rose to the highest ecclesiastical distinction, and finally became metropolitan of Kiev and all Russia. He died in April, 1121. He is spoken of by contemporaries as a learned but modest man, who wielded a powerful influence among Russian ecclesiastics. Of Nikifor’s works the following remain: Official Letters to the Grand Prince Waldimir Wsewolodowitc Monomach, upon the Separation of the Eastern and Western Churches: Upon Fasting and Conscience. The first is to be found in M.S. in the Danish Historical Library. The Second is printed in the first volume of the Memora- bilia, which were published by the Moscow Historical and Antiquarian Society. See Cox’s Otto, History of Russian Life (Oxford, 1839, 8vo), p. 304. (J. H. W.)

Nikkel, J. van, a Dutch painter of interiors who flourished about 1650. He was a good artist in prospective, and painted interiors of churches in the style of Van Vleit, which possess considerable merit. They are signed J. van Nikkel.

Nikodim, a Russian monastic, greatly distinguished as a Church writer, flourished in the first half of the 18th century. He was a Dane by birth and a Lutheran by descent, and before his union with the Greek Church was called Adam Burchard Selj. He was educated at the German universities, where he pursued studies in medicine and belles-lettres, as well as in philosophy and theology. In 1722 he made a journey to St. Petersburg; became a teacher at several clerical schools, and served some time as secretary to the count Lesocz; adopted, in the year 1744, the Greek faith, on which occasion he received the name of Nestor, and one year later became a monk, when the additional name of Nikodim was given him. He died in 1746, and was buried in the monas- tery of Alexander Nevski. Ever after his first coming to Russia he had occupied himself upon the Russian language, and directed his attention towards Russian history. He collected in M.S. and books all that had ever

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Vogt, Moleschott, Bichter, and others, whose writings have had a pre-eminent influence in their doctrines. The most important promoter of these principles was Alexander Herzen, who in 1834, while a student at the University of Moscow, was arrested, with some of his associates, on account of their socialist tendencies. He left Russia in 1847, and established a publishing-house in Paris, where he published Russian translations of the writings of Louis Blanc, Mazzini, and kindred authors. Although not strictly the leader of the Nihilists, yet it was unquestionably he who gave the chief impulse to political and social radicalism in Russia. The leaders of this secret party were very greatly influenced also by the writings of the French Societies of Saint-Simon, Pierre Leroux, Proudhon, Louis Blanc, and especially by those of Fourier and our own Robert Dale Owen.

These Nihilists believe that in human progress it is not only possible but absolutely necessary to begin at once with the present complicated social phenomena, in the way of a sudden and complete social reform, or with a revolution. They believe that this has precedence over all other agencies of progress. In regard to political questions, they regard the idea of federalism with favor, but are very strict in their antagonism against the extreme patriotic pretensions of the Panславists, and against the principle of nationality as a special political theory. During the demonstration by the students of St. Petersburg in February and March, 1869, the radical political platform of the Nihilists was published in a pamphlet, which was reprinted and other in great numbers, with very nearly the same form and contents. Socialistic and revolutionary circulars greatly excited the more educated Russian youth, and finally aroused the government to persecutions, which began with the arrest of the chief instigator of the St. Petersburg disturbances, Sergius Netschajew, the instructor in religion at the Seregowski church-school in the city. About the same time young men made journeys into the interior, in order to study the "real wants" of the people, and to influence them by their advice and sympathy. In the cities they joined the "Sunday-school movement," and affiliated in organizing schools, and in teaching and in giving lectures and exhibitions for their benefit, until they were closed by the government. In St. Petersburg, in Moscow, and in the larger provincial towns, the nihilist associations protested against the action of the government and of the nobility in the matter of the emancipation of the serfs. In consequence of this the government at various times undertook persecutions against the Nihilists. In August, 1871, after an extraordinary trial, Netschajew and many others were convicted and sentenced to criminal activity of the party nearly suppressed. Yet towards the close of that year traces of nihilist conspiracies were thought to have been discovered, and numerous arrests were made.

Nihilists is the name given to a sect of German mystics who flourished in the 14th century, and, according to the Russenbroek, held that neither God nor themselves were born nor hell, action nor rest, good nor evil, have any real existence. They denied God and the work of Christ, Scripture, sacraments — everything. God was nothing; they were nothing; the universe was nothing.

Some hold doctrines such as these in secret," adds Ritschel. "They conform to no rules, as they are not made to set the example for every kind of insane and foolish subordination." See also the article Nihilism. Sometimes the term Nihilists is used to denote Annihilationists (q. v.).

Ninus, Barthold, a learned German theologian, a convert to Romanism, was born in 1569 at Wolpe (duchy of Brunswick), where his father was mayor. He finished his preparatory studies entered the service of Corn. Martin, professor of theology at Helmstädt, who obtained for him a pension which enabled Nihus to pursue his studies at the university. The violent disputes
been written about Russia; laihored himself uninterruptedly in copying and translating his different materials, and occupied himself in this way with some important works. The following work was printed by him at Revel in the Latin language, Schediasma Literarum de Scriptoribus qui Historiam Politico- Ecclesiasticam Rossiae scriptis illustraverunt, where he gave, in alphabetical order, an accurate catalogue of almost all the works which had been written in the Russian language, and a Russian translation of this small but useful book appeared at Moscow in 1815, and it may still be consulted with profit, notwithstanding the recent and more complete works of this kind by Meiners, Adelung, and the learned director of the imperial library at St. Petersburg, Baron M. P. von Moser. Another little work of his, A Historial Mirror of Russian Monarchs, from Rurik to the Empress Elizabeth Petrovna, was written in Latin verse; the original has been lost, but the Russian translation is printed in the first part of the "Ancient Russian Library." The third and most important of his works, De Rossorum Hierarchia, in five books, contains some very important and interesting information respecting Russian Church history, with a sketch of its earliest origin. The original manuscript is preserved in the archives of the office for foreign affairs, and a translation of it is in part of the "Ancient Russian Library." The works that he has left besides, unfinished or unpublished, cause deep regret that he did not live as long as the monk Nestor, the father of Russian history, whom he had taken for a model. Besides the above-mentioned works, the manuscript of Moscow possess a Dictionary of all the Pictures of the Virgin Mary, and several Historical Notices on Russian Monasteries; and the library of St. Alexandre-Nevski a treatise upon medicine, some Souvenirs of his travels, written half in Latin, half in German and Danish, and a Recueil, forming fifteen volumes, of different pieces, mostly relative to the history of the Russian Church, several of which are perhaps unique. See Dict. Hist. des ecrits de l'Eglise Grce-russe; Gretch, Essai d'histoire de la Litttrature Russe; Sopkof, Essai de Bibliographie Russe; Cox's Otto, History of Russian Literature (Oxford, 1899), p. 306, 307.

Nikomeko, Aaron Ben-Elia (also called רְמִיתָא, the Second), a noted Jewish savant of the Karaitic sect, was born about the year 1300 at Cairo, the centre of Karaitic learning in Egypt. When thirty years of age he went to Nicomedia, whence he received the surname of Nikomekar (גִּימֵיתָא). He wrote, רְמִיתָא, "The Tree of Life," a system of religious philosophy according to the doctrines of the Karaites (q.v.), in 114 chapters. It was first published by professor Belzitz, of Leipzig, in 1841, under the title Aaron b.-Eliaus aus Nikomeden, des Kairiers, System der Religionsphilosophie, etc. — רְמִיתָא, "The Crown of the Law," a commentary on the Pentateuch, of which some portions, with a Latin version and learned notes, have been published by Prof. Rosegarten, of Jena, Libri Coronae legis; id est Commentarii in Pentateucho Karaitico ab Aaron ben Eliau concrrecti, etc. (Jena, 1824). This work commentary has been published by A. Firkowitsch (Empatoria, 1866-67, 4 vol.); נִמְיָה וֹלְיָיָי, or נִמְיָה וֹלְיָיָי, "The Book of Precepts," giving in twenty-five treatises all the prayers and rites of the Karaites. Portions of this work have been published by S. Schupart, Secta Karaurian dissertationibus aliquot historico-philosophico adunbrata (Jena, 1701), as well as by Trigland, Danz, and Lahnhausen. This work was also published by A. Firkowitsch (Empatoria, 1866). — נִמְיָה וֹלְיָיָי, "Rules for the Slaughtering of Animals," in twenty-six chapters; portions of which by Delitzsch published in the L. B. d. Or. 1840, No. 16 sq. Nikomeko died in 1839. See Fürst, Bibl. Jud. i, 22 sq. De Rossi, Dizionario storico degli autori Ebrei, p. 247 sq. (German translation); Bamberg, History of the Jews, p. 685 (Taylor's translation); Grätz, Gesch. d. Juden (Leips., 1873), vii, 268 sq.; Jost, Gesch. d. Juden in Europa, u. a. d. J. u. Chron. 1301, 322; Gesch. d. Karäerhema, ii, 281 sq.; History of the Karaites, J. P. 200 sq.; Zeiger, Jüdische Zeitschrift, 1869, p. 199 sq.; Ueberweg, History of Philosophy (New York, 1872), i, 428; Delitzsch, L. B. d. Or. 1840, Nos. 13, 18, 23, 45, 46, 45, 52; but above all his prolegomena to the בִּרְכָּת מש.in (B.F.)

Nikon, St., surname Metanikte (from his frequent introduction of the word μετανοεῖν, to repent, in his homilies), was a learned ecclesiastic, flourished in the 18th century. He had lived in a monastery on the borders of Pontus and Paphlagonia, and in 961 went as a missionary into Armenia. He went also as a missionary to Crete. He afterwards lived in Lacedemon and Corinth. He died in 998. His life, which was written by a Lacedemonian abbot, father Simmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his Annales, under the years 961-998. To Nikon is attributed a curious and interesting little treatise in the Greek language, On the impious Religion of the Mustachted Arians, which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in Latin in the 25th volume of the Biblioth. Patr., and is also given in Ceteriatus, Patr. Apostol. vol. ii, in a note to Const. Apostol. (lib. ii, cap. 24, p. 295, 280). See Nixon.

Nikon of Russia, a prelate mentioned in ecclesiastical history, is of uncertain character, and frequently denominated the Luther (though perhaps more accurately the Wolsey, or better still the Chrysostom) of the Russo-Greek Church, was born in May, 1055, in a village near Nisimei Novgorod, of parents in humble life. He finished his education from the priest of a monastery in the monastery of St. Macarius. He afterwards became a priest at Moscow; but the taste which he had acquired while in the convent of St. Macarius for monastic life and discipline was so strong that, although he was now married, having taken that step at the urgent solicitation of his friends, he determined to separate from his wife, who had proved a faithful companion for nearly ten years, aé, persuading her to enter the convent of St. Alexei at Moscow, he himself set out for the hermitage of Anserche, on the island of Solowetz, in the White Sea, and was, in 1646, made hegumen of the Nikone- chenian monastery. The desolation of the place and the severity of the discipline served rather to increase than to abate the ardor of the new recluse; but the zeal of the brethren led to dissensions, and Nikon was embroiled in bitter strife. Being desirous of replacing his eyesight, he went to a stone eye-surgeon at Akron and Elizar, the founder and head of the community, were despatched to Moscow to collect contributions for the purpose; but on their return Elizar took the money into his own keeping, and manifested no intention of applying it to the intended purpose. This led to remonstrances and alterations, and to such persecution on the part of Elizar that Nikon pushed off from the island in a small boat; and, after incurring great danger, was driven to the island Kj, at the mouth of the Onega, where he set up a wooden cross. At the same time he declared that the monastery of the Holy Cross and its satellite of which may now be seen the magnificent cloister of the Holy Cross. Associating himself with a community called the Kosheker hermits, he so distinguished himself by his superior sanctity and severity of life that on the death of their abbot or principal he was raised to the dignity of abbot, and was, about 1644, having occasion some two years afterwards to take a journey to Moscow, to arrange some affairs of this community, he was there brought to the notice of the czar Alexei Mikhailovich, who was so struck with the greatness of Nikon's intellect and holiness, that he ordered the community to keep his presence unknown, his eloquence and understanding, and his strict and virtuous life, that he caused him to be appointed
archimandrite of the Novospassky convent at Moscow. A monk's career was thus suddenly opened to him; his influence with the sovereign increased daily, and he took advantage of it to become the intercessor for poor widows, orphans, and the persecuted and oppressed. In 1648 he acquired the dignity of metropolitan of Novgorod, and he attached the people of that city to him so less strongly that they were disposed to rise in revolt against the tsar. He was a violent popular insurrection at very imminent peril to his own person; and when he had successfully broken the uprising, he secured permission from the czar to go into the prisons, and to set at liberty not only those persons who had trivially committed petty lawless acts, but all real criminals whom he found sincere in their repentance. Nikon was also a liberal distributor of alms to the poor; he gave them provisions during the time of the famine which took place, and ordered the erection of many almshouses. On feast-days he always preached, and his sermons were attended by crowds of people from distant parts, who were often moved to tears by his eloquence. It was about this time, too, that Nikon, perceiving the necessity of reformatory measures in the Church of Russia, opened his movement to that end with his revision of the liturgy. He introduced into the churches the psalmody of the Greek service and of Kieff, and gave a more costly fashion to the holy utensils and other furniture of the churches. He was anxious to increase the respectability of the clerical professions, and to make them worthy to be the object of more devotion. In 1652, after the death of the patriarch Joseph, Nikon's services received further recognition from the government by his elevation to the vacant patriarchate. He was thus enabled to carry on his philanthropical and reformatory works upon a still larger scale. He now took measures for the improvement of the Church books, and for making them more exact and faithful copies of the Greek originals. He called on that account the general assembly of the Church in 1654 and 1655. By this council the old Slavonic versions, some of which were over two centuries old, were compared with the Septuagint. The council declared the original Slavonic version correct, and that the differences observed in the copies then in general use resulted from the carelessness of the copists. A new edition was made at Moscow, and signed by Nikon, so as to conform to the original. This, however, gave rise to a division in the Church; those who adhered to the old customs received the name of Raskolnik, and these schismatics remain to this day. Raskolnikism; Russia. Nor were these the only measures. He set himself earnestly to work on his jubilee project of endeavoring to root out all abuses of the Russian hierarchy, and even lobbied for the adoption of temperance principles. In his own person, as we have already seen, Nikon exhibited the doctrines he preached. He was noted for unhoused monsignificance, self-denial, and abstemious habits. In the furtherance of his object it is not natural to suppose that he broke through many practices of Church and State, to which long custom had probably given an almost religious consecration. Thus through his intervention the Oriental seclusion of the female sex was at first restricted. The Church's attempt to root out all abuses of the Russian hierarchy, and even lobbied for the adoption of temperance principles. In his own person, as we have already seen, Nikon exhibited the doctrines he preached. He was noted for unhoused monsignificance, self-denial, and abstemious habits. 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Palmer makes out that the Russian state during Nikon's rule was erastian, its couriers tyrannical, Greek patriarchs vernal, and that Nikon had not a fair trial, and was in the right in the special points in dispute. Those who judge Nikon more critically question whether the patriarch should not have accepted the situation in which he found himself, and saved the Russian Church from a schism which has continued to this day, and that he lacked that wisdom and policy which men need in high places of trust, both in civil and ecclesiastic stations.

Nikon's most important literary labor was the improvement of the Slavonic Church books, and setting them in accordance with the original Greek. In 1664 he despatched the hieromonach, Arsenj Suchanoff, into the East, and purchased through him more than five hundred manuscripts of Greek books dating from the 11th to the 17th century. He also made provision for the translation of a number of historical and geographical works from foreign languages into the Russian. Some of these signed by his own hand are still preserved in the synodal library. He also drew up a collation of the Russian chronicles, the Stufen books, and the Greek chronologists, which reaches to the year 1630, and is well known by the name of The Chronicle of Nikon. Of this codex the Academy of Sciences of St. Petersburg published a fine edition in eight volumes, 1677-1792. He also wrote several dogmatical and theological pieces, which he composed in his lifetime. Among these were a notice of a Table (Skrijal) of Dogmatic Studies (Moscow, 1656, 4to) — Sermons (ibid. no date [1654]; reprinted in Novikov in the "Ancient Russian Library," 24 ed. vol. vii) — The Intellectual Paradise, which contains a description of the monasteries of Mount Athos and of Vaiidai (Vladai, 4to) — A Canon, or book of prayers to attract the Rakonilki to the Church (no name of place, no date, 4to). See Ivan Choucharin, Vie du tres-saint patriarche Nikon (St. Petersburg, 1837); Backmeister, Biirge z. Lebenbegag. d. Patriarchen Nikon (Riga, 1798); Strahl, Beitrage z. russ. Kirchengesch. (Halle, 1827), p. 287; Apoll, Vie du Patriarche Nikon (1839); Palmer, The Patriarch and the Tsar (London, 1873), vols. ii and iii; Cox's Otto, Hist. Russian Lit. 2, p. 392 sq.; Stanley, Hist. East. Ch. 4, p. 457, 430-471, 489; Eckard, Modern Russia (London, 1879, 6vo), p. 254 sq.; London Review, 1862, April, art. vii; Ohrstr. Remembrancer, July, 1859, p. 95 sq.

Nile, the one great river of Egypt; constituting, in fact, that country by its alluvial banks. In treating of it we give the ancient as well as the modern accounts, and especially the Scriptural relations. See EGYPT.

1. Shishour, שִׁשְׂחוּרь, šîshō'ûr,LUK 19:22 "black." The idea of darkness conveyed by this word has, as we should expect in Hebrew, a wide sense, applying not only to the color of the hair (Lev. xiii, 31, 37), but also to that of a face tanned by the sun (Cant. i, 5, 6), and that of a skin black through disease (Job xxx, 30). It seems, however, to be indicative of a very dark color: for it is said in the Lamentations, as to the desolated Nazarnes in the besieged city, "Their visage is darker than blackness" (iv, 8). That the Nile is meant by Shishor is evident from its mention as equivalent to Yeor, "the river," and as a great river, where Isaiah says of Tyre, "And by great waters, the sowing of Shishor, the harvest of the river (מְנִי) [is] her revenue" (xxxi, 5); from its being put as the western boundary of the Promised Land (Josh. xiii, 9; 1 Chron. xxiii, 1), instead of the territory of Ephraim (Gen. xv. 18), and from its being spoken of as the great stream of Egypt, just as the Euphrates was of Assyria (Jer. ii, 18).

If, but this by no means certain, the name Nile, Nilo, be really indicative of the color of the river, it must be compared with the Sanskrit Niduk, "blue," especially, probably "dark blue," also even "black," and must be considered to be the Indo-European equivalent of Shishor. The signification "blue" is noteworthy, especially as a great conflux, which most nearly corresponds to the Nile in Egypt, is called the Blue River, by Europeans, the Blue Nile. See Nile.

2. Yeor, יֵהָרָ נ, ye'ōr, is the same as the ancient Egyptian ATUR, AUR, and the Coptic Eвро or Iuro. It is important to notice that the second form of the ancient Egyptian name alone is preserved in the later language, the second radical of the first having been lost, as in the Hebrew "har;" so that, on this double radical, it is probable the proper Semitic form was in use among the people from early times. Yeor, in the singular, is used of the Nile alone, excepting in a passage in Daniel (xii, 5, 6, 7), where another river, perhaps the Tigris (comp. x, 4), is intended by it. In the plural, יֵהָרָ נ, this name is applied to the branches and canals of the.
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Nile (Ps. lxxvii, 44; Ezek. xxix, 3 sq.; xxx, 12), and perhaps the tributaries also, with, in some places, the addition of the names of the country, Misraim, Masoor, סֶֽנֶּגֶר (Isa. vi, 18, A. V. "rivers of Egypt"); בַּֽשְׁבַּיִּים (xix, 6, "brooks of defence");.xxxvii, 25, "rivers of the besieged places"); but it is also used of streams or channels, in a general sense, when no particular ones are indicated (see Isa. xxxiii, 21; Job xxviii, 10). It is thus evident that this name specially designates the Nile; and although properly meaning a river, and even used with that signification, it is probably to be regarded as a proper name when applied to the Egyptian river. The latter inference may perhaps be drawn from the constant mention of the Euphrates as "the river" but it is to be observed that Shihor or "the river of Egypt," is used when the Nile and the Euphrates are spoken of together, as if Teyr or could not be well employed for the former, with the ordinary term for river, nakĥr, for the latter. See STREAM.

3. "The river of Egypt," בַּֽשְׁבַּיִּים, is mentioned with the Euphrates in the promise of the extent of the land to be given to Abraham's posterity, the two limits of which were to be "the river of Egypt" and "the great river, the river Euphrates" (Gen. xv, 18). See EGYPT, RIVER OF.

4. "The Nachal of Egypt," בַּֽשְׁבַּיִּים, has generally been understood to mean "the torrent" or "brook of Egypt," and to designate a desert stream at Rhinocorus, now El-Arish, on the eastern border. Certainly אֶֽרְיִשְׁלָם usually signifies a stream or torrent, not a river; and when a river, one of small size, and dependent upon mountain-rain or snow; but as it is also used for a valley, corresponding to the Arabic wady, which is in like manner employed in both senses, it may apply like it, in the case of the Guadalquivir, etc., to great rivers.

This name has been held by some to signify the Nile, for it occurs in two cases parallel with those where Shihor is employed (Numb. xxxiv, 5; Josh. xv, 4, 47; 1 Kings viii, 65; 2 Kings xxiv, 7; Isa. xxxvii, 12), both designating the easternmost or Pelusiac branch of the river as the border of the Philistine territory, where the Egyptians likewise put the border of their country towards Kanaan or Kanaan (Canaan). It remains for us to decide whether the name signify the "brook of Egypt," or whether Nachal be a Hebrew form of Nile. On the one side may be urged the improbability that the middle radical should not be found in the Indo-European equivalents, and which it is not one of the most prominent letters; on the other, that it is improbable that nakĥr, "river," and nachal, "brook," would be used for the same stream. If the latter be here a proper name, Nilak must be supposed to be the same word; and the meaning of the Greek as well as the Hebrew name would remain doubtful, for we could not then positively decide on an Indo-European signification. The Hebrew word nachal might have been adopted as very similar in sound to an original proper name; and this idea is supported by the forms of various Egyptian words in the Bible, which are susceptible of Hebrew etymologies in consequence of a slight change. It must, however, be remembered that there are traces of a Semitic language, apparently distinct from Hebrew, in geographical names in the east of Lower Egypt, probably dating from the Shepherd period; and therefore we must not, if we take nachal to be here Semitic, restrict its meaning to that which it bears or could bear in Hebrew. See BROOK; RIVER.

5. "The rivers of Cush," יִֽשְׁבַּיִּים, are only mentioned in the extremely difficult prophecy contained in Isa. xviii. From the use of the plural, a single stream cannot be meant, and we must suppose "the rivers of Ethiopia" to be the confluent or tributaries of the Nile. Gesenius (Lex. s.v. יִֽשְׁבַּיִּים) makes them the Nile and the Astaboras. Without attempting to explain this prophecy, it is interesting to remark that the expression, "Whose land the rivers have spoiled" (ver. 7), if it apply to any Ethiopian nation, may refer to the ruin of great part of Ethiopia, for a long distance above the first Cataract, in consequence of the fall of the level of the river. This change has been effected through the breaking down of a barrier at that cataract, or at Sililis, by which the valley has been placed above the reach of the fertilizing annual deposit. But the verb יִֽשְׁבַּיִּים should rather be rendered "have cut up," and refers to the intersection of the alluvial country by the channels of the river. See GISON.

6. The Nile is sometimes poetically called a see, סֶֽנְגֶר (Isa. xlvii, 2; Nah. iii, 6; Job xii, 31), but we cannot agree with Gesenius, Theatra, s. v., that it is intended in Isa. xiv, 5: this, however, can scarcely be considered to be one of its names. See SEA.

7. By some the Gishon, גִּשְׁוֹן, one of the rivers of Eden, is thought to have been the Nile; but the boundaries of that locality were far away from Egypt. See GISON.

II. Course, General Description, and Characteristics of the Nile.—1. This great river, or rather its principal branch the White Nile (for its upper streams consist of several branches), according to one of the latest discoveries, has its origin in the northern end of the lake Victoria Nyanza, on the eastern side of it, which is situated about 36° south latitude, and which is known to have only one feeder of importance on its eastern side, viz. the Kiditee River, and none on the western. It is about 36° east of the Mountains of the Moon, and the issue of the Nile

Map of the Sources of the Nile.
from Victoria Nyanza presents the appearance of a small cascade, which was named by the late captain Speke "Ripon Falls," after the nobleman who presided over the Royal Geographical Society when his expedition was planned. According to Sir Thomas Baker, however, who visited that region in 1864, the real source of the White Nile is pure fresh water, rising in the mountains of Uganda near Lake Tanganyika, and passing through a vast desert which appears to be the largest in the world. From this point it flows about 1,000 miles north-west of the Victoria Nyanza. Mr. Stanley, the exploring correspondent of the N. Y. Herald, claims to have determined that the true source of the Nile is the Chambeshi, while according to others it is Lake Tanganyika, still farther south, which is the true source of the Nile. It is not yet fully determined. The Hindus call the source of the Nile Amara, the name of a district north-east of the Nyanza, which leads us to suppose that the ancient Hindus must have had some communication with both its northern and southern ends (Speke’s Journal of Discovery of the Source of the Nile, p. 466, 467, etc.).

Great, however, as is the body of water of this river, the longer of the two chief confluent, it is the shorter, the Brill el-Azrek, or Blue River, the Akasap of the ancients, which brings down the alluvial soil that makes the fertile oases of Egypt and Nubia. The Brill el-Azrek rises in the mountains of Abyssinia, and carries down from them a great quantity of decayed vegetable matter and alluvium. The two streams form a junction at Khartum, now the seat of government of Sudán, or the Black Country under Egyptian rule. The Brill el-Azrek is here a small rapid river, with high, steep mud banks like those of the Nile in Egypt, and with water of the same color; and the Brill el-Abiad is broad and shallow, with low banks and clear water. Farther to the north another great river, the Atbara, rising, like the Brill el-Azrek, in Abyssinia, falls into the main stream, which for the remainder of its course does not receive any other tributary. Throughout the rest of the valley the Nile does not greatly vary, excepting that in Lower Nubia, through the fall of its level by the giving way of a barrier in ancient times, it does not inundate the valley on either hand. From time to time its course is impeded by cataracts or rapids, sometimes extending many miles, until at the First Cataract, the boundary of Egypt, it surmounts the last obstacle. Below Syene it continues its course for 500 miles, until a little below Cairo the river divides itself into two branches, one flowing to Rosetta, the other to Damietta, containing between them the present Delta, at the apex of which was "the land of Goshen," where Jacob and his family had their settlement. Above the Delta its average breadth may be put at from half a mile to a mile, excepting where a tongue of land increases the distance. In the Delta the branches are usually narrower. Ancient authors speak of five, seven, and occasionally of innumerable mouths of the Nile; but the "septem ostia Nilii," mentioned by Virgil (Eneid, vi, 800) and other Roman writers, seven centuries after Isaiah (xi, 15) had prophesied regarding "the seven streams of the river," show that it was commonly recognised as having seven mouths at its exit to the Mediterranean Sea. The names of these are as follows: (1) The Canopic; (2) Bolbitine, at Rosetta; (3) Sebennitic, at Mendes; (4) Stetic; (5) Phantic, at Damietta; (7) The Pelusiac, which is the most eastern mouth of the seven.

As regards the geological formation of the river's bed, for several hundred miles, from the inner boundaries of the Delta to within a short distance of the First Cataract, this district is composed of "beach sand," what is known as "marine" or nummulitic limestone. Over this there is a later formation of the tertiary, which contains marine deposits and forests of dicotyledonous trees. Underneath, the limestone rests on a sandstone of permian or triasic age. The sandstone, in turn, is famous breccia de verde of Egypt; and the breccia is a group of various rocks, consisting of gneisses, quartzes, mica-schists, and clay-slates, which surround the red granite of Syene (Hugh Miller's Travels, p. 412, 413). The bed of the Nile is cut through these layers of rock, which in some places confines it on both sides, and even obstruct its course, causing the formation of rapids and cataracts. For scarcely have the waters of the White Nile, which come from the very heart of Africa to the Mediterranean, become confounded with those of the Blue Nile, which flows down from the mountains of Abyssinia to the eastward, when their united torrent is opposed by the sands and rocks of the great Sahara desert, and from that point the Nile flows along a daurious course through a desert of 800 miles until it reaches the Mediterranean Sea, without receiving a single tributary. Thus it dif-

fuses fertility and life over vast districts, always ex-

panding its waters, and never receiving any accession to them from the heaven above or the earth beneath; so that when it reaches Cairo the bulk and volume of its tide is scarcely one half of that which flows amid the rocks and cataracts of Syene (Osburn's Mon. Hist. of Egypt, i, 3).

In Upper Egypt the Nile is a very broad stream, flowing rapidly between high, steep mud banks, that are formed by the constant rush of the water, which gave rise to the ancient custom of time to time washing portions away, and stratified by the regular deposit. On either side rise the bare yellow mountains, usually a few hundred feet high, rarely a thousand, looking from the river like cliffs, and often honeycombed with the entrances of the tombs and temples, a great city of ancient Egypt. So that we can understand the meaning of that murmuring of the Israelites to Moses, "Because [there were] no graves in Egypt, hast thou taken us away to die in the wilder-

ness?" (Exod. xiv, 11). Frequently the mountain on either side approaches the river in a rounded promon-

tory, against whose base the restless stream washes, and then retreats and leaves a broad bay-like valley, bounded by a rocky curve. Rarely both mountains confine the river in a narrow bed, rising steeply on either side from a steep rock-cut channel through which the water pours with a rapid current. Perhaps there is a remote allusion to the rocky channels of the Nile, and especially to its primeval bed wholly of bare rock, in that passage of Job where the plural of Yeor is used, "He cutteth out rivers (בּנִים) among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing" (xxviii, 10, 11). It must be observed here also the allusions to the Nile, especially to its animals and products, in this book, so that the Nile may well be here referred to, if the pas-

sage do not distinctly mention it. In Lower Egypt the chief differences are that the view is spread out in one rich plain, only bounded on the east and west by a range of low mountains, and, unlike the mountains above, though essentially the same,ke, and that the two branches of the river are narrower than the undivided stream. On either bank, during Low Nile, extend fields of corn and barley, and near the river-side stretch long groves of palm-trees. The villages rise from the level plain, standing upon mounds, often an-

cient sites, and surrounded by palm-groves, and yet higher dark-brown mounds mark where of old stood towns, with which often "their memorial is perish" (Psa. ix, 5). The villages are connected by small canals or lines of roads. During the inundation the whole valley and plain are covered with sheets of water, above which rise the villages like islands, only to be reached along the half-ruined dikes. The ac-
spect of the country is as if it were overwhelmed by a de-

sert; in the vast waste of the plain there is no sign of once al-
lude to this striking condition of the Nile. Jeremiah says of Pharaoh-Necho's army, "Who [is] this [that]
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cometh up as the Nile [Yeer], whose waters are moved as the rivers? Egypt riseth up like the Nile, and [his] waters are moved like the rivers; and he saith, I will go up, I will march right up by the north, and I will go up to Babylon and destroy that which serveth me, and the inhabitants thereof" (xlvi, 7, 8). Again, the prophecy "against the Philistines, before that Pharaoh smote Gaza," commences, "Thus saith the Lord; Be hold, waters rise up out of the north, and shall be as an overflowing stream (nuziol), and shall overflow the land, and all that is therein; the city, and them that dwell therein" (xlvi, 1, 2). Amos, also, a prophet who especially refers to Egypt, uses the inundation of the Nile as a type of the utter desolation of his country. "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the time come that I shall punish even? no, the time cometh that I shall punish, saith the Lord, and make this city desolate; and the houses thereof become waste, and the dwell therein; and shall rise up wholly as the Nile (-hash); and it shall be cast out and drowned, as [by] the Nile (םִינָה זְרֵעָה) of Egypt" (viii, 7, 8; see ix, 5).

Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds were ever passing along it, by the painted walls of temples, and the gardens that extended along the light summer path. The king sated a pleasure-galley, a square sail, white or with a variegated pattern, and many ears, to the little papyrus skiff, dancing on the water, and carrying the seers of pleasure where they could shoot with arrows, or knock down with the throw-stick the wild-fowl that abounded among the reeds, or en grin the fishes and jellies of the noblest lakes both of Egypt and the crocodile. In the Bible the papyrus-boats are mentioned; and they are shown to have been used for their swiftness to carry tidings to Ethiopia (Isa. xviii, 2).

2. The most remarkable and distinctive peculiarity of the Nile is its annual overflow, which is the great source of Egypt's fertility, and the failure of which necessarily causes famine: for Egypt may be truly termed "a land without rain," as was noted by Zechariah (xiv, 17, 18), though occasional showers are known to fall in Lower Egypt. The country is therefore devoid of the constant changes which make the husbandmen of other lands look always for the providential care of God. "For the land, whither thou goest to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy foot, as a garden of herbs: but the land, whither ye go to possess it, a land of brooks of water set up by the hand of the Lord, a place of brooks and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are [are] always upon it, from the beginning of the year even unto the end of the year" (Deut. xi, 10-12). The cause of the inundation was the occasion of great perplexity to the ancients; but it is now ascertained beyond all dispute to be the periodical rain of the tropics, the same cause which produces the inundations of the Indus and the Ganges. According to Herodotus (ii, 19), the Nile begins to increase about the summer solstice, and continues to rise for a hundred days, and then decreases for the same term, and continues low all the winter until the return of the summer solstice. This is confirmed by the reports of modern travellers. According to Pococke, the Nile began to rise at Cairo, A.D. 1714, June 30; A.D. 1715, July 1; A.D. 1728, June 30. "So precisely is the stupendous operation of its inundation calculated," says Bruce, "that on the 25th of September, only three days after the autumnal equinox, the Nile is generally found at Cairo to be at its highest, and begins to diminish every day after." At the Cataracts, however, the first rise is perceptible some time before the end of May or the beginning of June, which led Seneca to say that "the first increase of the Nile was observable about the islands of Phile." In proportion as we get farther south, we find the inundation commences earlier, so that at Khartoum, according to some, it is said to begin "early in April." In the beginning of the inundation the waters of the Nile acquire a green, stiinky appearance, occasioned by the vast lakes of stagnant water which are formed by the overflow. The inundation of the Nilotic province is a mirror of the whole Nile. These, having stagnated in the tropical sun for more than six months, are carried forward by the new inundation, and once more forced into the river. The continuance of this state seldom exceeds three or four days. The sufferings of those who are compelled to drink the water in this stage are very severe. But or twelve days elapse before the development of the last and most extraordinary change in the waters of the Nile, when it assumes the perfect appearance of a river of blood, which the Arabs call the Red Nile. It is not the result of the green mixture, at all deleterious, as the Nile water is always said to be more refreshing than during this period of the inundation. "Perhaps," says a modern traveller, from whom we have already quoted, "there is not in nature a more exhilarating sight, or one more strongly exciting to confidence in God, than that of the Nile. Day by day and night by night its turbid tide sweeps onward majestically over the parched sands of the waste, howling wilderness. There are few impressions I ever received, upon the remembrance of which I dwell with more pleasure, than that of seeing the first burst of the Nile into one of its great channels of life and motion. All nature shouts for joy. The men, the children, the buffaloes, gambol in its refreshing waters, the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. Nor is this all; the Nile is of service to the crocodile and the crocodile to the Nile. The moment the sand becomes moistened by the approach of the fertilizing waters, it is literally alive with insects innumerable. It is impossible to stand by the side of one of these noble streams, to see it every moment sweeping away some obstruction to its majestic course, and warming as it flows, the heart to expand with love, joy, and confidence in the great Author of this miracle of mercy." As all the wealth of the country may be said to depend on the inundation of the river, which Herodotus has condensed in this terse definition, "Egypt is the gift of the Nile," it is of the utmost importance to the inhabitants to register the periodical rise and fall of the overflow. This has been done for ages by means of an instrument termed a "Nilometer," or "Nilocone." Several Arabian authors mention that this was originally a column of eight faces of blue and white marble, of which the foot is on the same plane with the bottom of the river. This pillar is divided into twenty kicks of twenty-two inches each. Of these kicks the two lowermost are left without any division, to stand for the quantity of sludge which the water deposits there. Two kicks are then divided, on the right hand, into twenty-four digits each; then on the left, four kicks are divided into twenty-four digits; then on the right four, and on the left another four; again four on the right, which completes the number of eighteen kicks.
from the first division marked on the pillar, each peak being twenty-two inches. Thus the whole, marked and unmarked, amounts to something more than thirty-six feet English." As soon as the inhabitants at Cairo perceive the mixture of the rain-water from the tropics with the Nile at that city, they begin to announce the rise of the river, having then five peaks of water marked on the nilometer. When the whole eighteen peaks are filled, all the land of Egypt is fit for cultivation.

The lowest level of the water in the present day, which, according to the statements of the most experienced boatmen, does not change from year to year, and therefore represents the actual level of the Nile, independently of its increase by the falls of rain in the mountains in which its sources are situated. The mean rise above the lowest level at the present time is thirty-eight feet eight inches; and therefore in the time of Moris (nearly 2000 years B.C.) the mean height of the river at the cataract of Semne, during the inundation of the Nile, was twenty-three feet ten inches above the mean level of the Mediterranean (Versammlung der Kénigliche Preuss. Akad. der Wissenschaften, 1844). The inundations of the Nile are very various, and when deficient or excessive by even a few feet cause great damage and distress. The rise of the river during a good inundation is forty feet at the First Cataract, about thirty-six at Thebes, gradually decreasing until at the several mouths it does not reach above four feet. If the river at Cairo attain to no greater height than eighteen or twenty feet, the rise is scanty; if only to two or four more, insufficient; if to twenty-four feet or more, up to twenty-seven, good; if to a greater height, it causes a flood. Sometimes the inundation has failed altogether, as was doubtless the case in the seven years' famine during the vicereignty of Joseph. A hieroglyphic record of a famine in Egypt prior to the destruction of Sesostris I has been discovered at Thebes, and deciphered by Dr. Birch of the British Museum. The person entombed states that he was governor of a district in Upper Egypt, and is represented as saying, "When in the time of Sesostris I the great famine prevailed in all the other districts of Egypt, there was corn in mine." Bunsen supposes that this is a record of the "seven years' famine;" but, independent of the reign of Sesostris I, not agreeing with the time of Joseph's vicereignty according to Biblical chronology, the fact of there being corn in Upper Egypt during the great famine has been disapproved by that memorable 'dearth' recorded in Scripture, which "was in all lands, and over all the face of the earth, while in all the land of Egypt there was bread." There is mention in the Chinese annals of a famine which lasted seven years, during the reign of the emperor Ching-taug, who was on the throne at the time of the descent of the Israelites to Egypt, and which very probably refers to the "seven years' famine" mentioned in Scripture (History of China, by Martineau, Complet, and Du Halde). There is a record also of a "seven years' famine" in Egypt during the reign of the Pharaoh Khallfeh El-Mustansir bilib, when the rise of the Nile was not sufficient to produce the crops of the country. It was probably to the inundations of the river that the Egyptian priest referred in his conversation with Solomon when he told him that "there had been many inundations before" the one special deluge of which Solomon had made mention (Plato, Timaeus, ch. v).

As the river Nile, especially during the inundation, is always impregnated with alluvium, which it deposits on the soil at the rate of nearly five inches in a century, it has been said by some in the sceptical school to show that man has been a denizen of this earth for many thousand years prior to the time which Scripture allows. Some excavations have been made at the suggestion of Mr. Leonard Horner—who does not attach any importance to the time of Adam, observing, "If there be no fallacy in my reckoning, this fragment of pottery, found at a depth of thirty-nine feet, must be held to be a record of the existence of man 13,571 years before A.D. 1854." In the boring at Bes-
soussie fragments of burned brick and pottery were brought up from a depth of fifty-nine feet. The late Baron Bunsen considered that this discovery "established the fact that the Egyptian civilization was enjoyed by men who made use of pottery about 11,000 years before our Christian era" (Egyp's Place in Univ. Hist. vol. ii, p. xxiii). The most distinguished writers have, however, decided against this conclusion. Sir Gardner Wilkinson observes that "as there is no possibility of ascertaining how far the statue stood above the reach of the inundation when first put up, we have no base for any calculation." Champollion, the father of Egyptology, wrote, "I have demonstrated that no Egyptian monument is really older than the year 2200 before our era." Sir Charles Lyell, in his recent work on The Geological Evidences of the Antiquity of Man, tells us that if such boriings were made where an arm of the river had been silted up, the fragments of pottery and brick might be very modern; and he considers that "in every case where we find monuments buried to a certain depth in mud, as at Memphis and Heliopolis, it represents the era when the city fell into such decay that the ancient embankments were neglected, and the river allowed to inundate the site of the temple, obelisk, or statue." "An old indigo planter" relates his experience in a letter to the Times (June 9, 1870) on the discovery of fragments of pottery in the bed of the Ganges: "Having lived many years on its banks, I have seen the stream encroach on a village, undermining the bank where it stood, and deposit, as a natural result, bricks, pottery, etc., in the stream. It is certain that the depth of the stream where the bank was breaking was above forty feet; yet in three years the current of the river drifted so much that a fresh deposit of soil took place over the debris of the village, and the earth was raised to a level with the old bank." What took place on the Ganges might have equally occurred on the Nile. The fact also that the Grecian honeysuckle was unexpectedly discovered on some of these supposed pre-Adamite fragments, together with the supposition that burned brick is a certain indication of Roman times, completely sets aside the arguments which infidelity would faintly draw from any discovery supposed to be hostile to the supremacy of God's Word.

With reference to the qualities of the water from the Nile, all antiquity acknowledges its excellence; and the Egyptians drank it without ever being injured by the quality. Aristoph. in the Hist. Anim, vii, 4, says, "they give birth to three or four children at a time, nor is this of rare occurrence." And Pliny (Nat. Hist. vii, 8) observes, "that three born at a birth is undoubted; though to bear above that number is considered as an extraordinary phenomenon except in Egypt." The peculiar sweetness of the water is due to the purifying influence of the mud with which it is at all times charged; but which readily settles or is removed by filtration. So valuable are the properties of the Nile water esteemed by the habitans that they frequently preserve it in sealed vases, and drink it when it is old with the same pleasure that we do old wine. There is an anecdote of Pescennius Niger, who, when his soldiers in Egypt complained of wanting water, exclaimed, "What! do you long for wine, when you have the water of the Nile to drink!" It is recorded on a monument of the Emperor Claudius at Philadelphia, king of Egypt, B.C. 265-257, when he married his daughter Berenice to Antiochus, king of Syria, that he used to send her water from the Nile, which alone she was able to drink.

III. Divine Honors paid to the Nile.—Considering the paramount importance of these communications, from a religious point of view, it was not unnatural for the ancient Egyptians to regard the river in very much the same light as that in which the Ganges is viewed by the Hindoos. Heliodorus (Ethiop. lib. ix) tells us that the Egyptians paid divine honours to the river, and revered it as the first of their gods, or he adds, "They declared him to be the river of heaven, since he watered the earth without the aid of clouds or rain." The god of the Nile, according to Osburn, was an impersonation of Nu or Noah. His name was written in the hieroglyphics hp-mu, and on the most ancient monuments hr-ro-mu, signifying "the waters whose source is hidden." This name often occurs in monuments of the eighteenth and nineteenth dynasties, where he is represented as a fat man of different colors, with a cluster of water-plants on his head, and holding in his hands stalks and flowers, or water lilies, indicative of the inundation at Philæ he is termed "the father of the fathers of the gods." He was often represented with the Nile issuing from his mouth. On the tomb of Pharaoh Rameses III there is a device in which the river in its three different courses is shown. Three of the streams diverged, the largest of which is divided into smaller streams, and on the ground, showing that this god underwent three different changes in the four districts of the four regions at the three states of the Nile, which were considered accordingly, so that the deity was shipped in a different image at each change of the river. The principal festival of the Nile was at the summer solstice, when the inundation was considered to have commenced; at which season, in the dog days, by a cruel and idolatrous custom, the Egyptians sacrificed red-haired persons, principally foreigners, to Typhon, the peculiar god of the dog-star, who was worshipped chiefly at Heropesis, Busris, etc., by burning them alive, and scattering their ashes in the air for the good of the people (Plutarch, Ias. et Osr. i, 38). Hence Bryant sagely conjectures that these victims may have been chosen from among the Israelites during their sojourn in Egypt! See NILUS.

IV. Scriptural Prophecies respecting the Nile.—In addition to the numerous incidental allusions noticed above, various instances are given where the history of the Egyptian character are mentioned in Scripture as having happened in connection with the Nile. The seven well-favored and ill-favored kine of which Pharaoh dreamed, in the dream which Joseph interpreted, are said to have been sent through the land of Egypt (Gen. xl. 6-7). Pharaoh's daughter, being a most lively figure, representing things exactly conformable to the state of the country, enriched as it was by the inundation of the Nile; and without this the beasts would have had no grass to feed them, much less to fatten them. The banks of the river are enlivened by the women who come down to draw water, and, like Pharaoh's daughter, to bathe, and by the herds of kine and buffaloes which are driven down to drink and wash, or to graze on the grass of the swamps. It was into this river that the male children of the Israelites were cast by command of the cruel king who had recently ascended the throne, and who "knew not Joseph" (Exod. i, 22). The mother of Moses hid her child in an ark of bulrushes, which she laid in the flags by the river's brink, beside which Pharaoh's daughter came to bathe, when her maidsens were present, it was walking along the bank, and thus the child was preserved. Two of the plagues which God inflicted upon the Egyptians were intimately connected with the waters of the Nile which they esteemed so precious (Exod. vii, 17, 18; viii, 1-3). Nearly a thousand years later in Israel's history Isaiah was inspired to well justify the name of Egypt in the prediction of the Nile: "The Egyptians will I give over into the hand of a cruel lord, . . . and the river shall be wasted and
dried up... The paper reeds by the brooks shall wither and be no more. The fishes shall also mourn, and all they that carp against the brooks shall lament, and they that spread nets upon the waters shall languish (Isa. xix, 4-5). Though history shows how truly the prophecy respecting the Egyptians being given over into the hands of cruel lords (the word is in the plural number, lords, though the adjective rendered cruel is singular) was accomplished in the time of petty tyrants who ruled in Egypt, according to Herodotus, about a century after the time of Isaiah, the expression may also be understood to denote the decay of Egypt's strength by metaphors taken from the decrease of the river Nile, upon the overflowing of which the plenty and prosperity of the country depended. The story of the ford of Egypt is described (Ezek. xxix, 3) as "a dragon lying in the midst of many waters," and boasting of his strength, as his predecessor did in the days of Moses, "My river is my own," etc., which was fulfilled in the person of Pharaoh-hopra (mentioned in Jer. xlvii, 8), or Apries (as he was called by the Greeks), who profanely boasted, as Herodotus (ii, 169) tells us, that "there was no God who could cast him down from his eminence." In the Thebaid crocodiles are found, and during Low Nile they may be seen basking in the sun under the sycamores, etc. The paper reeds are said in the prophecy to grow by the "mouth of the brooks," i.e. by the side of the brooks; expressed elsewhere (Gen. xxi, 3; Exod. ii, 3) by "the brink of the river," when referring to the Nile. Paper was an invention of the Egyptians, and was first made of a reed which grew upon the banks of the Nile, as Ovid (Metamorph. i) describes it. Papyrus septurnis ruminat Nil."

The monuments of the early dynasties represent the Nile as a stream bordered by flags and papyrus-reeds, the covert of innumerable wild fowl, and bearing on its waters the flowers of the various-colored lotus. At the present time there are scarcely any reeds or water-plants to be seen in Egypt—the papyrus having become extinct, and the lotus being now unknown—as the prophet distinctly foretold they should be "no more." When it is recollected that the water-plants of Egypt in Isaiah's time and much later were so abundant as to be a great source of revenue to the country, the exact fulfillment of his predictions is a valuable evidence of the truth in reference to the "sure word of prophecy." We have already seen how much foretold the coming of the Jews and of the rise of the Sabaean and the Nabataean empires; and although this was doubtless a natural result of the wasting of the river, its cause could not have been anticipated by human wisdom. "The Nile," says Dio- crates Siculus (lib. i), "abounds with incredible numbers of all sorts of fish," which once formed a main source of "revenue" (Isa. xxi, 3), as well as amusement to the inhabitants of the country. The Israelites in the desert looked back with regret to the fish they had left behind them. "We remember the fish which we did eat in Egypt freely, but now our soul is dried away, and there is nothing at all beside this meat before our eyes" (Num. xi, 4, 5). The fisheries of Egypt have long ceased to be of the productive nature they once were, in accordance with the prophetic announcement that the "fishes shall mourn and all the anglers shall lament for their locusts." There is one more prophecy in Isaiah respecting the Nile, the fulfillment of which is still in the future: "When Jehovah shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from the islands of the sea, and shall again bring upon the house of David, the king, and upon his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod" (Isa. xi, 11-15). Now, considering that it is not probable that R. Kylau and others have understood this of the Egyptians, it is clearly necessary to hoping to make a comparison of the parallel passages (Isa. xix, 5; xxiii, 9), that none other than the river Nile can be intended. As by the "tongue of the Egyptian sea" must be meant the bay of the Mediterranean Sea into which the Nile, and not the Euphrates river, "the source of the streams," flows, so by the "seven streams" it must necessarily point to that famous river, which in ancient and modern times alike has been recognised as the "seven-mouthed Nile." Now, as for a long period there, are no navigable and unobstructed branches but the two great ones, the White Nile and the Blue Nile, which originate in Ethiopia. This change was prophesied by Isaiah: "And the waters shall fail from the sea, and the river shall be wasted and dried up" (xix, 5). The prophets not only tell us of the future of the Nile, they speak of it as it was in their days. epicurus likens Pharaoh to a crocodile, fearing no one in the midst of his river, yet dragged forth with the fish of his rivers, and left to perish in the wilderness (xxix, 1-5; comp. xxxiii, 1-6). Nahum thus speaks of the Nile, when he warns Nineveh by the ruin of Thebes: "Art thou better than No-Amon, that wast among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?" (iii, 8). Here the river is spoken of as the rampart, and perhaps as the support of the capital, and the situation, most related to the Egyptian coast, in the city of Thebes, is indicated. See No-AMMON. But still more striking than this description is the use which we have already noticed of the inundation, as a figure of the Egyptian armies, and also of the coming of utter destruction probably by an invading force. In the New Testament there is no mention of the Nile. Tradition says that when our Lord was brought into Egypt his mother came to Heliopolis. See Os. If so, he may have dwelt in his childhood by the side of the sacred river which witnessed so many events of sacred history, perhaps the coming of Abraham, certainly the rule of Joseph, and the long oppression and deliverance of Israel their posterity.

See in addition to the works named above, Oedemann, Saml. i, 118 sq.; Lenz, De Nilo (in the Comment. philol. ed. Ruperti et Schlichtholtz, Brem. 1794); Hartmann, Geogr. von Afrika, i, 72 sq.; Uberti, Geogr. von Afrika, i, 97 sq.; Le Pere, id. xviii, i, p. 555 sq.; Beke, Sources of the Nile (Lond. 1860); Werne, Sources of the White Nile (Ibid. 1849); Baker, Zinc of the Nile (Ibid. 1860); McCulloch, Guerzette, & c.; Smith's Dict. of the Bible, s. v.; Smith's Bible Dictionary of the Bible; and the recent works there cited.

Niles, Nathaniel, a Congregational minister, was born April 3, 1741, at South Kingston, R. I. He graduated at the College of New Jersey in 1766; studied theology under Dr. Bellamy: entered the ministry, but never settled in any place as pastor. Residing for some time in Norwich, Conn., he was several times sent to the state legislature. After the Revolution he settled in Orange County, Vt., then a wilderness, and there spent his life, filling many important public stations, being a judge in the supreme court; speaker in the House of Representatives, 1784; member of the United States Congress, 1791 to 1793; and six times presidential elector. He wrote in his own house and in-school-books around the country, seldom receiving any compensation for his labors, which were continued until his strength failed. His death occurred Oct. 31, 1828. Mr. Niles published Four Discourses on Secret Prayer (1778);—Two Sermons on Sin and Its Consequences (1772, 1773), etc.—Two sermons entitled The Perfection of God the Fountain of Good (1777):—A Sermon on vain amusements; and A Letter to a friend concerning the doctrine that inipement sinners have the natural power to make themselves new hearts (1809); besides numerous articles for newspapers and the Theological Magazine. See Sprague, Amnels of the Amer. Pulpit, i, 716.

Niles, Samuel (1), a Congregational minister of colonial days, was born at Block Island, Mass., May 4,
NILUS (Νιλός), Sr., of Constantinople, is the ascetic and the monk, was a religious writer of the 9th century. He belonged to one of the most distinguished families in Constantinople, and rose to be governor of that city. He subsequently resigned his office, and with his son Theodulus retired to a monastery on Mount Sinai, while his wife and daughter went into Egyptian nunneries. His son was killed in an attack of the Arabians and the Berbers, and the convent he had founded was destroyed by the Persians. His body was burned and his ashes thrown into the Nile. His name is a common one in Egypt, and the whole of his body has been preserved in a whole. The best edition is that of Suarez, entitled Sotposium patris nostri Nilob abbatiae Tractatus seu episcopa ex codicibus manuscriptis Vaticanis, Cassinianis, Bibliothecis, Barberinianis et Alampiatae erutus. J. M. Suarezius Graecae nunc primum edito, Latine versis ac notis illustratus (Rome, 1693, fol.).

Nileus, the great river of Egypt, which even in the most ancient times received divine honors from the inhabitants of that country. This deity was more especially worshipped at Niopolis, where he had a temple. Herodotus mentions the priests of the Nile. Lucian says that its water was a common divinity to all the Egyptians. From the monuments it appears that even the kings paid divine honors to the Nile. Champollion refers to a painting of the time of the reign of Rameses II, which exhibits this king offering wine to the gods of the Nile, who in the hieroglyphic inscription is called Isis, the mother of Osiris, and the guardian of the passage which contains the praise of the god of the Nile represents him at the same time as the heavenly Nile, the primitive water, the great Nilus whom Ciceron, in his De Natura Deorum, declares to be the father of the highest deities, even of Ammon. The sacredness which attached to the Nile is one among the ancient Egyptian traditions is still preserved among the Arabs who have settled in Egypt, and who are accustomed to speak of the river as most holy. Mr. Bruce, in his travels in Abyssinia, mentions the Agowa Geer, Geeset, or Sef, the first of which terms signifies father. It is also called Ab, “father,” and has many other names, all implying the most profound veneration. The idolatrous worship may have led to the question which the prophet Jeremiah asks: “What hast thou to do in the way to make me tread on the sanctuary of the land?”

Niles, Samuel (2), a Congregational minister, son of the preceding, was born Dec. 14, 1743, at Braintree, Mass., where his father was then pastor. Niles, Jun., graduated at the College of New Jersey in 1769; studied under Dr. Bellamy; entered the ministry Nov. 7, 1770, and was ordained, Sept. 25, 1771, pastor in Abington, Mass., where he remained until his death, Jan. 16, 1814. He published two occasional sermons. See Sprague, Annals of the Amer. Pulplt., i, 718.

Niles, William Walker, son of Judge Nathaniel Niles, of Vermont, was born at West Fairlee Nov. 29, 1786; graduated at Dartmouth College, studied at Andover Theological Seminary, entered the ministry of the Congregational Church, and subsequently took orders in the Protestant Episcopal Church. He died at LaFayette, Ind., in 1854. He was a zealous advocate of the cause of temperance.

Nilo, an anniversary festival among the ancient Egyptians in honor of the tutelary deity of the Nile. Helioborus alleges it to have been one of the principal festivals of the Egyptians. Sir J. G. Wilkinson thus describes the Nile: "It took place about the summer solstice, when the river began to rise and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honor. Libanius asserts that these rites were deemed of so much importance by the Egyptians that unless they were performed at the proper season and in a becoming manner by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficiency of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the most populous towns, the towns and the villages, grand festivities were proclaimed, and all the enjoyment of the table were united with the solemnity of a holy festival. Music, dance, and appropriate hymns marked the respect they felt for the deity; and a word of comfort or a prayer was passed by the priests through the villages in solemn procession, that all might appear to be honored by his presence and aid, which invoked the blessings he was about to confer." Even at the present day the rise of the Nile is hailed by all classes with excessive joy. See Nile.
and was poisoned by Stephania, the widow of Crescentius. When St. Nilus died, Sept. 28, A.D. 1002, he despaired his brethren to bury him in peace, and secret the place where they laid him. This they did; but his disciple, Bartholomeo, built the convent which Nilus had not wished to do, and received the gifts he had refused. The magnificent convent and church of San Basilio of Grotta Ferrata was built, and St. Nilus is regarded as its founder. The rule is that of St. Basil, and their mass is recited in Greek, but they wear the Benedictine habit as a dependency of Monte Cassino. The finest Greek library in all Italy was here, and is now in the Vatican, and Julius II changed the convent to a fortress. In 1610, Domenichino was sent by cardinal Odoardo Farnese to decorate the chapel of St. Nilus, which he did with paintings from the life of the saint.

Nilus of Rhodes, an Eastern prelate of note, flourished as metropolitan of Rhodes about A.D. 1600, and was a native of Chios. He was the author of several works, of which the most important is a short history of the nine ecclesiastical councils, published by Justellus as an appendix to the Novocomum of Photius (Paris, 1618, 4to), by Voelius and Justellus in Biblioth. Jur. Canonicum (1661, fol.), ii, 1155, and by Harlouin, Concilia, v, 1472. Nilus also wrote some grammatical works, of which an account is given by Passow, De Nilo, grammatico ad hue graecam quae grammaticae antiquae graecorum scriptor. (Vratissl. 1831—32, 4to).

Nimbus (from the Latin, cloud, hence glory) is the name given in sacred art to the disk or halo which encircles the head of the sacred personage who is represented. It appears universal in those religions of which we possess any artistic remains—the Indian, the Egyptian, the Etruscan, the Greek, and the Roman. It appears on Hindu monuments of the most remote antiquity. The Hindu goddess Maya is surrounded by a semi-aureole of light, and from the top of her head-dresses and the neighborhood of her temples issue groups of stronger rays. The coincidence of this decoration with the Christian cruciform nimbus may be accidental. It occurs likewise in Roman sculpture and painting. The emperor Trajan appears with it on the arch of Constantine; in the paintings found at Herculaneum it adorns Circe as she appears to Ulysses; and there are many examples of it in the Vatic of the Vatican. Hence its origin is involved in some obscurity; but a consideration of its various changes of form leads to the conclusion that it originally meant to indicate light issuing from the head. The importance attached to an appearance of that kind, in remote times, as an augury of good, appears in many classical legends. It is illustrated in the second book of the Iliad by the flame descending upon the head of the young Jules, which Archilochus, verses it in religious coun- lism, s.w with joy, and which proved to be an augury of good, though the other bystanders were alarmed at it.
NIMBUS

"Ecce levis summo de vertice eius null
Fundiere impen apice, tacitu innoxia molles
Lambiri flamma comas, et circum tempora pass.
Nos paviti trepidare menti, cernimus fragraneum
Excurre, et sanctos retinguerre fonsibus ignes."

In the Hebrew Scriptures we trace, in the absence of representations, the same symbolized idea in the light which shone upon the face of Moses at his return from Sinai (Exod. xxxiv, 29-35), and in the lights with which the Lord is clothed with a garment (Psa. ciii, 1, Vulg.; civ, 1, Auth.Vers.); and in the N. T. in the Transfiguration of Christ (Luke ix, 31), and in the "crowns" of the just, to which allusion is so often made (2 Tim. iv, 8; 1 Pet. v, 4; Apoc. iv, 4). Nevertheless, the nimbus, strictly so called, is comparatively recent in Christian art. It was originally given in Christian art to sovereigns and allegoric personages generally as the symbol of power or distinction; but with this difference, that around the heads of sainthood and orthodox kings or emperors it is luminous or gilded; round those of gentile potentates it is colored red, green, or blue. About the middle of the 8th century it begins to appear, and earliest on these glasses, as the special attribute of Christ; later it was given to the heads of angels, to the evangelists, to the other apostles, and finally to the blessed Virgin and all saints.

Antique Representation of the Cure of the Palmied Man.

but not as their invariable attribute till the 7th century (see Buonarroti, Vosi Antichi). What must seem strange, however, is that the nimbus does not appear at all on the sarcophagi, the most ancient of Christian monuments. This, together with the fact that the nimbus did not come into constant use in the West until the 8th century, leads to the supposition that it was borrowed by the Christian Church from the classical customs referred to above. After the 6th century we find the nimbus very frequent in Christian symbolism, more particularly in the Eastern Church, where it was far more generally used, until the cultivation of sacred art by the Western Church made it almost a necessary appendage of all representations of God or of the saints.

Mosaic in St. Aquilinias at Milan.

In connection with the nimbus may also be mentioned two analogous forms—the Aurole and the Glory. The former is an illumination surrounding not the head only, but the entire figure. If the figure be upright, the aureole is commonly oval, when it is called the resaca plate, and is supposed to contain an allusion to the ichtyys. With a seated figure it becomes circular, and is occasionally divided by radiating bands, in the form of a wheel; sometimes it takes a quatrefoil form. It is commonly gold, but occasionally also is in colors. The glory is a combination of the nimbus and the aureole, and is chiefly seen in Byzantine pictures, and those of the early South German school.

The Latin word nimbus appears to agree in significations with the Greek ἄφαίρης, of which ἄφαρ is the original root, and which is used to express snow, shower,
and even sometimes hail; it also signifies the place in which they are formed, i.e. clouds. Isidore of Seville, in his *Origines*, describes the nimbus as a transverse band of gold, sewed on the veil, and worn by women on their forehead. The glory is constantly adopted by artists, both in painting and sculpture, as a characteristic attribute of the Saint. The term also signifies the entire figure. As an attribute, it serves to denote a holy person, in the same manner as the crozier or the sceptre distinguishes a bishop or a king. The etymology of the word has been little regarded by artists, for the nimbus, which ought always to have the character of a cloud, and is even frequently depicted as a circular halo, assumes the form of a circular disk, sometimes opaque, sometimes luminous, and sometimes transparent. It has the shape of a triangle or a square; that of several jets of flame; or of a star, with six, eight, twelve, or some other number of rays. It is, therefore, a symbol of divine retribution, and is used in the iconography of the Virgin. There is scarcely, perhaps, a single instance in which the shape of the nimbus agrees entirely with the idea which that word seems intended to convey. See Didron, Christian Iconography, i, 22 sq.; Siegel, Christliche Alterthümer, i, 406, 457; ii, 301 sq.; Walcott, Sacred Architeture, i, 261, 262; Martigny, Dict. des Antiquités Chrét., p. 435-437.

**Nimetulahtes**, an order of Turkish monks, so called from their founder, Nimeta-lahi, famous for his doctrine and the austerity of his life. The Nimetulahtes originated in the 77th year of the Hegira, and are not represented beyond the territory of the extensive eastern Asiatic countries. They assembled once a week to sing hymns in praise of God. The candidates for this order are obliged to continue shut up in a chamber for forty days, where their daily allowance is but four ounces of food, and no one is permitted to visit them. At the end of this fast the other devotees take the novice by the hand and perform a kind of dance, in which they make several extravagant gestures. During this exercise the novice commonly falls down in a trance, and at such time the Mohammedans say he receives some wonderful revelations. See Broughton, Hist. of Religion, s.v.

**Nim'raḥ (Heb. Nim'raḥ, נֵימַרְחַ), assigned by both Gesenius and Fürst to a root signifying limpid, and different from that of נַמָּרָה, a panther; Sept. Ναμπρα, τ. v., Ναμπρα, Αγβρα, a place mentioned, in Numb. xxxii, 36, among those which formed the districts of "the land of Jazer and the land of Gilead," on the east of Jordan, petitioned for by Reuben and Gad. These towns appear, from the way in which they are grouped, to have been the remains of the Israelites' encampment in the plain of Moab. It is manifestly the same city which is afterwards mentioned as having been rebuilt by the Gadites, and which is called Beth-nimrāḥ (ver. 36). The prophet Isaiah and Jeremiah, in pronouncing a curse upon Moab, say, "the woe of Nimraḥ shall be desolate" (Isa. xxv, 6; Jer. xlviii, 34); and they group Nimrāḥ with some of the same places mentioned in connection with it by Moses, as Hebron and Elea-leh; there can be no doubt, therefore, that the same town is referred to. It is worthy of note that the name Nimraḥ and Nimrāḥ occur in several localities east of the Jordan (Porter, *Hand-book*, p. 508, 510, 520); but most of these are not in the required position. The statements of Eusebius and Jerome regarding this city are confused and contradictory. In the *Onomasticon* (s. v. Nimraḥ), Eusebius says of Nēβra that it is "a city of Reuben in Gilead, now a large village in *Katana* (νυφιον), called Aborina." There must be a corruption of the text here, for Jerome writes the name Nēmraḥ, and says it is still a large village, but does not give its locality. Of Nēmraḥ (Eusebius, *Neapolis*), both state that it is now a village called Aborina, in the south of Gilead, north of Zoar. But under Bethannahm (Eusebius, *Bethannahm* or *Bethannahm*), which they identify with Nimraḥ, they say that "it is this day the village of Bethannahm in the fifth mile north of Libias." All these notices may have been originally intended for the same place, and the corruption of the text has created the confusion (Rendel, *Palaestina*, p. 649, 650). About two miles east of the Jordan, near the road from Jericho to es-Salt, are the ruins of Nimrā, on the banks of a wady of the same name. The ruins are now desolate, but near them are copious springs, and in the vicinity of the place there is a monument of the entire figure. As an attribute, it serves to denote a holy person, in the same manner as the crozier or the sceptre distinguishes a bishop or a king. The etymology of the word has been little regarded by artists, for the nimbus, which ought always to have the character of a cloud, and is even frequently depicted as a circular halo, assumes the form of a circular disk, sometimes opaque, sometimes luminous, and sometimes transparent. It has the shape of a triangle or a square; that of several jets of flame; or of a star, with six, eight, twelve, or some other number of rays. It is, therefore, a symbol of divine retribution, and is used in the iconography of the Virgin. There is scarcely, perhaps, a single instance in which the shape of the nimbus agrees entirely with the idea which that word seems intended to convey. See Didron, Christian Iconography, i, 22 sq.; Siegel, Christliche Alterthümer, i, 406, 457; ii, 301 sq.; Walcott, Sacred Architeture, i, 261, 262; Martigny, Dict. des Antiquités Chrét., p. 435-437.

**Nim’tim, the Waters of (Heb. Nim’tim, נִימְטִימָ), prob. plur. of Nimraḥ [q. v.], i.e. limpidity; according to others, pantiers; Sept. in Isa. Νιμπρα, τ. v. Νιμπρα and Νεβρα; in Jer. Νεβρα, τ. v. Νεβρα, a stream or brook (not impossibly a stream with pools) within the country of Moab, which is mentioned in the denumination of that nation uttered, or quoted, by Isaiah (xxv, 6) and Jeremiah (xlviii, 34). From the former of these passages it appears it has been famed for the abundance of its grass. It is doubtless the same with the Beth-nimrāḥ (q. v.) of Num. xxxii, 36. A name resembling Nimrāḥ still exists at the south-eastern end of the Dead Sea, in the Wady en-Nemeirah and Būrj en-Nemeirah, which are situated on the beach, about half-way between the southern extremity and the promontory of el-Lissan (De Saulcy, Voyages, i, 284, etc.; Setteens, ii, 394). This may be the Bēthnēmarim of Eusebius and Jerome. See NIMRĀAH.

**Nim’ro’d (Heb. Nimro’d, נִימְרָוד), probably from the Persic Nabhor, i. e. Lord; which corresponds to the Sept. Νεβρα, τ. v. (Nebrois, Νεβροις), the name given by Moses to the founder of the Babylonian monarchy (Gen. x, 10; comp. Hegewisch, *Ueber d. Aramäer*, in the *Berl. Münstcrb.,* 1794, p. 216 sq.). B.C. cir. 2450.** The name Nimro’d makes him the son of Cush (on the omission of his name among the children of Cush, ver. 7, see Rosemiller on ver. 10), an origin brought by some to indicate that the original people of Babylon came from the south (comp. Euseb. *Chron. Armen. i*, 20 sq.; Tuch, *Gen. p. 200*, the Egyptian or Hamitic region, expelling the Semitic peoples (Asshur) from Shinar, and built Babylon, then, overflowing northward, founded Nineveh. (In Gen. x, 11 the marginal reading of the A. V. is preferable: ניווֹד ינ, went forth to Assyria [see Northeimer, *Hebr. Gram. ii, 95*].) Nimro’d was a mighty hero (יווּד, Gen. x, 8) and hunter before the Lord (comp. Schiller, *Kleine Pros. Schrif. i, 378 sq.*). The later Oriental traditions enlarge this account. We have Nimro’d the builder of the tower of Babel, which he represents as an act of blasphemous impiety. This arises from the old etymology of the name (as if from נִי, to rebel; Gesen. *Theatr. s. v.*), and agrees with the remarkable fact, that, according to the Persian astrology (Chron. Pasch. p. 58; Celten, Hist. p. 14 sq.; comp. Hyde, *Ad Ulysshep. p. 84 sq*.; the constellation of the *Gromm*—that is, Orion [q. v.]—was named from Nimro’d; and some have identified Nimro’d with the Greek Orion (comp. Movers, *Phön. p. 471; Baur, *Amos*, p. 351), who was also a giant (Odys. xi, 509 sq.; comp. *Hyde, Ad Ulysshep. p. 84 sq*.; *Oceanis*) and a mighty hunter (Odys. xi, 574). The Hebrew *בֹּז* (bōz) is rendered Orion (Isa. xiii, 10; Job xxxiii, 31) by the Syriac and the Sept. The word means a fox, an impious person, applied naturally to a proud blasphemer; and the *bāzim* or "bands of Orion" (Job xxxiii, 31) may be explained in the same way (see Michael, *Spect. i, 269 sq*.; *Scheffer, Einr. p. 428 sq*.). All we know of him serves to place Nimro’d in the earliest period of Asiatic antiquity, and he cannot be regarded as a mere astronomical figure. But
The strongest opinion is that of Von Bohlen (Genesis, p. 126), who makes him the same with Merodach-Baladan, King of Babylon (Babylon; cf. Diodor., viii. 36, note). The only subsequent notice of the name Nimrod occurs in Mic. vi. 6, where the "land of Nimrod" is a synonyme either for Assyria, just before mentioned, or for Babylonia.

There is no ground for regarding Gen. x. 9-11 as a later interpolation, an opinion maintained by Vater, Schumann, and others, and virtually adopted by Prof. Rawlinson. Nimrod is there briefly characterized thus: "He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod before the Lord." This narrative is so brief that it is rather obscure. For the Hebrew word rendered "mighty" the Sept. gives yiqqéo, as if in allusion to his physical stature in connection with his power, or to Gen. vi. 4, as if the old antediluvian Titans had been reproduced in Nimrod. It is hard to determine in what sense the phrase a “mighty one” or a “mighty hunter” is used. If the name Nimrod be a Semitic one, it then plainly means “let us rebel or revolt;” but if it be, as some suppose, a Persian word, its meaning is at present unknown. Much depends on the sense of the phrase "before the Lord." Many, like Perizonius, Bochart, and others, give it only an intensive meaning—Deo judici, or quasi maxime—that is, in the Lord’s estimation he was a mighty hunter. But with Hengstenberg we demur to the notion that the Hebrew superlative absolute can be expressed only by the Greek epithet (as in Gen. vii. 7). The phrase is by no means parallel to the so-called absolute superlative in such phrases as “trees of the Lord” (Ps. cxv, 16), or “a city great to God” (Jonah iii, 9), or “a child fair to God” (Acta vii, 20). The instances quoted by grammarians and lexicographers will not sustain the usage, and Northheimer shrinks from the full vindication of it (Heb. Gram., p. 791). For example, the phrase occurs in Gen. xxvii, 7, “That I may bless thee before the Lord,” that is, in his presence and with his seal and approval. A similar phrase, in which the same God is used, is found in Isa. lxi, 14, “That I may walk before God,” that is, in the enjoyment of his blessing and protection. And so in many places in which the idiom is not to be diluted into a mere superlative. Abarbanel, Gesenius, and Van Bohlen explain the clause “before the Lord” as meaning here “whom God favors.” Prof. Hengstenberg, in his well-known rebellion, as far as the external language of Scripture concerning Nimrod is laudatory rather than the contrary” (Ancient Monarchies, i. 217). But the preposition κατα has often, as Gesenius admits, a hostile sense—in front of, for the purpose of opposing (Num. xvi, 2; 1 Chron. xiv, 8; 2 Chron. xx, 10); and the Sept. gives it such a sense in the verse under consideration—συντριβον—against the Lord.” The Targums and Josephus give the preposition this hostile meaning. The context also inclines us to that. That the mighty hunting was not confined to the chase is apparent from its close connection with the building of eight cities. Such indeed denies that such a connection is indicated by the η in ver. 10, and Keil as readily asserts it; but there is no need to lay stress on any consecutive force in the conjunction—the connection and its results are apparent in the context. The statement in hunting must have coexisted with valor in battle. What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated with one another. Assyrian, Babylonian, and other sovereigns, one of whom, Darius, inscribed his exploits in hunting on his epitaph (Strabo, xv). The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. Thus Tigrath-pileser I hunted the people of Bisitum, and one of his ancestors does the same thing. Both are represented as holding “the mace of power,” a weapon used in hunting, and at the same time the symbol of royalty. Sargon speaks of three hundred kings he hunted, and Sennacherib, and “hunted” the people of Bilu-Nipru. Bilu-Nipru means Babylon, and nipru, from nippur, to hunt, may be connected with Nimrod, or Nebrod, as in the Sept. the name is spelled. The chase and the battle, which in the same country were connected so closely in after-times, may therefore be virtually associated or identified here. The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master; and all this he did in defiance of Jehovah, for it was the violent intrusion of Hamitic power into Sumeria that is here. The old hero’s might and daring passed at length into a proverb, or became the refrain of a ballad, so that hunters and warriors of more recent times were ideally compared with him—"Even as Nimrod the mighty hunter.”

Concerning the later life of Nimrod, the Scriptures give not the slightest information, nor even ground for conjecture. But, after seventeen or more centuries, a dubious and supersitious narrative got into credit, of which the earliest promoter that we know was Ctesias, but which was afterwards amplified and transmitted by many compilers of ancient history down to our own times. Rollin, Shuckford, and Prideaux seem to have given it a measure of credit. It is briefly to this effect: Some make Nimrod to be Belus, and consider Nin (for Nimrod) as the Greek term for the Sumerian (or Babylonian) terminations) to have been his son; others identify Nimrod and Ninus. It is further narrated that Ninus, in confederacy with Arias, an Arabian sovereign, in seventeen years spread his conquests over Mesopotamia, Media, and a large part of Armenia and other countries; that he married Semiramis, a warlike companion and a continuator of his conquests, and the builder of Babylon; that their son Ninus succeeded, and was followed by more than thirty sovereigns of the same family, he and all the rest being effeminate voluptuaries; that their indolent and licentious character transmitted nothing to posterity; that the crown descended in this unworthy line one thousand three hundred and sixty years; that the last king of Assyria was Sardanapalus, proverbial for his luxury and dissipation; that his Median viceroy, Arbaces, with Bellis, a priest of Babylon, conspired against him, took his kingdom by surprise, and stroyed it, according to the horrid practice of ancient conquerors—those pests of the earth—while the miserable Sardanapalus perished with his attendants by setting fire to his palace, in the 9th century before the Christian era. Some part of the true history lies intermingled with error or fable in this legend, especially the concluding part of it, is probable. Mr. Bryant is of opinion that there are a few scattered notices of the Assyrians and their confederates and opponents in Eupolemus and other authors (of whom fragments are preserved by Eusebius), and in an obscure passage of Di- odoros. To a part of this series, presenting a previous subjugation of some Canaanites, of course Hamitic, nations to the Assyrians, a revolt, and a reduction to the former vassalage, Mr. Bryant thinks that the very remarkable passage, Gen. xiv.; 1-16, refers; and he supports his argument in an able manner by a detailed and geographical considerations (Anc. Mythol. vi. 195—208). But whatever we know with certainty of an Assyrian monarch commences with Pul, about B.C. 760; and we have then the succession in Tiglat-pileser, Shalmaneser, Adad-nirari, and Esarhaddon. And unhappily it is most probable that the Assyrian kingdom was absorbed by the Chaldaean-Babylonian. — Kitto. The chief events in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire in Shinar (the classical Babylonia), the chief towns being Babylon, Erech, Accad, and Calneh; and as the empire extended this empire northward along the course of the
Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire.

1. There is abundant evidence that the race which first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction. Tradition assigned to Belus, the mythical founder of Babylon, an Egyptian origin, inserting as it described him as the son of Poseidon and Libya (Diod. Sic. i. 28; Apollodor. ii. 1, § 4; Pausan. iv. 23, § 5); the astrological system of Babylon (Diod. Sicul. i. 81), and perhaps its religious rites (Hosteiun. ap. Josephus, Ant. i. 4, § 5) were referred to the same quarter; and the legend of Oannes, the great teacher of Babylon, rising out of the Erythraean sea, preserved by Syncclius (Chronogr. p. 28), points in the same direction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossae, Cisia, Cuthah, and Susiana or Chuzistan. The earliest written language of Babylonia, as known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia, and the same words have been tried in both countries, as in the case of Mirikh, the Meroe of Ethiopia, the Mars of Babylonia (Rawlinson, Herod. i. 442). Even the name Nimrod appears in the list of the Egyptian kings of the 22nd dynasty, but there are reasons for thinking that dynasty to have been of Assyrian extraction. Putting the above-mentioned considerations together, we leave no doubt as to the connection between the ancient Babylonians and the Ethiopian or Egyptian stock (respectively the Nimrod and the Cush of the Chaldean table). More than this cannot be fairly inferred from the data, and we must therefore withhold our consent from Bunsen's view (Biologia, v. 69) that the Cushite origin of Nimrod betokens the westward progress of the Scythian or Turanian races from the countries eastward of Babylonia; for, though branches of the Cushite family (such as the Cossae) had pressed forward to the east of the Tigris, and though the early language of Babylonia bears in its structure a Scythic or Turanian character, yet both these features are susceptible of explanation in connection with the ordinary history of progress of the Cushite race.

2. The earliest seat of empire was in the south part of the Babylonian plain. The large mounds which for a vast number of centuries have covered the ruins of ancient cities have already yielded some evidences of the dates and names of the founders, and the highest antiquity to the towns represented by the mounds of Niffer (perhaps the early Babyl, though also identified with Calneh), Warka (the Biblical Erech), Mugheir (Ur), and Senkerch (Ellasar), while the name of Accad is preserved in the title Kizzu-Akkad, by which the founder or embattler of these towns was distinguished (Rawlinson, i. 435). The date of their foundation may be placed at about B.C. 2200. We may remark the coincidence between the quadruple groups of capitals noticed in the Biblical title, and the title Kipr or Kiprat-ara, assumed by the early kings of Babylonia, and supposed to mean "four races" (Rawlinson, i. 438, 447).

3. The Babylonian empire extended its sway northward along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the 13th century B.C. We have indications of this extension as early as about 1800, when Shamas-Iva, the son of Iami-dagon, king of Babylon, founded a temple at Killeh-shergat (supposed to be the ancient Ahashur). The existence of Nineveh itself can be traced up by the aid of Assyrian monuments to about the middle of the 15th century B.C.; and though the historical name of its founder is lost to us, yet tradition mentions a Belus as king of Nineveh at a period anterior to that assigned to Ninus (Layard's Nineveh, ii. 231), thus rendering it probable that the dynasty represented by the latter name was preceded by one of Babylonian origin.

It is impossible with certainty to identify Nimrod with any names as yet deciphered on the Assyrian monuments. Von Bohlen throws discredit on the whole story by identifying him with the historical Merodach-baladan. Remembering, however, that the Septuagint and Josephus write the name Neburo or Nebrodes, we have the least difficulty in identifying the deified Nimrod with Nipru, Bul-Nipru, or Bel-Nimrod, signifying "the lord," "the hunter." Enu, another title, being the corresponding or Cushite term for Bel, Bel, or Baal. That Babylon is called the city of Bul-Nipru, and its fortifications are named in Nebuchadnezzar's inscriptions In-gur-Bilu-Nipru. The chief seat of his worship as a god was at Nipru (Niffer or Calneh) and at Calah (Nimrud). The son of Bel-Nipru and his wife Belitis or Bela-Niprata, was Nin, the Assyrian Hercules, and sparsely connected with Nineveh. Whether this identification be accepted or not, it may be added in conclusion, that the shadow of Nimrod has never left his country. The famous ruined palace is named after him, and so is a temple—the Bira; a dam across the river is called Sukur-el-Nimrud; and Layard tells us that when the head of one of those singular figures was laid bare, his attention was turned to it by the wild exclamation, "O bey! hasten to the diggers; they have found Nimrod himself!" while the workmen were amazed and terrified at the sudden apparition. Arabian story prances of him as a worshipper of idols and the persecutor of Abraham. See Frösteuleh, De venitores Nimrod (Altdorf, 1706): Jour. Soc. Lit. April, 1860.

Nimrud. See Assyria; Babylonia; Nineveh.

Nim'ah (Heb. Nim'akì, נים. אנה; Sept. Na-moì, v. g. Na-mosei, Na'mosei, Ἀμασεία, the grandfather
Nin

Nin is the name of an Assyrian divinity. He represents the classical Hercules, and is spoken of as "the champion who subdues evil spirits and enemies." He is given the form of a huge bull, man-headed and winged. A representation of Nin is now in the British Museum, in the Assyrian transactions. See Nin.

Ninde, William W., a minister of the Methodist Episcopal Church, was born at Lyons, N. Y., Dec., 1809; was converted at Cazenovia Semi-nary about 1815; entered the Genesee Conference in 1828; was set off with the Oneida Conference in 1829; and from that to the Black River Conference in 1835; and stationed in Oswego in 1835-6; and in Syracuse, 1837-5. In 1843 he was made presiding elder of Rome District, and attended the General Conference at New York in 1844 as a reserve delegate, in place of George Gary, missionary to Oregon. He died at Delta, N. Y., Feb. 27, 1846. Ninde was a man of rare eloquence and power in the pulpit. A creative imagination, a sound judgment, respectable culture, large knowledge, and the sweet baptism of sanctifying grace made him one of the most independent, and at the same time one of the most persuasive preachers of his conference; and his pastoral and administrative excellencies were such as "Ninde," says Dr. George Peck, in his Life and Times (N. Y. 1874, 12mo), was one of the most gifted of our young ministers. His discourses were eloquent, and often powerful, overwhelming. He was a devoted, earnest Christian. He died early, but his name is still held in grateful remembrance" (p. 196). He was some time secretary of his conference, and his early death was a loss to the Church. See Minutes of Conferences, iii, 624; Black River Conf. Mem. p. 94; Sprague, Annals of the Amer. Pulpit, vol. vii. (G. L. T.)

Nine Days' Devotion. See Novena.

Nine Lections is the name of a liturgical service in the Roman and Anglican churches. Three lections are said on each of the three mornings: the first three taken from Holy Scripture; the second from the acts of a saint; the third from homilies of the fathers. Justin Martyr alludes to the commentaries of apostles and writings of prophets, the third Council of Carthage to the passions of martyrs on their anniversaries, the Council of Constantinople to the lections, and St. Jerome to the works of S. Ephrem, as being read in the sacred assemblies. The nine had reference to the orders of angels, with whom the Church joined in adoration, and, as a tripled three, bare allusion to the Holy Trinity. But from the time of Cassian there were twelve leasons, until Gregory VII reduced them to nine, with eighteen psalms, on Sundays, except Easter and Pentecost; on festivals, nine psalms and nine lessons; on feasts, twelve psalms and three lessons; in Easter-week and Whitsun-week, three psalms and three lessons, according to ancient use. Among these days were included the Epiphany, the Circumcision, Conversion of St. Paul, Purification, St. Matthias, the Annunciation, St. Philip and St. James, St. Barnabas, St. Peter, All Saints', St. Andrew, and sixty-eight other commemorations of saints and holy days, such as the Exaltation of the Cross and the Name of Jesus. See Walcott, Sacred Archdology, p. 400, Palmer, Orig. Lit. vol. i, bk. i, p. 10, Bingham, Christian Antiquities, xiv, 3, § 2.

Nine Worthies of the World. (a) Heathen: (1) Hector of Troy; (2) Alexander the Great; (3) Julius Caesar; (4) Constantine; (5) Julius Macæbas; (6) Christians: (1) King Arthur; (2) Charlemagne; (3) Godfrey of Bouillon. Their arms are on duke Robert's tomb at Gloucester.

Nineteenth Day of the Month. In the morning service of the Church of England and the Protestant Episcopal churches it is directed that on the nineteenth day of any month the Vespere Exultet (or Psalm beginning, "O come, let us sing unto the Lord") shall not be said or sung. The reason is that it occurs on that day in the regular portion of Psalms, and would thus occasion an unnecessary repetition.

Nin'evë (Nínëve v. r. Ninivâr; Sept. Noâvë), the Gracised form (Luke xi. 32; Tob. 1, 3, etc.; Judith i, 1, etc.) of the name of Nineveh (q. v.).

Nin'ëveh (Heb. Ninâveh, נינאוה; Sept. Noâvë or Nin'ëvë, v. r. Ninûv; Vulg. Ninive), the capital of the ancient kingdom and empire of Assyria; a city of great power, size, and renown, usually included among the most ancient cities of the world of which there is any historic record. In the narrating the city we bring together the ancient and the modern notices, especially the Scripture relations.

I. Name.—This, if Shemite, signifies dwelling of Nin; but it is probably of foreign etymology. In cuneiform (q. v.) it is written 𒈠𒆜𒆜𒆜𒈠. Josephus Grecizes it Ninâvë (Ant. ix, 10, 2), Ptolemy Ninôs or Ninôve (viii, 21, § 8), Herodotus Ninôs or Ninôce (i, 193; ii, 150); while the Romans wrote it Ninus (Tact. Ann. xii, 43) or Ninere (Ann. Marci-anus, xviii, 7). The name appears to be derived from that of Nin, the god of the city, Nin, Ninuri, Ninura, Ninurta; yet it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the mythical founder, according to Greek tradition, of the city. In the Assyrian inscriptions Niniveh is also supposed to be called "the city of Bel." Fletcher, rather fancifully, taking Nin as meaning "a floating substance or fish," and nereh "a resting-place," supposes the city to have been built nigh to the spot where the ark of Noah rested, and in memory of the deliverance provided by that wondrous vessel (Notes from Niniveh, i, 90). The conception that the city being Niniwed, its mythical founder, is not opposed to the statement in Gen. x. 11; for the city might be named, not from Ninrod, its originator, but from a successor who gave it conquest and renown. In the Assyrian mythology Ninus is the son of Nimrod.

II. History.—1. From Biblical and Later Accounts.—The first reference to Niniveh in Scripture is in Gen. x. 11, "Out of that land went forth Ashur and built Niniveh," as it is rendered in our version. The other and better version is "Out of that land of Nimrod went he (Nimrod) to Assyria, and built Niniveh, Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city." The translation which we have adopted is that of the Tar-gums of Onkelos and Jonathan, and is defended by Hyde, Bochart, Le Clerc, Tuch, Baumgartjen, Keil, Delitzsch, Knobel, Kalisch, and Murphy. The other exegesis, which makes Ashur the subject of the verb, has support from the Septuagint, the Syrian version, and the Vulgate, and has been adopted by Luther, Calvin, Grotius, Michaelis, Schumann, Von Bohlen, Ege Smith, and is apparently preferred by Rawlinson. The arguments in its favor are not strong; yet it contains or implies the reason why the country was named Assyria after its first settler. It is also a plausible theory of Jacob Bryant, that Nimrod by his conquests forced Ashur to leave the territory of Shinar, so that, thus expelled and overpowered by the mighty hunter, he went out of that land and built Nineveh (Ancient Mythology, vi, 192). Hence Assyria was subsequently known to the Jews as the "land of Nimrod" (comp. Mic. v. 3). It has been believed to have been first peopled by a company from Babylon.

The kingdom of Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period; as in Numb. xxiv, 22, 34, and Psa. lxxxiii, 8: but after the notice of the foundation of
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Niniveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B.C., supposing we accept the earliest date for that narrative [see JONAH, BOOK OF], which, however, according to some critics, must be brought down 500 years later, or to the 5th century B.C. In this book neither Assyria nor the Assyrians are mentioned, though the king who sent the prophet was being termed the "king of Niniveh." Assyria is first called a kingdom in the time of Menahem, about B.C. 770, Nahum (II B.C. 645) directs his prophecies against Nineveh; only once against the king of Assyria (iii, 19). In 2 Kings (xix, 36) and Isaiah (xlii, 15-17) the city is first distinctly mentioned as the residence of the monarch. Seennach-erib was slain there when worshipping in the temple of Ninurta his god. In 2 Chronicles (xxxvi, 21), where the same event is described, the name of the place where it occurred is omitted. Zedekiah, about B.C. 630, occupies the capital and the kingdom together (ii, 18); and this is the last mention of Nineveh as an existing city. He probably lived to witness its destruction, an event impending at the time of his prophecies. Although Assyria and the Assyrians are alluded to by Ezekiel as far back as the time of the Exile, it is not as the city, but as the land, to which a curse is spoken (Ezek. i, 22); Diocletian, whose miserable ruin prophecy had been fulfilled (ch. xxxi), yet they do not refer by name to the capital. Jeremiah, when enumerating "all the kingdoms of the world which are upon the face of the earth" (ch. xxxvi), omits all mention of the nation and the city. It is true that Nebuchadnezzar speaks of the Chaldaans, which may lead to the inference that the date of his prophecies is somewhat later than that usually assigned to them. See HABAKKUK, BOOK OF.

The fall of Nineveh, like its rise and history, is very much veiled in obscurity. But the account of Ctesias, preserved in Diodorus Siculus (ii, 27, 28), has been thought to be substantially correct. It may, however, be observed that Mr. Rawlinson, in his latest work (The Ancient Monarchies, i, 621), says that it "seems undeserving of a place in history." According to that account, Cyrus, the Median monarch, aided by the Babylonians, under Nabopolassar, laid siege to the city. His first efforts were in vain. He was more than once rebuffed and obliged to take refuge in the mountains of the Zagros range; but, receiving reinforcements, he succeeded in routing the Assyrian army, and driving them to shut themselves up within the walls. He then attempted to reduce the city by blockade, but was unsuccessful for two years, till his efforts were unexpectedly assisted by an extraordinary rise of the Tigris, which swept away a part of the walls, and rendered it possible to enter the town from the riverside. The Median monarch, now master of the city, passed his victorious forces over the Tigris, captured Sardis, in despair, burned himself in his palace. With the ruthless barbarity of the times, the conquerors gave the whole city over to the flames, and razed its former magnificence to the ground. The cities dependent on Nineveh, and in its neighborhood, appear to have incurred a like fate, and the excavations show that the principal agent in their destruction was fire. Calcined sculptured alabaster, charcoal and charred wood buried in masses of brick and earth, slabs and statues thrown with heat, were objects continually encountered by Mr. Layard and his fellow-laborers at Khorsabad, Nineveh, Nabhul, and Kuyunjik. From a comparison of these data, it has generally been assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Sennacherib and that of Esarhaddon and Antiochus. The exact period of these events has consequently been fixed, with a certain amount of concurrent evidence derived from classical history, at B.C. 606 (Clinton, P. A. Hellen. i, 269). It has been shown that it may have occurred twenty years earlier. See ASSYRIA. The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. There is no mention of it in the Persian cuneiform inscriptions of the Achaemenid dynasty. Herodotus (i, 198) speaks of the Tigris as "the river upon which the town of Nineveh formerly stood." He must have passed, in his journey to Babylon, very near the site of the city —perhaps actually over it. So accurate a recorder of geography as Herodotus would not have omitted the city, if not to describe, any ruins of importance that might have existed there. Not two centuries had then elapsed since the fall of the city. Equally conclusive proof of its condition is afforded by Xenophon, who, with the ten thousand Greeks who encamped during his retreat on, or very near, its site (B.C. 401), describes it as "a large town that has been forgotten, or at least he does not appear to have been acquainted with it, for he calls one group of ruins "La- riessa," and merely states that a second group was near the deserted town of Mespila (Anab., iii, iv, § 7). As he describes Mespila by "six parasangs, or nearly three times their actual dimensions. Ctesias placed the city on the Euphrates (Prop. i, 2), a proof either of his ignorance or of the existence of that river in that part of the country. Later he led Diocletian Siculus into the same error (ii, 27, 28). The historians of Alexander, with the exception of Arrian (Ind. 42, 8), do not even allude to the city, over the ruins of which the conqueror must have actually marched. The only notices of it in the Armenian history of Ardashir and Hakan, relate only to the ruins which they do not visit them. It is evident that the later Greek and Roman writers, such as Strabo, Ptolemy, and Pliny, only have derived any independent knowledge they possessed of Nineveh from traditions of no authority. They concur, however, in placing it on the eastern bank of the Tigris. During the Roman period, a small castle or fortified town appears to have stood on some part of the site of the ancient city. It was probably built by the Persians (Amm. Marcell. xxiii, 22); and subsequently occupied by the Romans, and erected by the emperor Claudius into a colony. It appears to have borne the ancient inscrptional name of Nisibis, as well as its corrupted form of Ninos and Ninas, and also at one time that of Hieropolis. Tacitus (Ams. xii, 13), mentioning its capture by Mebeardes, calls it "Ninos;" on coins of Trajan it is "Ninus," on those of Maximinus "Niinva," in both instances the epithet Claudopolitan being added. Many Roman remains, such as sepulchral vases, bronze and other ornaments, sculptured figures in marble, terra-cottas, and coins, have been discovered in the rubbish covering the Assyrian ruins; besides wells and tombs, constructed long after the destruction of the city. The remains of the old town, however, appear to have been in its turn abandoned, for there is no mention of it when Heracleius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, A.D. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of "Ninawoi" (Rawlinson, As. Soc. Journal, xii, 418). Benjamin of Tudela, in the 12th century, mentions the site of Nineveh as occupied by numerous inhabited villages and small townships (ed. Asher, i, 91). The name remained attached to the ruins during the Middle Ages, and from them a bishop of the Chalma Church derived his title (Assemani, iv, 450); but it is doubtful whether any town or fort was so called. Early English travellers merely allude to the site (Purchas, ii, 1857). Niebuhr is the first modern traveller who speaks of "Nimiyah" as a village containing the ruins which he describes as "a considerable hill" (ii, 353). This may be a corruption of "Niebu Nimus," the Prophet Jonah, a name still given to a village containing its apotheosis. Mr. Rich, who surveyed the site in 1830, does not mention Nimiyah, and no such place now exists. Tribes of Turcomans still settle in the ruins, and Chaldean and Syrian Christians, dwell in small mud-built villages, and cultivate the soil in the country around the ruins; and occasionally a tribe of wandering
Kurds, or of Bedouins driven by hunger from the desert. They either paid tribute or were among them. After the Arab conquest of the west of Asia, Mosul, at one time the flourishing capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Some similarity in the names has suggested its identification with the Mesepia of Xenophon; but its first actual mention only dates from 1280 (BesPRIMARY). It was sometimes known as Athur, and was united with Nineveh as an ecclesiastical see of the Chaldean Church (Assenami, iii, 269). It has lost all its ancient prosperity, and the greater part of the town is now in ruins.

Traditions of the unrivalled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers, and to the Arab geographers. But the city had fallen so completely into decay before the period of authentic history that no description of it, or even of any of its monuments, is to be found in any ancient author of trust. Diodorus Siculus asserts (ii, 8) that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (no less than 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to pass upon, and pierced by 15,000 towers, each 200 feet in height. According to Strabo (xvi, 737) it was larger than Babylon, which was 385 stadia in circuit. In the O.T. we find only vague allusions to the splendor and wealth of the city, and the very indefinite statement in the book of Jonah that the king of Nineveh was very great; in fact, the book is silent as to all that related to God, or “for God” (i.e. in the sight of God), of “three days’ journey;” and that it contained “sixscore thousand persons who could not discern between their right hand and their left hand, and also much cattle” (iv, 11). It is obvious that the accounts of Diodorus are for the most part absurd exaggerations, founded upon fabulous traditions, for which existing remains afford no warrant. It may, however, be remarked that the dimensions he assigns to the area of the city would correspond to the three days’ journey of Jonah—the Jewish day’s journey being 20 miles—if that expression be applied to the circuit of the walls. “Persons not discerning between their right hand and their left” may either allude to children or to the ignorance of the whole population. If the first be intended, the number of inhabitants, according to the usual calculation, would have amounted to about 600,000. But such expressions are probably mere Eastern figures of speech to denote vastness, and far too vague to admit of exact interpretation.

The political history of Nineveh is that of Assyria (q.v.). It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighborhood of the capital petty kings appear to have ruled over semi-independent states, owning allegiance and paying tribute to the great lord of the empire, “the King of Kings,” according to his Oriental title, who dwelt at Nineveh. (Comp. Isa. x, 8: “Are not my princes altogether kings?”) These petty kings were in a constant state of rebellion, which usually showed itself by their not paying the apportioned tribute—the principal link between the sovereign and the dependent states—and repeated expeditions were undertaken against them to enforce this act of obedience. (Comp. 2 Kings xvi, 7; xvii, 4, where it is stated that the war made by the Assyrians upon the Jews was for the purpose of enforcing the payment of tribute.) There was, consequently, no bond of sympathy arising out of common interests between the various populations which made up the empire. Its political condition was essentially weak. When an independent monarch was sufficiently strong to throw off his allegiance, the empire soon came to an end. The fall of the capital was the signal for universal disruption. Each petty state asserted its independence, until reestablished by some warlike chief who could found a new dynasty and a new empire to replace those which had fallen. Thus on the borders of the great rivers of Mesopotamia arose in turn the Babylonian, the Assyrian, the Median, the second Babylonian, the Persian, and the Seleucid empires. The capital was, however, invariably changed, and generally the seat of the conquering race. In the East men have rarely rebuilt great cities which have once fallen into decay—never perhaps on exactly the same site. If the position of the old capital was deemed, from political or commercial reasons, not more advantageous than any other, the population was settled in its neighborhood, as at Delhi, and not amid its ruins. But Nineveh, having fallen with the empire, never rose again. It was abandoned at once, and suffered to perish utterly. It is probable that, in conformity with an Eastern custom, of which we find such remarkable illustrations in the history of the Jews, the entire population was removed by the conquerors, and settled as colonists in some distant province.

2. Monumental Records.—From the annals of Tiglath-Pileser I to the time of Assur-bani-pal, Nineveh was the seat of the mighty kings of Assyria, Ashur, or Kalah Shergbat, as early as the nineteenth century B.C., by Shamas-iva, a son of Ismi-dagon, who was one of the early kings in the series answering to the great Chaldean dynasty of Berosus, and from this circumstance may be inferred to have ruled over Assyria. In the sixteenth century B.C. (i.e. in the time of his dynasty), the city occupied the position of an unimportant dependency of Babylon, not being mentioned in one single legend, and not furnishing the Chaldean monarchs with one of their royal titles. At what period Assyria was enabled to achieve her independence, or under what circumstances she achieved it, we have no means of knowing, but the date at which, for several reasons, we may suppose it to have been accomplished is approximately B.C. 1273. Probably an Arabian conquest of Babylon, which caused the overthrow of this Chaldean dynasty in the sixteenth century, furnished the Assyrians with an opportunity of shaking off the Babylonian yoke, but it was not till three centuries later that they appear to have gained a position of importance. During the period of Assyrian subjection to Chaldea, and long after she became an independent empire, the vice-regal, or the royal city, was probably Ashur, on the west bank of the Tigris, sixty miles south of Nineveh, the name of which is still preserved in the designation given by the Arabs to the neighboring district. It may perhaps be as well to observe that the four kings in Gen. xiv., according to Josephus, were not only conquerors in the time of the Assyrian king, who had then, he says, dominion over Asia. But this is very improbable, and is really contradicted by recent discoveries, which show, at least negatively, that Assyria was not then an independent power. Sir H. Rawlinson thinks that he has found the name of a king (Kudur-Mapula or Kudur-Mabuk) stamped upon bricks in Babylonia which corresponds to that of Chedorlaomer, and supposes that this king was the Elamitic founder of the great Chaldean empire of Berosus. Mr. Stuart's theory is without support, that the expedition of Chedorlaomer was directed against the power of the Egyptian kings of the fifteenth dynasty and their Phenician allies or subjects. Josephus also calls Chushan Rishathaim—who in Judg. iii is said to have been king of Mesopotamia—king of the Assyrians; but this again demands an earlier rise of the Assyrian power than the monuments warrant us in assuming. The first known king of Assyria is Bel-lush or Belukh, who, with three others in succession, viz., Pudil, Iva-lush, Shalmanor or Shalmarish, is reputed to have reigned thirty-one years. According to Josephus, this king had been slain off. The period from 1273 to 1200 may be assigned to the reign of these kings. They have left no other record but their names upon bricks, etc., which are found only at Kalah Shergbat; and the
character in which these are inscribed is so ancient and so mixed with Babylonian forms that they are assigned to this period, though the same effects might possibly have been produced at a later period of Babylonian ascendency.

After these names, we are enabled to trace a continuous line of six hereditary monarchs, who, with the exception of the last, are enumerated on the oldest historic monument found in Assyria, and this is the octagonal prism of Kalah Sherghat, on which Tiglath-Pileser I records the events of the first five years of his reign, and traces back his pedigree to the fourth generation. He calls himself the son of Assur-rish-ilu; the grandson of Nairi; the great-grandson of Assur-dapal-il, whose father was Nin-pal-kura, the supposed successor of Shalamabar or Shalmanishar. Of his great-grandfather he relates that, sixty years previously, he had taken down the temple of Anu and Iva before alluded to, which had stood for 641 years, but was then in a ruined condition. His father seems to have been a great conqueror, and perhaps was the first to raise the character of the Assyrian arms, and to gain a foreign reputation. But whatever fame he acquired in this way was eclipsed by that of his son, who says that he won victories in Capadocia, Syria, and in the Mediterranean. The reign of this monarch, called Nairi, who probably dwelt at the north-west of Assyria proper, are conspicuous among his conquests. Now it so happens that the date of this king can be fixed in a remarkable way, by a rock inscription of Sennacherib, which speaks of the country north of the mountains, which would include the region of Tiglath-Pileser II.

The first Assyrian dynasty to occupy the throne of Assyria 418 years before the tenth year of his own reign, and as Sennacherib was reigning towards the end of the eighth, or the beginning of the seventh century B.C., we may learn from this same rock inscription that Tiglath-Pileser was himself defeated by Merodach-adan-akhi, the king of Babylon, who carried away with him images of certain Assyrian gods, showing that Babylon at this period was independent of Assyria, and a formidable rival to her power. Of Assurbanipal I, the son and successor of Tiglath-Pileser, nothing is known. Only one record of him has been hitherto discovered, and this was found at Kuyunjik. This name was softened or corrupted by the Greeks into Sardanapalus. After this king a break occurs in the list of successors, and the monument was not continued. It is thought, however, not to have been long, as Assurbanipal-akhi is supposed to have begun to reign about 1030, and therefore to have been contemporary with David. This monarch, and the three kings who succeeded him, were obscure and unimportant, not being known for anything else than their adding to the fame of the two palaces at Kalah Sherghat. Their names are Assurbanipal-Il, Iva-lush I, and Tiglath-Nin.

With the last of these, however, Asshur ceased to be the royal residence. The seat of government was transferred by his son Asshur-bani-pal to Calah, now supposed to be represented by Nimrud, forty miles to the north, near the confluence of the upper Zab and the Tigris, and on the east bank of the latter river. The reason of this change is not known; but it is thought that it was connected with the extension of the empire in the direction of Armenia, which would demand greater vigilance in thatquarter. This king, Sardanapalus II, pushed his conquests to the shores of the Mediterranean, levied tribute of the kings of Tyre and Sidon, and therefore perhaps of Ezekiel, the father of Jeremiah. He was also the founder of the north-west palace at Nimrud, which is second only to that of Sennacherib, at Kuyunjik, in magnificence and extent. The next monarch who sat on the Assyrian throne was Shalman-bar, the son of Sardanapalus. He reigned thirty-one years, spread his conquests farther than any of his predecessors, and recorded them on an obelisk now in the British Museum. In his reign the power of the first Assyrian empire seems to have culmi-

He carried his victorious arms over all the neighboring countries, imposing tribute upon all the provinces of Babylonia, Mesopotamia, Syria, Media, Armenia, and the scriptural kingdoms of Hamath and Damascus. The latter under Benhadad and Hazael are alike conspicuous among his vanquished enemies. But what is of paramount interest in the records of this king is the identification of the Hebrew king Abijah, the successor of Solomon, with the Palas called Pylon, the latter being at Bagdad and the former in the north of Ireland. It is supposed that Jehu is the son of Khumri or Omri, either as being king of Samaria, the city which Omri built, or as being descended from the founder of that city to strengthen his position to the throne, possibly even as being descended from him on the mother's side.

Shalmanu-bar was the founder of the central palace at Nimrud, and probably reigned from about 900 to 850 or 860. He was succeeded by his second son Shamash-iva, his eldest having made a revolt during the lifetime of his father. The palace he built at the northern end of the town was with difficulty quelled by his younger brother. The annals of Shamas-iva extend only over a period of four years. At this time the history is enveloped in much obscurity; but it is probable that the reign of Sennacherib, which occupied the position of Tiglath-Pileser II, that reigned after the death of his son and successor, Iva-lush III, that the first Assyrian dynasty comes to a close, and the reigns of these two princes are all we have to fill up the interval from 850 to 747, which is about the time it is supposed to have ended. Iva-lush is perhaps the full of Scripture. Among those from whom he received tribute and confirmed the people of Khnunir, i.e. Samaria; and Menahem gave full 1000 talents of silver to confirm the kingdom in his hand. There is a statue of the god Nebo in the British Museum which is dedicated by the artist, "to his lord Iva-lush and his lady Sammuraat." This personification is in probability the Semiramis of the Greeks, and her age remarkably agrees with that which Herodotus assigns her, viz. five generations prior to Nitocris, who seems with him to represent Nebuchadnezzar. He also speaks of her as a Babylonian princess; and since Iva-lush has no successor, she may be the reign of Babylon," he may very likely have acquired it in right of his wife, or reigned conjointly with her. But we cannot here replace conjecture by certainty. As we are altogether ignorant of the causes which terminated the first Assyrian dynasty or established the second, the instability of the new dynasty, and the difficulty with which it may account for the difficulty above mentioned with respect to the period from the death of Shalmanu-bar and the end of the first empire. Tiglath-Pileser II, who founded the second empire, appears before us "without father, without mother." Unlike the kings before him, he makes no parade of his ancestry in his inscriptions, from which circumstance we may fairly assume that he was a usurper. Much uncertainty has arisen about the date of his accession, because he states that he took tribute from Menahem in his eighth year, which would make it B.C. 767 or 768 (the Chronicles, whereas there is more likely that it was connected in some way with the change of events in Babylon that gave rise to the era of Nabonassar, or 747. However, the Sept. gives the reign of Manasseh thirty-five years instead of fifty-five, this diminution of twenty years would exactly reconcile both, else it is possible that the said inscription Menahem may be by mistake for Pekah, since he is joined with Rezin, whom Scripture always couples with Pekah. The annals of Tiglath-Pileser II extend over a period of seven years, and record his victories at Hanacca, on the black river; his capture of the town of Qara, when he invaded Babylon, took the city of Sepharvaim or Sepa, and slew Rezin, the king of Syria. It was this
king whom Abaz met at Damascus when he saw the altar of which he sent the pattern to Urjiah the priest at Jerusalem. Of Shalmaneser, his probable successor, little is known but what has come down to us in the sacred narrative. His name has not been found on the monuments. Shalmaneser twice invaded Israel; upon the first occasion it seems that Hoshea the king bought him off by tribute, but subsequently revolted upon hearing of the capture of Beth-shan, the chief city of the kingdom of Israel. Upon this Shalmaneser again invaded Israel, and besieged Samaria for the space of three years. He is supposed to have died or to have been deposed before the city surrendered, and to have left the final subjugation of it to his successor. This was Sargon or Sargina, who is probably the same as the Sargon mentioned in II Kings xxvii. 21, as an object of God's grace, who received the viceroyalty of Damascus and Lilibah, which had again fallen under the power of Egypt. While he was warring against Lachish he heard of the agreement that Hezekiah had entered into with the king of Egypt, and sent a detachment of his army to attack the city and take it under siege, and when Shalmaneser returned, he took Lachish, and besieged Jerusalem for three months, and then marched off to his capital, Damascus. The same persons have been supposed to be the conquerors of Sennacherib's successes in the Levant, and against whom he was contending; but before the decisive battle could be fought, the Angel of the Lord had smitten in the camp of the Assyrians 185,000 men. Sennacherib, with the rest of his army, fled in dismay, and the Egyptians perhaps commemorated his disaster in the manner related by Herodotus (ii, 141). It is not a matter of surprise that this event is unnoticed on the Assyrian monuments. In all probability the murder of Sennacherib by his sons did not immediately follow his defeat at Lilibah, but this also we have no means of ascertaining. Of Sargon, rayngzon, the original of Tell el Fule, who seems to have been regent in Babylon, and was probably dead, Esarhaddon, or Asshur-akh-iddina. He was celebrated for his victories and his magnificent buildings. He carried on his father's war with Egypt, which country, as well as Ethiopia, he seems to have subdued. He is also thought to have reigned in his own person at Babylon, and perhaps to have held court indifferently either at Nineveh or Babylon, which would account for Manasseh being carried by the captains of the king of Assyria to Babylon (2 Chron. xxxiii. 11); but in B.C. 671, this Manasseh, after his deposition, was appointed on the throne of Babylon by Saoduchinus, who was either a rebel or a viceroy appointed by Esarhaddon. About the year 660 his son Asshur-bani-pal, or Sardanapalus II, succeeded to the throne of Assyria, and with him began the fall of the empire. He may have reigned till 640; but he feebly resisted the conquests of his predecessors, and appears to have contented himself with hunting. He was succeeded by his son Asshur-emit-il, the last king of whom any records have been discovered. Under him Assyria was hastening its downfall, with which he was, however, evidently preparing for the final attack. If he was not the last king, he was the last but one, and the Sarcus of Berosus, perhaps his brother, may have succeeded him, or else we must consider Sarcus to be identical with Asshur-emit-il, who fell in battle with the warlike Sardanapalus of the Greeks.

III. Present Ruins.—Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions, looking in the distance rather like natural elevations than the work of men. Upon these, and here and there, were scattered innumerable fragments of pottery—the unerring evidence of former habitations. Some had been chosen by the scattered population of the land as sites for villages, or for small mud-built forts, the mound being then used as the common ground, the marauding parties of Bedoutins and Kurds which for generations have swept over the face of the country. The summits of others were sown with corn or barley. During the spring months they were covered with grass and flowers, briel by the winter rains. The Arabs call these mounds "Tell," the Turcomans and Turks "Yp-
peh," both words being equally applied to natural hills and elevations, and the first having been used in the same double sense by the most ancient Semitic races (comp. Hebrew 'ṣār, "a hill," "a mound," "a heap of rubbish" [Ezek. iii, 15; Ezra ii, 59; Neh. vii, 61; 2 Kings xix, 12]). They are found in vast numbers throughout the whole region watered by the Tigris and Euphrates and their confluentes, from the Taurus to the Persian Gulf. They are seen, but are less numerous, in Syria, parts of Asia Minor, and in the plains of Armenia. Wherever they have been examined they appear to have furnished remains which identify the period of their construction with that of the alternate supremacy of the Assyrian, Babylonian, and Persian empires. They differ greatly in form, size, and height. Some are mere conical heaps, varying from fifty to one hundred and fifty feet high; others have a broad, flat summit, and very precipitous, cliff-like sides, frayed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the east of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. There is no edifice mentioned by ancient authors as forming part of the city, which we are required, as in the case of Babylonia, to identify with any existing remains, except the tomb, according to some, of Ninus, according to others, of Sardanapalus, which is recorded to have stood at the entrance of Nineveh (Diod. Sic. ii, 7; Amynth. Frag.) and Bellawat. It is scarcely necessary to observe that all these names are comparatively modern, dating from after the Mohammedan conquest. The respective position of these ruins will be more evident in the accompanying map. We will describe the most important.

(1.) The ruins opposite Mosul consist of an enclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kuyunjik and Nebbi Yunus. To the east of this enclosure are the remains of an extensive line of defences, consisting of moats and ramparts. The inner wall forms an irregular quadrangle with very unequal sides—the northern being 2333 yards, the western or the river-face, 4333, the eastern (where the wall is almost the segment of a circle) 5300 yards, and the southern but little more than 1000; altogether 13,200 yards, or seven English miles and four furlongs. The present height of this earthen wall is between forty and fifty feet. Here and there a mound more lofty than the rest covers the remains of a tower or a gateway. The walls appear to have been originally faced, at least to a certain height, with stone masonry, some remains of which have been discovered. The mound of Kuyunjik is of irregular form, being nearly square at the southwest corner, and ending almost in a point at the north-east. It is about 1300 yards in length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines.
or watercourses. The summit is nearly flat, but falls from the west to the east. A small village formerly stood upon it, but has of late years been abandoned. The Khur, a narrow but deep and sluggish stream, sweeps around the southern side of the mound on its way to join the Tigris. Anciently dividing itself into two branches, it completely surrounded Kuyunjik. Nebbi Yunus is considerably smaller than Kuyunjik, being about 530 yards by 430, and occupying an area of about 40 acres. In height it is about the same. It is divided into two nearly equal parts by a depression in the surface. Upon it is a Turcoman village containing the apocryphal tomb of Jonah, and a burial-ground held in great sanctity by Mohammedans from its vicinity to this sacred edifice. Remains of entrances or gateways have been discovered in the northern and eastern walls (b and c). The Tigris formerly ran beneath the western wall, and at the foot of the two great mounds. It is now about a mile distant from them, but during very high spring floods it sometimes reaches its ancient bed. The western face of the enclosure (a) was thus protected by the river. The northern and southern faces—b and d—were strengthened by deep and broad moats. The eastern (c), being most accessible to an enemy, was most strongly fortified, and presents the remains of a very elaborate system of defences. The Khur, before entering the enclosure, which it divides into two nearly equal parts, ran for some distance almost parallel to it (f), and supplied the place of an artificial ditch for about half the length of the eastern wall. The remainder of the wall was protected by two wide moats (k), fed by the stream, the supply of water being regulated by dams, of which traces still exist. In addition, one or more ramparts of earth were thrown up, and a moat excavated between the inner walls and the Khur, the eastern bank of which was very considerably raised by artificial means. Below, or to the south of the stream, a third stream, excavated in the compact conglomerate rock, and about two hundred feet broad, extended almost the whole length of the eastern face, joining the moat on the south. An enormous outer rampart of earth, still in some places above eighty feet in height (g), completed the defences on this side. A few mounds outside this rampart probably mark the sites of detached towers or fortified posts. This elaborate system of fortifications is regularly defended against the attacks of an enemy. It is remarkable that within the enclosure, with the exception of Kuyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size. The ground, is, however, strewed in every direction with fragments of brick, pottery, and the usual signs of ancient population.

(2.) Nimrud consists of a similar enclosure of consecutive mounds—the remains of ancient walls. The system of defences is, however, very inferior in importance and completeness to that of Kuyunjik. The indications of towers occur at regular intervals: 108 may still be traced on the northern and eastern sides. The area forms an irregular square, about 2351 yards by 2095, containing about 1000 acres. The northern and eastern sides were defended by moats, the western and southern walls by the river, which once flowed immediately beneath them. On the south-western face is a great mound, 700 yards by 400, and covering about 60 acres, with a cone or pyramid of earth about 140 feet high rising in the north-west corner of it. At the south-eastern angle of the enclosure is a group of lofty mounds called by the Arabs, after Nimrod's lieutenant, Arthur (comp. Gen. x. 11). According to the Arab geographers this name at one time applied to all the ruins of Nimrud (Layard, Nine, and its Remains, ii. 245, note). Within the enclosure a few slight irregularities in the soil mark the sites of ancient habitations, but there are no indications of ruins of buildings of any size. Fragments of brick and pottery abound. The Tigris is now one and a half miles distant from the mounds, but sometimes reaches them during extraordinary floods.

(3.) The enclosure-walls of Khorsabad form a square of about 2000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the north-west face. It may be divided into two parts or stages, the upper about 650 feet square and 30 feet high, and the lower, adjoining it, about 1350 by 300. Its summit was formerly occupied by an Arab village. In one corner there is a pyramid or cone, similar to that at Nimrud, but very inferior in height and size. Within the interior are a few mounds marking the sites of propylaeum and similar detached monuments, but no traces of considerable buildings. These ruins were known to the early Arab geographers by the name of "Saraf," probably a traditional corruption of the name of Sargon, the king who founded the palaces discovered there.

(4.) Sherif Khan, so called from a small village in

Plan of Kuyunjik and Nebbi Yunus.
neighborhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall. Sakatniah is an enclosure of irregular form, situated upon a high bank overlooking the Tigris, about 8000 yards in circuit, and containing an area of about 410 acres, apparently once surrounded by a ditch or moat. It contains no mound or ruin, and even the earthen rampart which marks the walls has in many places nearly disappeared. The name is derived from an Arab town once of some importance, but now reduced to a miserable village inhabited by Turcomans.

2. The greater part of the discoveries which, of late years, have thrown so much light upon the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimirūd, Kuyunjik, and Khorsabad. The first traveller who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Baghdad; but his investigations were almost entirely confined to Kuyunjik and the surrounding mounds, of which he made a survey in 1820. From them he obtained a few relics, such as inscribed pottery and bricks, cylinders, and gems. Some time before a bass-relief representing men and animals had been discovered, but had been destroyed by the Mohammedans. He subsequently visited the mound of Nimirūd, of which, however, he was unable to make more than a hasty examination (Narrative of a Residence in Kurdistan, ii, 131). Several travellers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botti was appointed French consul at Mosul in 1845. While excavating in the mound of Khorsabad, to which he had been directed by a peasant, he discovered a row of upright alabaster slabs, forming the panelling or skirting of the lower part of the walls of a chamber. This chamber was found to communicate with others of similar construction, and it soon became evident that the remains of an edifice of considerable size were buried in the mound. The French government having given the necessary funds, the ruins were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre came from these ruins.

The excavations subsequently carried on by MM. Place and Frenel at Khorsabad led to the discovery, in the enclosure below the platform, of propylaea, flanked by colossal human-headed bulls, and of other detached buildings forming the approaches to the palace, and also of some of the gateways in the enclosure-walls, ornamented with similar mythic figures. M. Botti's discoveries at Khorsabad were followed by those of Mr. Layard at Nimirūd and Kuyunjik, made between the years 1845 and 1850. The mound of Nimirūd was found to contain the ruins of several distinct edifices, erected at different periods—materials for the construction of the latest having been taken from an earlier building. The most ancient stood at the north-west corner of the platform, the most recent at the south-east. In general plan and in construction they resembled the ruins of Khorsabad—consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height of 20 feet, of a solid mass of sun-dried bricks, faced on the four sides by blocks of stone carefully squared, bevelled, and adjusted. This stone facing singularly enough coincides exactly with the height assigned by Xenophon to the stone plinth of the walls (Anab. iii, 4), and is surmounted, as he describes the plinth to have been, by a superstructure of bricks, nearly every kiln-burned brick bearing an inscription. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it (Layard, Vii, and Doh. ch. v). A vaulted chamber or gallery, 100 feet long, 6 broad, and 12 high, crossed the centre of the mound on a level with the summit of the stone-masonry. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulchre—the tomb of Ninus or Sardanapalus, which stood at the entrance of Nineveh. It is the tower described by Xenophon at Larissa as being 1 plethron (100 feet) broad and 2 plethra high. It appears to have been raised by the son of the king who built the north-west palace, and whose name in the cuneiform inscriptions is supposed to be identified with that of Sardanapalus. Shalmanusar or Shalmaneser, the builder of this tomb or tower, also erected in the centre of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. The black obelisk now in the British
Museum was found among its ruins. On the west face of the mound, and adjoining the centre palace, are the remains of a third edifice, built by the grandson of Shalmanasar, whose name is read Iva-lush, and who is believed to be the Pul of the Hebrew Scriptures. It contained some important inscribed slabs, but no sculptures. Esarhaddon raised (about B.C. 680) at the south-west corner of the platform another royal abode of considerable extent, but constructed principally of materials brought from his predecessor's palaces. In the opposite or south-east corner are the ruins of a still later palace built by his grandson Assur-bani-ili, very inferior in size and in splendor to other Assyrian edifices. Its rooms were small; it appears to have had no great halls, and the chambers were panelled with slabs of common stone, without sculpture or inscriptions. Some important detached figures, believed to bear the name of the historical Semiramis, were, however, found in its ruins. At the south-west corner of the mound of Kuyunjik stood a palace built by Sennacherib (about B.C. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly 100 acres. Although much of the building was destroyed to be employed in the fortifications of Babylon, many of the rooms were examined, and much has altogether perished, about 60 courts, halls (some nearly 150 feet square), rooms, and passages (one 200 feet long) have been discovered, all panelled with sculptured slabs of slabslaber. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions—some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Esarhaddon, the third king of the name of Sardanapalus. In it were discovered sculptures of great interest and beauty, among them the series representing the lion-hunt now in the British Museum. Owing to the sanctity attributed by Mohammedans to the supposed tomb of Jonah, great difficulties were experienced in examining the mound upon which it stands. A shaft sunk within the walls of a private house led to the discovery of sculptured slabs; and excavations subsequently carried on by agents of the Turkish government proved that they formed part of a palace erected by Esarhaddon. Two entrances or gateways in the great enclosure-walls have been excavated—one (at b on plan) flanked by colossal human-headed bulls and human figures. They, as well as the walls, appear, according to the inscriptions, to have been constructed by Sennacherib. No propylea or detached buildings have as yet been discovered within the enclosure. At Sherif Khan are the ruins of a temple, but no sculptured slabs have been dug up here. It was founded by Sennacherib, and added to by his grandson. At Selamityah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered.

The most recent explorer in this field is Mr. George Smith, of the British Museum. The commencement of Mr. Smith's studies and researches in the field of Assyrian archaeology practically took place in the year 1866, when he engaged in the examination of Sir Henry Rawlinson's casts and fragments of inscriptions in the British Museum with a view to the elucidation of several questions in the Old-Testament history. He first lighted upon a curious inscription of Shalmaneser II, giving an account of the war against Hazael, king of Syria, and relating that it was in the eighteenth year of Shalmaneser. Since he received tristles from Jehu. His next labors were devoted to the cylinders containing the history of Asshur-bani-pal, the Sardanapalus of the Greeks. The annals of this monarch were then in considerable confusion, but by dint of patient comparison of the various copies, Mr. Smith at length succeeded in obtaining a fair text of the earlier part of these inscriptions. Pursuing his investigations, he discovered several important fragments of the annals of Tiglath-Pileser, containing notices of Azariah, king of Judah, and of Pekah and Hoshea, kings of Israel. In the course of his work he discovered materials from the end of the Assyrian canon, several accounts of the early conquest of Babylonia by the Elamites, and a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days marked out as Sabbath days, to which no work was to be performed. During 1870 he was occupied with preparing the large work on the history of Asshur-bani-pal, giving the cuneiform texts, translations, and translations, which was published in 1871. In 1872 Mr. Smith discovered the tablets containing the Chaldean account of the Deluge, which had attracted a good deal of attention both at home and abroad.

The interest taken in these discoveries prompted the proprietors of the London Telegraph newspaper to advance the sum of one thousand guineas for fresh researches at Nineveh, Mr. Smith to conduct the expedition. He accordingly started from London Jan. 29, 1873, and on March 2 arrived at the ruins of Nineveh. After an excursion to Bagdad and Babylon, he returned to Nineveh about April 1, and commenced excavations on the mound of Ninmrod on the third of that month. His work was now on a smaller scale, and was directed to the temple of Nebu. Here he discovered some inscriptions, but most of them were duplicates of texts already known. Excepting the stone basement of the temple and a few chambers around it, the whole was in ruinous conditions. After the city had declined, this part of the mound appears to have been used as a granary. A large tunnel was bored through the walls and chambers on the eastern face. This was found packed with grain, black and rotten from age. In the central part excavations had been made for tombs, destroying considerable portions of the temple. The more prominent parts of the building were of large square red bricks of stone at the bottom, and sun-dried bricks at the top. On each side of the entrance stood a colossal figure of Nebu, with cross arms, in the attitude of meditation. In one of the eastern chambers Mr. Smith discovered a fragment of the reign of Tiglath-Pileser, but there was nothing else of great interest in the neighborhood. Many of the inscriptions have suffered very much since the excavations of Mr. Layard. The explorations at Ninmrod were closed on May 8, without any important results, and Mr. Smith proceeded to prepare for his researches among the ruins of Nineveh, opposite the town of Mosul. After commencing operations on one of these mounds, with a view to recover inscribed terra-cotta tablets, Mr. Smith found several valuable inscriptions, which served in some de-
giving the names of six new Babylonian kings, and some curious details of early Babylonian history. At a subsequent date was found a new portion of the sixth tablet of the Deluge series.

NINEVEH

The excavations were carried on over what Layard calls the library-chamber of the south-west palace. Upon removing the top earth from a section of the palace around the region of the library-chamber, Mr. Smith was rewarded with a variety of discoveries of a valuable character. At first nothing turned up but modern objects, coins, pottery, and glass, but on going deeper the Assyrian cuneiform tablets were of frequent occurrence. In front of one of the entrances Mr. Smith discovered the lintel of a door-way, formed of a block of stone six feet long, and sculptured along the face. In the center was an ornamental cup or the handle; on each side stood a winged griffin or dragon; and over the cup and the dragon was an ornament of honeyuckles. This curious lintel is the first Assyrian object of the kind which has been discovered, and it is no wonder that when lifted out of the excavation it excited a thrill of pleasure. Many fragments were found along the floor of a long gallery, including syllabaries, bilingual lists, and mythological and historical tablets.

There was a beautiful bronze Assyrian fork, with two prongs joined by an ornamental shoulder to a shaft of spiral work, ending in the head of an ass. This is a fragment of an Assyrian idol. Asshur-bani-pal, king of Assyria, 722-732, and near it is a stone jar, whose handle in the form of a two-headed ape is an ornament of the people in the refinements of life. Near by was found part of a curious astrolabe and fragments of the history of Sargon, king of Assyria, B.C. 722. In one place, below the level of the floor, Mr. Smith discovered a fragment of an Assyrian idol of Asshur-bani-pal, containing new and curious matter relating to his Egyptian wars, and to the affairs of Gyges, king of Lydia. From this part of the palace he also gained the shoulder of a colossal statue, with an inscription of Asshur-bani-pal. In another spot he obtained a bone spear-head, a fragment of an ostrich egg, and a section of the seven evil spirits. Near this was found a bronze style, with which the cuneiform tablets were probably impressed. In another part of the excavation there were the remains of crystal and alabaster vases, and specimens of the real seal. One of these was a clay impression of the real of Sargon, king of Assyria.

Mr. Smith left Mosul on April 4, and after various interesting excursions arrived at Alexandria toward the end of May, and finally reached London on June 9. The most important result of the excavation was the discovery of several thousand tablets containing the history of the Deluge. There is still much required to complete the series, but in their present state they form one of the most remarkable collections of inscriptions yet discovered. The whole number of inscriptions discovered by Mr. Smith, during the four months in which he was engaged in excavation, amounted to over 6,000, besides many other objects of great archaeological interest. In many instances they comprised very important texts and antiquities. The majority of the fragments form parts of texts of which the other portions were already in the British Museum, and the new fragments afford data for the completion or enlargement of those inscriptions. In no branch of cuneiform inquiry have the late researches added more to our knowledge than in the early Babylonian history. It is uncertain how far back the records of Babylonia extend, and the limits of the kingdom afford materials for the construction of a satisfactory scheme. There is no doubt, however, that they reach up to the 24th century B.C., and some scholars are of opinion that they stretch nearly two thousand years beyond that period. The principal excavations in the Near East required these earlier expeditions to the country in order to ascertain its true historical history. The new inscriptions favor the opinion that the country gained a prominent place in the world much earlier than some have supposed. Valuable data have been added to the period of Assyrian history con-
temporary with the kings of Judah and Israel. On the comparative chronology of the Assyrian and Jewish kingdoms, Mr. Smith’s expeditions have added nothing to our previous knowledge. Of the later Babylonian period—the time of Nebuchadnezzar and his successors—there are a few new dated documents and some useful inscriptions belonging to the succeeding Persian empire. The most valuable of the later inscriptions is that which fixes the date of the rise of the Parthian empire, which has so long been a doubtful point among chronologists.

4. The Assyrian edifices were so nearly alike in general plan, construction, and decoration that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimrud, or consisting merely of earth and rubbish heaped up, as at Kuyunjik. The mode of raising the latter kind of mound is represented in a series of bas-reliefs, in which captives and prisoners are seen among the workmen (Layard, *Mon. of Nin.,* 2d series, pl. 14, 15). This platform was probably faced with stone masonry, remains of which were discovered at Nimrud, and broad flights of steps (such as were found at Khorasan) or inclined ways led up to its summit. Although only the general plan of the ground floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to
fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of time and weather. The depth of the rubbish above the alabaster slabs varied from a few inches to about 20 feet. It is to this accumulation of rubbish above them that the bass-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition walls vary from 6 to 15 feet in thickness, and are solidly built of sun-dried bricks, against which is placed the panelling or skirting of alabaster slabs. No windows have hitherto been discovered, and it is probable that in most of the smaller chambers light was only admitted through the doors. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burned bricks. It rested upon layers of bitumen and fine sand. Of nearly similar construction are the modern houses of Mosul, the architecture of which has probably been preserved from the earliest times as that best suited to the climate and to the manners and wants of an Oriental people. The rooms are grouped in the same manner around open courts or large halls. The staircases, usually surmounted by ornamental spires, are for wainscotting the apartments, and the walls are constructed of sun-dried bricks. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bass-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson has, with much ingenuity, attempted to reconstruct a palace of Nineveh (The Palaces of Nineveh and Persepolis restored). He supposes that the upper stories were built entirely of sun-dried bricks and wood—a supposition warranted by the absence of stone and marble columns, and of remains of stone and burned-brick masonry in the rubbish and soil which cover and surround the ruins; that the exterior was richly sculptured and painted with figures and ornaments, or decorated with enamelled bricks of bright colors, and that light was admitted to the principal chambers on the ground-floor through a kind of gallery which formed the upper part of them, and upon which rested the wooden pillars necessary for the support of the upper stories. The capitals of these pillars, the friezes and architectural ornaments, he restores from the stone columns and other remains at Persepolis. He conjectures that curtains, suspended between the pillars, kept out the glaring light of the sun, and that the ceilings were of wood-work, elaborately painted with patterns similar to those represented in the sculptures, and probably ornamented with gold and ivory. The discovery at Khorsabad of an arched entrance of considerable size and depth, constructed of sun-dried and kiln-burned bricks, the latter enamelled with figures, leads to the inference that some of the smaller chambers may have been vaulted.

The sculptures, with the exception of the human-headed lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, etc. All refer to public or national events; the hunting-scenes evidently revers the scenes and personal valor of the king and the head of the people—"the mighty hunter before the Lord." The sculptures appear to have been painted—remains of color having been found on most of them. Thus decorated, without and within, the Assyrian palaces are a marvel of magnificence, not however, devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded.

Among the small objects, undoubtedly of the Assyrian period, found in the ruins, were copper vessels (some embossed and incised with figures of men and animals and graceful ornaments), bells, various instruments and tools of copper and iron, arm (such as spear and arrow heads, swords, daggers, shields, helmets, and fragments of chain and plate armor), ivory ornaments, glass bowls and vases, alabaster urns, figures and other objects in terra-cotta, pottery, parts of a throne, inscribed cylin- ders and seals of agate and other precious materials, and a few detached statues. All these objects show great mechanical skill and a correct and refined taste, indicating considerable advance in civilization.

These great edifices, the depredations of the national records, appear to have been at the same time the abode of the king and the temple of the gods—thus cor- responding, as in Egypt, with the character of the mon- arch, who was both the political and religious chief of the nation, the special favorite of the deities, and the interpreter of their decrees. No building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most proba- bly a part of the palace was set apart for religious wor- ship and ceremonies. Altars of stone, resembling the Greek tripod in form, have been found in some of the chambers—in one instance before a figure of the king himself (Layard, Nin. and Bab, p. 351). According to the inscriptions, it would, however, appear that the As- syrian monarchs built temples of great magnificence at Nineveh, and in various parts of the empire, and pro- fusedly adorned them with gold, silver, and other pre- cious materials.

IV. Site of the City.—Much diversity of opinion ex- ists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson, and those who concur in his interpretation of the cuneiform characters, each group of mounds we have described represents a separate and distinct city. The name applied in the inscriptions to Nimrud is supposed to read "Khakhu," and the ruins are consequently identified with those of the Calah of Genesis (x, 11): Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghan, or Saraun, by which the ruins were known to the Arab geographers; Sherif Khan is Tar- bisi. Selamityah has not yet been identified, no inscription having been found in the ruins. The name of Nineveh is limited to the mounds opposite Mosul, including Kuyunjik and Nebbi Yünus. Sir H. Rawlinson was at one time inclined to exclude even the former mound from the precincts of the city (Journ. of As. Soc.
Furthermore, the ancient and primitive capital of Assyria is supposed to have been not Nineveh, but a city named Assur, whose ruins have been discovered at a little to the northeast of the Tigris, about sixty miles south of Mosul. It need scarcely be observed that this theory rests entirely upon the presumed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. The area of the enclosure of Kuyunjik, about 1800 acres, is far too small to represent the site of the city, built as it must have been in accordance with Eastern customs and manners, even after allowing for the extreme exaggeration on the part of ancient writers. Captain Jones (Topography of Nineveh, in the Journ. of R. Asiatic Soc. xxv. 324) computes that it would contain 174,000 inhabitants, fifty square yards being given to each person; but the basis of this calculation would scarcely apply to any modern Eastern city. If Kuyunjik represents Nineveh, and Nimrud Calah, where are we to place Resen, "a great city between the two? (Gen. x. 12). Scarcely at Selamlyeh, only three miles from Nimrud, and where no ruins of any importance exist. On the other hand, it has been conjectured that it must have occupied a very large area, and frequently very distant from one to the other. Nineveh might thus be compared with Damascus, Isaphan, or perhaps more appropriately with Delhi, a city rebuilt at various periods, but never exactly on the same site, and whose ruins consequently cover an area but little inferior to that assigned to the capital of Assyria. The primitive city, the one upon which Nineveh was originally founded, may possibly have been that occupied by the mound of Kuyunjik. It is thus alone that the ancient descriptions of Nineveh, if any value whatever to be attached to them, can be reconciled with existing remains. The absence of all traces of buildings of any size within the enclosures of Nimrud, Kuyunjik, and Khorsabad, and the existence of propylaeas forming part of the approaches to the palace, beneath and at a considerable distance from the great temple, is in favor of the conjecture. Even Sir H. Rawlinson is compelled to admit that all the ruins may have formed part of "that group of cities which, in the time of the prophet Jonah, was known by the common name of Nineveh" (On the Inscriptions of Nineveh, in the Journ. of R. Asiatic Soc.). But the existence of fortified palaces is consistent with Oriental custom, and with authentic descriptions of ancient Eastern cities. Such were the residences of the kings of Babylon, the walls of the largest of which were sixty stadia, or seven miles, in circuit, or little less than those of Kuyunjik, and considerably greater than those of Nimrud. See Babylon. The Persians, who appear to have closely imitated the Assyrians in most things, constructed similar fortified parks—or paradises, as they were called—which included royal dwelling-places (Quint. Curt. i. 7, c. 6). Indeed, if the interpretation of the cuneiform inscriptions is to be trusted, the Assyrian palaces were of precisely the same character; for that built by Esarhadon at Nebbi Yûnis is stated to have been so large that horses and other animals were not only kept, but even fed there. It is also stated that "he fortified the siege, fortified thy strong holds," and "repair thy fortified places." They were probably surrounded by the dwellings of the mass of the population, either collected in groups, or scattered singly in the midst of fields, orchards, and gardens. There are still sufficient indications in the curious survey of the sites of such habitations. The fortified enclosures, with which the residences of the king, his family or immediate tribe, his principal officers, and probably the chief priests, may also have served as places of refuge for the inhabitants of the city at large in times of danger or attack. According to Diodorus (ii. 9) and Quintus Curtius (v. 1), there was land enough within the precincts of Babylon, besides gardens and orchards, to furnish corn for the wants of the whole population in case of siege; and in the book of Jonah, Nineveh is said to contain, besides its population, "much cattle" (v. 11). As at Babylon, no great consecutive wall of enclosure comprising all the ruins, such as that described by Diodorus, has been discovered at Nineveh, and no such wall ever existed, otherwise some traces of so vast and massive a structure must have remained to this day. The River Gomel, the modern Khana-Su, lay close to the eastern boundary or defence of the city. As to the claims of the mound of Kalah Sherghát to represent the site of the primitive capital of Assyria called Assur, they must rest entirely on the interpretation of the inscriptions, which are supposed to declare, by one Shamas-Iva, the son and viceroy, or satrap, of Išmi-Dagon, king of Babylon, who reigned, it is conjectured, about B.C. 1840. Assyria and its capital reigned subject to Babylonia until B.C. 1727, when an independent Assyrian dynasty was founded, of which fourteen kings, or more, reigned at Kalah Sherghát. About B.C. 980 the seat of government, it is asserted, was transferred by Sardanapalus (the second of the name, and the Sardanapalus of the Greeks) to the city of Kalikhu or Calah (Nimrud), which had been founded by an earlier monarch named Shalmanasar. There it continued about 250 years, when Sennacherib made Nineveh the capital of the empire. See Assyria. These assumptions seem to rest upon very slender grounds; and Dr. Hincks altogether rejects the theory of the Babylonian character of these early kings, believing them to be Assyrian (Report to the Trustees of the Brit. Mus. on Cylindeers and Terra-Cottas). It is believed that on an inscribed terra-cotta cylinder discovered at Kalah-Sherghát the foundation of a temple is attributed to this Shamas-Iva. A royal stela erected by the king and his father is built upon a brick from some ruins in Southern Babylonia, and the two kings are presumed to be identical, although there is no other evidence of the fact (Rawlinson, Herod. i. 456, note 5); indeed the only son of this Babylonian king mentioned in the inscription is called Arwen, a name entirely different from that of the presumed viceroy of Assur. It is by no means an uncommon occurrence that the same names should be found in royal dynasties of very different periods. The Assyrian dynasties furnish more than one example. It may be further observed that no remains of sufficient antiquity and importance have been discovered at Kalah Sherghát to justify the opinion that it was the ancient capital. The only sculpture found in the ruins, the seated figure in black basalt now in the British Museum, belongs to a later period than the monuments from the north-west palace at Nimrud. Upon the presumed identification above indicated, and upon no other evidence, so far as we can understand, an entirely new system of Assyrian history and chronology has been constructed, of which a sketch has been given under the title Assyrian History, also Babylonian History. It need only be pointed out here that this system is at variance with sacred, classical, and monumental history, and can scarcely be accepted as proven until the Assyrian ruins have been examined with more completeness than has been possible. No inscription has been found that of the cuneiform inscriptions has made far greater progress. It has been shown how continuously tradi-
tion points to Nineveh as the ancient capital of Assyria. There is no allusion to any other city which enjoyed this rank. Its name occurs in the statistical table of Karnak, in conjunction with Nahrina or Mesopotamia, and on a fragment recently discovered by M. Mariette, of the times of Thothmes III, or about B.C. 1490 (Birch, Trans. of R. Soc. of Lit. ii, 345, 2d series); and no mention has been found on any Egyptian monument of such cities as Asshur and Calah. Sir H. Rawlinson, in a paper read before the Royal Society of Literature, has, however, contended that the Naharin, Saaenkar, and Assuri of the Egyptian inscriptions are not Mesopotamia, Singar, and Assyria, and that Nin-i-ii is not Nineveh at all, but refers to a city in the chain of Tauros. But these conclusions are altogether rejected by Egyptian scholars. Further researches may show that Sennacherib’s palace at Kuyunjik, and that of Sardanapalus at Nimrud, were built upon the site, and above the remains of very much earlier edifices. According to the interpretation of the inscriptions, Sardanapalus himself founded a temple at “Nineveh” (Rawlinson, Herod. i, 462), yet no traces of this building have been discovered at Kuyunjik. Sargon restored the walls of Nineveh, and declares that he erected his palace “near to Nineveh” (Bibl. p. 474), while Sennacherib only claims to have rebuilt the palace, which were “rent and split from extreme old age” (Bibl. p. 473), employing 300,000 men, captives from Chaldaea, Syria, Armenia, and Cilicia, in the undertaking, and speaks of Nineveh as founded of old, and governed by his forefathers, “kings of the old time” (Fox Talbot, in Bellini’s cylinder. Journal of the As. Soc. vol. xxiii). Old palaces, a great tower, and ancient temples dedicated to Ishtar and Bar Muri, also stood there.

V. Prophecies relating to Nineveh, and Illustrations of the O. T.—These are exclusively contained in the books of Nahum and Zephaniah; for although Isaiah foretells the downfall of the Assyrian empire (ch. x and xiv), he makes no mention of its capital. Nahum threatens the entire destruction of the city, so that it shall not rise again from its ruins: “With an overrunning flood he will make an utter end of the place thereof.” “He will make an utter end; affliction shall not rise up the second time” (i, 8, 9). “Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise” (iii, 18, 19). The manner in which the city should be taken seems to be indicated. “The defence shall be prepared” (ii, 5) is rendered in the marginal reading “the covering or coverer shall be prepared,” and by Mr. Vance Smith (Prophecies on Assyria and the Assyrians, p. 242), “the covering machine,” the covered banner. It is to be represented in the bas-reliefs as being used in sieges. Some commentators believe that “the overrunning flood” refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devas-

ting army. An allusion to the overflow of the river may be contained in Nah. ii, 6, “The gates of the rivers shall be opened, and the palace shall be dissolved,” a prophecy supposed to have been fulfilled when the Medo-Babylonian army captured the city. Diodorus (iii, 27) relates of that event that “there was an old prophecy that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege the river, being swollen with continued rains, overflowed the walls; and broke down the wall for twenty stadia; then the king, thinking that the oracle was fulfilled and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth and his concubines and eunuchs, burned himself and the palace with them all: and the enemy entered the breach that the waters had made, and took the city.” Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimrud or Kuyunjik appears to have been washed away by the river. The Tigiris is still subject to very high and dangerous floods during the winter and spring rains, and even now frequently reaches the ruins. When it flowed in its ancient bed at the foot of the walls a part of the city might have been overwhelmed by an extraordinary inundation. The likings of Nineveh to “a pool of water” (Nah. ii, 8) has been conjectured to refer to the moats and damps by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire: “The fire shall devour thy bars,” “then shall the fire devour thee” (Nah. iii, 15, 18). The gateway in the northern wall of the Kuyunjik enclosure had been destroyed by fire as well as the palace. The population was to be surprised when unprepared, “while they are drunk as drunkards they shall be devoured as stubble full dry” (Nah. i, 10). Diodorus states that the last and fatal assault was made when they were overcome with wine. In the bas-reliefs cavorting scenes are represented, in which the king, his courtiers, and even the queen, reclining on couches or seated on thrones, and attended by musicians, appear to be pledging each other in bowls of wine (Botta, Mon. de Nis, pl. 63-67, 112, 115). The captivity of the inhabitants, and their removal to distant provinces, are predicted (Nah. iii, 18). Their dispersion, which occurred when the city fell, was in accordance with the prophetic custom of the age. The palace-temples were to be plundered of their idols, “Out of the house of thy gods will I cut off the graven image and the molten image” (i, 14), and the city sacked of its wealth: “Take ye the spoil of silver, take the spoil of gold” (ii, 9). For ages the Assyrian edifices have been despoiled of their precious metals, and whole bars of silver were, according to tradition, taken to Ecbatana by the conquering Medes (Diod. Sic. iii). Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its fall, was to be “empty, and void, and waste” (Nah. ii, 10). “It shall come to pass that all they that look upon thee shall flee from thee.
and say, Nvineh is laid waste" (iii. 7). These epithets describe the present state of the city. But the fullest and most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall: "He will make Nvineh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work. . . . how is she become a desolation, a place for beasts to lie down in! every one that passes by her shall hiss and wag his hand" (Zeph. ii, 13, 14, 15). The canals which once fertilized the soil are now dry. Except when the earth is green after the periodical rains the state of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels may be seen seeking scanty pasture among the mounds. From the unwashed swamp within the ruins of Khorsabad, and from the reedy banks of the little streams that flow by Kuyunjik and Nimrud, may be heard the croak of the cormorant and the bittern. The cedar-wood which adorned the ceilings of the palaces has been uncovered by modern explorers (Layard, Nin. and Bab., p. 857), and in the deserted halls the hyena, the wolf, the fox, and the jackal now lie down. Many allusions in the O.T. to the dress, arms, modes of warfare, and customs of the people of Nvineh, as well as those of the Jews, are explained by the Nvineh monuments. Thus (Nah. ii, 9), "The shield of his mighty men is made red, the valiant men are in scarlet:" the shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (Layard, Nin. and its Rem., vol. i, pt. ii, ch. v): the mounds built up against the walls of a besieged town (Isa. xxxvii, 38; 2 Kings xix, 82; Jer. xxiii, 24, etc.), the battering-ram (Ezek. iv, 2), the various kinds of armor, helmets, shields, spears, and swords, used in battle and during a siege; the chariots and horses (Nah. iii, 8), are all seen in various bas-reliefs (Layard, Nin. and its Rem., vol. ii, pt. ii, ch. iv and v). See CHARIOT. The custom of cutting off the heads of the slain and placing them in heaps (2 Kings x. 8) is constantly represented (Layard, i, 184). The allusion in 2 Kings xix, 86, "I will put my hook in thy nose and my bridle in thy lips," is illustrated in a bas-relief from Khorsabad (ibid., p. 576).

The interior decorations of the Assyrian palaces are described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (xxiii, 14, 15): "She saw men of sculptured workmanship upon the walls; likenesses of the Chaldeans pictured in red, girted with girdles upon their loins, with colored flowing head-dresses upon their heads, with the aspect of princes all of them" (Layard, Nin. and its Rem., ii, 807); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors (see especially Botta, Mon. de Nin., pl. 12). The mystical figures seen by the prophet in his vision (ch. 1), uniting the man, the lion, the ox, and the eagle, may have been suggested by the eagle-headed idols, and man-headed bulls and lions (by some identified with the cherubim of the Jews), and the sacred emblem of the "wheel within wheel" by the winged circle or globe frequently represented in the bas-reliefs (Layard, Nvineh and its Remains, ii, 455).

VI. Ninevite Art.—The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and research. Those who derive the civilization and political system of the Assyrians from the Chaldeans would trace their architecture to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure for their national edifices, may have been taken from a people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nvineh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. Such Babylonian edifices as have hitherto been explored are of a later date than those of Nvineh, to which they appear to bear but little resemblance. The only features in common seem to be the ascending steps of the temples or tombs, and the use of enameled bricks. The custom of paneling walls with alabaster or stone must have originated in a country in which such materials abound, as in Assyria, and not in the alluvial plains of southern Mesopotamia, where they cannot be obtained except at great cost and great labor. The decorations of kiln-burned bricks and of wooden columns would be common to both countries, as also such arrangements for the admission of light and exclusion of heat as the climate would naturally suggest.

In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style were already fully developed; no new features of any importance seem to have been introduced at this period. The palace of Sennacherib only excels those of his remote predecessors in the vastness of its proportions, and in the elaborate magnificence of its details. In sculpture, as would probably be the case in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest work of Sennacherib discovered show the result of a lengthened period of gradual development, which, judging from the slow progress made by untutored men in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest stage of perfection which they probably ever attained. The only change we can trace, as in Egypt, is one of decline or "decadence." The latest monuments, such as those from the palaces of Sennacherib and his son, show perhaps a closer imitation of nature, especially in the representation of animals, such as the lion, dog, wild ass, etc., and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the invention, and in the variety of treatment displayed in the most ancient sculptures. This will at the same time give a comparison of the ornamental details of the two periods. In the older sculptures there occur the most graceful and varied combinations of flowers, beasts, birds, and other natural objects, treated in a conventional and highly artistic manner; in the later there is only a constant and monotonous repetition of rosettes and conventional forms, without much display of invention or imagination (comp. Layard, Mon. of Nin., 1st ser., especially pl. 5, 8, 43-48, 50; with 2d ser., passim; and with Botta, Monumenta de Ninive). The same remark applies to animals. The heads of the early period are ideal, and, to a certain extent, conventional representation of the beast—not very different from that of the Greek sculptor in the noblest period of Greek art (Layard, Mon. of Nin., 2d ser., pl. 2). In the later bas-reliefs, such as those from the palace of Sardanapalus III, now
in the British Museum, the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity.

The same may be observed in the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been at all times more or less shackled by religious prejudices or laws. For instance, the face is almost invariably in profile, not because the sculptor was unable to represent the full face—one or two examples of it occurring in the base-reliefs—but probably because he was bound by a generally received custom, through which he would not break. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. We trace throughout the same eagle-headed, lion-headed, and fish-headed figures, the same winged divinities, the same composite forms at the doorways.

In the earliest works, an attempt at composition, that is at a pleasing and picturesque grouping of the figures, is perhaps more evident than in the later—as may be illustrated by the lion-hunt from the N.W. palace, now in the British Museum (Layard, Mon. of Nin, pl. 10). A parallel may in many respects be drawn between the arts of the Assyrians from their earliest known period to their latest, and those of Greece from Phidias to the Roman epoch, and from Italy from the 16th to the 18th century.

The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the power of the Assyrians, and is especially characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as yet to show. If from Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. These analogies, if not accidental, may have been derived, at some very remote period, from a common source. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes of Egypt were founded; or the Phoenicians, it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each country, however the original development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. Thus, Egyptian architecture seems to have been derived from a stone prototype, Assyrian from a wooden one, in accordance with the physical nature of the two countries. Assyrian art is the type of power, vigor, and action; Egyptian that of calm dignity and repose. The one is the expression of an ambitious, conquering, and restless nature; the other seems to have been formed for itself alone and for eternity. In a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the 8th century B.C.), a more intimate intercourse with Egypt through war or dynastic alliances than had previously existed appears to have led to the introduction of objects of Egyptian influence into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of that country under a king whose name is read Ashur-bani-pal, mentioned in the cuneiform inscriptions (Birk, Trans. of R. Soc. of Lit., new series). To this age belong the ivories, bronzes, and nearly all the small objects of an Egyptian character, though not apparently of Egyptian workmanship, discovered in the Assyrian ruins. It has been asserted, on the authority of an inscription believed to contain the names of certain Hellenic artists from Idalion, Citium, Salamin, Paphos, and other Greek cities, that these artists had been at all times more or less shackled by religious prejudices or laws. For instance, the face is almost invariably in profile, not because the sculptor was unable to represent the full face—one or two examples of it occurring in the base-reliefs—but probably because he was bound by a generally received custom, through which he would not break. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. We trace throughout the same eagle-headed, lion-headed, and fish-headed figures, the same winged divinities, the same composite forms at the doorways.

The art of the Assyrians, especially their architecture, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilization. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean.

Monuments of an Assyrian character have been discovered in certain parts of Syria, and further researches would probably disclose many more. The arts of the Phoenicians, judging from the few specimens preserved, show the same influence. In the absence of even the most insignificant remains, and of any implements which may with confidence be attributed to the Jews, there are no materials for comparison between Jewish and Assyrian art. It is possible that the bronze and ivory discovered at Nineveh were of Phoenician make, like the vessels in Solomon's temple. On the lion-weights, now in the British Museum, are inscriptions both in the cuneiform and Phoenician characters. The Assyrian inscriptions seem to indicate a direct dependence of Judæa upon Assyria from a very early period, perhaps even as late as the development of the "houses" of Solomon (comp. 1 Kings vi, vii, 2 Chron. iii, iv; Joseph. vii, 2; Ferguson's Palace of Nineveh; and Layard, Nin. and Bab. p. 642); it would appear that there was much similarity between them and the palaces of Nineveh, if not in the exterior architecture, certainly in the interior decorations, such as the wall panels or wainscoted with sawn stones, the sculptures on the slabs representing trees and plants, the remains of the walls above the skirting painted with various colors and pictures, the figures of the winged cherubim on the door-posts and over the doors, and very much inferior in size to the Assyrians. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea and of various bronze and copper vessels. They were said to be of Assur or Assyria. Phæ prophesies of a Jewish woman of the tribe of Naphtali (1 Kings vii 14), a fact which gives us some insight into Phœnician art, and seems to show that the Jews had no art of their own, as Hiram was brought from Tyre by Solomon. "Th
Assyrian character of these objects is very remarkable. The two pillars and "chapiters" of brass had ornaments of lilies and pomegranates; the brazen sea was supported on oxen, and its rim was ornamented with flowers of lilies, while the bases were graven with lions, oxen, and cherubim on the borders, and lilies on the ledges with cherubim, lions, and palm-trees. The veil of the Temple, of different colors, had also cherubim wrought upon it (comp. Layard, Nis. and Bab. p. 588, in which a large vessel, probably of bronze or copper, is represented supported upon oxen, and Mon. of Nin. ser. 2, pl. 60, 65, 68, in which vessels with embossed rims apparently similar to those in Solomon's temple are figured; also ser. 1, pl. 8, 44, 48, in which embroideries with cherubim occur).

The influence of Assyria to the eastward was even more considerable, extending far into Asia. The Persians copied their architecture (with such modifications as the climate and the building-materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. The ruined palaces of Persepolis show the same general plan of construction as those of Nineveh—the enframements formed by human-headed animals, the Skirting of sculptured stone, and the inscribed slabs. The various religious emblems and the ornamentation have the same Assyrian character. In Persia, however, a stone architecture prevailed, and the embossed friezes in inscribed material have resisted to this day the ravages of time.

The Persians made an advance in one respect upon Assyrian sculpture, and probably painting likewise, in an attempt at a natural representation of drapery by the introduction of folds, of which there is only the slightest indication on Assyrian monuments. It may have been partly through Persia that the influence of Assyrian art passed into Asia Minor, and thence into Greece; but it had probably penetrated far into the former country long before the Persian domination. We read in the Hebrew Bible of one village of Gibeon, which, as in those of Lycia and Phrygia, and in the archaic sculptures of Bruchide. But the early art of Asia Minor still offers a most interesting field for investigation. Among the Assyrians the arts were principally employed, as among all nations in their earlier stages of civilization, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The "Man-Bull" and the "Man-Lion" are conjectured to be the gods "Nin" and "Nergal," presiding over war and beasts of prey, and other similar divinities. These figures, so constantly repeated in the sculptures and as ornaments on vessels of metal or in embroideries, Nisroch and Dagon. The bass-reliefs almost invariably record some deed of the king, as head of the nation, in war, and the victory of his men. The royal imagery of the east is in the vase palaces-temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bass-reliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial-places, or even of their mode of dealing with the dead. It is chiefly upon the walls of tombs that the domestic life of the Egyptians has been so fully depicted. In the useful arts, as in the fine arts, the Assyrians had made a progress which denotes a very high state of civilization. When the inscriptions have been fully examined and deciphered, it will probably be found that they had made no inconsiderable advance in the sciences, especially in astronomy, mathematics, navigation, and hydrography.

Although the site of Nineveh afforded no special advantages for commerce, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must have soon formed one of the great trading stations between that important inland sea and Syria and the Mediterranean, and must have become a depot for the merchandise supplied to a great part of Asia Minor, Armenia, and Persia. Her merchants are described in the account of Ezekiel (ch. xxvii. 4) as trading in blue cloth and embroidered work (such as is probably represented in the sculptures), and in Nahum (iii. 16) as "multiplied above the stars of heaven." The animals represented on the black obelisk in the British Museum and on other monuments in the river, the double-humped camel, and various kinds of apes and monkeys occur, and the communication, direct or indirect, with the remotest parts of Asia. This intercourse with foreign nations, and the practice of carrying to Assyria as captives the skilled artists and workmen of conquered countries, must have contributed greatly to the improvement of Assyrian manufactures. Affairs of state are frequently represented on the monuments: the king in his glory going to war; receiving booty or captives, or making a treaty of peace; behind him the eunuch with beardless double chin, carrying a fly-flapper or an umbrella. The government was despotic; it was centred in the king. The provinces were ruled by satraps, and their state and retinue were so magnificent that the monarch boasted, "Are not my princes altogether kings?" In a country vanquished, the conqueror secured some memorial of his victory in the inscription on some object of stone, rock or on stone blocks. His name and martial achievements are duly registered, and his person is figured in priestly robes. Several of these memorials are now in the British Museum.

Little is known of the dwellings of the people: they easily fell into ruin, and lay buried in the mass—the bricks or mud of which they were built fast dissolving into earth or soil. Nor do the monuments throw light on the subject, for they are filled with scenes from the chase or war—fields, trees, and fortresses. But there is a strip of a tomb from Assur, one of the most interesting inscriptions. In one of these tombs, the dwellings of the common sort were built of mud, without windows, and had either a flat roof, or one rising into a cone, with an opening at the top—while the houses, though closely arranged, yet stand separate from each other.

The ornamental arts had reached a high state in ancient Nineveh. Many seals and cylinders have been recovered. The sculptures and paintings are full of expression and life, freer and more natural than those of Egypt. The Assyrian artists did not excel in modeling, but in figure, and in the arrangement of groups. The Assyrian art is characterized by an undue flatness or want of breadth in the sile view, as if they were intended only to be seen directly in front. But their genius developed itself in bass-reliefs, and they used this art for every purpose to which it could be applied, for it is not only to the modern world. Through this art—in which so many scenes taken from nature and life, as war, religion, the chase, daily occupations, kitchen utensils, cooking and feasting, are represented—we have come to know the ancient Assyur with some familiarity and completeness. Bass-reliefs have been traced back, as at Nimrud, to the period of Assur, king of Judah, ten centuries before Christ. At first the work is rude but spirited, gradually it throws off its stiffness and conventionality, and appears at its best in the days of Asshur-don or his son, about B.C. 640. The vases or urns of clay are beautifully moulded, and resemble Egyptian pottery. Some of the bronzes are of graceful symmetry. Metallic ornaments, ear-rings, bracelets, and clasps display great taste and skill. Chairs and couches of beautiful design, and often inlaid with ivory. The lion was a sort of national emblem; and a frequent ornament on furniture, weights, and jewels is his head or claws, warranting the imagery in the bold challenge of Nahum (ii. 11): "Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp?" Vessels
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such as bowls and bottles of glass, both transparent and beautifully colored, have been found, and a magnifying lens of rock-crystal was discovered at Nimród. The garments of the better class were woven of linen, wool, or silk, and, though capacious in size, were worn with stately gracefulness. The silk of the country was famous, and was spun by a large silkworm not found elsewhere. Pliny speaks of the Assyria bombuz as a becoming dress for women (Hist. Nat. xi. 23).

The Assyrians seem to have been fond of music, and various musical instruments are sculptured on the monuments. We have the harp, with eight, nine, or ten strings; the lyre, of no less than three kinds; the guitar, the double-pipe, the tambourine, cymbals, dulcimer, drums, and trumpets. See MUSICAL INSTRUMENTS. Bands of musicians formed an important part of military and religious processions, and in such bands there appear to have been leaders or persons that kept or indicated the time.

Delineations of ships, both for war and trading, are found. The imports must have been extensive: "Thou hast multiplied thy merchants above the stars of heaven" (Nah. iii. 16; Ezek. xxvii. 23, 24). Gold and other metals, ivory, precious stones, and spices, seem to have been brought into the country in abundance, and the exports also may have been on a large scale. The Phenician mariners, according to Herodotus (i. 1), brought home Egyptian and Assyrian merchandise. The productions of her looms were celebrated, as were also several of her perfumes. Horace refers to the Assyrian nard: "Asyriacque nardo potamus uincti" (ii. 11); but, as Rawlinson says on this point, these odors may have only been conveyed by her from other regions, for she must have been rather a spice-seller than a spice-producer (Ancient Monarchies, ii. 199). There are representations of the implements of husbandry, and of the various forms and means of irrigation. Irrigation sometimes a trine human figure in the centre, and this symbol is generally found in immediate connection with the sovereign. The sacred tree was also associated with Assur—connected perhaps with the Biblical Asherah, rendered "grove" (q. v.)—and perhaps also derived ultimately from the Edenic tree of life. Other Assyrian gods were Anu, often placed after Assur, Bil or Bel, Hea or Hoa, Mylitta or Belitis, Sin or the Moon, Shamas or the Sun, Vul or Iva the wielder of the thunderbolt, Gula the sun-goddess, Nin, after whom the capital was named, and whose symbol is the winged bull, Marduk, Nergar, Ihsar, and Nebu. Some of these gods were borrowed from Chaldea. Each god was usually associated with a corresponding goddess; and the god and his idol, made of metal, clay, or stone, were identified, as in the challenge of Rabshakeh (Isa. xxxvi. 19, 20). Sacrifice was offered to them, and altars of various shapes have been found. Solemn processions were made, and the king appears to be also a priest—his person was divinely sacred, and his palace seems also to have been the temple—though there was at the same time a regular priestocracy. Fasting, as seen in the book of Jonah, may not have been an uncommon ordinance. The prophet Nahum styles Nineveh "the mistress of witchcrafts," and many superstitious forms of ascertaining the will of Heaven must have been in constant practice. Layard mentions that dark spots resembling blood are seen on the walls which form the entrance to the oldest palaces in Nimród. The nation appears to have been intensely religious; religious symbols are found not only on the robes and armor of the king, and on the columns and friezes of public buildings, but also on chariots, trappings of horses, and on ordinary household furniture—hangings, tables, chairs, and couches. The sensual or phallic symbols, so common in classical countries, are not found in Assyria; yet, if the worship of Belitis in Assyria resembled at all her worship in
Babylon (Herod. i, 99), it must have been grossly lascivious, as women were required to go once in their lives to her temple, and prostitute themselves to the first man who wished them. The prophet Nahum calls Nineveh "the well-favored harlot, that selichet nations through her whoredom;" but this language may refer, in Jewish apocalyptic style, to shamed-face and proselytizing idolatries.

Associated with the national worship were those composite animal figures, with the grotesque appearance of which we are now so well acquainted. The idea embodied in 1900 B.C. in strange forms unknown to the ancient and Eastern world. Modifications of such figures are found in the sphinxes of Egypt, and have also been sought in the cherubim. See Cherub. These figures guard the sacred thresholds in Nineveh, as if such a function needed the strength of a bull, the courage of a lion, the intelligence of a man, and the winged speed of an eagle. In Assyria and Egypt they occur as outer guardians and representatives, whereas in the Hebrew worship they were concealed in the dense gloom of the holy of holies. Perhaps, apart from the special human relations of the Hebrew cherubim, the generic idea underlying the strange symbol was that the noblest creatures on earth are claimed by God as his servants; that their highest duty and honor are to be near him, and to keep his temples from profane intrusion; and that the divine service in its ideal possion is such as combines in it the various properties of intellect and power, which those forms in their composite unity symbolize.

VIII. Race and Language.—Sprung from Asshur, the Assyrians were a Semitic race, whatever may have been the original connection of Nineveh with the Cushite Nimrod. Herodotus (vii, 68) says of them, "By the Greeks they were called Syrians, and by the barbarians Assyrians." This blunder has been repeated even by Niebuhr and others. But the names are quite distinct, Syria being נ鏤י, or Tyre, as it is given in English, and Assyria being אֵת, a very different word. In fact Asshur means the country, an Assyrian, the national divinity, or the town; the determinative נ before it showing when it signifies the god. The Assyrians were thus allied to the Phoenicians, Syrians, northern Arabs, and Kurds, and they were not unlike the latter in general physiognomy, except that they were apparently more robust in limb and heavier in feature. The tongues of these races are similar, too, in structure. The elementary shape of the letter is the wedge נ, of various forms, and placed in all directions—upright, horizontal, diagonal. The alphabet is syllabic in structure—the vowels representing the sounds a, i, and u, and the majesty of the sixteen consonants producing each six syllables, either as they precede or follow the vowel. Each simple vowel sound may also combine with two consonants, but the number of such double combinations is limited to about 150. This alphabet, so far as ascertained, has at the utmost 250 different characters. Another set of characters is called determinative, and is prefixed to certain names; thus נ shows that the next word is a man's name. So, too, the plural is marked by י and the dual by ס. The difference between an ideographic and a phonetic sign may be illustrated in this way: If we write the phrase "Ivan I," the I in Ivan has its usual power as a vowel-sound; but the I after it has no sound, it merely carries with it or represents the idea of first. The tongue itself is Semitic, allied to Hebrew, Phoenician, and Chaldean. Thus its conjunction ע and, is the Heb. conjunction and, as in Hebrew, it signifies "if." Its first personal pronoun is בק, Heb. נ, its second is בק, Heb. נ; also is "father," Heb. נ.
some believed to be the original form of all other cursive writing used in Western Asia, including the Hebrew, appears to have been occasionally employed in Assyria, probably for documents written on parchment or papyrus, or perhaps leather skins. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less compact nature of its forms. Although the primary elements in the later Persian and so-called Median cuneiform were the same, yet their combination and the value of the letters were quite distinct. The latter, indeed, is but a form of the Assyrian. Herodotus terms all cuneiform writing the "Assyrian writing" (Herod. iv. 87). This character may have been derived from some more ancient form of hieroglyphic writing; but if so, all traces of such origin have disappeared. The Assyrian and Babylonian alphabet (if the term may be applied to above 250 signs) is of the most complicated, imperfect, and arbitrary nature—some characters being phonetic, others syllabic, others ideographic—the same character being frequently used in differently. This constitutes one of the principal difficulties in the process of decipherment. The investigation first commenced by Grotefend (Heeren, Asiatici Notios, vol. ii. App. 2) has since been carried on with much success by Lassen and Westergaard in Germany, by MM. Oesnouf and Oppert in France, and by Sir H. Rawlinson, Dr. Hincks, Mr. Norris, and Mr. Fox Talbot in England (see papers by these last-named gentlemen in the Transactions of the Royal Irish Academy, in the Journal of Sacred Literature, and in the Athenaeum). Although considerable doubt may still reasonably prevail as to the interpretation of details, as to grammatical construction, and especially as to the rendering of proper names, sufficient progress has been made to enable the student to ascertain with some degree of confidence the general meaning and contents of an inscription. The people of Nineveh, as we have seen above, spoke a Semitic dialect, connected with the Hebrew and with the so-called Chaldean of the books of Daniel and Ezra. This agrees with the testimony of the O.T. But it is asserted that there existed in Assyria, as well as in Babylon, a more ancient tongue belonging to a Turanian or Scythic race, who are supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from whom the Assyrians derived their civilization and the greater part of their mythology. It was retained for sacred purposes by the conquering race, as the Latin was retained after the fall of the Roman empire in the Catholic Church. In fragments of vocabularies discovered in the record-chamber at Kuyunjik words in the two languages are placed in parallel columns, while a centre column contains a monographic or ideographic sign representing both. A large number of Turanian words or roots are further supposed to have existed in the Assyrian tongue, and tablets apparently in that language have been discovered in the ruins. The monumental inscriptions occur on detached stelae and obelisks, of which there are several specimens in the British Museum from the Assyrian ruins, and one in the Berlin Museum. They are in four manners: on the island of colossal human-headed lions and bulls, upon parts not occupied by sculpture, as between the legs; on the sculptured slabs, generally in bands between two bas-reliefs, to which they seem to refer; and, as in Persia and Armenia, carved on the face of rocks in the hill-country. At Nimrud the same inscription was found almost exactly on nearly every slab in the north-west palace, and generally repeated on the back, and even carried across the sculptured colossal figures. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifices in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. Frequently every stone and kiln-burned brick used in the building bears the name and titles of the king, and generally those of his father and grandfather are added. These inscribed bricks are of the greatest value in restoring the royal dynasties. The longest inscription on stone, that from the northwest palace of Nineveh containing the records of Sardanapalus, has 392 lines; that on the black obelisk has 210. The most important bitherto discovered in connection with Biblical history is that upon a pair of colossal human-headed bulls from Kuyunjik, now in the British Museum, containing the records of Sennacherib, and describing, among other events, his wars with Hezekiah. It is accompanied by a series of bass-reliefs believed to represent the siege and capture of Lachish (see Layard, Nim, and Bab, p. 148-153). A long list might be given of Biblical names occurring in the Assyrian inscriptions (ib. p. 626). Those of three Jewish kings have been read: Jehu, son of Khuuni (Omri), on the black obelisk (see Layard, Nineveh and Babylon, p. 613); Menahem on a slab from the south-west palace, Nimrud, now in the British Museum (ib. p. 617); and Hezekiah in the Kuyunjik records. The most important inscribed terra-cotta cylinders are those from Kalah Sarghbat, with the annals of a king, whose name is believed to read Tiglath-Pileser—not the same mentioned in the 2d book of Kings, but an earlier monarch, who is supposed to have reigned about B.C. 1100 (Rawlinson, Herod. i. 407); those from Khorsabad containing the records of Sennacherib; those from Kuyunjik, especially one known as Bellino’s cylinder, with the chronicles of Sennacherib; that from Nebbi Yihus with the records of Esarhaddon, and the fragments of three cylinders with those of his son. The longest inscription on a cylinder is of 820 lines. Such cylinders and inscribed slabs were generally buried beneath the foundations of great public buildings. Many fragments of cylinders and a vast collection of inscribed clay tablets, many in perfect preservation, and some bearing the impressions of seals, were discovered in a chamber at Kuyunjik, and are now deposited in the British Museum. They appear to include private letters, accounts, inscriptions from private documents, vocabularies, astronomical and other calculations, calendars, directions for the performance of religious ceremonies, lists of the gods, their attributes, and the days appointed for their worship, descriptions of countries, lists of animals, grants of lands, etc. In this chamber was also found the piece of clay bearing the seal of the Egyptian king So or Sabaco, and that of an Assyrian monarch, either Sennacherib or his son, probably affixed to a treaty between the two, which having been written on parchment or papyrus, had entirely perished (Layard, Nim. and Bab, p. 156). IX. Treatise of the Destruction—It is strange that so many representations of burial occur on the monuments, that no tombs have been discovered in the mound at Layard, indeed, regards the great cone at Nimrud as a royal tomb, but no human remains have been found, and theories about the tombs, and of the burial at Ninlir and Mueger are a burial
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place. Ariean (De Exerc. Alexand. vii, 22) says that the tombs of the Assyrian kings were constructed in the marshes south of Babylon, and Chaldea appears really to have been the ancient necropolis of Assyria. Warka, the old Erech, is, in fact, a vast cemetery, and in the lower Chaldean cities in successive choral cities of immense extent" (Lotus, Chaldaea and Susiana, p. 198, 199).

X. Literature.—The chief authorities on the subject are Botta’s Monuments de Ninive (Paris, 1849-50), Layard’s Nineveh and Babylon (1853), and his Niniwah et Babylone (1858), with his Monuments de Ninive (ibid. 1851-3); Prof. Rawlinson’s Four Great Empires and Notes to Herodotus: Rich’s Babylon and Persepolis; Chwolson, Uber die Ueberreste der alt-babylonischen Literatur (St. Petersburg, 1859); Bonomi’s Nineveh and its Palaces; Ferguson’s Palaces of Nineveh and Persepolis Restored; Vaux’s Nineveh and Persepolis (Lond. 1850); Oppert’s Elements de la Grammaire Assyrienne (Paris, 1850); Les Fustes de Sargon (ibid. 1865); Chronologie des Bab. et Assy. (1857); Oppert et Menant, Grande Inscription de Khorsabad (ibid. 1865); “The Assyrian Verb,” some papers by Dr. Hincks in the Journal of Sacred Literature (1859, 1855); Brandis, Rerum Asyr. Temp. Emen- dat. (Bonn, 1858), and his über den histor. Gewinn, etc.; Marc. Niebuhr, Geschichte Assyr.; Fox Talbot, Assyrian Texts Explained (Lond. 1856); Menant, Les Ecritures Asyriennes (Paris, 1859); while, in the more recent works of auf- neiform discovery is fully given): Jones’s Topography of Nineveh, in Roy. As. Soc. Journal (1855); J. Black- burn, Rise and Ruin of Nineveh (Lond. 1829); T. W. Bo- sanquet, Fall of Nineveh (ibid. 1853); Journal Soc. Lit. April, 1851; April, 1853; April, 1860; Fletcher, Notes of Residence at Nineveh (Lond. 1850); G. V. Smith, Prophecies relating to Nineveh (ibid. 1857-8); Feest, Les Ruines de Ninive (Paris, 1864); Bretschneider, Ninive et Naboum (Munich, 1861); Tuch, De Ninive urbe (Leips. 1849); Pole, Anc. Hist. and Mod. Exposers of Nineveh (Ninive in der modernen Welt, ibid. 1849); Mingan, Menant (ibid. 1849); Smith, Hist. of Assur-bani-pal (ibid. 1872); Amyria from the Earliest Time (ibid. 1875); Recent Assyrian Discoveries (ibid. 1875); and the literature cited in the last-named work, p. 6 sq., especially Col. Rawlinson’s various monographs. See Blackwood’s Magazine, 1835, i, 458, 462; 1856, ii, 739; Meth. Quar. Rev. Oct. 1849, art. ii; Newman, Thrones and Palaces of Babylon and Nin- eveh (N. Y. 1876); Lond. Qu. Rev. Dec. 1848; Fraser’s Mag. April, 1849; North Brit. Rev. May, 1853. Comp. also the works cited under ASSYRIA; CUNEIFORM.

Nin’evite (Ninivitig, Luke xi, 30; “man of Nin- eveh,” Matt. xii, 41), an inhabitant of Nineveh (q. v.).

Ninian or Nynian, Sr., called in the Roman Martyr. “NINIAN,” is the apostle who introduced Christian religion into Scotland [or “southern land”], and flourished in the latter half of the 4th and the beginning of the 5th century. He was a Briton, and of noble birth; but had been educated at Rome, and there ordained a bishop. The exact time of his preaching in Scotland is unknown. His labors appear to have commenced in Cumeria, and to have extended over the greater part of the district as far north as the Grampian Hills, his see being fixed at Candida Casa, or Whitburn, in the modern Wigtownshire. His death is placed by the Bollandists in 432; his festival is September 16. Whether Christianity had been introduced among the Picts before the time of Ninian has been a subject of controversy; but although the details of the legendary account are uncertain, it seems, beyond all question, that some Christians were to be found, at least among the Southern Picts, in what is now known as the Lowlands of Scotland, from the end of the 2nd century. Nevertheless, either their number was originally very small, or the rising Church had fallen away under adverse circumstances; and it is certain that when Ninian appeared among them the Picts were in the main a pagan people. Bede (Hist. Eccl. iii, 4), speaking of the conversion of the Northern Picts, mentions a tradition to the effect that the Southern Picts had been converted by the preaching of bishop Nynian, a Briton, who had been educated at Rome. Yet Bede further states that the Picts only joined the Romish Church in the 5th century, and that the great missionaries of the 7th century were in no way connected with Rome. Moreover the name of the church he is said to have founded, that of St. Martin, does not seem to denote in any way a Romish origin. See Inneti, Hist. Eng. Ch. ii, pt. i, ch. ii, n. 10; x, 11; Stanley, Lect. on Hist. of Ch. of Scotland, p. 28; Soanes, Hist. Angle-Saxon Ch. p. 72.

Ninimo, Joseph, a Presbyterian minister, was born near Norfolk, Va., in 1798. He was educated at Hampden-Sidney College, Prince Edward, Va., and at the theological seminary of Princeton, N. J., in 1827; was licensed and ordained in 1828; and labored as stated supply for the Church in Richmond, Va. In 1839 he removed to New York Presbytery, and was stated sup- ply at Sweet Hollow, L. I. Afterwards he labored at the following places: in 1837-40, at Red Mills, N. J.; in 1840-46, at Somers, N. Y.; in 1846-49, at North Salem, N. Y. In 1849 he removed to Huntington, N. Y., where he operated a school, and his name after that time is not connected to teaching. He died April 19, 1865. Mr. Ninimo was a devout, faithful, and exemplary minister, and his ca- reer was laborious, useful, and honorable. See Wilson, Presb. Hist. Almanac, 1867, p. 185. (J. L. S.)

Nino de Guereva, Don Juan, a Spanish painter, was born in Madrid February 8, 1632. His father, don Luis, was captain of the guards of the viceroy of Ar- gon, bishop of Malaga, don Antonio Henriquez. This prelate took charge of the family of his favorite noble- man, and brought him into his diocese. It was at Malaga that young Nino studied; from that time he often held the pencil as the pen. Educated in phi- losophy, Nino at first passed himself off as a layman; but the bishop, who loved him like a son, not wishing to oppose his vocation, confided him to the care of a Flemish captain, whom Quilllet calls "Manrique, a painter of credit in Malaga, and one of the best pupils of his compatriot Rubens." The progress of Nino was rapid. In 1645 his protector confided him to marquis de Montebello, one of the most distinguished amateurs of Madrid, who soon placed him in a condition to follow the lessons of Alano Coan. This celebrated master admitted him to his friendship, and often worked with him. Nino, in a short time, acquired such skill that the artist, who decorated the Augustins of Cordova and Gran- nada (1652-1667). In 1676 Nino returned to Malaga, where he made many paintings for churches and por- traits—a style in which he succeeded very well. His touch shows a certain timidity; but his compositions have a lovely character, and his coloring has freshness. He remains one of the best representatives of the His- pano-Flemish school. All the religious monuments of Malaga, and some of Cordova, Granada, Madrid, and Seville, possess his paintings, which are also found in the most complete galleries. He died in Malaga De- cember 8, 1696. We quote especially of this artist three admired masterpieces in Malaga: in the church, Faith, or the Triumph of the Cross, remarkable for the ex- pression and the good disposition of the numerous fig- ures which it represents in it.—Cherty, surrounded by personages who have most distinguished themselves by this virtue; this painting is the worthy companion of the preceding;—and in the cathedral, Saint Michael, become popular by numerous copies and engravings. Seville also possesses a large number of paintings by Nino, among others a Holy Family, sometimes attrib- uted to Rubens. We have in Paris an allegorical paint- ing of his, representing War giving Place to Peace and Study. Nino combines the grandeur and correctness of Cano with the admirable coloring of Rubens, and yet in some of his works he differs even so widely from these
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great masters as to be compared to Vandyck. See Raphaël Mengs, Obra (Madrid, 1780); Felipe de Guevara, Los Comentarios de la Pintura (ibid. 1788); Pons, Viaje en España; Don Antonio Palomino de Velasco, El Museo pictórico (Cordova, 1715, 3 vols.); Spooner, Hist. of the Fine Arts, i, 380, s. v. Guevara.

Ninth-hour Service is the technical term for a divine service celebrated in some Christian churches. Canonical hours were introduced at an early period. The first of these was mututina, the morning service, about daybreak; the second at nine o'clock, called terciá, or third hour; the third at twelve o'clock, being the noon-day service; the ninth-hour service following at three in the afternoon. The fathers of the 3d and 4th centuries seemed to lay peculiar stress on this service as the most important of all. It was considered the hour of Christ's death; the hour when Cornelius was praying; the time when Peter and John went up to the Temple, "being the hour of prayer," i.e. the usual time of the Jewish evening sacrifices. The custom of alternating divine service at this hour seems to have been general in apostolic and patristic days, and in close relation to the Jewish observance. The Council of Laodicea expressly mentions the ninth hour of prayer, and orders that the same service be used as was appointed for the evening prayer. Chrysostom, too, must have reference to it in his mention of those hours of public prayer, for the third, in all probability, means the ninth hour, or None, as it is sometimes called.

Niobe (Νιόβη) is the name of a Greek female deity. She was the daughter of Tantalus (according to the most popular version of the story), the sister of Pelops, and was the wife of Amphion, king of Thebes. She was so proud of the number of her children that she boasted herself as superior to Leto (Latona), who had but two children. The number of those of Niobe is usually given as seven sons and seven daughters. Apollo and Artemis (Diana) so heartily espoused the cause of Leto that they killed the children of Niobe with their arrows. Zeus (Jupiter) metamorphosed Niobe into a stone, and placed it on Mount Sipylos in Lydia. During the summer this stone always shed tears (see Homer, H. xxiv). The story of Niobe was a favorite subject of ancient art. A group representing Niobe and her children was discovered at Rome in 1563, and is now at Florence. Some of the sculptures are very beautiful. Even the ancient Romans were in doubt whether the work proceeded from Scopas or Praxiteles.

Niobites is the name of a party of Alexandrian Mss. They were formed under the leadership of an Alexandrian rhetorician or sophist named Stephen Niobites (Νιόβης or Νιόβης), who attempted to revive the older Monophysite doctrine in opposition to the modified form of it maintained by Damian, Monophysite patriarch of Alexandria (A.D. 570-808), who belonged to the school of Severus and the Phakeiotatrai (q. v.). The particular opinion brought forward by the Niobites was that the qualities belonging to human nature could not continue in the human nature of Christ after its amalgamation with or absorption into the divine nature. He thus took up the position that there was no logical ground for the Subordinationism compromise doctrine of Apollinarius and Monophysitism, and that the Jacobites ought to revert to the creed which they held before Severus came to Egypt—that which Diocletian had maintained in opposition to the Council of Chalcedon. The Niobite party was driven out of Alexandria by Damian after the death of Niobites, who settled at Antioch, before the death of Damian, they gradually came around to the orthodox opinions, and became energetic supporters of the Chalcedonian doctrine. See Assemani, Biblioth. Orient., ii, 72; Baur, Gesch. der Dreieinigkeitslehre, ii, 92-95; Neander, Ch. Hist., iii, 554.

Niphon or Nipon. See JAPAN.

Niphon of Constantinople, an Eastern ascetic who, near the beginning of the reign of emperor Manuel Comnenus (middle of the 12th century), headed a movement for the reform of the Church practices. He joined the Bogomiles (q. v.), and is believed to have approved of many of their heretical excommunications. As an ascetic, pious and strict life he was paid universal reverence. He is described as a man well versed in the Holy Scriptures, to the study of which he devoted his time mainly. Niphon's adherence to Bogomilian ideas has on this account seemed strange, but it is possible that he was educated under Bogomilian influences, and thus harmonized their views with Biblical teachings. He made public his peculiar views, and was by an ecclesiastical synod condemned to perpetual confinement in a monastery. But the patriarch Cosmas restored Niphon to liberty; and he stood high in the estimation of that prelate, insomuch that he made him his confidant and table-companion. The friendship of such a man would lead us to judge favorably of Niphon's character, for all the accounts agree in describing Cosmas as a person of great piety and worth; of a strict life, self-denying love, and a benevolence which prompted him to give away everything, to the very raiment which he wore. Similarity of disposition, and a like dissatisfaction with the corrupt state of the Greek Church, may perhaps have made Cosmas the friend and protector of Niphon, who would not abandon Niphon, notwithstanding that the latter had been condemned by an ecumenical synod, but persisted in declaring that he was a holy man, the sentence of deposition was passed upon him also. He signified to the synod his abhorrence of the corrupt Church, saying that he was like Lot in the midst of Sodom. Niphon flourished for a while, and died finally in comparative obscurity. See Neander, Ch. Hist., iv, 563-564. (J. H. W.)

Niphont, bishop of Novgorod, a Russian prelate of note, flourished near the middle of the 12th century. He died at Kiev April 18, 1156. He is considered as one of the continuators of the Chronicles of Nestor. Herbertstein has inserted in his Commentaries a series of questions, some of them being of the strangest character, which were submitted to Niphont, who replies which he made them to—replies which at present serve as law to the Russian clergy. The catalogue of the manuscript library of count Tolstoi contains, under No. 204 and 212, two sermons attributed to this bishop. See Talitchchef, Hist.
Buddhism, all these definitions convey out the one idea, that the blessings promised in the condition of Nirvāṇa are tantamount to the absolute extincion of the human soul, after it has obeyed in this life all the injunctions of Buddhism, and become convinced of all its tenets on the nature of the world and the final destination of the soul.

There are four paths, an entrance into any of which secures either immediately or more remotely the attainment of Nirvāṇa. They are: (1) Sowān, which is divided into twenty-four sections; and after it has been entered there can be only seven more births between that period and the attainment of Nirvāṇa, which may be in this world or in the formless, or in the deva-hells, or into which he who enters will receive one more birth. He may enter this path in the world of men, and afterwards be born in deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men.

It is divided into twelve sections. (2) Anagāmi, into which he who enters will not again be born loka; he may, by the apparitional birth, enter into a brahma-loka, and from that world attain Nirvāṇa. This path is divided into forty-eight sections. (4) Arys or Aryahat, into which he who enters has overcome or destroyed the lower hindrances. It is divided into sixty sections. Those who have entered into any of the paths can discern the thoughts of all in the same or preceding paths. Each path is divided into two grades: (a) the perception of the path; (b) its fruition or enjoyment. The world of men, Nirvāṇa, or any loka, of all the elements of existence, may be reached is thus pointed out by Dr. Spence Hardy in his Eastern Monachism: "The unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, ayatana, and their relative objects, and commends them. The ayatana therefore become to him like a rapid current to carry him onward towards the sea of repeated existence; they are not released from old age, decay, death, sorrow, etc. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire he has released himself from birth, as from the jaws of an alligator; he has overcome all attachment to outward objects; he does not regard the unauthorized precepts, nor is he a scepct; and he knows that there is no ego, no self. By overcoming these four errors he has released himself from the cleaving to existing objects. By the destruction of the cleaving to existing objects he is released from the bonds of theOuterworld, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow, etc. All the afflictions connected with the repetition of existence are overcome. Thus all the principles of existence are annihilated, and that annihilation is Nirvāṇa."

Although this is the orthodox view of Nirvāṇa, according to Buddhism is it necessary to point out two categories of different views which have obscured the original idea of Nirvāṇa, and even induced some modern writers to believe that the final beatitude of the oldest Buddhist doctrine is not equivalent to the absolute annihilation of the soul. The first category of these latter, or, as we may call them, heterodox views, is that which confounds with Nirvāṇa the preparatory labor of the mind to arrive at that end, and which regards the Nirvāṇa as the absolute extinction of thought, or the cessation, to thought, of all difference between subject and object, virtue and vice, etc., or certain speculations on a creative cause, the conditions of the universe, and so on. All these views Buddhism itself rejects, as appears from the work Lam-kasatāra, which relates his own experience, the final annihilation of Nirvāṇa before the Bodhisattva Mahāmati. The erroneousness of these views is obviously based on the fact that the mind, even though in a state of un-
consciousness, as when ceasing to think, or when specu-
lation, is still within the pale of existence. Thus, to
obviate the mistaken notion that such a state is the
rest of the real, Buddha immediately proceeds his
reminder, in contradistinction to the "Nirvana with a
remainder of substratum" (i.e. without a rest of exist-
ence)," meaning by the latter expression that condi-
tion of a saint which, in consequence of his bodily and
mental austerities, he immediately precedes his real Nir-
vana, but in which, nevertheless, he is still an occupant
of the material world. The second category of heter-
odox views on the Nirvana is that which, though
acknowledging in principle the original notion of
Buddhist saints, represents it as a non-existent compro-
mise with the popular mind. It belongs to a later
period of Buddhism, when this religion, in extending
its conquests over Asia, had to encounter creeds which
abhorred the idea of an absolute nihilism. This com-
promise coincides with the creation of a Buddhist
pantheon, and with the distribution of Buddhist saints
into three classes, each of which has its own Nirvana;
that of the two lower degrees consisting of a vast num-
ber of years, at the end of which, however, these saints
are born again; while the absolute Nirvana is reserved
for the highest class of saints. Hence Buddhist sal-
vations vary. We must either sink to the lowest, or rise
to the middle, or rise to the highest, and hence the lowest,
or Parinirvana, the middle, or Madhur-
Parinirvana, or the highest extinction of the soul; and
as those who have not yet attained to the highest Nir-
vana must live in the heavens of the two inferior classes
of saints until they appear in this world, their condi-
tion of Nirvana is assimilated to that state of more or
less material happiness which is also held out to the
Brahmanical Hindus before he is completely absorbed
into Brahman. When, in its last stage, Buddhism is
driven to the assumption of an Abh, or primitive Buddha,
as the creator of the universe, Nirvana, hence the meaning
of the absorption into him, ceases to have any real affin-
ity with the original Buddhist term" (Chambers).

The word itself, as we have seen above, means nothing
more nor less than extinction or blowing out. And however
much Max Müller may argue against this term as giv-
ing expression to Buddha's own gospel, the oldest liter-
ature of Buddhism will scarcely suffer us to doubt that
Gautama intended in its use to express absolute annih-
lation, the destruction of all elements which constitute
existence. The learned Burnout (Histo, de Buddha-
isme, p. 61) underestimates the ground lost, for there is
none better competent to judge in this question than he
is; yet Müller comes forward and, in approving this
statement, impeaches its accuracy by stating that the
Buddhist literature truly teaches such a doctrine, but
that the people cannot receive it, must be held back by
the writings of the apostles (which we believe in the in-
spiration of the Scriptures can hardly understand), so
that the gospel of Buddhism must be examined apart
from the personal utterances of Gautama, who Miller insists
never taught the doctrine of annihilation, because "rela-
"tion has never been founded by such teaching," and
because, too, a man like Buddha, who knew man-
kind (2), must have known (2) that he could not with
such weapons overturn the tyranny of the Brahmanas. He
therefore concludes thus: "Either we must bring
ourselves to believe that Buddha taught his disci-

ple two diametrically opposed doctrines on Nirvana—
"an exoteric and esoteric one—or we must allow that
view of Nirvana to have been the original view of the
founder of this marvellous religion which corresponds
best with the simple, clear, and practical character of
Buddha." A very lofty morality—indeed the Nation (N. Y.
Feb. 15, 1877) well answers to this statement of Müller—
"does not necessarily imply conventionally proper meta-
physical opinions, nor is the greatest charity inconsist-
ent with the logical carrying on of one's investigations
for their own sake; and it is to be hoped that religious
"teachers, of all men, should seek to extend their influ-
ence rather by what they consider to be the truth than by
what might be especially useful as a 'powerful
weapon. The last remark sounds strange as coming
from someone who has studied the term in as much
depth as the author of the Nation. Müller is not
refuted by his own words on p. 248, where he shows
how in their belief they escaped, by means of Nirvana,
transmigration and the misery of living." We might
add, this sounds as if Buddha, like Muhammad, had enjoyed
the high plane of Christian ethics, and could have been
expected to comprehend the wants only partly understood
with the light afforded by Jesus Christ's teachings and labors.
Surely Buddha would do for the Messiah of the world if he could have done
and taught as Max Muller would have us believe. The
truth is, it is not a question of a simple syllogism, not
not upon a relative, but an absolute empty Nothing; a
philosophical myth, such as Strauss attempted in the 19th
century, but with different motives. In his still more
recent publication, as translator of the Dhammapada, or
"Path of Virtue," Müller returns to the argument in favor of Gautama's doctrine of a Hereafter as a hereafter: as follows:

"1. That though the Abhidhamma Pitsara favors the negative view, the affirmative may easily be proved from the Citta and Vinaya, and especially from the Dhamma-
pada. The Abhidhamma Pitsara is of course a book that contains the notion, not of Buddha, but of his followers. 2. That it is stated that Buddha saw his disciples after his death and even in their huts, or Madhur-
Parinirvana, or the highest extinction of the soul; and
as those who have not yet attained to the highest Nir-
vana must live in the heavens of the two inferior classes
of saints until they appear in this world, their condi-
tion of Nirvana is assimilated to that state of more or
less material happiness which is also held out to the
Brahmanical Hindus before he is completely absorbed
into Brahman. When, in its last stage, Buddhism is
driven to the assumption of an Abh, or primitive Buddha,
as the creator of the universe, Nirvana, hence the meaning
of the absorption into him, ceases to have any real affin-
ity with the original Buddhist term" (Chambers).

This statement of his case, which is a more consistent
one, has been made the subject of special inquiry by
D'Alwis (Review of Max Miller's Dhammapada, Cey-
on, 1871), a member of the Royal Asiatic Society, and
an Orientalist of no mean order, and the result is its
complete refutation. In the first place D'Alwis proves
that the Abhidhamma properly belongs to the discourses of
Buddha, and that the "three baskets," as the differ-
et parts of the code are called, should not be regarded
as one whole. Moreover, the negative side of the ques-
tion may be proved from the Citta and Vinaya, as
well as from the Dhammapada; for the "non-exist-
ence of an absolute Creator and of a soul was the
foundation of the Buddhist doctrine of Nirvana; and
therefore there could be no condition of the soul after
the final destruction of the elements and the germs of
existence, or Nirvana." The third point, he shows,
rests only on legendary tales, and is in direct contradic-
tion to the canon which professor Müller himself says
must be our only authority. The fourth point is proved
through his bowing the difficulty inherent in all the
attempted definitions of Nirvana, the inaccuracy of Max Müller's interpretations, and that
the expressions used in the Dhammapada, when taken
with the other admitted doctrines of Buddhism, do
clearly prove that Nirvana means nihility. See Müller,
Chips from a German Workshop, i. 213, 227 sq., 243,
229 sq.; Burnout, as cited above; Eitel, Three Lectures
on Buddhism (Hong Kong, 1857, 8vo), especially p. 81
sq.; and Mantle, The Secret of the Buddhist Word
other Masters, 1855; Const. Rev. Jan. 1866, p. 81;
and the literature quoted under Buddhism and Lami.

Nī'ṣāna (Heb. Nisam, ניסא, from netz, נץ, a flo-ner, or as Gesenius and Fritsch think, after Beney, from the Persian nes, new), the first month of the Hebrew sacred
year, called Anin in the Pentateuch, for which it is
substituted only in the time of the Captivity (Neh. 2,
2 sq.; Jer. 52, 1; Bar. 5, 11; Not in A. V., Not in Ech.).
On the first day of the month the Jews fasted for
the death of the children of Aaron (Lev. x, 1-3).
On the tenth day was observed a fast for the death
of Miriam, the sister of Moses, and every one provided
himself with a lamb for the Passover. On this day
the Israelites passed over the Jordan, under the con-

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uct of Joshua. On the fourteenth day, in the even-
ing, they sacrificed the Paschal lamb; and the day fol-
lowed, being the fifteenth, the Passover was celebrated (Exod. xiii, 18). The Asiatic Church, when appoint-
ing the Paschal observance, therefore selected the four-
teenth of Nisan. She could associate no other date with το χειρισμό. The observance of this fourteenth day of the month was to delay, Christians of this race since the time of Christ, and to give rise to the term Quattordicianum (q. v.); but the observance, it should be borne in mind, was in commemoration of the death, not of the last supper, of Jesus. On the sixteenth day of Nisan the Hebrews offered the sheaf of the ears of barley, as the first-fruits of the harvest; and the twenty-first of the same month was the Passover. On the twenty-sixth day they fasted in memory of the death of Jesus, and on this day they began their prayers to obtain the rains of the spring. Lastly, on the twenty-
inth they called to mind the fall of the walls of Jeri-
cho. See Mothu.

Nisbet, Alexander, a Scotch divine, noted as a
Biblical student and as an Orientalist, flourished in the
second half of the 17th century as pastor at Irvine—a
town which has been fortunate enough to enjoy the
pastoral labors of other Scotch expositors, such as Dick-
son and Hutcheson. Nisbet died about 1690. He pub-
lished a Brief Exposition of the Second and Epi-
istles General of Peter. "Succinct and senten-
tious in its character, it is at the same time solid and
useful." In 1694 a posthumous work appeared under the
title, An Exposition, with Practical Observations
upon the Book of Ecclesiastes. The latter is regarded as
the most important of his works, and is worthy of con-
sultation, being lucid and judicious. The argument of
each chapter is drawn up at length and with some care.
Some attention is given to the precise meaning of the
more important Hebrew terms used by the sacred writ-
ers. His exegesis is deep and practical, such as we
might expect from one who, according to the recom-
modation prefixed to it by Ralph Rogers and J. Spaul-
ding, "by assiduous study of the Scriptures, did so trav-
ail in birth towards the forming of Christ in his hearer
that he may be said to have died in childbearing to
Christ.

Nisbet, Charles, D.D., a noted Presbyterian
divine and educator, was born at His Majesty's Tamil
Jan, 21, 1736. His father's worldly circumstances were
so straitened that he was barely able to pay the ex-
 pense of fitting Charles for college; but the youth sur-
mounted all difficulties, and finally entered the Uni-
versity of Edinburgh in 1755, supporting himself as a pri-
vate tutor. He was a gentlemanly family; and when the
university he passed to the divinity hall, where he re-
mained six years, depending for a living upon his con-
tributions to some of the periodicals of the day. He
was licensed to preach the Gospel by the presbytery of
Edinburgh on Sept. 24, 1759, and was made pastor of a
Church in the Skirlis of Glasgow; but after remaining
there two years he received a call from Montrose,
which he thought proper to accept. He was ordained on
May 17, 1764, by the Presbytery of Brechin, within
whose bounds the Church of which he became pastor
was situated. He was settled as co-pastor with the
Rev. John Cooper; but the senior pastor was so old and
infirm that nearly all the labor devolved upon the junior
colleague. Nesbet engaged with great zeal and alacrity
in his work, and very soon intrenched himself in the
confidence and good-will of his large and intelligent
congregation. He was a divine of the highest order,
known as an able exponent of the Church's faith, a
body of Scotch Presbyterians—by no means a popular
class; yet he enjoyed the universal respect of his as-
soiates, and counted many friends even among the
Moderates (q. v.). In April, 1784, Dr. Nesbet was chosen
president of the newly founded Dickinson College at
Carlisle, Pa., and reached Philadelphia with his family
on June 9, 1785. Almost immediately after he had en-
tered on the duties of his office, both himself and se-
veral of his family were attacked by a fever, which threat-
nened for some time to cut short his life. The alarms
finally resolved to return to his native country, and the
trustees consented with great regret and reluctance to
accept his resignation of the office. As the season
was unfavorable for crossing the ocean, he determined
to spend the summer in the north, and in October had so far recovered his health and spirits that he was not
unwilling to return to the presidential chair. Ac-
cordingly, on May 10, 1786, he was unanimously chosen
again to the office, and he resumed his labors with great
acility. He immediately commenced four different
courses of lectures, one on the Creed, another on the phi-
losophy of the mind; a third on moral philosophy; and
a fourth on belles-lettres, including a view of the prin-
cipal Latin and Greek classics. In addition to this, he
delivered a course of lectures on systematic theology,
for the special benefit of those students who had in view
the Christian ministry, and he shared equally with Dr.
Davidson the labor of supplying the pulpit of the Pres-
byterian Church in Carlisle. Dr. Nisbet died Jan. 18,
1804. He was remarkable for integrity, simplicity,
frankness, and disinterestedness. His mind was of a
very singular acuteness; his facility in the use of lan-
dings was unparalleled; his memory suffered nothing to escape
from it; his wit was alike effective and inexhaustible.
His sermons were rich in evangelical truth, logically
and perspicuously presented; but his manner was not
nearly so attractive. He had great individuality, and
his character, in all its peculiarities, is not likely to be
reproduced. Dr. Nisbet's posthumous works were pub-
lished about 1806, and his Memoirs, by Dr. Samuel Miller,
appeared in 1840. See Duyckinck, Encyclop. of A mer.
Lit. ii, 59; N. Y. Observer, Sept. 27, 1866.

Nisibis is the name of the place in Mesopotamia
in which the most noted of the Nestorian schools has
been located. It arose out of the ruins of the school of
Edessa, where Nestorianism found its first-fruits. We
have already referred to both these schools in the arti-
cle Nestorianism (q. v.). Those seeking further infor-
masion will do well to consult Asseman, Bibl. Vat. tom.
iii, pt. ii, p. 429, 427; ch. xv is devoted to similar in-
situtions.

Nisim, Council of (Concilium Nisimense), (1)
was held in July, 1096, by pope Urban II, who presided,
assisted by four cardinals and several bishops. Six-
teen canons were published, being for the most part the
same as those of the Council of Clermont, which the
pope confirmed in all subsequent councils. Of these
canons 2 is directed against those who assert that it is
not lawful for monks to exercise sacerdotal functions.
Canon 12 forbids the marriage of little girls (puellulae)
under twelve years of age. Mansi declares that the
matter of the clergy of St. Saturninus at Toulouse, who
claimed the fourth part of the oblations made in that
church, which canonically belonged to the bishop, and
was opposed by the bishop Isarn, was discussed in this
council; no decision was pronounced in the synod, but
subsequently Urban II compelled Isarn to give way.
Moreover, it was council king Philip II, having promised
to quit Bertrand, was absolved.

(2) Another council was held at the same place
about the year 1284. By this body a long constitut-
ion was drawn up, relating to baptism, penance, the
excommunication of the married clergy, the marriage
due to churches, alienation of Church property, the
conduct of the clergy, wills, burials, tithes, marriages,
ecommunications and interdicts, perjury, the Jews,
and other matters. This is spoken of by ecclesiastics
as only a diaconal synod. See Labbé, Concil. x, 604.

Nis'roch (Heb. Nisroch), נִרְוֹךְ, usually referred to
the root מִזְרָךְ, eagle, with Persian ending ?ך or ?ך,
in tensi, i.e. great eagle; but, according to Bohlen, per-
haps a Sanscrit word, from nis, "night," and ro'pis,
NISROCH

"Light," i.e. the light of night, i.e. the moon [see Gesen. Thesaurus, p. 892]; Sept. Nisroj, 2 Kings xix. 37; Nisroj, Isa. xxxix. 28; v. r. Miceroy, Ezik. xix. 32; Amsroj, an idol worshipped by the Assyrians, in whose temple Sennacherib was worshipped when as
assassin by his sons, Adrammelech and Sharezer (2 Kings xix. 37; Isa. xxxix. 28). Adopting the above Semitic derivation of the name, Mr. Layard has dis
covered an eagle-headed figure in the ruins of Nineveh (at Nimrud), which he supposes to be the Nine
avian Nisroch; and one quite similar has since been dug out at Khorsabad (Nineveh and its Remains, ii, 449; Nineveh and its Palaces, p. 219 sq.). A Zoroas

trian oracle speaks of God "as he that has the head of the hawks." But there are many great if not insuperable difficulties in the way. The name Nisroch is not found on any of the inscriptions; and nis has not in Assyrian the meaning which it has in Hebrew. No name of any god on the sculptures at all resembles Nisroch, and the hawk-headed figure is more, as professor Rawlinson says, "an attendant genius than a god" (Four Great Empires, ii, 283). Sir Henry Rawlinson even affirms that "Asshur had no temple at Nineveh in which Sennacherib could have been worshipp

 Niagara Falls is a natural hydraulic feature, and was named after Sir Henry Rawlinson, who studied its geological and geographical features.

NISSIM

n. 637). The Jewish rabbis pretend that Nisroch was an idol formed from one of the boards of Noah's ark (Rashi on Isa. xxxix. 28; Kimchi on 2 Kings xix. 37); while others suppose it was an image of the dove which Noah sent out from the ark (Gen. vii. 8), and have sought confirmation in Lucian's statement (De Dea Syrta, c. 42) that the Assyrians sacrificed to the dove. Many other theories are noticed in Iken's Dis
sert. de Nisroch, Idolo Assyriam. (Brem. 1747). See also Ideler, Urspriung der Stermmanen, p. 416; Creuzer, Symbol. i, 723 sq. Selden confesses his ignorance of the deity denoted by this name (De Dea Syrta, synst, ii, c. 10); but Beyer, in his Abhandlungen (p. 329-330), has col
lected several conjectures (see Kulenkamp, De Nisroch Idolo Assyriam, Rom. 1747). One is mentioned as more probable by Winer (Reulac, a. v.), that it was the constellation Aquila, the eagle being in the Persian reli
gion a symbol of Ormuzd. Parkhurst, deriving the word from the Chaldee root ḫaṣar, seraf (which occurs in Dan. vi in the form נַּשָּׁר, šērazāqā, and is ren
dered in the A. V. "president"), conjectures that Nis
roch is the name of a divine creation of the seal impressions of Nineveh and Babylon, and substantially identical with Molech and Molcon, which are both derived from a root similar in meaning to seraf. Josephus has a curious variation. He says (Ant. x, 1, 5) that Sennacherib was buried in his own temple, called Anasr (אָנָסר, spurious form of אָנָשׁ,(lat. Anasrus, "Bearer of the Bear")), and he may be inferred from these various renderings that the Hebrew name has been in some way corrupted, and that the initial consonant N or M is a corruption. In that case the real name is something like Amansr or Ansar (Niebuhr, Gesch. Assur, p. 181; Brandis, Histor. Gesch. p. 195). This would at once connect the winged circle and the sacred tree, and who is usually called by his worshippers "Asshur, my lord." It has been thought that the reading Nisroch has arisen from taking as a phonetic sign the determinative which is usually prefixed to the name of a god.

Nissel, Johann Georg, a noted Biblical scholar, flourished near the middle of the 17th century. He was a native of the Palatinate, but settled in Holland, and devoted himself to the prosecution of Oriental learning. He prepared and printed at his own expense and with his own types an edition of the Hebrew Bible, which appeared in 1659, and again in 1662, with the title, Sacra Biblia Hebraica ex optimis editionibus dilecti
genter expressa, et forma, litteris, versuumque distinctione commendata (Leiden, Bat. 1659). The second edition has a preface signed by Heidcn, Cocceius, and Hoornbeck, in which the work is commended in very high terms. Few more beautifully printed editions of the Hebrew Scriptures have appeared; and it presents with great accuracy the text of the best editions. Nissel's Biblia has had a peculiar importance of the having the Megilloth be

the Torah and the Nebiim Roshinim, as in the Bemberg Bibles. The text is divided into verses, with Latin headings to the chapters. Nissel edited also some portions of the Scriptures in Ethiopic, but not, it is said, very accurately.

Nisanim ben-Jacob ben-Nissim (Kulal Chumad), a rabbin of note for his Talmudical knowledge, was born about 960. He was a pupil of Haja Gaon at Sora, and afterwards became himself the teacher of the noted Alfas. Nissim succeeded his father in the rabbinate of Kahirwan, where he died in 1040. He wrote הָלָּו בָּנָי הַבַּטְשַׁר הָאָמַר יִנְסַי הָטַּו הָנָּבַי, a key to difficult points in the Talmud. It was probably originally written in the pecuniary, since its Hebrew translation is a good many Arabic words are retained. It was later published from a very ancient MS. by J. Goldenthal, with short scholia, entitled נסניאים ינשא דו (Vienne, 1847): הָלָו בָּנָי הַבַּטְשַׁר הָאָמַר יִנְסַי הָטַּו הָנָּבַי, a long penitential prayer, which is yet to be found in the ritual of Spanish Jews; it was translated into Italian by D. Ascarelli (Venice, 1610), and into Spanish by D. L. de Barrius, under the title Dios Simplicissimus (1686), a collection of stories (Ferrara, 1857, and often since). Some other works of his are still in MS. See Fürst, Bibl. Jud., iii, 35 sq.; De Rossi, Dizionario storico degli antichi Ebrei (German transl. by Hamberger), x, 1; Wolff, Bibl. Hebr. iii, 901, No. 1613 s; Schorr, in Geiger's Wissenschaft, Zeit
ekritik, v, 431-435 (Grünew., 1844); Frankel's Zeit
ekritik, 1867, p. 309; Rapaport, Biography of Nissim ben

Jacob, and history of his works (A. C. 1821); Landau, Zeitschr. d. j. Jacob ben-Nissim u. s. Söhnen des Rabbein Nisnem in der L. b. d. Or. 1846, c, 3, 4. (B.P.)
NISISM

NISISM, the name of imaginary demons or genii whom the inhabitants of Molucca, Ambonaya, etc., consult on every affair of importance. On these occasions twenty or thirty persons assemble, and then they summon the Nito by the sound of a little consecrated drum, while some of the company light up several wax tapers. After some time he appears, or, rather, one of the assembly officiates as his minister. Before they enter on the consultation he is invited to eat and drink. After the oracle has made his reply, they eat up the remainder of the provisions prepared for him. Besides these public consultations, there are also private ones. In some corner of the house they light up wax tapers in honor of the Nito, and set something to eat before him; and the master of each family, it is said, always attaches great value to anything that has been consecrated to their Nito. With the thought that his spirits are taken to the Nito's ceremonies, these islanders laugh at religion, placing it only in a servile fear lest some misfortune should befall them if they should fail in their obedience and respect to the Nito. See Broughton, Hist. of Religion, s. v.

NITRE

NITRE, notner, from *Nid*, to tremble; Sept. n̄idōpov, Prov. xxy, 20; virēps, Jer. ii, 22; Attic žirēps, Plato, Timæus, 60, D), a word occurring in...
Scripture only in the two places above referred to, where the substance in question is described as effervescing with vinegar, and as being used in washing; neither of which particulars applies to what is now, by a misappropiation of this ancient name, called "nitre," and which in modern usage means the saltpetre of commerce, but they both apply to the natron, or true nitrum of the ancients. The similarity of the names which is observable in this case is regarded by Gesenius as of great weight in a production of the East, the name of which passed to the article itself into Greece. Both Greek and Roman writers describe natron by the words given in the Sept. and Vulg. Jerome, in his note on Prov. xxvi, 20, considers this to be the substance intended. Much has been written on the subject of the nitrum of the ancients; it will be enough to refer the reader to Beckmann, who (Hist. of Inventions, ii, 482, Bohn's ed;) has devoted a chapter to this subject, and to the authorities mentioned in the notes. It is uncertain at what time the English term nitre first came to be used for saltpetre, but our translators no doubt understood thereby the carbonate of soda, for nitre is so used by Holland in his translation of Pliny (xxx, 10), in contradiction to saltpetre, which he gives as the marginal explanation of aphronitrum. The word neither thus might be more properly rendered natron, a substance totally different from our nitre, i.e. nitrate of potash, or saltpetre. The original word neither is what is known among chemists as "carbonate of soda." It is found native in Syria and India, and appears there as the produce of the soil. In Tripoli it is found in crystalline incrustations of from one third to half an inch thick. Captains Iruby and Mangies found lumps of this salt on the south-east shore of the Dead Sea. Natron, though found in many parts of the East, has ever been one of the distinguishing natural productions of Egypt. Hasselquist (Trac. p. 275) says that natrum is dug out of a pit or mine near Kanta in Egypt, and is mixed with lime, and is of a whitish brown color. The Egyptians used it (1) to put into bread instead of yeast, (2) instead of soap, and (3) as a cure for the toothache, being mixed with vinegar. Strabo and Pliny mention two lakes in the valley of the Nile, beyond Memphis, where it was found in great abundance (Strabo, Geogr., [Oxford ed.], vii, p. 1139; Pliny, Hist. Nat. v, 9), and describe the natural and manufactured nitrum of Egypt (ib., xxxi, 10). This substance, according to Herodotus, was used by the Egyptians in the process of embalming (iii, 76, 77). The principal natron lakes now found in Egypt, six in number, are situated in the barren valley of Rough-Red-Neck, "the Waterless Sea," about fifty miles west of Cairo, where it both floats as a whitish scum upon the water, and is found deposited at the bottom in a thick incrustation, after the water is evaporated by the heat of summer. It is a natural

Specimen of the Codex Nitriensis (containing Luke xx, 9-10: "τόν αὐτόν ἀπέβαλεν..." and Psalms, p. 360. See Alcalá.)
were very faint, but they have been deciphered and translated by Tischendorf and Tregelles, the former of whom has published an edition of them (in his Monumenta sacra Inedita, vol. ii). The letters are bold, and of the ancient form. The Ammonian sections stand in the text, and the lacunae in Tischendorf's edition of the Euchologion are now effaced. See Tregelles, in Horne's Introd. iv., 183; Scrivener, Introd. p. 114. See MANUSCRIPTS, BIBLICAL.

Nitschmann, Anna, daughter of David Nitschmann, sen., a distinguished deaconess of the Moravian Church, was born Nov. 24, 1715, in Moravia; died May 21, 1760, at Herrnhut, in Saxony. From her fourteenth year she devoted herself to the service of God among her own sex with great earnestness and zeal, laboring in Germany, France, England, and America. She was possessed of extraordinary gifts, and composed many beautiful hymns which are still in use in the Moravian Church. (E. de S.)

Nitschmann, David, the first bishop of the Remained Moravian Church (q. v.), was born Dec. 27, 1696, at Zaschenthal, in Moravia. At the age of twenty-seven years he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church, laboring at the same time as one of its itinerant evangelists. In this capacity he visited his native country, Bohemia, and was a part of Germany, England, and Denmark. At Copenhagen he became acquainted with Anthony, a slave from the West Indies. The account which this man gave him of the heathen ignorance of the negroes in those islands excited his liveliest sympathy, and led to the inauguration of the extensive and well-organized missionary work of the Moravian Church. On Aug. 21, 1732, Nitschmann and Leonard Dober (q. v.) set out for St. Thomas, determined to sell themselves as slaves, if there were no other way of reaching the negroes. After his return to Europe Nitschmann elected Bishop of, to which office he was consecrated by Dr. Ernst Jablonski (q. v.) and consecrated him, March 18, 1755, at Berlin, thus transferring the episcopal succession of the Ancient Moravian Church (q. v.) to the Renewed. In the same year Nitschmann sailed to Georgia with a colony of Moravian emigrants. Among his fellow-passengers were John and Charles Wesley. His piety, and especially the calmness which he and his brethren displayed in the midst of a terrible storm, made a deep impression upon the heart of the former, and prepared the way for an intercourse with the Moravians that culminated in the historic fellowship between him and Peter Bohler (q. v.). Nitschmann returned to Europe in 1736. The next twenty-five years of his life were spent mostly on episcopal journeys in many parts of the continent of Europe, in Great Britain, the West Indies, and America. He undertook not less than fifty sea voyages. His labors in America, where he spent altogether about twenty-three years, were particularly arduous and successful, both among white men and Indians. He died October 5, 1772, at Bethlehem, Penn., which settlement he had founded in 1740. Zinzendorf says of him: "His conversion was genuine, his walk and conversation were simple, and his manners open-hearted. Over against the world, however, he bore himself with authority. His missionary spirit knew no rest, and his success in founding churches was extraordinary."

See D. Nitschmann in einem kurzen Umriss dargestellt (Rothenburg, 1842); The Moravians, vol. vi (1865). Nathan Lane, Geschichte der. Brüder-Genossen (1883). (E. de S.)

Nitschmann, John, a bishop of the Moravian Church (q. v.), was born at Schöna, in Moravia, in 1703. In 1723 he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church. He was consecrated to the episcopal office in 1741, and labored zealously in the work of establishing the Church in 1741–1746; Middle Germany, 1757–1769; and Holland, 1769 to the time of his death, May 6, 1772. He was distinguished by his great simplicity and sound judgment. He had the gift of ruling the Church. As a preacher he was very popular. (E. de S.)

Nitsch, Karl Immanuel, one of the most profound evangelical theologians of the 19th century, was born Sept. 21, 1787, at the Saxon town of Born, near Leipzig. He was educated at the University of Jena, a Church superintendent, and a professor at Wittenberg, destined Kari from infancy to the priestly office, and personally superintended his education until his sixteenth year. He then placed him in the excellent classical school at Hirta, where young Nitsch soon distinguished himself both for his industry of character and for thoroughness of scholarship. He became so imbued with the classic languages as to be more ready and fluent in them than in his vernacular. At the age of nineteen he began his university course at Wittenberg, whether his vocation was to be in philosophy rather than in theology. But the pious Hugen-ner won him over for theology. For a few years his mind was powerfully wrought upon and perplexed by conflicting currents of thought—by Kant, Fichte, and Schelling, by the "romantic" poets, and by the influences of the "mediation theology"—essentially an independent further development and complementing of the better tendencies of the Reformation. To the creative development of this position Nitsch consecrated fifty years of earnest ecclesiastical and academic life. At the age of twenty-three he began his career as privat-dozent at Wittenberg, and as assistant pastor at the cathedral church of the place. As pastor he soon met with severe trials—during the French occupation of the place in 1813–14—being left for months, with only a single helper, in pastoral charge of the beleaguered town. His faithful care of the sick and dying during these long months contributed largely to enrich and deepen his religious life. The removal of the university to Halle interrupted his academic labors. In 1817 he resumed them in the newly established theological seminary at Wittenberg. Having already obtained some reputation for a number of erudite dissertations, he was now honored with the theological doctorate by the Berlin faculty. His lectures in the seminary and on Church history were held in several branches. Afflicted in his health by his twofold office, he was forced to ask relief in 1819, and served for a time in the rural parish of Remberg. In 1821 he accepted a call to the young university of Bonn. Here he opened a course of teaching in the years 1821–27, one of the most successful academic and churchly labor. He stood and worked by the side of such men as Lichte, Sack, Bleek, Brandis, Niebuhr, etc. Systematic theology was here his chief field. Basing himself upon Schleiermacher's Dogmatics, he began to give positive form to the views which he afterwards gave to the public in his two master works, Christian Doctrine and Practical Theology. The former work presents Christian doctrine and life, dogmatics and ethics, as an inseparable unitary whole, in their mutual interpenetration. The latter presents the Church life in the historical process of transforming the world into the kingdom of God. In 1828 Nitsch lent Ullmann and Umbreit an active hand in establishing the Studium und Kirchen, to which he contributed some essays of epoch-making character, e.g. on the Immanence of Trinity (1841), and especially his "Protestant Reply to the Schoolmen," and his "Theological Criticism of the Dogmatics of Strauss." In the last two essays he gave scientific expression to the essence of Christianity as distinguished from the opposite errors of Romanism and mythism. Nitsch soon obtained such a name that students from all parts of Europe sat at his feet. He found the "pearl" of the whole university. His power, however, lay not in the beauty of his style, for this was to the student at first both obscure and repellant, nor in any outward expression of
piety, but in the profound and deep flow of genuine scientific Christian thought. As university-preacher, he exercised for years a potent influence on the whole life of the university. This pastoral office formed the basis of an active and wide influence, affecting the Church life of the two provinces, and promoting the Prussian Church. The Lutheran and Reformed churches, for which Nietzsche had earnestly labored ever since its inauguration in 1817. He finally became its acknowledged first champion. This reputation contributed to his call to Berlin in the spring of 1847. He was now sixty years of age, but twenty years vigorous life lay yet before him. The political convulsions of 1848 called out heroic conduct from Nietzsche as rector of the university. His firmness contributed largely to checking the mad waves of radical demagogy, both in the university and in the Church. In politics he was conservative—progressive. After the revolution he was elected twice to the Prussian Chamber, where he opposed the extreme reactionism of the Stahl party. In this interest he also effectually labored in the columns of the newly established Wochenblatt. To check the tide of Neo-Lutheranism he joined Muller and Neander in 1850 in the publication of the Zeitschrift für chr. Wissenschaft. In 1857 he saw his favorite scheme of Church union assumed a more encouraging phase, and a decided check put to the confessional tendency; and he welcomed the Evangelical Alliance as the dawning realization of his own long cherished ideal. In the tender green of June 16, 1858—the congratulation day of his fifty years of university labor—brought him abundant evidence from far and near that evangelically Germany honored him in the rector Germaine of the day. At the age of seventy-five he began the old and to the end compelled, one of one, to lay down the many offices which had accumulated themselves upon him—first his lectures, then his charge of the Homiletical Seminary, then his seat in the Consistory, and, lastly, the pastoral office in the church of St. Nicolai, of which he had been made proctor in 1855, though he closed his life before the acceptance of his resignation. He died Aug. 21, 1868. One of the chief labors of his latter years was the completion of his elaborate work on Praktische Theologie. He had begun it at Bonn, and the volumes followed each other in 1848, 1851, 1857, and 1867. It is the greatest of his works—rich in practical wisdom, largely drawn from active experience in Church life, a rich storehouse for the pastor—the testament of its author to posterity. Nietzsche must be regarded as one of the leaders of that school of thought in German theology which sought for a greater religious reformation. Like these, and as the latter, Nietzsche endeavored to reconcile faith and science, not by forced and unnatural methods, but by pointing out their distinctive spheres, and by exhibiting in his own spiritual life that union of reason and reverence for which he argued in his writings. In theology his position will be best understood when we say that Nietzsche subordinated dogma to ethics, or, rather, that he accepted and prized chiefly those dogmas that result from an ethical apprehension of Christianity. In many respects Nietzsche and Bunsen labored in common, especially in advancing their political and religious obligations as citizens of a Church united with the State. The high Lutheran party having denounced liberal politics as irreligious, Nietzsche and Bunsen came forward with others to vindicate them on liberalgrounds, and not without success. Nietzsche's System der christlichen Lehre appeared first in 1829, was enlarged, in 1833, and between then and 1851 in four further constantly enlarged and enriched editions. He also published several volumes of lectures and sermons, remarkable for their extraordinary richness of thought. See Hoffmann, Leben Nietzsche, 1869 (Berlin, 1868); the elaborate article by Dr. Beyschlag in Stud. u. Krit. 1869, No. iv.; Meth. Qu. Rev. Oct. 1873, art. iii.; Schwarz, Gesch. der neuesten Theologie, p. 387 sqq.; Kahnis, Hist. of Germ. Protestantism, p. 257. (J. F. L.)

Nietzsche, Karl Ludwig, father of the preceding and likewise a noted German theologian, though not equally famous, was born in 1754, and was educated at Jena and Halle. After preaching for some time he became professor of theology at Wittenberg University, and there so distinguished himself that he was placed in charge of the homiletical seminary, and made general superintendent of religion. He died in 1881. He wrote a "Disertation on the Sense of the Apostles' Decree, Acts xx, 29," in the Commentationes Theologicae, vol. vi, and various other pieces in current periodicals and collections. The full story of his life and writings is given in Herzog, Real-Encyclopaedie, x, 387-392, by his son, Karl Immanuel, of whom we have treated above.

Nivelle, Gabriel Nicolas, a French theologian noted as a polemic, was born at Paris in 1857. While yet quite young he was appointed commendatory prior of St. Germain, in the diocese of Nantes. He studied theology in the seminary of St. Magloire, where he continued afterwards to reside, and became one of the most zealous among the appellants. He drew up petitions, visited members of the clergy in Paris, and kept up active communications with the prisoners in republican gaols. After the fall of the Coup d'état of Dec. 2, 1851, he composed and published a letter to the bishop of St. Magloire, he retired, in 1728, to the Val de Grace; and in 1730 was for four months a prisoner in the Bastille, where he still, however, continued his efforts. He died at Paris Jan. 7, 1761. He wrote La Constitution Unigueuse défendue à l'Eglise universelle, ou recueil général des notes d'appel intermédiaires au futur concile général de cette constitution et des Lettres Pastorales officielles (Cologne, 1737, 4 vols. fol.);—also, in making use of the memoirs of abbot Boucher, Relation de ce qui s'est passé dans les assemblées de la Faculté de théologie au sujet de la Constitution Unigueuse (7 vols. 12mo). He was one of the writers of the Histoire ou les six Colonies sur la Constitution Unigueuse (1714 sqq., 7 vols. 4to), and of the Cr de la Foi (1719, 5 vols. 12mo). He also published two posthumous works of Petilhel: Essai politique de l'acceptation et du fond de la Constitution Unigueuse (1749, 3 vols. 12mo), and Tracté de la liberté (1754, 2 vols. 12mo). See Néron des défenseurs de la vérité ('supplement).

Nivers, Guillaume-Gabriel, a French priest and composer of sacred music, was born in 1617, in a village in the environs of Melun. He was at first placed as choir-boy at Melun, and learned music in the collegiate church of the town. He then entered the seminary of St. Sulpice, and proceeded to St. Sulpice studies in the college of Meaux, then at Paris, where he entered the seminary of St. Sulpice to pursue a theological course. Carried away by his taste for music, he took lessons upon the harpsichord from Chambonnieres, and in a short time acquired a proficiency which caused him to be appointed, at the age of twenty-three, organist of St. Sulpice. Two years after he entered the king's chapel in the capacity of tenor. In 1667, one of the places for organist at this chapel, having become vacant, was given to Nivers, who still continued to fulfill the same duties in the church of St. Sulpice. Several years later he was made master of music to the queen and organist of the Royal House of the young ladies of St. Cyr, when, in 1688, Madame de Maintenon founded that establishment. It was Nivers who held the harpsichord when, for the first time, the organist of this institution refused to play before the king Regnault's Es- ther and Athalie, the choruses of which had been set to music by Moreau. We are ignorant of the precise date of Nivers's death; but we have proof that he was still living in 1701, by an approbation that he gave in the same year to a certain edition of Handel and Autophoniase printed at the house of Ch. Ballard. Nivers was then eighty-four years old. This learned and laborious musician has left a large number of works. We have, La gamme du Si; nouvelle méthode pour apprend-
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dire à souffrir sans nuance (Paris, 1646, 8vo). This book, of which several editions have appeared under different titles, has contributed powerfully, by its brevity and the greatness of its aim, to the spread of the new movement, even by its very obscurity of expression by change of note, which was still in vogue in the time of Nivers, notwithstanding the efforts of other musicians of the latter part of the 16th century to abolish it—Méthode certaine pour apprendre le plain-chant de l'Église (ibid. 1657)—Tratté de la composition musicale (ibid. 1657, 8vo)—Influencia en la vida chas de Gregorian (ibid. 1685, 8vo). Nivers gave in this dissertation, as well as in the following works, an impression of his perfect knowledge of ecclesiastical music:—Chants d'Église à l'usage de la paroisse de St. Sulpice (ibid. 1657, 12mo)—Les Chants de Messe de St. Thomé et de St. Quintin pontifices mazzini autoritati editum; cujus modulatio concinna dispositio; in unum grammaticum ordinatione Sancti-Augustini, etc. (ibid. 1658, 4to)—Anti- plonumarian Romanum juxta Breviariam Fil Quinti, etc. (ibid. 1658, 8vo)—Pothasiones D. N. J. C. cum benedictione verbi placitis (ibid. 1670, 4to)—Legons de Ténèbres selon l'usage Romain (ibid. 1640, 4to). This collection and the preceding have been united in one volume, having for a title Les Passions avec l'Exultet et les Leçons de Ténèbres de M. Nivers (ibid. 1689, 4to)—Chants et Motets à l'usage de l'Église ordinaire et célébrations de la maison de Saint-Louis à Saint-Cyr (ibid. 1692, 4to). A second edition of this work, arranged and enlarged by several motets by Clerembault, has been published (ibid. 1728, 2 vols. 4to)—Livre d'Orgue, contenant cent pièces de tous les tons de l'Église (ibid. 1663, 4to)—Deuxième Livre d'Orgue, etc. (ibid. 1671, 4to)—Troisième Livre d'Orgue (ibid. 1675, 4to). Other books of organ pieces by the same author have appeared at more recent periods. These pieces, correctly written, in a style which recasts that of the German organists of the 17th century, made the head the reputation which Nivers enjoyed in his time as composer. See Bourdetil, Histoire de la Musique; De la Borde, Essai sur la Musique; Choron and Fayolle, Dictionnaire historique des Musiciens; Patrie, Histoire du Part musical en France, etc., Biog. Univ. des Musiciens.

NIX, Richard, an English prelate who flourished in the days of king Henry VIII, was born about 1564. He was educated with great care for the service of the Church, and after taking holy orders rose rapidly to positions of trust. He was finally made bishop of Norwich, and through his influence to the Reformatory movement. He is by Burnet and Soames accused of very bad habits. The last-named ecclesiastical historian says that bishop Nix was licentious and cruel, and that his zeal to suppress the Reformatory movement was "tempered by little or no sense of decency. Even he made a jest of the sufferings to which those exposed themselves who were liable to be questioned for heresy, and called such persons men savoring of the frying-pan" (Hist. Ref. i, 677-8). In 1634 proceedings were instituted against the bishop for a change of the old ancient correspondence which he had for some time held with the pope, and pleading guilty he was committed to the Marshalsea. He contrived, however, to make his peace with the government, and was soon after pardoned. He was blind in his old age, and died about 1640. (J. and P. C.)

NIXII, DH, a name applied among ancient Romans to those deities who assisted women in childbirth. Three statues were erected on the Capitol bearing this name.

NIXON, John, a minister of the Methodist Episcopal Church, was born in the County of Tyrone, Ireland, in April, 1779. His parents were converts of John Wesley. Young Nixon was a model of all the virtues associated with reading of the Scriptures, and early experienced justifying grace. He soon commenced praying and exhorting in public, and after a time was employed to fill vacancies for the travelling preachers. He was finally appointed to a circuit, and travelled four or five years. In 1820 he emigrated to this country, and preached in Connecticut, under the influence of Dr. Asbury. In 1821 he was a member of the New-York Conference, when he was admitted on trial. For the term of about twenty years he continued in the regular work, filling many appointments on circuits with various success. For a number of years he was on the superannuated list, and in gradually declining health, resulted in his death at Caroline, Tompkins Co., N. Y. "He was," says his brother, "seemingly to the last, and died extremely happy." Nixon, Marcus de, an Italian missionary, discoverer of Sonora, lived between 1510 and 1570. He was trained at the Jesuit College of St. Ignatius at Rome, and in 1547 was sent as missionary to New Spain, then governed by don Antonio de Mendoza. This viceroy, yielding to the entreaties of his friend, the venerable bishop of Chiapa, Barceló de Las Casas, consented to send some missionaries into New Galicia to assist the natives that the Spaniards wished neither to make war upon them nor reduce them to slavery, but only to convert them to the Roman Catholic religion. Marcos de Niza was appointed chief of this peaceful mission, and departed for Mexico, March 7, 1540. The expedition encountered no opposition and was well received by the governor of New Galicia, and yet Niza sent to the viceroy a marvellous account of his discoveries. He boasted of the fertility and richness of the countries he had traversed, as well as of the civilization of their inhabitants. He thus excited the ambition and curiosity of Cortés, and he was sent to the regions he had described, but neither the king who resolved the conquest of them; but each wished to appropriate it to himself to the exclusion of the other. Mendoza, however, was the most diligent; and while Cortés was soliciting in Spain, he gave the order to don Francisco Vasquez de Coronado, governor of New Galicia, to set out upon the head of one hundred and fifty cavaliers, two hundred foot-soldiers, and several field-pieces. Marcos de Niza guided the expedition, which departed from Culiacan in April, 1540. This expedition was still more disastrous and unprofitable than the former; and Niza returned with Coronado to Culiacan, after a voyage, estimated by Gomera, of three thousand miles. According to the relation of Niza, "he had seen along the coast vessels with prows ornamented with figures of gold and silver, whose captains made them present to him, that they had been thirty days at sea, thirty days," which shows, he adds, that they came from China, and had known America for a long time. The following year Niza and another Franciscan made a new voyage into Sonora; but they have left no detail upon this third excursion. The expeditions of Niza and Cortés continued to give the Andes and the north-east of New Spain, produced no serious result, and destroyed none of the fables which were circulated about the countries situated between the Rio Gila and the Colorado. The false reports of these travellers of the existence of the great kingdom of Tataraxan, or of the immense city of Quivira, upon the shore of the fantastic lake of Teguayo, rapidly found credence. They doubted the existence of the El Dorado, which they placed under the 41st degree of latitude. Other adventurers also were eager to renew the attempts of Niza. Numerous catastrophes alone could discourage them. We find the Relacion de lo verdadero Francisco Marcos de Niza in the collection of Remusio (iii, 228); and Hackluyt, in his Voyages, etc. (iii, 363-375), has also published A Relation of the Rev. Father Friar Marcos de Niza touching his Discovery of the Kingdom of Cerral, or Cisola, situated about 300 of Lat. to the North of New Spain. Ramusio has also given the Relatione che mando Francesco D. Vasques de Coronado, copiato no generale della gente, che fu mando in nome di sua maestà a questa navigatione in queste meravigliose viaggio dalla ventidie di Aprile di questo anno MDXI, que parti da Culicacan per ianacchi e di quel che trovo nel paese dove andava (Venice, 1606, 3 vols. fol.).
ed about the middle of the 12th century, is noted as the author of a poem in praise of God, inserted in Koegarten's Trüba Carmenorum Orientalium, with notes. One of his minor poems, anonymously by his traffic in false testimonials of churchmanship maintained with the Jesuit, is imputed to the German poet Schiller. Nizami died in 1181.

Nizhny Novgorod, a Russian Catholic priest who flourished in Bohemia near the 17th century as pastor of St. Albert, in the new town of Prague, and with his pretended miracles his traffic in false testimonials of churchmanship maintained with the Jesuit, is imputed to the German poet Schiller. Nizami died in 1181.

Nizubursky, Lorenza, a Roman Catholic priest who flourished in Bohemia near the opening of the 17th century as pastor of St. Albert, in the new town of Prague, and with his pretended miracles his traffic in false testimonials of churchmanship maintained with the Jesuit, is imputed to the German poet Schiller. Nizami died in 1181.

Nizolius, Mabius, of Berello, an Italian philosopher, flourished near the middle of the 16th century. He was born about 1498, and died in 1567. He was a Nominalist of no mean order, and is frequently quoted by Leibniz, who saw much of merit in his writings, though he was annoyed by Nizolius's opinions. He is described as a Jesuit, but his extremes nominalistic doctrine that the genus is only a collection of individuals—by which doctrine the possibility of scientific demonstration on the basis of universal propositions is destroyed, and only induction, as the mere collation of similar experiences, is left remaining as the organ of method. Nizolius exhibited his scholasticism in his Theosaurus Ciceronianus, and particularly in his Anti-barbarus sive de veris principiis et verae rationis philosophandae contra pseudo-philosophos (Paris, 1565, ed. G. W., 1607) [Frankfort, 1670 and 1674]. Nizolius maintained the nominalistic doctrines, that only individual things are mere substances; that species and genera are only subjective conceptions by means of which several objects are considered together; and that all knowledge must proceed from sensation, which alone can be known.

Njembe, a female association among the natives of Southern Guineo, corresponding to Nuf (q.v.) among the males. The proceedings of this institution are all secret. The women consider it an honor to belong to the order, and put themselves to great expense to be admitted. "During the process of initiation," as we learn from Dr. Hilton, "all the women go, wearing nothing, to the order paint their bodies in the most fantastic colors. The face, arms, breast, and legs are covered over with red and white spots, sometimes arranged in circles, and at other times in straight lines. They march in regular file from the village to the woods, where all their ceremonies are performed to music on a crescent-formed drum. The party spend whole nights in the woods, and sometimes exposed to the heaviest showers of rain. A sort of vestal-fire is used in celebration of these ceremonies, and it is never allowed to go out until the fire is all quenched, and the body, are really feared by the men. They pretend to detect thieves, to find out the secrets of their enemies, and in various ways they are useful to the community in which they live, or are, at least, so regarded by the people. The object of the institution originally, no one knows, was to keep the women in subjection on the part of their husbands; and as their performances are always veiled in mystery, and they have acquired the reputation of performing wonders, the men are, no doubt, very much restrained by the fear and respect they have for the goddess who is supposed to be their patroness."

Njord or Njord, an ancient Scandinavian divinity who reigned over the sea and winds. The Edda ex-
horts men to worship him with great devotion. He was particularly invocated by seafarers and fishermen, and was therefore propitiated by them. He dwells in the heavenly region called Nostun, and by his wife Skadi he became the father of the god Frey and the goddess Freya. He was accounted very aright, and able to dispense wealth in abundance to those who invoked him. See Theop., Northern Myth. vol. i, Anderson, Norse Mythol. ch. vi, esp. p. 541–3.

Nkazyja, a small shrub, whose root is employed in Northern Guinea in the detection of witchcraft. Half a pint of the decoction of the root is the usual dose, and if it acts freely as a diuretic, the party is considered to be innocent; but if it acts as a narcotic, and produces vertigo or dizziness, it is a sign sure of guilt. "Small sticks", says Mr. Wilson, "are laid down at the distance of eighteen inches or two feet apart, and the suspected person, after he has swallowed the draught, is required to walk over them. If he has no vertigo he steps over them easily and naturally; but, on the other hand, if his brain is affected, he imagines they rise up before him like great logs, and in his awkward effort to step over them is very apt to reel and fall to the ground. In some cases this draught is taken by proxy, and if a man is found guilty, he is either put to death or heavily fined, and banished from the country."

No (Heb. n. 31), doubtless an Egyptian word, and signify (according to Jahnkossi, Oppes, i. 168) portions of the land, a city of Egypt (called by the natives Topa, according to Champollon, Gramm. Egypt. p. 136, 138), mentioned by this name alone twice by the prophets (Ezckel. xxx. 14 sq.; Jer. xlv. 25), and generally supposed to be the same elsewhere (Nah. iii. 8), cannot now fully be No-Amon (q.v.) (see Geœen, Top. p. 854 sq.; Young, Rudiments of an Egyptian Dictionary, p. 80 sq.), a famous city of Egypt, thickly peopled, and strongly situated, which at the time of Nahum (B.C. cir. 720) had recently been taken by a mighty conqueror (Nah. iii. 8 sq.). The Sept. translates the name by Diospolis, which was the name of two cities in Egypt: the one in Upper Egypt, better known as Thebes, famous in Homer's time (Il. ix. 388), and often mentioned by Strabo (i. 9, 35; xvii. 805, 815) and Pliny (v. 11; xxxvi. 12; xxxvii. 54), and for which a separate name or district was named (Plut. iv. 5, 78). The other city of the name, mentioned by Strabo (xvii. 802) as being surrounded by lakes. Some refer the words of Nahum (L.c.) to the latter, Diospolis the lesser (so Koenen, Nahum: Vatic. philol. et crit. exposit. [Harder. 1806]; Champollon, l'Egypte, ii. 121); but most interpreters, following the Egyptian signification of the name, as given above, understand the prophet to mean Thebes. The latter opinion, supported by the seventy Alexandrian translators, seems to be certainly correct, as the prophet could not speak of any city less than Thebes as equal to Nineveh. The "waters round about her" (Nah. iii. 8) refer doubtfully to the canals, with which Thebes, like so many other cities on the Nile, was surrounded for protection (comp. Zorn, Hist. et Antiq. Urbis Theb. [Sedim. 1727]; Opusculo, ii. 322 sq.; also in Ugolini, Theb. vii; Rosenmuller, Scholi. vii, iii. 299 sq.). This city was one of the oldest and most ancient of all in Egypt (Diod. Sic. i. 50; comp. xiv. 45), and in very early times was the residence of the kings of Upper Egypt during several dynasties. In the days of its grandeur it lay on both banks of the Nile (Strabo, xvii. 816), in a valley about ten geographical miles in width, the corn of which was carried from four to six stories high, with many splendid and wealthy temples, the chief being that of Jupiter Ammon (Herod. i. 182; ii. 42), whose numerous priests were famous for their astronomical knowledge (Strabo, xvii. 816). The colossal statue of Ammon stood in the western part of the city of Thebes, a..."
baptism (נַפְלוּת), and a sacrifice (םַחֲבָּרָה). Comp. Tambal, Bunchedin, 56 a; Rashii on Aboda Zara, 51 a; Maimonides, Talmud, Ha-Chesed, Hilchot Melachim, ix, 11; Molaui, Israilite Generals, p. 56; Buxtorf, Lexicon Talmudicum et Rabbinicum, s. v., "Pharisaic sacrifice." "Son of the O. and N. T. ii, 45-7. (Wheeler's ed. Lond. 1863.)

Bibliography and Critical Commentary on Genesis, p. 218; the same, On Exodus, p. 433; Lange, Commentary on Genesis, p. 331 (T. Lewin's transl.); Theologisches Universallexicon, s. v. Noahische Gebote; Schenkel, Bibel-Bearb., s. v. Noah, iv, 441; Hamburger, Reallexicon der Bibel und Talmud, i, 789 sqq. (Breislag, 1872).


1. A Levite, the son of Binnui, who assisted Meroth and others in weighing the precious vessels of the Temple which Ezra brought back to Jerusalem (Ezra viii, 32). B.C. cir. 450. A. H. cir. 300. B. C. cir. 450.

2. A professed prophetess, who, in conjunction with the Samaritan enemies of the Jews, endeavored to terrify Nehemiah from the work of building the wall at Jerusalem (Neh. vi, 14). B.C. cir. 443.

Noah, the name of two persons in the Bible.

1. (Heb. No'ach, נוֹעָכָ; the same as τό ἰός, consolation or peace; Sept. and N.T. Nōs, as Matt. xxiv, 37; Josephus, Nōs.) The tenth in descent from Adam; son of Lamech, and second father of the human family; born B.C. 3115, A.M. 1058. In the following account of this patriarch we largely follow the Scripture narrative with modern illustrations.

2. Noah's first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Noah, it is said, took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Then the narrative adds with childlike simplicity: "And Jehovah smelled a smell of rest (or satisfaction)," and Jehovah said in his heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done." Jehovah accepted the sacrifice of Noah as the acknowledgment, on the part of man that he desires reconciliation and communion with God; and therefore the renewed earth shall no more be wasted with a plague of waters, but so long as the earth shall last seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease. See Rashi.

Next, God makes provision that the animal food was not eaten before the flood, but only that now the use of it was sanctioned by divine permission. The prohibition with regard to blood reappears with fresh force in the Jewish ritual (Lev. ii, 17; vii, 26, 27; xvii, 10-14; Deut. xii, 16, 23, 24; xv, 28), and seemed to the apostles so essentially human as well as Jewish that they thought it ought to be enforced upon Gentile converts. In later times the Greek Church urged it as a reproach against the Latin that they did not hesitate to eat things strangled (αὐτοκοτίας in gather κατά τοὺς ψυχικάς τεκνίας). See DiCecco.

Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. When it has been shed by an obedient man, the latter were called the blood of man: and man himself is to be the appointed channel of divine justice upon the homicide: "Whoso sheddi
man's blood, by man shall his blood be shed; for in the image of God made he man. Here is laid the first foundation of the civil power. So, as the priesthood is declared to be the privilege of all Israel before it is made representative in certain individuals, so here the civil authority is declared to be a right of human nature itself, before it is delivered over into the hands of a particular estate. 

Thus with the beginning of a new world God gives, on the one hand, a promise which secures the stability of the natural order of the universe, and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars—the brotherhood of men, and monarchy of holiness.

Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proscylytes, three only are here expressly mentioned: the abstention from blood, the prohibition of murder, and the recognition of the civil authority. The remaining four—the prohibition of idolatry, of blasphemy, of incest, and of theft—rested apparently on the general sense of mankind. See NOACHIAN PRECEPTS.

3. Noah for the rest of his life betook himself to agricultural pursuits, following in this the tradition of his family. From this time we find him planted in a vineyard, and some of the older Jewish writers, with a touch of poetic beauty, tell us that he took the shoots of a vine which had wandered out of Paradise wherewith to plant his vineyard. Armenia, it has been observed, takes its name, "Armenia," from the color of the vine. Xenophon (A. a. h. iv. 4, 9) speaks of the excellent wines of the country, and his account has been confirmed in more recent times (Ritter, Erdk. x. 554, 319, &c.). The Greek myth referred the discovery and cultivation of the vine to Dionysus, who, according to one version, brought it from India (Diod. Sic. iii. 32): according to another, from Phrygia (Strabo, x. 469). See BACCHUS.

Asia, at all events, is the acknowledged home of the vine. See GRAPE. Whether in ignorance of its properties or otherwise we are not informed, but he drank of the juice of the grape till he became intoxicated, and shamefully exposed himself in his own tent. One of his sons, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavored to hide it. Noah was not so drunk as to be unconscious of the indignity which his youngest son had put upon him. It is particularly noticed that he planted a vineyard. Thucydides (4) speaks of the effects of his intoxication, he declared that in requital for this act of brutai, unfeeling mockery a curse should rest upon the sons of Ham, that he who knew not the duty of a child should see his own son degraded to the condition of a slave. It was this curse which his youngest son incurred, a blessing on the other two. It ran thus, in the old poetic or rather rhetorical and alliterative form into which the more solemn utterances of antiquity commonly fell:

Curse be Canaan.

On the other hand:

Blessed be Jehovah, God of Shem,
And let Canaan be their slave.
May God enlange Japheth,
And let him dwell in the tents of Shem,
And let Canaan be their slave.

Of old a father's solemn curse or blessing was held to have a mysterious power of fulfilling itself. And in this case the words of the righteous man, though strictly the expression of a wish (Dr. Faz Smith is quite wrong in translating all the verbs as futures; they are optatives), did in fact amount to a prophecy. It has been asked why Noah did not curse Ham instead of cursing Canaan. It might be sufficient to reply that at such times men are not left to themselves, and that a divine power, as it were, provided Noah's lips then as it did the hands of Jacob afterwards. But, moreover, it was surely by a righteous retribution that he, who as youngest son had dishonored his father, should see the curse light on the head of his own youngest son. The blow was probably heavier than if it had lighted directly on himself. Thus the curse, in the wise wisdom of the lesson taught practically which the law afterwards expressly enunciated, that God visits the sins of the fathers upon the children. The subsequent history of Canaan shows in the clearest manner possible the fulfilment of the curse. When Israel took possession of his land, he blessed the son of Ham when Tyre fell before the arms of Alexander, and Carthage succumbed to her Roman conquerors, he became the slave of Japhet: and we almost hear the echo of Noah's curse in Hambigal's Agamemnon faustorum Carthaginiis, when the head of Hissrugul, the king of Carthage, was contorted and torn into the Punic lines. It is uncertain whether in the words "And let him dwell in the tents of Shem," "God" or "Japhet" is the subject of the verb. At first it seems more natural to suppose that Noah prays that God would dwell there (the root of the verb is the same as that of the noun Shechem). But the blessing of Shem has been spoken already. It is better, therefore, to take Japhet as the subject. What, then, is meant by his dwelling in the tents of Shem? Not, of course, that he should so occupy them as to thrust out the original possessors; nor that he should ever be able to live there in comfort and peace; but, it would seem, that Japhet may enjoy the religious privileges of Shem. So Augustine: "Labiatem Deus Japheth et habitat in tempori sem, id est, in Ecclesiis quas filii Prophetae Apostoli construxerunt." The Talmud further describes the privileges of the descendants of Japhet as comprehending the use of the sacred language in sacred things, such as the translation of the Scriptures. Thus Shem is blessed with the knowledge of Jehovah, and Japhet with temporal increase and dominion in the first instance, with the further hope of sharing afterwards in spiritual advantages.

4. After this prophetic prelude we hear no more of the patriarch but the sum of his years. "And Noah lived after the flood three hundred and fifty years. And thus all the days of Noah were nine hundred and fifty years: and he died." Some have inferred, from the fact that he lived so long after the flood, and is nowhere mentioned in the history of that period, that he must have gone to some distant land, and have even identified him with the Chinese Fohi (Schuckford, Consect. i. 99), or the Hindit Menu (Sir William Jones, Works, iii. 131 sqq.). Others, referring to the deluge in Genesis the various traditions which may have been the incident, and the nations preserved of a similar early catastrophe, have thought Noah to be the same with Xisuthras of the Chaldees (Alex. Polyhist, Chronic of Eutheus); the Phrygian Not of the celebrated Apamean medal, which, besides the bright gold, is inscribed with a sun, a seven, and a dove with an olive-branch in its mouth (figured in Bryant's Anc. Myth. vol. iii. the Mones of the Lydians (W. J. Hamilton's Asia Minor, iii. 388); the Decapolis of the Syrians and the Greeks, of whose deluge the account given by Lucian is a copy almost exactly circumstantial of that in the book of Genesis (Dios Synaia; Luciani Opp. iii. 457 [ed. Reitz]; Bryant, i. 28), and have referred to him many statements in the Greek mythology respecting Saturn, Janus, and Bacchus; the traditions of the aboriginal Americans, as stated by Clavigero in his History of Mexico; and many others. See Flood. Mr. Geo. Smith has lately brought to light the Aseyrian account of the deluge.

About two miles east of Zakhile is the village of Kerak, not far from which, on the last declivity of Lebanon, there is a round mosque. This is erected over still older relics, which are held in great reverence by Moslems and Christians, as being the reputed tomb of the patriarch Noah (Thomson, Land and Book, i. 333). The structure is evidently the remains of an ancient aqueduct, but popular credulity has invested it with a character of eminent sanctity; relics have been built around it, and at a certain season of the year the Maronites, in particular, perform pilgrimages to visit it. In his old age, they relate, Noah entreated of God, as a
peculiar favor, that he might be allowed to end his days on Mount Lebanon, and there to prepare his place of sepulture. The patriarch’s prayer was granted; but shortly before his death he committed some transgression, and God cut off a part of his tomb, by severing a huge mass from the mountain Noah had chosen. He could not be buried at full length, and it was necessary to double his legs under his thighs, to fit his remains to their diminished bed. Now this so-called tomb is at least sixty feet long.

See Demstoffer, De auctoritate praeceptorum Noah. (Lips. 1711); Eisenberg, De doctrina sub Noacho (Hal. 1754); Frischmuth, De Noahi praeccept. (1646-7); Maitland, History of Noah’s Day (Lond. 1862); Olmsted, Noah and his Times (Boston. 1854).

2. (Heb. Noah, נָוֹה, motion, Sept. Noáh.) The second name of the five daughters of Zelophehad, son of Hefer, of the half-tribe of Manasseh (Num. xxxvi, 33), B.C. cir. 1618. As their father had no son, the daughters applied for, and Moses, under divine direction, promised them an inheritance in the Promised Land in their father’s right (Num. xxvii, 1 sq.). This promise was redeemed by Joshua in the final apportionment (Josh. xvii. 3). See Hark.

Noah’s Ark. The precise meaning of the Hebrew word (תּוֹדָּה, têdôh) is uncertain. The word only occurs here and in the second chapter of Exodus, where it is used of the little papyrus boat in which the mother of Moses intrusted her child to the Nile. In all probability it is the old Egyptian that we are to look for its original form. Bunsen, in his vocabulary (Egypt’s Place, i, 482), gives ṭu, “a chest,” ṭp, “a boat,” and in the Copt. Verb. of Exodus, lxi, δ, δ, ṭôth is the rendering of têdôh. The Sept. employs two different words. In the narrative of the Flood they use Ἐκβάσθης, and in that of Moses ἴσος, or according to some MSS. ἴσος. The Book of Wisdom has σχῆμα; Berosus and Nicol. Damascus, quoted in Josephus, πλάτων καὶ λαοφόρη. The last is also found in Lucian, De Dea syr. c. 12. In the Syllibine Verses the ark is διαβάστων δόμα, ἱσος, and Εκβάσθης. The Targum and the Koran have each respectively given the Chaldee and the Arabic form of the Hebrew word.

This “chest,” or “boat,” was to be made of gopher (i.e. cypress) wood, a kind of timber which, both for its lightness and its durability, was employed by the Phenicians for building their vessels. Alexander the Great, Arrian tells us (vii, 19), made use of it for the same purpose. The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather bitumen (בּוֹז, Sept. דֶּרֶךְ וּרְכָּב), which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. Next to the material, the method of construction is described. The ark was to consist of a number of “nests” (חֵּטִים), or small compartments, with a view, no doubt, to the convenient distribution of the different animals which were to supply their food. These were to be arranged in three tiers, one above another; “with lower, second, and third (stories) shalt thou make it.” Means were also to be provided for letting light into the ark. In the A. V. we read, “A window shalt thou make to the ark, and in a cubit shalt thou finish it above;” words which, it must be confessed, convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the “window,” or “light-hole” (מְנָב, têdôh), was, is very puzzling. It was to be at the top of the ark apparently. If the words “unto a cubit (מְנָב, têdôh) shalt thou finish it above” refer to the window, and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. Knoell’s explanation is different. By the words, “unto a cubit (or within a cubit) shalt thou finish it above,” he understands that, the window being in the side of the ark, a space about a cubit was left between the window and the overhanging roof of the ark, which Noah removed after the flood had abated (viii, 13). There is, however, no reason to conclude, as he does, that there was only one light. The great objection to supposing the window was in the side of the ark is that then a great part of the interior must have been left in darkness. Again we are told (viii, 13) that when the flood abated Noah removed the covering of the ark, to look about him to see if the earth were dry. This would have been unnecessary if the window had been in the side. “Unto a cubit shalt thou finish it above” can hardly mean, as some have supposed, that the roof of the ark was to have this pitch; for, considering that the ark was to be fifty cubits in breadth, a roof of a cubit’s pitch would have been almost flat. Taylor Lewis (in the Amer. ed. of Lange’s Genesis, p. 296) ingeniously maintains that the aperture was at the peak or ridge of the roof. But if so it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent substance was employed? It would almost seem so. Symm. renders the word דַּוָּנָם; Theodoret has merely דַּוָּנָם; Gr. Venet. φωτανός; Vulg. fenestrum. The Sept. translates, strangely enough, ἱπτανόμενης πυράς τὴν ημέραν. The root of the word indicates that the têdôh was something transparent, probably, the Talmudic explanation that God told Noah to fix precious stones in the ark, that they might give as much light as mid-day (Sanh. 108 b). A different word is used in chap. viii. 6, where it is said that Noah opened the window of the ark. There the word is תּוֹדָה (chôlôd), which frequently occurs elsewhere in the same sense. Certainly the story as there given does imply a transparent window, as Saalschütz (Archäol. i, 311) has remarked, for Noah could watch the motions of the birds outside, while at the same time he had to open the window in order to take them in. An objection to this explanation is the supposed improbability of any substance like glass having been discovered at that early period of the world’s history. But we must not forget that even according to the Hebrew chronology the world had been in existence 1656 years at the time of the flood. Fast strides must have been made in knowledge and civilization in such a period of time. In the sea-arts, and especially in those countries where two or more centuries have reached a ripeness of which the record, from its scantiness, conveys no adequate conception. The destruction caused by the flood must have obliterated a thousand discoveries, and left men to recover again by slow and patient steps the ground they had lost. A still more serious objection to this exposition of the passage is the necessity of ventilation, which would require an open space for the passage of air as well as light. The
challah may therefore, in accordance with Oriental custom, more naturally denote merely a lattice in the tebah. Supposing, then, the tebah to be, as we have said, a skylight, a skylight forming the whole length of the ark (and the fem. form of the noun inclines one to regard it as a collective noun), the chal-
alles might very well be a single compartment of the larger window, which could be opened at will. A dif-
f erent word from either of these is used in vii, 11, of the windows of heaven, ἱσταλήμα, ἱσταλήμα (from ἱσταλ-, "to interweave"), lit. "networks," or "gratings" (Genesis. The other explanation plausible is that the tebah in question consisted of a space in the siding left open all along for a cubit's depth just beneath the projecting eaves. See Window. But besides the window there was to be a door. This was to be placed in the side of the ark. "The door must have been of some size to admit the larger animals, for whose ingress it was mainly intended. It was not doubt above the highest level, however, of the enough, and the animals ascended to it probably by a sloping embank-
ment. A door in the side is not more difficult to un-
derstand than the port-holes in the sides of our vessels" (Kino, Bible Illustrations, Antediluvianos, etc. p. 142). The Jewish notion was that the ark was entered by means of a ladder, and the steps of a ladder, the story goes, Og, king of Bashan, was sitting when the food came; and on his pleading himself to Noah and his sons to be their slave forever, he was suffered to remain there, and Noah gave him his food each day out of his own the ark (Pirke R. Eliezer).

Of the shape of the ark nothing is said; but its di-
mensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Supposing the cubit here to be the cubit of natural measurement, reckoning from the elbow to the top of the middle finger, we may get a rough notion of the size of the ark.

The cubit, so measured (called in Deut. iii, 11 "the cubit of a man"), must of course, at first, like all natural measurements, have been inexact and fluctuating. In later times no doubt the Jews had a standard com-
mon cubit, as well as the royal cubit and sacred cubit. We shall probably, however, be near enough to the mark if we take the cubit here to be the common cubit, which was reckoned (according to Mich., Jahn, Gesen., and others) as equal to six hand-breaths, the hand-
breadth being 34 inches. This, therefore, gives 21 inches as the length. See Cubits. According to this our ark would be 55 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very consider-
ably larger than the largest British man-of-war. The Great Eastern, however, is both longer and deeper than the ark, being 680 feet in length (691 on deck), 83 in breadth, and 58 in depth. Solomon's Temple, the propor-
tions of which are given (1 Kings vii., 2), was of the same height as the ark, but only one fifth of the length, and less than half the width. Augustus (De Civ. D. liv. xvi) long ago discovered another excellence in the proportions of the ark, and that is that they were the same as the proportions of the perfect human figure, the length of which from the sole to the crown is six times the width across the chest, and ten times the depth of the recumbent figure measured in a right line from the ground.

It should be remembered that this huge structure was only intended to float on the water, and was not, in the proper sense of the word, a ship. It had neither mast, sail, nor rudder; it was, in fact, nothing but an enormous floating house, or oblong box rather, "as it is very likely," says Sir W. Raleigh, "that the ark had fumans plantas, a fumans plantas, and not a proper form of a ship, with a sharpness forward, to cut the waves for a better speed." The figure which is commonly given to it by painters, there can be no doubt, is wrong. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. It was never intended to be carried to any great distance from the place where it was originally built. A curious proof of the suitability of the ark for the purpose for which it was intended was given by a Dutch merchant, Peter Jansen, the Mennonite, who in the year 1609 had a ship built at Hoorn of the same propor-
tions (though of course not of the same size) as Noah's ark (see Michaelis, Or. Bibl. xviii, 27 sq.). It was 120 feet long, 30 broad, and 12 deep. This vessel, unsuitable as it was for quick voyages, was found remark-
ably well adapted for freightage. It was calculated that it would hold a third more lading than other ves-
sels, without requiring more hands to work it. A similar experiment is also said to have been made in Denmark, where, according to Reyher, several vessels called "dev ten," or floats, were built after the model of the ark.

See Ark.

The mathematical investigations on the subject of the ark, begun by Origen (Homil 2 on Gen), its di-

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The subject of Noah's ark has been found in some very interesting traditions represented on medals of an-

As Abrahat.

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As Apamea: Ark; Numismatics.

Noah's Ark, from the Catacombs of Rome.

Noailles, Louis Antoine de, a Roman Catholic prelate of great note in French ecclesiastical affairs, was born May 27, 1651. Having entered the Church at an early age, he was, while quite young, made abbot of Aubrach; in 1675 he became D.D.; bishop of Cahors in 1679; of Chalons in 1680; and finally archbishop of Paris in 1695. At the beginning of the Queretist difficulties he interfered as mediator between Bossuet and Fénelon, against both of whom he wrote subsequently. In 1700 he was appointed cardinal, through the influence of Louis XIV. While yet bishop of Chalons, he had ap-

The Reformation moralis with which Quezel had preface his edition of the N. T. (1655); this turned out a source of many antipathies to him afterwards, the more so as he subsequently condemned the Exposition de la Foi of the abbe de Barros, another Jansenist work — thus rejecting what he had formerly commended. He after-

a later order that he was in the construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. It was never intended to be carried to any great distance from the place where it was originally built. A curious proof of the suitability of the ark for the purpose for which it was intended was given by a Dutch merchant, Peter Jansen, the Mennonite, who in the year 1609 had a ship built at Hoorn of the same proportions (though of course not of the same size) as Noah's ark (see Michaelis, Or. Bibl. xviii, 27 sq.). It was 120 feet long, 30 broad, and 12 deep. This vessel, unsuitable as it was for quick voyages, was found remarkably well adapted for freightage. It was calculated that it would hold a third more lading than other vessels, without requiring more hands to work it. A similar experiment is also said to have been made in Denmark, where, according to Reyher, several vessels called "dev ten," or floats, were built after the model of the ark.

The mathematical investigations on the subject of the ark, begun by Origen (Homil 2 on Gen), its dimensions and cubical capacity (Lamy, De Tuberacu, etc.), etc., p. 170 sq.; Buteo and Hostus, in the Craticus Sacri, viii, 68 sq.; Silberschlag, Geogenie, ii, ch. 3; Donut, in Scheuchzer's Phys. Sacra, i, 128 sq.; Heidegger, Hist. Patriarch., i, 491 sq.; Wideburg, Mathes. Bibl., i, 59 sq.; Schmidt, Bibl. Mathemat., p. 280 sq.), have not been productive of satisfactory results (see Cramer, in his Smyth. Denkm., p. 276 sq.; Blomdahl, De congregations animal, in arcum [Gryph. 1785]; Otho, Lex. Rabb., p. 461), owing chiefly to the uncertainty of the Hebrew measurements (see Theus, Althebr. Musaeus, p. 213 sq.). Yet a strange fancy on the subject may be seen in the Theol. Annual, for 1809, p. 307. The general tradition of antiquity was that its remains were preserved on the Kurish mountains (Be-

Abarat.

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friends of the Jansenists. The Jesuits immediately set in motion all their influence to have Noailles brought to condign punishment. The object they had at heart was the acceptance of the pope's bull and the degradation of the prelates who had ventured on demurring; and they induced pope Clement XI to address a brief to cardinal Noailles in April, 1714, summoning him to accept the bull within fifteen days, purely and simply and without comment; after the lapse of which term, if still refractory, the brief declared that "he would strip him of the dignity of cardinal." Louis XIV, though in favor of the acceptance of the bull, yet resented this threatened exercise of the pope's authority against the archbishop of Paris, and would not permit the brief to have public course. This, however, did not quench the dispute, which became more and more envenomed; until, in November, 1716, the pope coerced the cardinals into subscribing a letter he had himself drawn up, whereby they promised to exhort their colleague Noailles to submit, and which was accompanied by a brief directed to the regent Orleans, wherein the pope declared that if this appeal were disregarded no further mercy could be expected. This brief the clergy were inhibited by royal veto from receiving; and in March, 1717, four bishops lodged with the Sorbonne a formal appeal, in the matter of the bull Unigenitus; the general council of this appeal to cardinal Noailles approved as quite canonical, although he himself still abstained from the same step. But when it seemed certain that in Rome the proceeding of the bishops was about to be censured, Noailles himself lodged, though for a time secretly, a similar appeal to the pope, melius inforamndus, and to the general council, in the matter of the bull, and of the pope's refusal to explain it. Manifestly here was an act of possibly very deferential, but decidedly very distinct resistance to the will of the pope, who was on his part little disposed to publish his views. Arguments were now exchanged between Rome and Paris, but no form of explanation which Noailles could suggest found acceptance with the pope; and at last, on March 3, 1718, there appeared a decree of the Holy Office condemning severely the appeal of the four bishops and of cardinal Noailles. This was followed up by tides of the frequent issue of a brief pronouncing those schismatics who did not accept the bull simply and purely; whereupon Noailles, to have the start of the pope, convened a general assembly of the chapter of Notre Dame, to whom he made public his appeal. The verdict was a sentence of excommunication, and Noailles was expelled from the French prelate in refusing to accept papal dictation implicitly, it would appear as if the desire to wreak the uttermost vengeance on his head was arrested by the sense of the practical difficulties that stood in the way of its accomplishment. In spite of the pope's animosity and the fanning action of the Jesuits, it was found desirable to let the matter drop. Cardinal Noailles, though censured and fulminated against, escaped further persecution, and continued archbishop of Paris to his death, before which he had reconciled himself with his adversaries by a compromise due mainly to the regent Orleans's influence. Noailles accepted the bull Unigenitus Oct. 11, 1728. While his actions in this case may have been consistent, his whole life may be said to have been checkered considerably by a most inconsistent course. He was for a time a Jansenist, and at least a most zealous supporter of that sect. Placed in positions of trust, and endangered in these by opposition from Rome and the Jesuits, he wavered frequently in his tasks, and would only go forward when assured of the protection of the court, or those in whose favor he stood, hence in 1709, cases of his consent to the suppression of the Port-Royal (q.v.) community, the closing of the abbey in the October following, and the removal of its inmates accompanied by circumstances of great cruelty, though he himself had long befriended the Port-Royalists, and was really in sympathy with them. That he ordered this work of destruction simply from weakness, he acknowledged himself in after-life; and the memory of these unjust deeds no doubt plunged him into great depths of anguish. In solemn testimony of his repentance he would have the work undone; but that his first work was so well done that it could never be changed for better or for worse! He had lived to please the master who gave him bread, and he had wronged those who had hoped to find in him a friend and protector; and in his death, he had not the power to recompense them, and there remained for him only a hoary age, full of remorse for unjust acts and an inconsistent life. Jervis has well summed up Noailles's life and work: "His moral character was stainless, his pietie unquestionable, his pastoral zeal universally acknowledged; but the sweetest and most charming character of him was a mingled mixture of high intellectual depth and solidity of judgment. He labored, consequently, under great disadvantages as an administrator" (Hist. Ch. of France [Lond. 1872, 2 vols. 8vo], ii, 89). Cardinal Noailles died May 4, 1729. See S. Pierre Avrigny, Mémoires chronologiques et dogmatiques (Paris, 1731); Baussan, Notices de cardinal Noailles (Paris, 1818); Picot, Mémorial pour servir à l'histoire ecclésiastique, pendant le 18e siècle (1806 and 1815); Journal de l'abbé Doranne (Paris, 1758); Villerey, Anecdotes ou mémoires sur la constitution Unigenitus (Paris, 1780); Journal historique du règne de Louis XIV (ibid. 1786, 12mo); Baron d'Espagnac, Hist. de Maurice, comte de Saxe (1775, 2 vols. 12mo); L. Bas, Dict. encyclopédique de la France; Le Moniteur universel (from the 7th to the 9th Thermodor. an. ii, No. 810); Valroit, Précis du règne de Louis XV, ch. lvii; Chronologie militaire, v. 390; Warnecke, Taubert, histor. de la noblesse de France, p. 274; Guettet, Hist. de l'Église de France, xi, 144 sq.; Jervis, Hist. Ch. of France, vol. ii (see Index); De Felice, Hist. Ch. of France, p. 350 sq.; Wessenberg, Gesch. der Kirchenerrichtungen, iv, 248, 276; Journal historique de la France (ibid. 1760, 1761); Amédée de Migne, Nouve. Encycl. théologique, iii, 93; Gallia Christiana, vol. i, viii, ix; Saint-Simon, Histoire de Port Royal.

No-No. AMON. The manner in which this ancient city is mentioned in the several passages of the Bible is deserving of the notice of the student of Scripture geography. The first passage in which it occurs is Jer. xvi, 25: "I will punish the multitude of No, נו́ לִבָּן, לַעֲנָה, to the Amoun from No" (Sept. τὸν Ἀμών τὸν νότιον αὐτῆς; Vulg. super tumultum Alexandriae, where the reference seems to be rather to the Egyptian deity Amun, who was worshipped at No, than to the people of that city (which would make נו́ נו́, "multitude"). The next passage is Ezek. xxx, 14, 15, 16: "I will execute judgments in No (גֶּזֶז, be-No;) in Δεύτερη (in Alexandria): "I will cut off the multitude of No (גֶּזֶז, ἐθ καὶ φυγὴ Δέσποτα, in Alexandria): "I will cut off the multitude of No (גֶּזֶז, ἐθ καὶ φυγὴ Δέσποτα, in Alexandria); "No shall escape (נִבְּדָה, in No;) in Δεύτερη (in Alexandria). The different renditions are equally remarkable. Memphis was identical with the Noph of the Bible. The Hebrew word rendered "multitude" in ver. 15 is different from that in Jeremiah; perhaps it may be a corruption of Ammon. Διονυσίας was the Greek equivalent of No-Almon, and identical with Thebes. This passage is Nahun,ם, and is very important.
not merely as giving the full name of the city, but also describing its position. It is thus rendered in the A.V., "Art thou better than populous No, that was situated among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea?" "Populous No" is in Hebrew יָבִא, Nōb-No (Sept. μηδερα Ἀμών; Vulg. Aegypti Amun), that is, "No of Amon," in which Amon was the supreme deity, and of which he was protector. See Amon.

Critics are not agreed as to the meaning of the word Nōb; but it would seem from this passage that the translators of the Sept., who were themselves resident in Egypt, regarded it as equivalent to the Egyptian nō, that is, ἐγχώνο, "a measuring-line," and then = μῆχ, a part or portion (see Gesen. Thes. p. 886). The second part of the first form is the name of ament, the chief divinity of Thebes, mentioned or alluded to in connection with this place in the passage of Jeremiah, and perhaps also alluded to in that of Ezekiel. The second part of the Egyptian name is the city, ḥa-amen, "the abode of Amon," is the same. But how are we to explain the use of No alone? It thus occurs not only in Hebrew, but also in the language of the Assyrian inscriptions, in which it is written نمو, according to Sir Henry Rawlinson ("Illustrations of Egyptian History and Chronology," etc., Trans. Roy. Soc. Lit. [2nd ser.] vii. 166). Sir Henry Rawlinson identifies Nī with Amon. The whole paper (p. 137) is of great importance, as the glyph of Amon, illustrating the reference in Nahum from the Egyptian Monuments.

Figure and Hiero-squ. of the name of Amon, illustrating the reference in Nahum, from the Egyptian Monuments. The reference to the capture of Thebes, by showing that Egypt was conquered by both Esarhaddon and Ashur-bani-pal, and that the latter twice took Thebes. If these wars were after the prophet's time, the narrative of them makes it more probable than before seen that there was a still earlier conquest of Egypt by the Assyro-Babylonians, conjectures that Thebes was called petu-amoun, "the abode of Amon," or still nearer the Hebrew, nāmoun, the city of Amon, like nāsi, the city of Isis, or as Gesenius prefers, ma-amoun, the place of Amon (Theauser, s. v.), are all liable to two serious objections, that they neither explain the Egyptian name nor afford an explanation of the use of No alone. It seems most reasonable to suppose that No is a Semitic name, and that Amon is added in Nahum (L.c.) to distinguish Thebes from some other place bearing the same name, or on account of the connection of Amon with that city. Thebes also bears in ancient Egyptian the common name of du-ba, of doubtful signification, which is rendered by Thebes. The whole metropolis, on both banks of the river, was called Tan (see Brugsch, Geogr. Inschr. i. 175 sq.). See No.

Various opinions have been entertained as to the site of this city. That it was in Egypt all admit. The Sept. identifies it with Diospolis; but there were two places of this name—one in Lower Egypt, near the sea, and encompassed by the marshes of the Delta (Strabo, xviii. p. 802); and with this Champion and others identify No (P. Egypt. ii. 131); and Gesenius (L.c.) well observes that it would not then be compared in Nahum to Nineveh. The other was Thebes, in Upper Egypt, which is probably the place really referred to in the Sept. For No, Jerome in the Vulg. reads Alexandria (as also the Chaldean, and Abstemius), but the town of Alexandria was not in existence in the time of Jeremiah; and yet it appears from the words of Nahum (L.c.) that No had been already destroyed in his day (see Bochart, Opera, i. 6). This and the evidence of the Assyrian record leave no doubt that it is Thebes. The description of Amon, as "standing among the rivers, the waters round about it" (Nah. L.c.), remarkably characterizes Thebes, the only town of ancient Egypt which we know to have been built on both sides of the Nile; and the prophecy that it should be rent asunder (Ezek. xxx. 16) cannot fail to appear relevant and significant to the observer who stands amid the vast ruins of its chief edifice, the great temple of Amen, which is rent and shattered as if by an earthquake, although it must be held to refer primarily, at least, rather to the breaking up or capture of the city (comp. 2 Kings xxiv. 4; Jer. iii. 7), than to its destruction. See THESBA.

Nad (Heb. נֹב, prob. on elevation; Sept. νόβος, Νόβα, νοβακάρ, v. s. Νάμος, νοβας, etc.; Joseph. μαντᾶς, Ant. vi. 12. 1), a sacerdotal city in the tribe of Benjamin, situated on some eminence near Jerusalem. When David fled from the court of Saul at Gibeah, we are told that "he came to Nōb, to Ahimelech the priest" (1 Sam. xxvi. 1). It appears from the narrative that the talismanic sword and the ark of the covenant were located in that city, for David got part of the showbread which was kept before the Lord (ver. 4; comp. Exod. xxv. 30; Luke xxiv. 5-9). David's visit was fatal to Nōb. Doreg the Edomite, Saul's shepherd, had given him this information, and consequently he was summoned before the mad king, and sentence pronounced upon him, "Thou shalt surely die, Ahimelech, and all thy father's house." Not an Israelite, however, would raise a hand against the priests of the Lord; and Doreg, the stranger spy, became the tyrant's executioner. He slew on that day fourscore and five persons who did wear a leather ephod; and Nōb, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep (1 Sam. xxvii. 9-19). The position of Nōb is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at Nōb (1 Sam. xxvi. 10); the narrative shows, too, that it was close to Gibeah. It would be a long time naturally before the doomed city could recover from such a blow. It appears, in fact, never to have recovered. It is said it was on one of the roads which led from the north to the capital, and within sight of it, is certain from the illustrative passage in which Isaiah (x. 28-32) describes the approach of the Assyrian army:

"He came to Il, passed through Migron, to Michmetha, neither reserving a part of it.

They cross the pass, Gebah is our night-station;
Terrified is Ramah, Gibeah of Saul fleeing.
Shirek with thy voice, daughter of Gallim;
Listen, O Laish! Ah, poor Anathoth!
Madmenah escapes, dwellers in Gebim take flight.
Yet this day he halts at Nōb:
He shakes his hand against the mount, daughter of Zion,
The hill of Jerusalem.

In this spirited sketch the poet sees the enemy pouring down from the north; they reach at length the neighborhood of the devoted city; they take possession of one village after another; while the inhabitants flee at their approach, fill the country with the din of war and distress. It is implied here clearly that Nōb was the last station in their line of march, whence the invaders could see Jerusalem, and whence they could see, as they "shook the hand" in proud devotion of their enemies. Left-foot also mentions the process of invasion (Opit. ii. 47); and that Jerusalem was at Nōb stood within sight of each of others. It was occupied after the capture by Benjamin, and is grouped with Anathoth (Neh. xi. 32).

Eusebius and Jerome strangely confound Nōb with Nohah, a place in the east of Bashan (Onomast., s. v. Nabbe); though Jerome in another place (Epist. Paulina,
Nobah, a town on the plain of Sharon, somewhere between Antipatris and Nicopolis, a theory which is almost as wild as the former. It does not refer to the present 150 Nobah (Num. xxii, 30). This town was mentioned in the list of Gad and Reuben in Num. xxxi, 42, on the ground of being the same as Dibon, Medeba, and Jobgbeh. But if Jobgbeh be, as elsewhere (ii, 504, note 4) suggests, el-Jeibebeh, between Amman and es-Salt, then it is in the same district. In any case, the lists of Gad and Reuben in Num. xxxii are so confused that it is difficult to apportion the towns of each in accordance with our present imperfect topographical knowledge of those regions. Ewald also (ii, 592 note) identifies Nobah of Num. xxxii, 42 with Noua or Newe, a place fifteen or sixteen miles east of the north end of the Lake of Gennesaret (Ritter, Jordan, p. 356). But if Kenath and Nobah are the same, and Kenadacat be simply the identification is both unnecessary and untenable. Schwartz (Palest, p. 228) likewise finds Nobah in the village Kenath, in the mountain of Haarun, one day's journey north of Tell-Haarun. See Kenath.

Nobilì, Roberto D. (in Latin of Nobilì, an Italian Jesuit, noted as a missionary, was born at Mont Pellicane, in Tuscany, in Sept., 1577. He was a relative of pope Marcellus II., and nephew of the celebrated cardinal who studied at Rome and at Naples, and in 1590 joined the Jesuits, who sent him as a missionary to India. Arrived in Asia, he at once applied himself to the study of the oriental languages, and in a short time acquired a good command of the Badaga, Burmese, Malay, and Tamil dialects, the most generally used in India. He now commenced preaching in the southern provinces; and, in order to gain more influence, he did not hesitate to represent himself as a foreign Brahman. He assumed the dress and practiced the customs of that class, and thus succeeded in converting thousands of the Christians and a certain number of natives. Some of his colleagues, however, accused him of practices closely resembling idolatry. The affair was carried before the court of Rome. Nobili secured the approbation of the inquisitors at Goa and of the Pope himself, and gained his release; pope Gregory XV authorized the converted (?) Brahmans to continue to wear the marks and the dress of their caste. This toleration naturally increased the number of adherents to the mission. In 1651 Nobili retired to the college of Malpoora, where he died, Jan. 16, 1656. According to the different languages in which he was acquainted, with Catechismus ad Britanniam conversionem in partem V dicitur: — Scientia omnium, liber in quo, præter catholici fidem vertitur ad animas pertinentes, omnibus Orienter errore, circa fatum et transmigrationem animorum conueniuntur. — Apologia contra proba quibus adversus deum quibus ab eis occultis objectur, ubi coram objecta in eorum secta apte rectorum et demonstratur: — Liber de Signis et legibus utilissimus: — Lucerna spiritus: — De vita aeterna: — De Fide pro instauranda puella: — Compendium catechismi: — Dialogus in quo transmigratio animorum impugnatur: — Regula perfectionis: — Vita E. V. Mariae vero Tomaloci, qui in omnibus locis et ab omni hominum genere carenti solvit, pro consolatione animorum suarum: — Opuscula: — Concessa variae, etc. Mr. Weiss, together with the Hindus of Pondicherry, considers Nobili as the author of the Ezraveda, a modern imitation of the Vedas. See Parigi, Notizie dell' Ecole di R. de Nobili, etc. (1868). See also: Seeotwell, Bibliotheca Societatis Jesu, p. 724-725; Francis Ellis, in Asiatic Researches, vol. iv.; Journ. de la Société des Littér. éditées, t. 72, (ed. 1781); Norbert, Mémoires historiques sur les mœurs du Japon, t. 45; Hase, in Japan. Rev. t. 57; Ranké, Hist. de la Papauté, ii, 95; Amer. Preb. Rev. Oct. 1869, p. 678. (J. N. P.)

Nobilius. See Nobili.

Nobilius QuoqueteccatorvBvs are the first
Herzog, also, acknowledged that those words would lead to the end of the 12th century, rendering them thus:

"Indeed, 1100 years are now passed away since the hour was written when we are in the last time, and under the
standing the allusion to be to 1 John ii, 18, the date of that
which epistle the author must have of course distin-
ghushed from that of the birth of Christ; so that, if the
verse are genuine, they lead to a date which lies fully
eleven centuries later than that of 1 John. The ques-
tion, however, has recently been a new light thrown on
the discovery, in 1862, by Mr. Bradshaw, a fellow of
King's College, Cambridge, of the Waldensian MSS.
which Morland in Cromwell's time collected in the val-
leys and brought to Cambridge, but which had long
been given up for lost. In February of that year Mr.
Bradshaw, desiring to classify them in the library of
the university. Now volume B of the collection is a MS.
of the Nobla Leizcon of the 15th century, and it
contains verses 6, 7, in common with the Geneva and
German codices heretofore known, but before the word
there is an erased passage, under which the numer-
ical 4 is still clearly discernible. This Morland Cod-
ex, therefore, had originally the reading, Ben ha mil et
4 cent aux, etc.', etc. Another volume of the Morland MSS.
contains a fragment of the Nobla Leizcon, in which ver.
6 reads thus, Ben ha mil et exx aux compiti everniement.
We have already seen in the readings of the verses 6
and the question arises, Which of the two readings is
the genuine one? In an article on the Waldenses in
his Real-Encyklopadie, Herzog thinks the question is
now settled conclusively against the older date. As
the Waldenses, for their adhesion to the Reformed
Church in 1532, fell resolutely and for practical ob-
jects into the way of altering passages in their older
writings which did not agree with the Reformed Con-
fession, so as to bring them into conformity to it; may
more, as with Leger (in his Histoire generale des Eglises
Evang. des vidalies et de l'Apocalypse, vol. i, 375) the
practice began of ascribing fabulously old dates to the
Waldensian writings, and even falsifying manuscripts
with that design; so Herzog sees here an instance of
a similar falsification. The reading, mil et cent aux, is a
corruption of the text; in the expanse of the Morland
Codex we have the genuine of the corruption before
our eyes. The reading, mil et quatre cent aux, is undoub-
etly the true one, and thus the date of the composition
falls as low as the 15th century. From these reasonings
and conclusions of Herzog, professor Ebrard expresses
his entire agreement. Herzog himself has also pub-
lished the Morland MSS., the genuineness of the reading, mil
et cent aux. Dr. Herzog has done his best to defend
his position in a reply to Ebrard, but Ebrard has come
forth with an able rejoinder to the whole, and the
whole question may now be held to be thoroughly sifted.
For our own part, we think that Ebrard has decidedly
the best of the argument. He has confuted with complete
success the rash assertion that the earlier date found in
some of the MSS. was a deliberate falsification; and
he has been able to give a probable and satisfactory
explanation of the fact that in the two Morland MSS.
the later date should have taken the place of the older.
We agree with him in thinking that Dr. Herzog has
surrendered his former opinion of the age of the Nobla
Leizcon too soon and without sufficient reason. See
Brii, and For. En. Rev. July, 1865, p. 654, 655; (Gieseler,
Eccles. Hist. ii, 380; Neander, Ch. Hist. iv, 616; Las.
1865, i, 160; iii, 65; 1864, vol. ii.

Noble Linnaeus F., an eminent antislavery lead-
er and reformer, was born in Fayetteville, N. Y., in
1802. Early in life he espoused the abolition cause,
and was identified with the laborers of Gerrit Smith, James
G. Birney, Beriah Green, and other earnest workers in
that cause. He was first publisher and one of the
founders of the National Era, an antislavery journal
published at Washington, D. C. He was also engaged
in the temperance reform; and every reform of a civil.
Noble

moral, or social character found in him a cordial sup-
porter. He died Jan. 26, 1873, in Fayetteville, N. Y.
See Appleton's Annual Cyclop. 1875, p. 560.

Noble, Mark, an English divine, was born about 1781 as rector of Kere in Kent, where he died May 26, 1827. He published Memoirs of the House of Medici (1797), Lives of the English Bishops (1786), and other secular historical works. He was a fellow of the Society of Antiquaries and a contributor to the Archaeologia. See Appleton's Annual Cyclop. 1875, p. 554.

Noble, Oliver, an American divine of some note, was born at Hebron, Conn., about 1742, and was edu-
cated at Yale College, class of 1757. He was ordained to the work of the ministry in 1758, and became pastor of the Congregational Church at Coventry, Conn., where he remained until 1761. In 1762 he accepted a call to the pastorate at Newbury, Mass., and in 1783 resigned this place to accept the same position at Newcastle, N. H., where he labored until his death in 1792. He published a discourse on Church Music (1774), and on The Boston Massacre (1775).

Noble, Samuel, an English Swedeborgian min-
ister, was born in London in 1779. In his early life he proved himself a delightful and learned, and earned quite a reputation for his artistic skill. Brought to a knowledge of Swedenborgianism, he became a most enthusiastic adherent and advocate, and about 1820 entered the ministry. He preached with much success, but is noted especially by his writings. He died in 1854. He is the author of a work on The Plenary Inspiration of the Scriptures, and the Principles of their Composition (London, 1829). The author's object is to meet the objections urged against the divine origin of the sacred volume. The work consists of six lectures, greatly enlarged; originally delivered at Alston Hall, London. Like other Swedenborgian writers, he contends for a double sense of God's Word, founded on the immutable relations of things natural to things spiritual. A subsequent publication of his, entitled An Appeal in behalf of the Doctrines of the New Church (2d ed. 1800), is made up of another course of lectures, embodying pretty much the same views. He also published Important Doctrines of the Christian Religion (1848, 8vo) — Divine Law of the Ten Commandments (1848, 8vo) — Book of Judges (1856, 8vo) — a volume of his Sermons (1846) and a volume of his Letters, as, so translated into English Swedenborg's Heaven and Hell.

Nobelman is the rendering of the A. V. at John iv, 46, of βασιλεύς, which is somewhat various in sig-
nification: 1, descended from a king; 2, belonging to the court; 3, a soldier of the king, in which sense it often occurs in Josephus. The second signification seems, however, to be the prevalent one; and the Greek interpreters also favor it. See Robinson, X.-T. Lex. s. v. Münster found it likewise in inscriptions. The Syriac has here "a royal servant;" the Ethiopic, "a royal house-servant." This person was, therefore, probably of the court of Herod Antipas, who reigned over Galilee and Perea (Tholuck on Matt. iv, 19; Luke 3:15; John vi, 40). Some writers have conjectured that this "nobelman" was Chuzu, Herod's steward, whose wife afterwards became an attendant on Jesus (Luke viii, 3), and is thought to have been converted on this occasion; but of this there is no evidence.

Nocca, a false god of the ancient Goths, Getes, etc. He is the same as Neptune of the Greeks, and was sup-
posed to preside over the sea. Worms relates that in some parts of Denmark they call him Nicken, and pre-
tended that he appeared sometimes in the sea and in deep rivers, like a sea-monster having a human head, especially to those unhappy wretches who were in im-
mortal danger of being drowned. They said likewise that persons drowned, being taken out of the water,

Nobod (Heb. nbd,", flight; Sept. Na-
thalis; Vulg. Nobod), the name of an Arab tribe

were found to have their noses red, as if some one had squeezed their faces and sucked the blood, which they ascribed to Nocca. See Broughton, Hist. of Religions, s. v.

Noceti, Carlo, an Italian litterateur, was born about 1695 in Pontremoli. Admitted among the Jes-
uits, he taught theology in the Roman College, and in 1736 became coadjutor of P. Turano in the functions of penitentiary of St. Peter and examiner of bishops. He cultivated with success Latin poetry, and held relations with several savans and litterateurs of his time. He died in Rome in 1756. We have of his works, Ecloges, printed with those of Rapin (Rome, 1741, 8vo) — De Iride et Aurora boreali carmina (Ibid. 1747, 4to); this edition, given by Bosco, has been reproduced with
out the notes in the Poems of the Breviary of P. Oulins; Rousier, in his Mot. I. 1749, and others, has criticized so much of these poems — Veritas vivificans (Ibid. and Lucas, 1768, 2 vols.), this is a criticism upon the Theologia Christiana of P. Ocsonia, a Dominican monk, who had declared war against the rationalism and remin-

Nocturna is the name of a night service of prayer

anciently held. In the Roman Breviary the Psalter has the title of nocturna in connection with the first office of the night, and the name of each portion is called a nocturn. These were de-

cided to be read at the nightly assemblies with other

services, appointed in order for the various nights. The nocturnal services themselves were derived from the earliest periods of Christianity. We learn from Pliny, as well as from Justin Martyr, and other writers of the first three centuries, that the Christians in those times of persecution were in the practice of holding their as-

semblies in the night. Terrullian mentions nocturna convectiones, which are generally supposed to mean the prayers before day, a kind of ordinary night service, held before it was light. The nightly as-

semblies of Christians were common at that time, probably because they feared opposition in daytime. Pliny, in his letter to Trajan, says, "The sum of their crime or error was, that they were accustomed to meet before it was light, and to sing a hymn to Christ, as to God." Afterwards, when persecution ceased, these nocturnal meetings were continued, partly to keep up the spirit of devotion in the ascetics, or such as had betaken them-
selves to a stricter life; partly to give opportunity to meet in secret to observe a seasonable time of devo-
tion; and partly to counteract the secret meetings of the Arians, who adopted these nightly meetings, and by their popular piety on such occasions promoted the spread of their heresy. In most ancient times the noc-
turnas were accompanied by the celebration of the Lord's Supper, and this custom also was observed in later times. The nocturnas now form part of the Matins (q. v.). See Farrar, Eccles. Dict. s. v.; Eden, Theol. Dict. s. v.; Palmer, Origins Liturgiae, 1, 282; Proctor, Commentary on Book of Common Prayer.

Nod (Heb. nb, flight; see below; Sept. Na-

bod), the land east of Eden to which Cain fled after the mur-
der of his brother (Gen. iv, 16). The name is plainly akin with the verb nb, tob, to flee; and means simply the land of exile or flight. It was, therefore, fruitful to seek for a connection of this name in Asia. Such a connec-
tion must depend entirely upon that of Eden, which is uncertain. Von Bohlen, however, would follow an in-
mitation of Michaelis, and understand it as a name of India (Gen. p. 59). (Calmet, s. v.; Schmidt, Bibl. Geog.
p. 442; Robinson, Alterthum, 1, 1, 215 sq.; Tuch, Grm. p. 111.) See CAIN.

Nobod (Heb. nbod, nobility; Sept. Na-

bod, nobod), the name of an Arab tribe
mentioned only in 1 Chron. v. 19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh against the Hagarites (ver. 9-22):—

"And they made war with the Hagarites, with Jetur, and Naphish, and Nodab" (ver. 19). In Gen. xxv. 11, and 1 Chron. i. 31, Jetur, Naphish, and Kedemah are the last three sons of Ishmael, and it has been therefore supposed that Nodab was also one of his sons. But we have no other mention of Nodab, and it has been surmised, in the absence of additional evidence, that he was a grandson or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such a descendant. The Hagarites, and Jetur, Naphish, and Nodab, were pastoral people, for the Reubenites dwelt in their tents throughout all the east (land of) Gilead (ver. 10), and in the war a great multitude of cattle—camels, sheep, and asses—were taken. A hundred thousand men were taken prisoners or slain, so that the tribes must have been very numerous; and the Israelites "dwelt in their steads until the captivity." If the Hagarites (or Hagarreens) were, as is most probable, the people who afterwards inhabited Hejer [see HAGGARINES], they were driven southwestward through the northern and eastern province of Arabia, bordering the mouths of the Euphrates and the main tracts surrounding them. See I Thum. v. 18; Jetur; Naphish. Calmet (after Jerome, Quast. H. b. Lib. 1, Paralip.) has suggested that Nodab is another name for Kedemah, and, in some apposition to the fact that the list in Genesis mentions in order "Jetur, Naphish, and Kedemah;" while in Chronicles we have "Jetur, Naphish, and Nodab." Forster, who adopts this view, advances another argument in its favor. He says, "This Ishmaeliditish tribe, being known as a very general Arab usage, being designated, in the one instance by its patronymic, in the other by its nom de guerre. For, 1. The signification of the word Nodab, in the Arabic idiom, is 'the vibration of a spear'; 2. The natives of the coast of the Persian Gulf, in the vicinity of Kudamah, were famous for the manufacture of spears; and, 3. Nodab is expressly mentioned by the author of the Kamis, a writer of the 15th century, as a then existing Arab tribe" (Geog. of Arabia, i. 311 sq.). This reasoning is scarcely conclusive; but there is at least some probability in the theory. See ARABIA; ISMAILIA.

Noë (Noah), the Gracised form (Tob. iv. 12; Matt. xxiv. 36; Luke xxi. 26, 27) of the name of the Patriarch Noah (q. v.).

Noë, Marc-Antoine de, a French prelate, was born of noble parentage, in April, 1724, in the château de la Gremenuaide, now commune of Ste. Soulle (Charente-Inférieure), and was educated in Paris, where he studied theology in the Sorbonne. On leaving his licentiate, he became successively vicar of Albé, then of Rouen, under M. de La Rochefoucauld, archbishop of that city after the other of these dioceses, and in Oct., 1756, abbé commendatory of Simone, in the diocese of Auch. Sent in May, 1762, to the general assembly of the clergy of France, M. de Noë was called, Jan. 6, 1763, to the bishopric of Elzas; having been consecrated on June 12 following. This seat gave him the presidency of the states of Béarn and the title of first counsellor to the Parliament of Pau. He regarded his revenues, which amounted to 27,000 livres, as the patrimony of the poor; and distributed them to those unfortunately reduced to extreme poverty by the effect of a terrible epizooty. He then opened two boxes—one for those who could give, the other for those who could only lend, and put 30,000 livres in the first, and 15,000 livres in the second. His example was followed, and many other dioceses did the like. No one could avert repairs. Deputed in 1789 to the States-general by the particular states of Béarn, he protested against the reunion of the three orders, withdrew into his diocese as soon as he believed the instructions of his constituents were compromised, and was not a party of the Constituent Assembly. Soon the seat of Lescar was suppressed, and a Benedictine, Barthelemi-Jean-Baptiste Sanadon, professor of literature in the College of Pau, was consecrated bishop of the Lower Pyrenees, where Lescar is situated. The bishops of Léglise, consecrated at Oloron, M. de Noë, who had not left Lescar, protested against this innovation, and, yielding to violence, passed into Spain. The war constrained him to leave St. Sebastian, where he had found an asylum, and to seek refuge in England. In 1801 he resigned his see, in order to facilitate the execution of the command, on his return to France was nominated, April 9, 1802, to the bishopric of Troyes. His conciliatory spirit had already caused all differences to cease, and to rally all hearts in this diocese, when death removed him, Sept. 22, 1802.

The third day previous to his death, we learn that Bonaparte had designated him to Pius VII for the cardinalship. The eulogy of M. de Noë was proposed to the concourse by the Museum of Yonne, and the Academical Society of Aube united, which decreed the prize, in honor of the concourse, and the second premium to M. Humbert. Bishop Noë loved letters, and cultivated them with success; he understood Hebrew and Greek, and had studied thoroughly the great models of antiquity. It was to them that he owed much elegance of style and purity prevalent in the few writings he has left among the historical discourses and discours sur l'état futur de l'Église (1788,12mo).

It had been composed to be pronounced at the general assembly of the clergy of 1785; but it was known to contain singular ideas, and in it was the question of a renouvellement de la défection de la gentilité, de nouveaux règnes de Jesus Christ. This doctrine, although clothed with some garb of prophecy, approached too near millenarianism; and M. de Noë was requested not to pronounce this discourse. His brother had it printed later, followed by a Recueil de passages upon the intermedial advent of Jesus Christ, and by Remarques furnished by P. Lambert, a Dominican, an ardent defender of this system:—

Traduction d'un discours de Pâris, preserved by Thuylides, and inserted in the translation of Isocrates by abbé Auger:—divers Mendements. The Guerres de M. de Noë have been collected (Lond. 1801, 12mo); and M. Augus has given a new and complete edition of them (Par. 1849). This last edition contains especially an Éloge d'Euvards, by Isocrates; an Éloge de l'Éloge des guerriers morts dans la guerre du Péloponèse, is preceded by a Notice historique sur M. de Noë. It is to be regretted that in it are not found the Guerres de David, by M. de Noë; and D'Hérodote d'Euvards, due de Parme, pronounced at Paris in 1766, a Panégyrique de St. Théodoric, preached at Toulouse, and a Sermon sur l'auvinne. M. de Noë was one of the four bishops who, in 1765, refused their adherence to the acts of the assembly of the clergy, on the subject of the bull Unigenitus; but he was far from favoring Jansenism. See Lacce de Lencival, Éloge de M. de Noë (Paris, 1805, 8vo); Augus Notice historique introductory to his works; France pontifica.

No'oba (Noëbá), a corrupt Gracised form (1 Eadrit. v. 31) of the name elsewhere given (Eraa ii, 48) as Ne'koda (q. v.).

Noël (or NOWELL), a word which occurs very frequently in old carols, is by many supposed (and with good reason) to be derived from some other name of Christmas, which word Noël was used as a cry of joy, and was "sung at Angers during the eight days preceding Christmas," and now the word Christmas is thus expressed in the modern French also. The Portuguese, Irish, and Welsh terms for Christmas eventually come from this source. But, on the other hand, Noël
is very frequently used in the sense of news or tidings, and, besides, was used as a "joyful exclamation not absolutely confined to Christmas." The following lines from "Anthemopiede book of Godly and Spiritual Songs," seem to strengthen this interpretation:

"I come from heaven to tell you a great thing that ever befell; To you this tyrthives I bring."

And, again, in a 16th century carol:

"Galleryth of greth degree, Come downe from the Treeye, To Nazereth in Galilae.

With Nova."

Christmas evergreens, the holly and the ivy, form the subject of many an old carol. The "Holly Carol," most popular and familiar to us, details at length the various symbolical references this favored evergreen bears to the incarnation of Christ the Lord, e.g.:

"The holly bears a berry As red as any blood, And Mary bore sweet Jesu Crist To do poor sinners good. The holly bears a prick As sharp as any thorn, And Mary bore sweet Jesu Crist To save us in the morn."

See Christmas; Nativity.

Noëll, a French clergyman of the Roman Catholic Church, flourished as abbé of St. Nicholas of Angers from 1089 until his death in 1096. It was during his government that pope Urban II came to Angers and consecrated the church of St. Nicholas. At the time abbe Noël was near the end of his life—he died only a few days later. The authors of the Histoire littérature de la France attribute to Juhel d'Artins, abbé of La Couture, in Mans, a Histoire des miracles de saint Nicolas, bishop of Myre, a considerable fragment of which is found in No. 498 of the MSS. of St. Germain. This attribution is erroneous and the work ought to be attributed to abbe Noël. Some extracts from the MSS. of St. Germain, published in the Gallia Christiana, clearly demonstrate it as his work. See Hist. lit. de la France, t. viii; Gallia Christiani, t. xiv, col. 475, 670.

Noël, Baptiste Wrothesley, D.D., an eminent English dissenting divine, was born July 10, 1739. He was the youngest son of Sir Gerard Noël-Noël, bart., and the baroness Barham, and was educated at Trinity College, Cambridge, where he graduated with distinction in 1756. Having been ordained to the priesthood in the Church of England, he was appointed one of the chaplains to the queen, and became pastor of St. John's Chapel, Bow, in 1767. He soon secured a reputation as one of the most popular and influential ministers in England, and his name was identified with almost every Christian movement of the time. About the year 1748 Mr. Noël brought himself to accept the immersion theory; and his decided dissent from the views inculcated by the Church of England on baptism caused him to sever his connection with that Church. He was publicly immersed, and joined the ministry of the Baptist Church. About this time he published his Exposition of the Union of Church and State, and also that on Christian Baptism, defending length of which he had taken. In 1869 he retired from his pastoral duties of the John Street Chapel, London; but, despite his advanced years, engaged actively in evangelistic labors, and became one of the founders and promoters of the Midnight Mission. He was ever thus busily engaged in promoting Christian labors. Indeed his zeal for religion never flagged. He died Jan. 19, 1878. As a preacher he was fervent, spiritual, tender; and, although his addresses were extemporaneous, his flow of thought was clear and consistent. His eloquence always attracted large audiences. Of his personality, Dr. Stevens thus wrote in Letters from Europe: "His (i.e. Noël's) features are very symmetrical, and present a really beautiful profile. He is not very clerical in his appearance. . . . He has light hair, light-blue eyes, and, in fine, the general aspect of a good rather than a great man. . . . Baptism Noël is one of the best and most agreeable men I have met in Europe." Of his preaching, Dr. Tyng says, in Recollections of England (1847), p. 542: "He is certainly a most interesting and delightful preacher; altogether in his manner mild and persuasive in his manner, yet sufficiently impressive, and sometimes powerful, having a very clear and consistent flow of thought; decidedly evangelical in doctrine, though less deep and instructive in doctrine than I had expected." Besides the publications already mentioned, Mr. Noël brought out an occasional sermon through the English Missionary Tracts on the First Five Centuries of the Church (1839);—Sermons on the Unconverted (1840);—Christian Missions to Heathen Lands (1842);—Sermons on Repentance (1843);—Case of the Five Church of Scotland (1844);—Meditations in Sickness and Old Age (5th ed. 1845);—Protestant Thoughts in Rhyme (2d ed. 1845);—Messian;—Sermons on Isaiah (1847);—Notes of a Tour in Switzerland (1847);—Infinit Piety (4th ed. 1848);—Sermons at St. James's and Whitehall Chapel: Christ's Faith, Hope, and Joy; Gospel of the Grace of God (1849);—Essay on External Act of Baptism (1850)—Christianity compared with Unitarianism (1851);—Letters to Furrant on the Church of Rome (1852);—Notes of a Tour in the Valleys of Piedmont (1855);—Essay on the Duty of Englishmen to the Hindus (1856);—Freedom and Slavery in the Universe; and Redemption of Sin (1858);—and Case of George William Gordon, of Jamaica (1866). See the Lond. Q. Rev. xxxiv, 382, 404; N. Y. Eccles. Mag. xvi, 237; Eccles. Rev. 4th ed., xxvii, 640; Brit. Q. Rev. Feb. 1849. Interesting information respecting the pupil ministries and philanthropic labors of this excellent man will be found in the Metropolit. Pulpy (1839), ii, 36-59; Pen Pictures of Pop. Engl. Preachers (1852), p. 58-81; Fish, Pulpy Elegance of the 19th cent. p. 541, 542.

Noël, François, a Belgian Jesuit missionary, was born in 1651 at Helstdrub, in Hainault. In 1670 he entered the order, and in 1684 was sent to China, where he spent the greater part of his life. He went twice to Rome to confer on the subject of Chinese ceremonies. The last years of his life were spent at Lille, where he died in 1729. He wrote Observaciones mathematicae et physicae in India et China facta ab anno 1684 usque ad annum 1708 (Prague, 1710, 4to);—Sinensae imperii clas- sis, minimum adulgii catholici schola tempestatum, librum tertium, Sacramentorum, Mencius, Filialis observanciae et par- vulorum schola et Sinico in Latinitatem traductum (ibid. 1711, 4to; transl. into French by Plouquet, Paris, 1784-85, 6 vols. 8vo); a rather diffuse translation of the Chinese;—121. He is the author of a work, De Chinae et Sinico, (4to; Paris, 1711, 4to); the author represents Chinese doctrines as closely resembling Christianity;—Vita Jesu Christi; Epistola Mariana (often reprinted), and Vita S. Ignatii de Loyola, together, under the title of Opuscula poetica:—Theologia P. Franciscii Saureri suarum, in which it is united a abridgment of Lessius's Dissertation et jurid. et of Sanchez's De Mortuismo;—Memoriales circa veritatem facti, cui infra dictum Alexandri VII, editum 23 Mart. 1565 (it is translated into French in the Let- trets cldimense), etc. See Guehels, Lectures, iii, 201; Beker, Bibliothèque des oeuvres de la Compagnie de Jésus.

Noël, Gerard Thomas, elder brother of the Rev. B. W. Noel (q. v.), was born Dec. 2, 1782, and was like- wise educated at Cambridge University, and became, too, a clergyman of the Established Church. In 1884 he was canon of Winchester. In 1840 he became vicar of Romsey, where he died, Feb. 24, 1851. He is principally known as the author of the favorite hymn, "Human nature's Eden reum" which was appended, with a few others, to a work written by him, entitled Aeneid, or Sketches in Italy and Switzerland (2d ed. 1813). He was also the author of a Selection of Psalms.
NOEL 155

NOETUS

and Hymns from the New Version of the Church of Eng-
land and others, corrected and revised for Public Wor-
ship (3d edit. 1820). This consists of 220 hymns and
most of the Psalms. Several of the hymns are by Mr.
Noel. He published Fifty Sermons for the Use of Fam-
ilies (2 vols.; new edit. 1830), and also separate Ser-
mons. After his death his sermons preached in Romsey
appeared in a large volume under the direction of the
Rev. R. Kenyon, Romsey, 1859. He also published
Miller, Singers and Songs of the Church; Ype-
Smith, Intro. to Theology, p. 546, 545.

Noel, Leland, an English divine, and brother of the
preceding and of Baptist Noel, was born Aug. 21,
1796, and was educated at Trinity College, Cambridge.
He took the degree of D.D. in 1833, and was pastor of
the church of St. John, Rutlandshire, in 1832. He held
this place for life, and was also made honorary canon of
Peterborough cathedral in 1850. He died Jan. 5, 1871.

Noel, Elias Mercer, D.D., a Baptist minister, was
born in Essex County, Va., Aug. 12, 1788. He
studied medicine, and law, and sought to prac-
tice in this profession at Louisville, Ky. In 1811 he
turned his attention to theology, and was finally or-
ained in 1818 as pastor of the Church at Big Spring,
Woodford County, and afterwards took charge of the
Church at Frankfort. During his ministry there he
was instrumental in establishing a number of churches
in the adjacent country. In 1833 he became pastor of
the Church in Lexington. In 1810 he had the honor to
be appointed circuit judge of the Fourth Judicial Dis-
trict, in which he resided. Mr. Noel all his life greatly
ennobled himself in behalf of education, African colo-
ization, and was the original pro-
jector of the Baptist Education Society of Kentucky,
of which he was president for several years. He died
May 5, 1839. See Sprague, Annuity of the Amer. Pulpi,
p. 27.

Noell, Edwin P., a Presbyterian minister, was born
in North Carolina in 1804. His parents removed to
Tennessee, and gave him such an education as that sec-
tion of country afforded. He studied theology in the
Union Theological Seminary at Marysville, Tenn.,
and was licensed and ordained as pastor of a Church in Jas-
pur County, Tenn., in 1833. In 1835 he accepted a call
to the Church in Knoxville, Ill.; in 1837 removed to
Columbia, Mo., and thence to Rochport, where he had
charge of a school, but sickness unfitness him for active
usefulness. He afterwards moved to the South-west, and
located at Bolivar, Puck. County, where he became the
first Presbyterian minister who preached south of the
Osage. He organized a Church near Bolivar, and one
twenty-five miles distant, in Green County, near Spring-
field, to which charges he preached for about four years,
suffering all the privations incident to a life of poverty
in a new settlement. During this time he received
some little aid from the Home Missionary Society. At
length he moved with his family to Ray County, and
preached to the Plum Grove Church. In 1850 he moved
to Troy, Lincoln County, and continued to labor there
until his death, March 22, 1866. Mr. Noell possessed
the gift of natural and acquired abilities, and a simple and
instructive manner of presenting the truth. See Wil-
son, Preb. Hist. Almanac, 1866, p. 112. (J. L. S.)

Noetians is the name of the followers of Noetus
(q.v.). They affirmed that their founder was Moses, and
that his brother was Aaron, and taught that Christ
was the Father himself, and that the Son was begotten
and suffered and died. See, however, for details the
article NOETUS, and compare the articles MOPS-
OPHYSITI AND ANTITRINITARIANS.

Noetus or Noetus, a Christian philosopher of the
3d century, noted as the founder of a heretical body
of Christians, monophysite in tendency, was a native of
Asia Minor—Hippolytus (Ref. ix, 11) says of Smyrna;
and so says Ephesians (in Symposia, I, ii, 11), but
in the body of his work (Har. lib. viii) says he is of Ephesus.
In all probability Noetus was a native of Ephesus and
a presbyter of Smyrna. In his early life he was one of the
most prominent advocates of the Patripassian her-
esy. In his views, which he published about A.D. 200,
he appeals, like Praxeas, to Rom. ix, 5, where Christ is
called the one God over all. Being called upon to de-
fend his doctrine before a council of presbyters at Smyr-
na, he denied or evaded the charge; but presently,
appealed to the bishops of Asia Minor about ten years
afterwards maintained the doctrine charged to him, and on a sec-
ond summons before the synod avowed it, and claimed
that it enhanced the glory of Christ. He was excom-
nunicated, and then gathered followers, and formed a
school for the propagation of his doctrine; shortly after
which he died (Hippolytus, Dial. against Noetus; Epi-
phanius, Har. lib. vii.). The author of Prokostasian
states that he was condemned also by Transilius, bishop of the Chalcedonians in Syria (Prokost. Har. xxvi).
From what Epiphanius and Theodoret say, it seems
that the manner in which Noetus made Christ to be
both the Father and the Son has been understood
by the ancients, and the moderns too, in a worse sense
than was necessary. For they tell us that Noetus be-
lieved the Father and the Son to be one and the same
person; that he confusedly named both the Son and
the Father, as if he viewed in himself and apart from
Christ, but being the Son if viewed and as perceived
with the man Christ. From this exposition of his views
consequences are frequently, and, as we think, unjustly
drawn which are discreditable to the reputation and
talents of Noetus; though his system, so far as it
can now be ascertained from the writings of the an-
cients, was this: 1. Very explicit declarations of Scriptur-
put it beyond all question that, besides that God
who is called the Father of all things, there are no gods.
2. But those who distinguish three persons in God mul-
tiple gods, or make more than one God.
3. Therefore that designation of persons in God must be rejected as being false.
4. Yet the Holy Scriptures clearly teach that God was in Christ, and that Christ was the supreme God, from whom all things originated.
5. To bring the two representations into harmony, therefore, we must believe that the God who is in Christ is that supreme God whom the Scriptures call the Father of mankind.
6. This Father, in order to bring relief to fallen men, pro-
curred from the Virgin Mary a man free from all
sin, who in a peculiar sense is called the Son of God. That man the Father so united with himself as to make of himself and the Son but one person, shall not be of the union, whatever befall or occurred to that Son, or
that divinely begotten man, may also be correctly predi-
cated of the Father, who took him into society with his
person.
9. Therefore the Father, being coupled with the Son, was born, suffered pains, and died. For
al-
though the Father be present in the Son, as he remains still the Father, he may also be called the Father of
the union, whatever befall or occurred to that Son, or
that divinely begotten man, it was said that the Father suffered "rationes divine nature," but "rationes
humanae nature" quae sola possibilis erat. "But," says
Blunt, "the expression is amis of his. The beginning of Noetus' doc-
trine begin with ascribing passibility to the Divine Nature
itself? The Noetians advance statements under this
manner—that one and the same God is the Creator and
Father of all things, and that when it pleased him
he appeared to just men of old. Therefore it is that, according to the same account, as Neander says, 'there is one God the Father, who appears or reveals himself when he will, and is invisible when he will: he is visible and invisible, begotten and unbegotten; and we may add, is mortal and immortal. The subsequent statements, it is true, refer to the supposed incarnation of the Father, but it may be asked whether that supposed incarnation, with its consequences, is not in accordance with a presupposed attribute of passibility in the Deity itself.' This charge seems reasonable, too, when it is seen that the other position can be derived from the doctrine of the Deity itself. 

The original principle of the universe Heracleitus believed to be living eternal fire, self-kindled and self-extinguished. In the following passage he asserted, as Hippolytus states, that the prime world is itself the Demiurge and Creator of itself: 'God is day, night, summer, winter, war, peace, surfeit, famine.' Noretus says that the universe is divisible and indivisible; generated and ungenerated; mortal and immortal; reason, eternity, Son, Father, Justice, God. In one form of manifestation, it was held that all things of the Primal Principle in time are contrasted with its nature and existence in eternity. The derivation of the doctrine from the core of the universe will scarcely hold good unless Noretus be understood to attribute to it, and that itself which Heracleitus contributed to the Primal Principle. Whence, after quoting the pantheistic passages from Heracleitus, Hippolytus stated that the doctrine that, according to the same account, the Father is unbegotten and begotten, immortal and mortal, is not to be inferred that to be unbegotten and begotten, to be immortal and mortal, was attributed by Noretus to the Godhead itself, independently of the supposed incarnation of the Godhead; in short, that he held the Father to be visible and possible, that there was required the addition to the creed which was made by the Church of Aquileia, affirming the Father to be invisible and impossible. A further proof of this is found in the twelfth anathema of the Synod of Sirmium, A.D. 351, which, summoned to deal with Photinus, condemned the very errors of the Sabellian school. It can hardly be doubted that the following words were directed against the Noretics, who were Sabellianus ante Sabellium: 'Si quis unicum Filium Dei crucifixum audienti deletamatem ejus corruptionem vel passibilitem aut demunatum vel dumunatum adinterfectionem sustinuisse dicat: anathema sit.' 

The Monarchian controversy arose from the interaction of the doctrine of the Father with the doctrine of Christ: and the afflication of Noretus to Heracleitus is a strong proof of the truth of this assertion. In the Refutation no notice is taken of that which is mentioned in the Discourse, and by Epiphanius, namely, that Noretus alleged himself to be Moses, and his brother to be Aaron— or, as Philaster gives the assertion, Elias; and it was probably nothing more than an arrogant comparison. 

From Hippolytus (Ref. ix, 2; Wordsworth, Hipp. and his Age, p. 84-91) we learn that Epiponus, a disciple of Noretus, aided by Cleomenes, a disciple of his own, disturbed the peace of Zephyrinus, and that Zephyrinus, an illiterate and covetous man, was bribed into licensing Cleomenes as a son, and then became his convert. Irreparable, however, as well as ignorant—governed generally by his successor Callistus, who tried to hold a balance between the orthodox and heretical sects, and acted upon now by Cleomenes, now by Sabellius—Zephyrinus was swayed to and fro. There was an endless conflict and confusion throughout the remainder of his long episcopate (see Milman, Lat. Christ. i, 1, 83, ed. 1867). 

The Church of Smyrna formed its theological school at Smyrna must be gathered from this history, for the date assigned by Epiphanius is clearly inadmissible. The tenor of the narrative of Hippolytus leads to the conclusion that Zephyrinus fell into heresy some time before his death, which was in A.D. 219. Allowance must be made for the action of Epiponus and Cleomenes before Zephyrinus joined them, and for that of Epiponus alone. Consequently the establishment of the Noretic school may be well placed at A.D. 205-210. 

Many of the stations of the supposed incarnation of the Father, but it may be asked whether that supposed incarnation, with its consequences, is not in accordance with a presupposed attribute of passibility in the Deity itself.' This charge seems reasonable, too, when it is seen that the other position can be derived from the doctrine of the Deity itself. 

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some Réflexions, by PP. de Tournemine and Societé, in the Journal de Trévoux (June, 1709), to which Nolin replied by Observations (same journal, Jan. 1710) :— Deux Dissertations, l'une sur les Bibliques Françaises, et l'autre sur l'éclaircissement de la Dissertations anonyme de l'abbé de Longemon et des Lettres choisies de Simon touchant les antiques des Chaldéens et les Egyptiens (Par. 1710, 8vo). In the first he has done little more than abridge the Histoire des traditions Françaises de l'Écriture de Lallouët, and in the second he examines a plank of plagiarism :— Lettres sur la nouvelle édition des Septante, par J.-Em. Grobe, in the Jour. des Scen. (Supplement, Dec. 1710). See Morédu, Grand Dict. Hist. s. v.

Nolin, Jean Baptiste, a French engraver who devoted himself somewhat to sacred art, was born at Paris in 1657. He studied under Puelly, and afterwards visited Rome for improvement, where he engraved several plates after the great masters, among which was the Miracle of the Loaves, after Raphael. He also executed several plates in important secular works.

Nollard Brothers is an association of religious persons who devote themselves to the care of the dying, and minister to them in spiritual things so far as the laity have this right in the Roman Catholic communion. They do not everywhere go by this name, but the same dress usually distinguishes them. They wear a robe, a scapular, and gray mantle. In many respects they closely resemble the Beguines (q. v.) and the Lollards (q. v.).

Nolley, Richmond, a Methodist Episcopal minister, was born in Virginia about 1790; emigrated early in life to Georgia; was converted in 1806; began to preach in 1807, when he was received into conference and sent to Edisto Circuit, where he did good service among the slaves; in 1809 he was stationed at Wilmington, N. C.; in 1810, at Charleston, S. C., where he labored studiously in spite of severe persecution. In 1812 he was sent on a mission to the Tchombgie country, in pursuance of which he endured almost incredible hardships, and formed a vast amount of labor for the souls of the half-savage population. "For two years he ranged over a vast extent of country, preaching continually, stopping for no obstructions of flood or weather. When his horse could not go on, he shouldered his saddle-bags and pressed forward on foot. He took special care of the children growing up in a half-savage condition over all the country, catechising and instructing them with the utmost diligence, as the best means of averting barbarism from the settlements" (Stevens). In 1814 Nolley was appointed to the Annual Circuit of the truth of the religion which he preached. See Minutes of Conferences, i, 275; Biographical Sketches of Methodist Ministers, p. 218; Summers, Sketches of Meth. Ministers in the South, p. 230; Stevens, Hist. of Meth. Episcopal Church, vol. iv (see Index). (J. H. W.)

Noltenius, Johann Arnold, a German Protestant theologian, was born at Sparrenberg, in Westphalia, April 16, 1683. His family had been driven from Holland by the persecutions of the duke of Alva. After studying theology at Franeecke and Duysburg, he became pastor in Hanover in 1709; in 1718 he was appointed professor of theology at Frankfurt-on-the-Oder; in 1729, chaplain to the king; and afterwards Church counsellor and governor of the young princes. He died at Berlin March 2, 1740. As a court-preacher Noltenius gained an enviable notoriety; as a man he was highly respected for his straightforward and consistent walk. He wrote De justicia sanctorum in mundo et ingenios (Bremen, 1718, 4to) :— Argumentum pro veritate religiosae Christianae, ex miraculis desumptum (Frankf.-ad-O. 1718, 4to) :— In prophetiam Zephaniah (ibid. 1719, 1720, 4to) :— Miscell. Prefigten (ibid. 1772, 4to) :— and several articles in the Bibli. Bremensis : among them a curious letter, in 1724, in which he gives an account of the chemical miracle operated in Berlin in imitation of that of St. Januarius at Naples. See Hering, Beiträge z. Gesch. d. Reform. Kirche in Brandenburg, i, 60; Chaufepié, Nouv. Dict. Hist. s. v.; Cass-Doyen, Gesch. iii, 126. (J. N. P.)

Nominism, See Antinomianism.

Nominism (from Lat. nomen, "a name") is the doctrine that general notions, such as the notion of a tree, have no realties corresponding to them, and have no existence but as names or words, and nothing more (futura vocis). Sir William Hamilton says, "The doctrine of nominism, as it is called, maintains that every notion, considered in itself, is singular, but becomes, as it were, general, through the intention of the mind to make it represent every other resembling notion, or notion of the same class. Take, for example, the term man. Here we can call up no notion, no idea, corresponding to the universality of the class or term. This is manifestly impossible; for as sum involves contradictory an, but, and as contradictions cannot coexist in one representation, an idea or notion adequate to man cannot be realized in thought. The class man includes individuals, male and female, white and black, and copper-colored, tall and short, fat and thin, straight and crooked, whole and mutilated, etc.; and the notion of the class must, therefore, at once represent all and none of these. It is therefore evident, though the absurdity was maintained by Locke, that we cannot accomplish this; and this being impossible, we cannot represent to ourselves the class man by any equivalent notion or idea; and we can only, in order to call up such individual image, and consider it as representing, though inadequately representing, the generality. This we easily do; for we can call into imagination any individual, so we can make that individual image stand for any or for all appointed to us by the mind, which it does enroll in the essential points which constitute the identity of the class. This opinion, which, after Hobbes, has been in modern times maintained, among others, by Berkeley, Hume, Adam Smith, Campbell, and Stewart, appears to me not only
debate about words and names and questions, which gave strain therewithal, if not utterly muddying. Assuming either that there is no authority or standard in such matters, or that the authority of certain ecclesiastical superiors ought to be submitted to without murmurs or dispute, they pronounce their disapprobation on all discussions of such subjects, and on the parties who engage in them. The English Reformed Church, therefore, the doctrine of conformity should be called in question at all. Those who profess high spirituality look on the subject as unworthy of their regard, and as fit for those only who mind the carnal things of the kingdom of God. Dissenters, as well as others, frequently speak of it as being an essential matter, and a subject deserving of profound consideration; and while they luxuriate in the privileges which their forefathers purchased for them at so dear a rate, almost pity and condemn the measures which procured them. Yet it is impossible for any one to form a correct view of English nonconformity for nearly three hundred years without an acquaintance with the controversy which the question of conformity has provoked, and with the characters and principles of the men who engaged in it. We therefore give space here to a historical treatment of English nonconformity.

Nonconformity in the Anglican fold is almost coeval with the English Reformation. Nonconformists of England may be considered under three heads. 1. Such as absent themselves from divine worship in the Established Church; and who, in their whole way of thinking and of living, are of no other persuasion. 2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, etc. 3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles which they promised on oath to defend.

Before the Reformation, and for some years after the beginning of Queen Elizabeth's reign, there was no organized body of separatists from the Church of England. In many respects the Lollards closely resembled the Puritans of Elizabeth's time; and it is probable that, notwithstanding the check received from the singular law of Henry IV, many held the principles of Wickliffe down to the time of Henry VIII. But Lollardism, though it had its convulsives and schisms, did not secede and organize itself into a sect. The Christian Church of England, (Hals, of Church History, p. 525) and the Cambridge party (ibid. p. 597), who, if not Lollards in name, do not spring from the Lollards, were still parties in the Church. Yet Lollardism, which contributed largely to form in England the state of the puritanism that produced the English Reformation, was also that influence to which many were ascribed much of the revolutionary spirit and zeal which engendered nonconformity. Again, the followers of the Anabaptists cannot be considered as by themselves an organized body of separatists. After the taking of Münster, in 1535, Anabaptists found their way through Holland into England. The first notice of them in English history is in 1538. The English who joined them were treated by Elizabeth just as she treated the foreigners themselves—being ordered to depart the realm. Notwithstanding the order, several remained and joined the French and Dutch congregations in London, and in towns near the coast. From these there can be little doubt sprang the sect of Baptists, who may be distinguished from their parent stock in 1620, when they presented a petition to Parliament, declaring the false notions of the Anabaptists; and who first became an organized sect under Henry Jesse in 1640. Nonconformity proper first begins with the refugees from Frankfort and Geneva. They brought back with them a new doctrine, discipline, and worship, and gradually the spirit they introduced permeated the dissenting parties in the established church until nonconformity resulted.

Nonconformity cannot, clearly then, be traced to any sect that may have found shelter in England, and it is necessary to review the early history of the establishment to find traces of its origin. It will be remembered that it was in the reign of King Edward VI that the English Reformed Church first received a definite constitution. During the time of Henry VIII it remained in a great measure unsettled, and was subject to continual variation, according to the caprice of the king. As the Reformation in the Church of England was not followed by the establishment of the new faith, it was Episcopal in its government, and retained in its worship many of those forms and observances which had been introduced in the days of Roman Catholic ascendancy. In the first of these particulars it resembles, and in the second it differs from the Swiss, and the Dutch Reformed. During the temporary restoration of the Roman Catholic faith under the administration of Philip and Mary, great numbers of the persecuted disciples of the Reformed faith sought refuge in France, in the Netherlands, Switzerland, and other parts of the Continent. Of those who fled to Germany, some observed the ecclesiastical order established by Edward; others, not without warm disputes with their brethren, had their beginning at Frankfort, adopted the Swiss mode of worship, preferring it as more simple, and more agreeable to Scripture and primitive usage. Those who were of this latter class were called Téthistes. The distinction has been permanent, and the name has been perpetuated. Queen Elizabeth's accession to the throne, in 1558, opened the way for the return of the exiles to the land of their fathers. It was natural for each sect that wished to retain any of the services of the established church at home the systems of worship to which they had been respectively attached while abroad; and the controversy which had been agitated by them in a foreign country immediately became a matter of contention with the great body of Protestants in their own. It suited neither the views of the enthusiasts nor those of those who wished to realize the wishes of the Nonconformists, or Puritans, as they began to be called, by giving her sanction to the opinions which they maintained, and assenting to the demands which they made. The plain and unpretentious method of religious service which they recommended did not accord with that love of show and pomp for which she was remarkable; and the policy of the early part of her reign, in which she was supported by the high dignitaries both in the Church and State, was to conciliate her Roman Catholic subjects, who, in many cases, were of the number of the Nonconformists. The liturgy of Edward VI having been submitted to a committee of divines, and certain alterations betraying a leaning to Popery rather than to Puritanism having been made, the Act of Uniformity was passed in 1558, by which the clergy were enjoined to ordain and publish such further ceremonies and rites as might be deemed advisable, forbade, under severe penalties, the performance of divine service except as prescribed in the Book of Common Prayer. For some years the contest had turned principally on the question of ecclesiastical dress; but this action of the queen caused separate congregations to be formed in 1566, in which the Prayer book was wholly laid aside, and the service was conducted by the book of the English refugees at Geneva. Among the leaders of these separatists, Cartwright held that presbyters assembled in synod had an authority the same in kind with that of bishops. He was the founder of the Presbyterians, aided in his enterprise by the influence and example of Scotland, which had well learned the lessons of Geneva. Brown found the essentials in the congregation, and denied the authority both of bishop and synod. From him descend the Independents, Robinson being the founder of the separate sect. In later times the Quakers appear in considerable numbers. There were some minor sects, such as the Family Love, or so-called Anabaptists; but the four sects—Presbyterians, Independents, Baptists, and Quakers—with the popish recusants, made up the great body of Nonconformists until the rise of
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events which make the history of the 17th century one of the most melancholy pages of the annals of England.

Queen Elizabeth died in 1603, and was succeeded by James VI of Scotland. From one who, like him, had been the member of a Presbyterian Church, and had on more than one occasion expressed his decided attachment to its principles and worship, the Nonconformists might reasonably expect a better treatment than they had met with in the preceding reign. But their expectations were bitterly disappointed. In compliance with their petitions, a conference was indeed appointed and held at Hampton Court, at which nine bishops and as many dignitaries were present on both sides, and a judgment was selected by James, on the other. The king himself presided, and took part in the debate. But no good results ensued. The Nonconformist representatives were loaded with insults, and dismissed in such a manner as might well give birth to the darkest anticipations regarding the fate of the party to which they belonged. Shortly after a few slight alterations of the national rubric were made, and a proclamation issued requiring the strictest conformity. In 1604 the Book of Caesons was passed by a convocation, at which bishop Bancroft officiated, and severer temporal penalties against the Puritan divines, and was followed up by unsearing persecutions. In spite, however, of all the means employed for its eradication, the cause of Nonconformity advanced. In the Church itself there were many of the clergy who held the Puritan opinions, though it is said that the free exercise of them was not openly permitted. But the number of such was largely augmented by the alteration which James made in his creed—from Calvinism to the doctrines of Arminius.

The son and successor of James, Charles I, adopted towards the Nonconformists the policy of his predecessors. His haughty temper and despotic disposition speedily involved him in difficulties with his Parliament and people. In carrying into execution his designs against Puritanism, he found an able and zealous assistant in Archbishop Laud, under whose arbitrary administration the proceedings of the Star Chamber and High Commission Court were characterized by great severity. Many Puritans sought for safety and quiet in emigration; and the colony of Massachusetts Bay was founded by them in the New World. But a proclamation by the king put a stop to this self-annihilation; and thus even the miserable consolation of emigration was denied. Hundreds of Puritan clergymen were ejected from their cures on account of their opposition to the "Book of Sports," published in the previous reign. Calvinism was denounced by royal authority, and severe restrictions laid on the modes and times of preaching. But a change was approaching. In 1644 Laud was declared guilty of high-treason, and beheaded; and about five years after Charles shared the same fate. The Parliament abolished Episcopacy and everything in the Church that was opposed to the model of the Genevan Church. During the Protectorate, Presbytery continued to be the established religion. Independency, however, prevailed in the army, and was in high favor with Cromwell. Under his government the Quakers and Baptists flourished unmolested; and other sects, the followers of the whipcord, and others, came into existence. All were tolerated. Episcopacy only was proscribed; and the Nonconformists, in their hour of prosperity, forgetful of the lessons which adversity should have taught them, directed against its adherents severities similar to those of which they themselves had been the objects. On Nov. 8, 1645, an "act of declaration" was passed by the Lords and Commons, who then claimed to be the Parliament of England, declaring that the "word 'presbyter,' that is to say 'elder,' and the word 'bishop,' do in the Scripture intend and signify one and the same function;" and that, "it being an usurpation on
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the part of bishops for them alone to ordain, henceforth
ordination was to be given by presbyters," under cer-
tain rules respecting examination and trial which were
laid down in the ordinance; and then it was enacted
that all persons who shall be ordained presbyters ac-
cording to this Directory "shall be forever reputed
and taken, to all intents and purposes, for lawful and suf-
ciently authorized ministers of the Church of England" 1
(Quishworth, Hist. Congreg. p. 112). At this time the
parochial clergy were rapidly and very generally driv-
en from their parishes. Many were notoriously loyal
to the crown and to Episcopacy, and had to flee for
their lives because they would not take the covenant
and the engagement; many were imprisoned (some with
 Особия, cruelly; twenty were kept under hatches in a ship on the Thames); and it is believed that not a few were "sent to plantations"
by the early Christians were sent to the mines. There were also "committees for inquiry into the scandals immoralities of the clergy," and as the least talent of loyalty to Church or king, the use of the
Prayer-book, or the refusal of the Directory was scanda-
laus and immoral in the estimation of these commit-
tees, they turned out most of those clergy who were not
got rid of by other means. The consequence of all these
effects on the Church. Nearly the whole of the episco-
copal clergy were deprived of their benefits during the
early years of the great rebellion. A few tempo-
rized, a few were protected by influential laymen, and a
few escaped notice; but the number of those who thus
retained their places was very small, and it is probable
that the popular estimate of the Church in the reign of
the clergy ejected by the parliamentary party at
8000 to 10,000 was correct. As the episcopally ordained
clergy were thus driven away from their churches, their
parsonages, their tithes, and their glebes, the Presbyterian
anglicans and Independents stepped into the vacated benefits,
and were securely settled in them by the authority of
the ordinance of Parliament which is quoted above.

Thus it came to pass that between the years 1648 and
1660 most of the parishes throughout England and
Wales received for their incumbents ministers who had
not received episcopal ordination, the number of such
amounting to about 10,000 at the time of the Restora-
tion.

The Restoration, in 1660, placed Charles II on the
throne of his ancestors, and led to the restitution of the
old system of Church government and worship. At first
Attitude, indeed, by a comparatively small but yet noisy party, to prevent the reintroduction of the episcopal system in its integrity; but the great body of
the laity being strongly exercised against this attempt,
it was at once defeated. One of the first proceedings of
the new king was to prevent the Publication of the Act for
the conforming and restoring of ministers (12 Car. II, c. 17),
which enacted that "every minister of the Church of
England who had been ejected by the authority of the
rebellion Parliament should be restored to his benefice
by Nov. 25, 1660; provided he had not justified the
king's murder or declared against infant baptism." Under
this act, many of the non-episcopal ministers had to retire from the livings into which they had been
instated, that the old persecuted, poverty-stricken clergy,
who had been turned out of them fifteen or sixteen years before, might be restored to their homes and their
flocks. Some even of those who had been episcopally ordi-
adained had also to retire; and thus Richard Baxter had
to give way for the return of the old and rightful vicar of
Kidderminster, whose place he had not unworthily held
for half a generation. But half a generation of exile,
was the result. The recreation of the Church was traced as
an act of the old clergy to return to their parishes, and most of
these were left occupied by non-episcopal incumbents
until the Act of Uniformity came into force. This act
was passed Aug. 24, 1662, and by it all who refused to
obey the rules, as well as to subscribe the tenets of the
Church of England, were deprived of its com-
munion, and in consequence exposed to many disad-
vantages and to cruel sufferings. "This act of Parlia-
mament," says Blunt, who seeks to defend the Anglican
system, "notwithstanding all the mischiefs which had
befallen it, was on the general ground of Uniformity
which had been passed since the Reformation, and
having its parallel in several 'ordinances' of the Parlia-
ment which were passed during the rebellion. It is,
moreover, absolutely necessary that, if the Church sys-
tem was to be restored, the parliament should en-
force the first principle of the system—that of episco-
copal ordination. But it was under the consideration of Parliament (especially of the House of Lords, which
received a formal request to hasten it from the House
of Commons) for several months; and it was so con-
stantly special and strongly urged by the bishops and
incumbents, as well as to deal justly with the principles
of the Church. The former were not, therefore, 'eject-
ed,' as has been so often represented; but opportunity
was given to them of retaining the benefits which they
held without any difficulty if they were willing to con-
form to those principles which had already been main-
tained, and which could not be given up, respecting
episcopal ordination, the use of the Prayer-book, and
decent loyalty to the crown. The conditions thus im-
posed were stated as follows in the Act of Uniformity:
If or you do sign or subscribe the said Tenets or any of
them hath and enjoyeth any ecclesiastical benefice or
promotion within this realm of England, shall
openly and publicly before the congregation there
assembled declare his unfeigned assent and consent to
the use of all things in said book contained and prescribed,
in these words, or to the like effect. 2 I, A, B, do here declare
my unfeigned assent and consent to all and everything
contained and prescribed in and by the book entitled
The Book of Common Prayer, etc. Every such incumb-
ent, or any one to be admitted to an incumbency there-
after, was required to subscribe the following declara-
tion:

1. If A, B, do declare that it is not lawful, on any pre-

occurrence whatsoever, to take arms against the king; and that
I do abhor that trumpery position of taking arms by his
authority against his person or against those who are
commissioned by him: and that I will conform to the
Tenents of the Church of England as it is now by law es-
tablised. And I do declare that I do hold there is no ob-
ligation upon me, or on any other person, from the oath
commonly called "The Solemn League and Covenant," to
endeavor any change or alteration of government, either
in Church or State; and that the same was in itself an un-
lawful thing; and that I will and do declare war against the
known laws and liberties of this kingdom. 3

It was also provided that no person who is now in-
cumbent and in possession of any parsonage, vicarage,
or benefice, and who is not already in holy orders by
episcopal ordination, or shall not before the feast of St.
Benedict in the next ensuing year, subscribe the said
form of episcopal ordination, shall have, hold, or en-
joy the said parsonage, vicarage, benefice, with cure or
other ecclesiastical promotion, within this kingdom of
England or the dominion of Wales; but shall be utterly
disabled and ipso facto deprived of the same and all his
ecclesiastical promotions shall be void, as if he was
naturally dead. 4 The Act of Uniformity, therefore, to
secure the integrity of the Church system, on the one
hand, and to secure the vested interests acquired by long
possession on the part of the non-episcopal incumbents
on the other, was an act of great ingenuity in the latter
who still remained, that, if they would be or-
dained, accept the Prayer-book, and renounce their
engagement to destroy episcopal government, or to bear
arms against the crown, the right to retain their ben-
ecies. The great majority accepted the terms that were
offered by the Convention, many of them taking upon
themselves to carry out the system of the Church of
England according to its long-established principles. The
Nonconformists who did not accept these liberal terms
offered by Parliament have been paraded before the world
for two centuries as amounted in number to one in twenty
of the contemporary writers of authority, as, for example, bishop
Kennett, in his Register and Chronicle, the great store-house of information respecting the years 1660–1663, of which the main contents are so large; but Calamy, in 1720, published an *Abridgment of Baxter’s Life and Times*, the ninth chapter of which is occupied with biographical notices of some of the Nonconformists, and in which he gives the number of 2000 as correct. When this chapter was added, in 1721, four volumes of *The Suffering of the Clergy*, Calamy compiled a "Continuation" of his former work, which was published in 1721 in two volumes, and in which he still maintained that 2000 Nonconformists were ‘ejected’ by the Act of Uniformity. A critical examination of Calamy’s evidence shows, however, that he has much overstated his case, the number being not much more than one third of what he alleges it to be; and as so much has been made of the matter by dissenting writers, it is worth while to show what is the real conclusion furnished by his evidence. The list of ejected ministers printed by Calamy may be distributed under the seven following heads: (1) Those who were actually dead before the time of election arrived; (2) those who yielded up their places to the dispossessed episcopal incumbents; (3) curates and lecturers, whose appointments were not being maintained who were unprovided for by the ‘ejected’ from any by the act; (4) cases in which the list sets down two incumbents for the same benefice; (5) cases in which bishops’ registers show that other men than those named in the list were in possession; (6) in which bishops’ registers show that no benefices were to be lost, but whom he includes among the ejected from benefices; (7) those who may have been deprived by the operation of the Act of Uniformity. By the help of Newcourt’s *Repertorium* of the diocese of London, those ministers whom Calamy names as ejected from benefices in that diocese may be distributed under these seven heads as follows:

<table>
<thead>
<tr>
<th>Number given by Calamy.</th>
<th>Number actually ejected.</th>
</tr>
</thead>
<tbody>
<tr>
<td>London</td>
<td>119</td>
</tr>
<tr>
<td>Middlesex</td>
<td>29</td>
</tr>
<tr>
<td>Essex</td>
<td>21</td>
</tr>
<tr>
<td>Herts</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>259</strong></td>
</tr>
</tbody>
</table>

The number of those who it is possible may have been ejected is thus, taking the general average, only 483 per cent. of the number given by Calamy for the diocese of London. If this proportion be regarded as the average number ejected throughout England and Wales, that number will thus be increased from 2000 to 867. It seems improbable, therefore, that the number of Nonconformist ministers who were ipso facto deprived of their parishes on St. Bartholomew’s day was much or any over 800; and as contemporaries allege that some of these were men of property; that some made good marriages; that some returned to the trades which they had left for the pulpit; and that great kindness was shown to those who were poor by the bishops and nobility (Kennett’s *Register*, p. 886, 919), it may be concluded that much exaggeration has been used by those who have turned the event to the discredit of the Church. Among those who thus refused to accept the terms offered by the Act of Uniformity, there was also a large number who continued to attend the ministry of the Church, and whom Baxter calls ‘Episcopal Nonconformists.’ ‘These,’ he says, ‘are for true parish churches and ministers reformed, without swearing, promising, declaring, or subscribing to any but sure, clear, necessary things; desiring that Scripture may be their canon; taking the capstone of their foundation for the communicants and Church, and the rest for heirs and catechised persons; desiring that the magistrate will be judge as to whom he will maintain, approve, and tolerate; and the ordainer judge of whom he will ordain; and the people be free consensers, to whose pastoral care they will trust their souls, desiring that every presbyter may be an overseer over his flock, and every Church that hath many elders be one incumbent, president, for unity and order; and that goodly dioceses may (without the sword or force) have the oversight of many ministers and churches, and all these be confederate and under one government of a large class among the laity for some time after the Restoration’ (Dict. Hist. Theol. a. v.).

But whatever difference of opinion may exist as to the real number of those who were visited with suffering by the Act of Uniformity, there is certainly ground for the indifference with which some historians have deigned to treat those men in supposing that their consciences were more tender than they need be, for it must be remembered they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr. Bogue truly represents them as "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: ‘As to their public ministrations,’ he says, ‘they were orthodox, learned, learned, learned, and their sermons fell upon the ears of the learned and popular preachers. As to their moral qualities, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. As to their intellectual qualities, they were learned, eminent, and useful; and as to their moral acts they were driven from their homes, from the society of their friends, and exposed to the greatest difficulties. Had the government of the last century been content with requiring subscription from those who desired to remain as ministers of the establishment, without proceeding to the passing of obnoxious, persecuting, and iniquitous acts against those whose consciences forbade their compliance with the requirements of the Act of Uniformity, dissent would not, in all probability, have taken such deep root in the minds of the people, nor would it have obtained the power to which it has at this time arrived. The burdens of Nonconformists were very greatly increased by another enactment, under the same reign, entitled the “Conventicle Act,” whereby they were prohibited from meeting for any exercise of religion above three persons, under any other manner than allowed by the liturgy or practice of the Church of England. For the first offence the penalty was three months’ imprisonment, or a fine of £5; for the second offence, six months’ imprisonment, or £10; and for the third offence banishment to some of the American plantations for seven years, or £100; and in case they returned, death penalty without benefit of clergy. By virtue of this act the jades were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families if above four of their acquaintances attempted only to visit them, were present; some families scrupled asking a blessing on their meat if five strangers were at table. But this was not all. In 1665 an act was brought into the House to banish them from their friends, commonly called the “Oxford Five-Mile Act.” This act was to be followed by which all dissenting ministers, on the penalty of £40, who would not take an oath (that it was not lawful, upon any pretence whatever, to take arms against the king, etc.), were prohibited from coming within five miles of any city, town, corporation, or borough, or any place where they had exercised their profession, or from teaching any school. Some few took the oath; others could not, and consequently suffered the penalty.”
Yet even this was not all. Two more enactments under this sovereignty were made, the so-called Corporation and Test Act, the last named of which was passed "for preventing dangers which may happen from popish recusants." But as it enacted that "all in place or office, civil or military, under the crown, or in receipt of any salary by patent or grant, shall take the oaths of supremacy and allegiance, and shall receive the sacraments of the Lord's Supper within three months after admittance," it virtually directed itself with equal severity against Protestant dissenters, for it excluded from offices of trust in the state those who refused to receive the eucharist according to the rubric of the Church of England. After this time dissension flamed in a very deep-seated state, and had to struggle with various fortunes. In 1673 "the mouths of the High-Church pulpit speakers were encouraged to open as loud as possible. One in his sermon before the House of Commons told them that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the fagot, and to teach them by scourges or scorpions, and open their eyes with gull." Such were the dreadful consequences of this intolerant spirit, that it is supposed near 8000 died in prison in the reign of Charles II. It is said that Mr. John Parkinson, called the "wonderfully collected" man, who had suffered between Charles II and the Revolution, which amounted to 60,000. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid molestation, fled from their country. But, notwithstanding all these painful and forlorn prospects, they were not extinguished. Their very persecution was in their favor. The infamous character of their informers and oppressors; their own piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the Established Church, which several clergymen in this reign deserted as a persecuting Church. Anglican divines appear as apologetic in behalf of king Charles and his extravagant measures; and, lest we stand accused of representing only the side of the Nonconformists, we here insert the apologies offered by one of the ablest Anglican historians, the Rev. John Henry Blunt, who says: "The statutes passed by Charles II against nonconformity proceed on two principles, which used to be thought undeniable, viz., that the Church of England was the only true church and had the same body under its two aspects; and that the government of such a Christian state has the duty of training its subjects in Christian truth and religious practice. Rulers, it was thought, were bound to enforce the observance of Church laws as well as the laws of a secular polity. Now the former of these was, at the end of the 16th century, no such Utopian notion as it now appears to be. For the first ten years of Elizabeth's reign Papists frequented the English service, and it might have been even unreasonably hoped that such a reformation was possible. It would reach the whole nation in the Established Church. So long as this theory of the identity of the Church and nation appeared not impossible to realize (and there is no wonder that patriotic statesmen were slow to relinquish it), it followed inevitably that temporal penalties were added to spiritual censures, that breaches of Church bounds were met by strict enactments. Rebellion against the Church was also rebellion against the State; and, in point of fact, secession from the Church was accompanied by insurrection against the government. The conspiracy of Hacket and Coppinger was but the forerunner of the disturbances of A.D. 1642. Political parties and independent congregations would lead, it was well known, to the overthrow of temporal as well as spiritual thrones. Rebellion against the sovereign began with disobedience in religion, and disobedience in religion was political within a large circle of its receptivity; these was, and thirty years from Elizabeth's accession to the Revolution are the attempt to realize the high ideal of the true union and coincidence of Church and State." During the reign of king James the Nonconformists for a while at least enjoyed more or less liberty. He, suddenly changing his course, though simply for the purpose of restoring popery, granted universal toleration, and preferred Nonconformists to places of trust and profit. Toleration truly came only in the reign of king William, when the Act for the Toleration of his religion was passed (in 1689), and thus was granted immunity to all Protestant dissenters, except Socinians, from the penal laws to which they had been subjected by the Stuart dynasty. The benefits conferred by this measure were indeed substantially much abridged by the "Occasional Clauses" in the Bill of Rights, which bound all civil officers those Nonconformists who, by communion at the altars of the Church, were by the provisions of the Test Act qualified to hold them, and by the "Schism Bill," which restricted the work of education to certificated churchmen. But after the accession of George I, he being fully satisfied that these hardships had been brought upon the dissenters for their steady adherence to the Protestant succession in his illustrious house, against a Tory and Jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in 1701. But his reign was the period of those remissions which, by the removal of the "Test Act," and by the passing of the acts relating to registration and marriage, dissenters have been allowed the peaceful enjoyment of the rights of conscience. Though religious liberty now prevails in Britain, it must be confessed that the great subject of nonconformity remains still to be agitated, and the great questions which it has provoked cannot be considered as yet finally settled. The Puritans, under the Tudors, became Nonconformists under the Stuarts, and Dissenters under the family of Hanover. They have been men of the same principles substantially throughout. In maintaining the rights of conscience, they have contributed more than any other class of persons to set limits to the power of the crown, to define the rights of the subjects, and to secure the liberties of Britain. They have wrested a rod of iron from the hand of despotism, and substituted in its place a scepter of righteousness and mercy. They have converted the divine right of kings into the principles of a constitutional government, in which the privileges of the subject are secured by the same charter which guards the throne. They have been the voice of conscience, the despair of privilege, and therefore, to be regarded as unimportant by any friends of British freedom. The Nonconformist controversy contributed greatly to ascertain the distinct provinces of divine and human legislation; to establish the paramount and exclusive authority of God, and of the revelation of William III, over the power of any created man; to define the undoubted claims of civil government to the obedience of its subjects in all matters purely civil. To the same controversy we are indebted for the correct and scriptural sentiments which are now extensively entertained of the kingdom of Christ. The intermixture of heavenly and earthly things does indeed still prevail, and its pernicious tendency is yet imperfectly estimated by many; but considerable progress has been made towards the full discovery of the entire spirituality of the Messiah's kingdom. Its independence of secular support and defense; its resources both of propagation and maintenance; its uncongeniality with the principles, spirit, and practice of earth-born men, are now much more generally admitted than they once were. In fact, the ablest defenders of national independence in the latter half of the 18th century entirely abandoned the doctrine of divine right, and boldly avow that they are no part of Christianity, but only a human expedient for its propagation. A conference of the leading Nonconformists of England was held in London in Feb. 15, 1786, for the purpose of ascertaining the views of the various sects of dissenters which are to come before the present Parliament, namely, the
Burials Bill, the legality of clerical fellowships, and the administration of the Endowed Schools Act. Mr. O'Connell began. He meditated over the subject for some time, and then brought a bill for amending the burial acts before Parliament. He advocated giving the English dissenting minister full privilege to officiate at funerals in the parish churchyards, just as the Episcopal ministers in Scotland are. This was followed up in the succeeding year, when the measure passed and the English Church service was read at the grave. The Hon. Lyulph Stanley, in an address upon clerical fellowships, said that there were 171 such fellowships in the University of Cambridge, and 108 at Oxford. Resolutions in support of the Nonconformist position upon all these subjects were passed. In the evening a large public meeting, presided over by Mr. McArthur, M.P., was held at Exeter Hall. There is evidently a strong move in England for separation of Church and State.


Nonius (or Nuñe), Fernán, also called El Pescador, from Pintia Viccencorum, the former name of Vallisoletum, now Valladolid, where he was born, of noble parentage, about 1470, was, although a knight of the military order of Sant' Iago, devoted with much ardor to literary pursuits and the diffusion of learning in Spain, where he promoted the study of the Greek, after that of the Latin language had been rendered easy by Nebrisresis (Antonio Lebrjia). Among the many eminent literary persons who followed Nebrija's steps, Fernán Nuñez was one of the first to receive further instruction from Philipus Beroaldus and Giovani, a celebrated Greek refugee. On his return to Spain, Nuñez brought back numerous Greek books with him; and cardinal Cisneros, who admired his talents, appointed him as Librarian and Director of the Public Library of Athens and writers of Greek at the University of Alcalá, and moreover intrusted to him and to Lope de Asturiga the Latin version of the Septuagint. Endowed with a lofty spirit and a high patriotic feeling, which were fostered by the writings of antiquity which he expounded, he engaged in 1521 with the unsuccessful Comuneros of Castile against the tyranny of Charles V, or rather his courtiers, a set of unprincipled foreign adventurers, who took advantage of the young prince's vanity and inexperience. Being obliged to leave Alcalá, he took refuge at Salamanca, in which university he taught Greek, Latin, rhetoric, and the natural history of plants and animals. He died in 1558, above the age of eighty, at Salamanca, and left to that famous seminary his select library. He wrote for himself the following epitaph: "Maximum vitae, bonum morum." Besides the share that he had in the translation of the Constitutions and the Glosas of the Four Books in Senecon Philosophi Opera, the text of which writer he restored—Observationes in Pomp. Melan.: Observationes in Hist. Nat. C. Plin., which have often been reprinted—Glosa sobre las Obras de Juan de Mena, which is full of classical learning—Letters to Zurrin: De Refranez y Proverbes de Glosadoz, which he composed the midst of his infirmities, a valuable book of
the commentator of Cervantes, as Nafus was well acquainted with Spanish proverbs, and skilful in applying them.

Nonjurants, a party in the Church of Scotland who in 1712 refused to take the oaths of abjuration, an oath which, adorning the Pretender, promised to support the succession to the crown as settled by act of Parliament, one condition being that the sovereign should be declared the Church of England. See ABJURATION. Many stumbled at the oath as being wholly inconsistent with the Covenant. See COVENANT. Principal Carstairs and others took it, but along with a declamation and a protest. The jurants were branded as traitors to their country and to the crown, and their features of schism were rapidly multiplying. Woodward, Broom, and many well-known evangelical preachers belonged to the nonjurants. The Assembly had twice to interfere to preserve peace, and after five years the oath was altered. In 1719 the oath was modified, in accordance with an address from the Nonjurors themselves; but a few (including T. Boston, who wrote Reasons for Refusing the Abjuration Oath in its latest Form) still resolutely declined it. See CAMERONIANS; MAHOMMEN; OATH.

Nonjurors is the name applied to those English and Scottish Episcopalian who from religious scruples would not, at the Revolution of 1688, take the oath of allegiance. The Orange prince had already promised to bear true allegiance to King James; and although many persons thought that his departure from the kingdom had released them from that allegiance, there were others who considered the oath to be still binding, and the more so because it bound them to the king's direct heir, as well as to himself, that heir being now the infant prince of Wales, and not the princess of Orange. Some, on reflection, adopted the principle indicated (though at a much later date) by Nicolson, bishop of Carlisle. "Whenever," he writes, "a sovereign de facto is universally submitted to and recognised by all the three estates, I must believe that person to be lawful and rightful monarch of this kingdom, who alone has a just title to my allegiance, and to whom only I owe an oath of fealty" (Epist. Correspond. ii, 387). But although in modern times this principle might be conceded by many persons without hesitation, it was not so easy to act upon it in an age when the displacement of one sovereign by another was a rare occurrence. Hence the clashing of the two oaths was a real difficulty to the consciences of a large number of the clergy, as well as of large numbers of the laity. Difficulty it was well stated in a letter written by Dr. Fitzwilliam, canon of Windsor and rector of Cottenham, to lady Russell, and dated May 13, 1689: "What now I shall do in this present emergency I am irresolv'd; but if, having first debated it myself with my advisors and with my friends, it shall seem most expedient to make such a retreat, I will depend upon your honor's mediation for that favor. . . . It may be I have as sad thoughts for the divisions of the Church and as ardent desires for its peace as any: and let my tongue cleave to the roof of my mouth if I prefer not Jerusalem before my chief joy. But I cannot esteem it a good way to seek the attainment of this by any act which shall disturb my own peace. . . . In the mean time I treat you, very good madam, not to call bogging at an oath clashing against another, as far as I can discern, which I formerly took an unnecessary scruple. I believe, were you under such an engagement, your tenderness and circumspection would be rather greater than mine. The former oath of allegiance runs thus:"

"I will bear faith and true allegiance to his majesty king Charles, or king James, and his heirs and successors, as lawful and defend. I will bear faith and true allegiance to the king's highness (George), and his heirs, and defend. I will bear faith and true allegiance to the crown, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences, and authorities granted or bestowed to the king's highness, his heirs and successors, or united and annexed to the imperial crown of this realm."

Now I am informed by the statute 1 Jac. c. 1, that lands, tenements, and hereditaments belonging to the imperial crown, and by 12 Car. II. c. 30, § 17, that the laws of the realm, and all other and more absolute and fundamental laws of this kingdom neither the peers of this realm, nor the commons, nor both together, in Parliament or out of Parliament, nor the people collectively nor representatively, nor any persons whatsoever, be held or ought to have any coercive power over the kings of this realm. The present oath runs thus:

"I will bear true allegiance to their majesties, king William and queen Mary."

Now let any impartial person resolve me whether one of these, king James having abdicated, be his heir or lawful successor, or could be made so had the people met either collectively or representatively, which they did neither" (Lady Russell's Letters [ed. 1792], p. 405).

No one can complain that men who had such scruples of conscience on this subject should be willing to give up their bishoprics and their parishes rather than do an act which they considered as willful perjury. Macaulay says: "I have been assured by members of the universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the primate and six of his suffragans—Turner of Ely, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, White of Colchester, and Ken of Bath and Wells. Thomas of Worcester would have made a seventh, but he died three weeks before the day of suspension. On his deathbed he adjoined his clergy to be true to the cause of hereditary right, and declared that those divine who tried to make out that the oaths might be taken without rupture of jurisdiction from the high doctrines of the Church of England seemed to him to reason more Jesuitically than the Jesuits themselves." It may be added that Hickes and Jeremy Collier and Dodwell also belonged to the number.

Nevertheless, the nonjuring bishops were still left responsible for the care of souls in their dioceses, and the nonjuring priests for the care of souls in their parishes. Yet there does not seem to be any instance on record of either bishop or priest endeavoring to carry out their responsibilities in any such complete manner as the pretended nonjurors who made a pretense on behalf of their scruples that they could not be excluded from their sees or parishes by order of Parliament, as that would appear to give to the state ecclesiastical authority which it did not possess. Sancroft issued a convention of the suffragans to consecrate Burnet to the bishopric of Salisbury, and under the commission the consecration took place on May 31, 1689. But after this act of Parliament had come fully into force, Sancroft made no further attempt to carry out his duties or to assert his spiritual jurisdiction, only remaining at Lambeth until he was turned out, which was little if anything more than an assertion of his temporal rights to his benefices; rights which possibly an act of Parliament could really extinguish. Many of the other bishops, and any number of the clergy, seem to have been surprised into yielding their spiritual charges, and so letting their sees and parishes practically lapse into the hands of those whom they considered unlawful intruders. They vacated their spiritual charges as James had vacated his throne, and yet claimed to be still the rightful occupants of the posts which they had vacated. Thus if there was a grave error on the part of Parliament in omitting to provide for others doing what Parliament itself could not do in omitting to release the nonjuring clergy from their spiritual responsibilities, there was also a grave error on the part of the latter course as if they had been so released. And while this latter course went far to free us from under their feet as regards the claim which the nonjurors asserted, styling themselves the only rightful
representative of the Church in the dioceses and parishes committed to them, so it went far to justify Tillotson and his party of the insurrectionists, assuming November 3 to be rightfully possessed of posts which had thus been suffered to lapse into their hands. Even so far the Nonjurors cannot be altogether exonerated from a share in the confusion—very nearly approaching, if not actually amounting to a schism—by the six constitutions which were drawn up or enforced in the dioceses of four hundred parishes, where they were thus provided each with two pastors. Macaulay adds: "Most of them passed their lives in running about from one Tory coffee-house to another, abusing the Dutch, hearing and spreading reports that were a month old, and an old story would certainly be heard, and questioning whether the bishops would or would not be consecrated Jeremiah Collier, Samuel Howes, and Nathaniel Spinkes—Scotland thus once more contributing an element of schism to England. Hickes died in 1716, and Collier becoming the leader of the now formally constituted Nonjurors in 1721. Henry Gandy was the one who had been consecrated by him and the other two schismatical bishops on Jan. 23, 1716. In the following year began the dispute among the Nonjurors respecting the 'usages.' Collier wrote a tract entitled Reasons for restoring some improvements and directions as are in the Communion Service of the first English Reformed Liturgy, etc. In this he advocated the reintroduction into the Communion Service of the mixed cup, of the invocation of the Holy Ghost, of the Prayer of Omission, and of prayers for the departed, these always having been used by Hickes, who celebrated them with the Communion Office of Edward VI, first book, and by Collier himself, while Brett and the Scottish bishop Campbell strongly supported the practice. A division thus sprang up in the now small body of Nonjurors, Spinkes and Gandy leading one party, which wished to retain the use of the last book of Common Prayer; Collier and Brett leading another section, which used the first book: the former party being called 'Nonusagers,' and the latter 'Usagers.' The two parties remained separate, each consecrating several bishops, from the year 1718 to 1748. This concordat was dissolved in 1741, and the usages of both sects continued to be 'Usagers' and others 'Nonusagers.' The sect lingered on during the whole of the 18th century, but with continually diminishing numbers, and with continually increasing divisions. Few priests seem to have been ordained among its members, but the consecration of bishops was kept up at last in a very irregular and reckless manner until nearly the close of the century. Among them were men of great learning, whose works have been of high value to the Church, especially Hickes and Dodwell as theologians, Collier and Carter as historical writers, Brett as a high authority in liturgical theology, Kettlewell, Nelson, and Law as devotional writers, whose influence deeply affected the religion of the Church for a century and a half. The Nonjurors appear to have always held their services in private houses, and many of their clergy practiced puritanism, and took an active part within the diocese of the last of their regular bishops, died in 1779; Cartwright, one of the last of the irregular section, practiced as a surgeon at Shrewsbury, and was reconciled to the Church at the abbey there in 1799. Booth, the last of the Portland sect, died in Ireland in 1794. Small congregations of Nonjurors are said to have existed some years later. Many of the last of the Nonjurors, however, attended their parish churches, only reserving to their consciences the privilege of using Prayer-books which had been printed before the Revolution.' A close intimacy was always kept up between the Nonjurors of England and the Episcopalians of Scotland, and they were mixed up with the Jacobite party to a dangerous extent, some of them even suffering for high treason in 1716 and 1745. Not a few of them went over to the Roman Catholics; and when an act was passed against recusants, the Nonjurors were included. The strong desire for catholic reunion which thus impelled them to seek it somewhere, although their political feelings would not permit them to seek it in the Church of England, also led to an attempt in 1716 to bring about "a concordat between the orthodox and catholic remnant of the British churches and the catholic and apostolic Oriental Church." The full particulars of this have been printed in Williams's Old Test. Church of the East, 1716, p. xxxxxxiv; but the correspondence on the subject fell through in 1725. The Episcopalian Nonjurors in Scotland ceased to be such after the death of prince Charles
NONNA 170  NON-RESIDENCE

in 1788, and in 1792 they were relieved from various
capital charges and restrictions. Presbyterian Nonjurs, too,
were and are in Scotland; but these Scottish Epis-
copalian, perhaps, are called Nonjurs improperly any
longer, for their ground of difference from the Estab-
lishment is more on account of ecclesiastical than polit-
ic grounds. See History of Church, p. 289.
Hagenbach, Hist. of Dogmatics, ii, 183; Lathbury, Hist.
of the Nonjurs; Stephen, Hist. of the Church of Scot-
tland, iii, 546-549; iv, 129, 143, 167, 168; Perry, Church
Hist. of England (see Index in vol. iii); Palin, Hist.
of the Church of England, 1868-1717, ch. iv, and Appendix;
Lettice's Latin Age, p. 51; Blunts, Dict. of Theology, s. v.
See also SCOTLAND, CHURCHES IN.
REFORMED PRESBYTERIAN.
Nonna. This word is regarded by some as equiv-
alent to matrona, a matron, and sancta virgine, a holy
widow; but by others is considered to be the Greek νο-
vικ, νηγις, a virgin. These nonas were also denoted
sanctimoniales, virgines Det et Christianae, ancilia Deti, nobiles
es ecclesiae. Before the regular and systematic estab-
lishment of monastic institutions, we find the spirit of
asceticism and monastic in the Church: virgins were
set apart by solemn ceremonies, were required to devote
their lives to religious pursuits and were subject to
formal rules, which were entered in the Church-registers, were called canonical,
and often had their maintenance from the Church.
They are to be distinguished from the order of deacon-
escs (q. v.). As early as the 8th century this office
ceased. Afterwards many offices of charity which the
deaconesses had been accustomed to perform for the
sick and poor were discharged by the sisters of the
Church. See NUN; SISTERHOOD.
Nonnotte, Claude François, a noted French Jes-
suit, was born at Besançon in 1711, and died in 1793.
He wrote much, but is celebrated as the author of Les
Erreurs de Voltaire (Paris, 1763, 2 vols. 12mo).
It is a work of great merit, and elicited theHighest
rejoinders from the great French infidel philosopher.
Nonnus (Νοννος), a Greek poet, flourished at Pa-
nopoli, in Egypt, near the beginning of the 5th century
of the Christian era. We have no particulars respect-
ing his life, except that he became a Christian when
he was advanced in age. He was the author of two
works in Greek, which have come down to us, the Di-
omistes and the Dionysiaca, in verse of eight lines each.
The former work gives an account of the adventures
of Dionysus from the time of his birth to his return from
his expedition into India; and the early books also con-
tain, by way of introduction, the history of Europa and
Cadymus, the battle of the giants, and numerous other
mythological narratives. The latter, which contains
eight books, and is written in hexameter verse, has been
condemned by Daniel Heinsius, Joseph Scaliger, and other
critics, for its inflated style, and has been pro-
nounced to be unworthy of perusal; but it must be ad-
mitted that it contains passages of considerable beauty,
and supplies us with information on many mythological
subjects which we should not be able to obtain else-
where. It appears probable that this work was written
before Nonnus became a Christian. The best edition of
this Dionysiaca is that of Graff (Leips. 1819-26, 2 vols.
8vo). D. Heinsius wrote a dissertation on this au-
thor, which was published at Leyden in 1616, with
the text of the Dionysiaca. Six books of this poem, from
the eighth to the thirteenth inclusive, were published
by Moser, with a preface by Breuer (Heidelberg, 1689).
A French translation of the Dionysiaca was published
at Paris in 1625. The Paraphrase of St. John, which
is a poor performance, and has been very unfavorably
criticised by Heinsius in his Aristarchus Sacer (Ley-
den, 1627), was published for the first time at Venice in
1601. It is entitled Βιβλιον του αριστερού πατρείου
της εικονορασίας. This is the Latin edition of it by Passow
(Leips. 1843). This work, however, is of some value,
as it contains a few important readings, which have
been of considerable use to the editors of the Greek Tes-
aments. It omits the history of the woman taken in
adultery, which we have at the beginning of the eighth
chapter of John's gospel, and which is considered by
Griesbach and many other critics to be an interpolation.
In xix, 14 Nonnus appears to have read "about the
Apostles" (τους ἀποστόλους) (see Griesbach on
that passage). There is also a Collection of Histories
or Fables, which are cited by Gregory Nazianzen
in his work against Julian, and which are ascribed to
some critics to the author of the Dionysiaca. But
Bentley, in his Dissertation on Plutarch, has given
poor support to this view. The Collection was com-
piled by another individual of the same name. There
were several other writers of the name of Nonnus, of
whom an account is given in Fabricius, Bibl. Græca,
viii, 601, 602, ed. Harles. See Osrub, Nonna de Pa-
period, (1617, 4to). Hoefler, Nouv. Biog. Chil. xxxvii,
229; Fenny Cyclop. s. v.; Engl. Cyclop. s. v. (J. F. P.)
Non-Placet See Placeta.
Non-Possumus. See PossUMUS.
Non-Residence is a term used in Church law
to describe the act of not residing in the local precents
wherein the churchman who holds an office in any Church
office has his residence. See Residence. Council of
Aegy, yet more stringent with the inferior clergy, sentenced to suspension from
commission for three years a presbyter or deacon who should be absent for three weeks.
During the civil war, the church was in a deplorable state and its dignity was in danger of being
lost. The whole substance of the legislation of the Roman Church on the subject, however, is compressed in the decrees of the
Council of Trent, which are mainly contained in the decrees of the twenty-second and following sessions.
"Of the Power of the Bishops," for all the Church dignitaries, and others charged with the
cure of souls. Without entering into the details, it will suffice to say that for all the penalty of absence, with-
out just cause and due permission, consists in the for-
feiture of revenues, in a proportion partly varying with the
state of the absent clergyman, and partly according to the duration of the absence. For each class, moreover,
a certain time is fixed, beyond which, during twelve months, absence cannot be permitted. The duty
is imposed on persons named in the law of reporting to them the ecclesiastical superiors cases of prolonged absence.
The same legislation has been confirmed by most of the recent concordats, and is enforced by the civil law of
every country. In England, the penalties for non-resi-
dence are regulated by 1 and 2 Vict. cap. 106. Under
this act, an incumbent absenting himself without the
permission from the bishop for a period exceeding three, and not
exceeding six months, forfeits one third of the annual
income; if the absence exceed six, and does not exceed eight months, one half is forfeited; and if it be of the whole
state, three fourths of the income are forfeited.
The persons excluded from the obligation of residence
by the canon law are sick persons, persons engaged in
practising the theological sciences in approved places of
study, and canons in immediate attendance upon the
bishop ("canones a liertae") who ought not to exceed
two in number. By the act of 1 and 2 Vict. cap. 106,
the maintenance of the deans and canons of Oxford, Oxford, the wardens
of Durham University, and the head-masters of Eton,
Westminster, and Winchester schools are generally ex-
emptied, and temporary exemptions from residence are recognized in other cases, which would be tedious to detail. In the Roman Catholic Church, besides the general legislation, most of the provincial and diocesan statutes contain special provisions on the subject of non-residence. This legislation would seem superfluous for Christian men, for it must be granted that nothing can reflect more discredit on a clergyman of a parish than to receive the emoluments without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this in England has been a reigning evil, and proves that there are too many who care little about the flock, so that they may but live at ease.

**Non-Resistance.** See Divine Right: Passive Obedience; Retaliation; Self-Defense; War.

**Non-Subscribers.** See Unitarians.

**Nonusers.** See NonJoruba.

**Noogony** (from voice, mind, and γόγγον, begetting) is a term used by Kant (Kritik der reinen Vernunft) in reviewing the Lockian and Leibnizian theory of sensations. He says, "Leibnitz has intellectualized sensations, Locke has sensualized notions, in that system which I might call a noogony, in place of admitting two different sources of our representations, which are obvious only in the common language.

**Noology** (from voice, mind, and λόγος, a word) is a term proposed to denote the science of intellectual facts, or the facts of intellect, in distinction from pathologic (psychological), which is to deal with the science of the "phénomènes affectifs," or feeling or sensibility (see PaUe, Sur la Sémantique, p. 30). The use of the term is noticed by Sir W. Hamilton as the title given to treatises on the doctrine of first principles, by Calo- via, in 1651; Meyer, in 1662; Wagner, in 1670; and Zeidler in 1680; and he has said, "The correlations, metaphysics and metaphysic, would afford the best philosophical designations; the former for an intuitive principle, or truth at first hand, the latter for a demonstrative proposition, or truth at second hand. Noology or noologica, diastology and diastologic, would be also technical terms of much convenience in various departments of philosophy." The French philosopher, M. Ampère, proposed to designate the sciences which treat of the human mind Les Sciences Noologiques: "If, instead of considering the objects of our knowledge, we consider its origin, it may be said that it is either derived from experience alone or from reason alone; hence empirical philosophers, and those which Kant calls Noologists: at the same time, the principles of Aristotelian and Plato-Aristotelian ancients, and Locke and Leibnitz among the moderns" (Henderson, Philosophy of Kant, pp. 172). See Noogony.

**Noon,** a rendering in Gen. xxxii, 16, and elsewhere, of הָעָרָב, bethelight, i.e. either the dividing point between the growing and maturing lights of morning and evening (Præter, s. v.), or the moment when light is double and is bright (Genesis). By a natural metaphor, the word is sometimes employed to designate prosperity and happiness (Amos viii, 9; Zeph. ii, 4). See DAY.

**Noon-day Service,** the service in the early Church at mid-day, and in which, Basil says, the ninety-first Psalm was read.

**Nootkans, or Ahts,** a family of tribes on Vancouver's Island and the mainland near it, embracing the Aht proper (of whom the Moowachi are the tribe called Nootkan by Captain Cook, and others since), on the western side of this island, numbering 3500; the Quaw, then sixteen or seventeen tribes, on the western and eastern sides of the island, and on the mainland, also estimated at 3500; and the Cowichans, on the eastern side of the island, numbering 7000. The Ahts are nearly the only tribe of the same name on the coast of America between the Queen Charlotte Islands and San Salvador, 300 miles to the west, and 1500 to the east of the island; being longer than any tribe of the same name in other parts of the world. The Ahts own a rich and important mythology, especially that relating to the sea, in which the sun and moon are personified, worship the sun and moon, and believe in a mighty supernatural bird, Tootchoo. They are divided into clans, and a man cannot marry in his own, or in that of his own clan to a beast; children belong to the mother's clan. They build houses very large, stretching a hundred feet, having a row of posts in the middle and at each side, with string-pieces on them. These are permanent; but the cedar slabs and mats covering the sides and roof are carried as they move from one fishing ground to another. The canoes of the large tribe are long dug-outriggers; and they are expert fishers, taking salmon, herring, halibut, and whales; they also hunt, and gather for food shell-fish, sea-weed, and camash roots. They make blankets of cypress bark, rain capes of white-pine bark, curiously hats of cedar and pine bark, and woven mats, bags, and boxes, nets, and boxes, for holding the posts of their houses, and wooden masks used in war and in their dances. They hang up their dead chiefs and children in boxes, or coffins, in trees, or sometimes lay them on the ground and heap sticks over them. Burial is more rare. The Ahts are cruel and treacherous, and have frequently destroyed vessels, besides constantly killing traders, thus provoking repeated chastisements from the whites. The Cowichans, although allied to the Ahts, are semi-civilized, readily adopting the ways of the whites; and both men and women prove useful to the settlers and farmers, and have made some progress in agriculture. Among these tribes Protestant and Catholic missionaries have found encouragement. The most extended Aht vocabulary is in Spoor's Science and Studies of Savage Life (London, 1865).

**Noph** (Heb. אַבָּה, a'váh; Sept. Μίπραις; Vulg. Memphis, Isa. xix, 13; Jer. ii, 16; Ezek. xxx, 13, 16; doubtless identical with בִּבְל, Moph; Sept. Μυδῆς; Vulg. Memphi, Hos. ix, 6), a city of Egypt, better known by its classic name Memphis. These forms are contracted from the ancient Egyptian common name, Μαναφρ, or Μαναφρα, "the good abode," or perhaps "the abode of the good one," also contracted in the Coptic forms memph, memph, mende, mende (Memphitic), memphi (Sahidic); in the Greek Μίπρας, and in the Arabic مفيدة. The Hebrew forms are to be regarded as representing colloquial forms of the name, current with the Semites, if not with the Egyptians also. As to the meaning of Memphis, Plutarch observes that it was interpreted to signify either the haven of good ones or the sepulchre of Osiris (hence also, "place of Osiris"). In Egyptian "Mnnw-ri, or Mnnw-ri, a city-Rabou Osiriaou, De Iside et Osiride, 20). It is probable that the epithet "good" refers to Osiris, whose sacred animal Apis was here worshipped, and here had its burial-place, the Serapeum, whence the name of the village Bursir (Po-Hears or the "abode of Osiris"), now represented in name, if not in exact site, by Abâ-Sir, probably originally a quarter of Memphis. As the great upper Egyptian city is characterized in Nahum as "situated among the rivers" (iii, 8), so in Hosea the lower Egyptian one is distinguished by its Necropolis, in this passage as to the fugitive Israelites: "Mizraim shall gather them up, Noph shall bury them;" for its burial-ground, stretching for twenty miles along the edge of the Libyan desert, greatly exceeds that of any other Egyptian town. See Brugsch, Geogr. Inscr. i, 234 sq. See MEMPHIS.

**Noophah** (Heb. נופפאח, nophpâh; the Samar. has the article, הָעוֹפָּה; Sept. αἱ γενανέες, v. p. αἱ γενάες; Vulg. Nophpe), a place mentioned only in Num. xxxi, 30, in the remarkable song apparently composed by the Amorites after their conquest of Hebron from Moabites, and therefore of an earlier date than the Israelitish invasion. It is named with Dibon and Medeba, and was possibly in the neighborhood of Hebron. A name very similar to Noophah is Nohn, which is twice mentioned; once as bestowed by the conqueror of Israel on the Amorites, the inhabitants of a place named as Noph, situated more than seventy miles distant from the scene of the Amorithic conflict), and again in connection with Jog-
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behaviour, which later, from the mode of its occurrences in the year 1817, he had learned to have been in the neighborhood of Heshbon. Ewald (Gesch. ii, 298, note) decides (though without giving his grounds) that Nophah is identical with the latter of these. In that case the difference would be a dialectical one, Nophah being the Moabitish or Amoritish form. See Nobah.

Norberg, Matthias, a Swedish Orientalist of note, was born in 1747; flourished at the high school in Lund as professor of the oriental languages; and died in 1826. He is the author of several valuable contributions to Oriental philology. His most noted work is a treatise On the Religion and Language of the Sabræans (1780).

Norbert, St., a noted German prelate of the Middle Ages, was born at Xanten in 1080. He was of good descent, but early displayed a marked religious fervor. His parents, being wealthy, finally settled down and determining on a Christian life, he joined the secular canons of the collegiate church at Xanten. He was then for some years chaplain of the emperor Henry V. Suddenly he left the court, and began doing strict penance for his former excesses. After some time he joined the Benedictines; and, as he was by then the archbishop of Cologne, he set out travelling, to preach mortification and repentance. For this he was accused of fanaticism before the Council of Fritzlar in 1118. As he was gaining but few proscenit, he went to join pope Gelasius in Languedoc, by whom he was received, and authorized to continue his preaching. He afterwards travelled through Hainault and Brabant, declining the bishopric of Cambrai, which was offered to him. In 1120 Bartholomew, bishop of Laon, called him to that city to reform the canons regular, whose discipline, he said, had become much relaxed. Failing in this task, Norbert became disgusted with the world, and retired into a wilderness. Here he was joined by some disciples, and thus was laid the foundation of the Order of the Premonstrants (q.v.). Immediately upon the organization of the order it made converts; and after an existence of only four years Norbert had under his orders nine convents, following strictly his rule. He thus acquired great reputation both in the Church and in the State, and was sent on a mission to the emperor at Spire, by the count of Champagne, in 1126. The archbishopric of Magdeburg being at the time vacant, the emperor proposed Norbert, and he was accepted. It is said to have long resisted; but at last he accepted the appointment, still retaining, however, the title of abbott of Premontré and the government of the abbey until 1128. He took part in the Council of Rheims in 1131, and had several conferences with St. Bernard, in which he asserted his opinion that the coming of the Antichrist was near at hand. The latter years of his life were employed in the service of the party which during the schism maintained the claims of Innocent II; and he accompanied the emperor to Rome when he went to establish that pope in the Vatican. Norbert died on his return from that journey, June 6, 1134. He was canonized by pope Gregory XIII in 1582. We find a sermon of Norbert, besides some less important fragments, in the Bibl. Patr. (ed. Lyon) xxi, 116. Le Paige, in his Bibl. Premonstratensia, states that Norbert wrote many other works not extant at present. See Hugo, Vie de St. Norbert (Luxemb. 1704); Gallia Christiana, i, 625, 643; Bibl. Prémonstr., p. 304; Bollandists (June), i, 809; St. Bernard, Epist. 273; Hist. littér. de la France, xi, 243; Migne, Nouv. Encycl. Théologique, ii, 111; Hase, Ca. Hist. p. 229 sq.; Neander, Ca. Hist., i, 206, 244; Milman, Hist. Lat. Christianity, iv, 208; v, 142; Hardwick, Ch. Hist., M. A., p. 237.

Norden, Frederick Louis, a noted Danish traveler, was born at Glücksstadt, in Schleswig-Holstein, in 1768. He was educated for the army, and for a time figured in its service. He excelled in mathematics, and particularly in drawing, and was employed by the Danish king in travelling, and in examining the construction of ships. He visited, as a philosopher and a man of science, the first countries in Europe; and having passed into and explored Egypt, he published, on his return to Denmark, an account of his travels in Egypt and Nubia, which is interesting, correct, and accurate. It is written in French, and entitled Voyage d'Egypte et de Nubie (Copenh. 1752, 1755, 2 vols. fol.). The first volume consists entirely of plates, being a succession of the monuments of the 33rd, the 34th, and 35th dynasties, down to Derr, and a succession of views of the scenery along the banks of the river, forming a kind of panorama of the Nile; besides plans and sections of the pyramids, temples, and other remarkable buildings. The second volume contains the text, which is written in a plain, unpretending style. The editors have added a biographical notice of the author. Norden was the first traveller who explored Egypt as an artist, and his drawings gave the first tolerably correct idea of the stupendous monuments of that country. His work was translated into English, and published, enlarged by Dr. Peter Templeman, in London (1757), in 2 vols. fol. Langlès published a new and corrected edition of the original French (in 3 vols. 4to) at Paris in 1768–96.

Nordheimer, Isaac, Ph.D., one of the most noted Hebrewists of modern times, and a philosopher of no mean note, was born at Prozent, in Silesia, the parents, in 1744, the Rev. Jacob Nordheim of Apoldorf, a village not far from Erlangen, Germany. He received the rudiments of his education at a Jewish school of his native place, and having acquired that proficiency in Jewish learning which fitted him to become a rabbinist, he went, in 1782, to Heidelberg, where he studied at the Gymnasium of Wurzburg, to acquire a knowledge of classical literature, theology, and philosophy, in accordance with the demands made in the present day of a Jewish public teacher. After remaining two years in the gymnasium, he was transferred (1780) to the University of Wurzburg, where he left in 1782, and went to complete his studies at the high school in Munich, where he took his degree as doctor of philosophy in the autumn of 1784, and afterwards sustained, pro forma, the public examination required of Jewish theologians, Assured by two American pupils, who took private lessons of him in 1882, that he could find a pleasant home in the United States of America, and more rapidly secure positions of trust and influence, Nordheimer left his home in 1885 for America, and arrived in New York in the summer of the same year. He soon received from the mayor of that city the degree of doctor of divinity as professor of Arabic and other Oriental languages, and acting professor of Hebrew. He also soon after received the appointment of instructor in the Union Theological Seminary, New York City, though he remained steadfast to the faith of his forefathers. High repute was early obtained by him, especially his work in the Hebrew tongue, made him a desirable instructor and associate. He was the teacher of many divines now eminent in this country, and enjoyed the companionship of Dr. Alexander, Robinson,素材, and other noted Biblical scholars. He died Nov. 8, 1842. On his way to this country, on shipboard, Nordheimer had begun the construction of a Hebrew grammar on a philosophical basis. In 1888 he brought out the first volume of it, and in 1841 the second volume (2d ed. with additions and improvements, N. Y. 1842, 2 vols. 8vo). In a review of this work in our number of Dec. 25, 1875, we write: "a new work requires no painful effort of memory to keep its parts in order; the perusal in it of the most thoroy part of Hebrew grammar opens a vista superior in clearness, extent, and beauty to that exhibited by any other writer. Nothing but the fear of being thought to deal in sweeping panegyric prevents our speaking in the highest terms" (Princeton Rev. [1838] X, 197 sq.). Horne (in his Bibl. Bib. [1889] p. 197 sq.) does not hesitate to pronounce it "the most elaborate and philosophical Hebrew grammar in the English language." The truth is, Nordheimer had made his own a chapter of the active laws of language generally, and thus he was able to master the intricate Hebrew, and to simplify its study. He re-
duced the Hebrew declensions from Stuart's thirteen and Gesenius's nine to four; entered into the working and make-up of the verb, and analyzed and accounted it one of the grounds that the regular verb could not, without violation of all proper laws of speech, repudi- cate their consonants sufficiently, especially when gu- tural, to give the intensive sense required, and that there- fore new ones, called irregular, but normally constituted, had to appear in the Latin. To this observation belong all parts of the verb, and in all parts of the Hebrew speech, lifted the obscurity from the language of the ancient writings, and made its study an intellectual pleas- ure and profit. Besides this great work, he published A Grammatical Analysis of Select Portions of the Hebrew and Greek Originals of the Holy Scriptures, being an Introduction to the Book of Ecclesiastes, in the Biblical Repository (July, 1838). Of this work Prof. Rood, who was for ten years president of the theological seminary at Gilmanton, N. H., writes: 'I think Nord- heimer's masterly power, that in which he excelled other writers—such as the Kimchi, Ewald, Gesenius, and Prof. Stuart—consisted in the magnificence and absolute perfection of his analyses. I think that this talent was so much a part of his nature that he may have been quite unconscious of it. When his mind was upon a subject in a direct way, that is, the exercise of this faculty, it seemed like an eagle soaring over the heights, and yet perceiving all below into three elements, and throw aside all but the indispensable.' He also contributed several valuable arti- cles to the Biblical Repository. Dr. Nordheimer also left some works in M. S.: A Plural and Singular Grammar, in German;—A rabic Grammar, in German;— A larger A rabic Grammar, in English;— A Transla- tion and Exposition of the Book of Ecclesiastes, in Ger- man;—Hebrew Concordance, incomplete;—Philological Memoirs, etc. It is to be greatly regretted that Nord- heimer did not live to complete his Concordance; the lit- tle of it extant proves the master-minded that conceived it, and gives promise of a great and valuable work. Like his grammar, it would have brought honor to American scholarship. We are glad to say that he prided himself in his new country, and honored his scholarly associ- ates. His criticisms on Roy's Hebrew Lexicon in the Biblical Repository (April, 1838), art. vi, in which he takes occasion to condemn that book because it may prove "a reproach to the literary character of the country in which it was produced" (p. 400), evince that he did not count the contributions to our linguistic historiography. See Dr. Robinson, in the Bibliotheca Sacra (1849), p. 389—390; Mill, Reminiscences of Dr. Isaac Nordheimer, in the New-Englander (July, 1874), art. iv. See also Allibone, Dict. Brit. and Amer. Auth. a. v.

Nordin, Karl Gustaf, a modern Swedish prelate, was born at Stockholm in 1749, and was educated at Up- sala. After taking holy orders he rapidly rose to places of distinction, and was finally made bishop of Hernosand. He died in 1812.

Nordlingen, Heinrich of, a celebrated mystic of the Middle Ages, flourished towards the close of the 14th centuiy. He was a Dominican; but when brought in contact with Tauler at Strasbourg he became a most faithful adherent of that mystic teacher. When Tauler was attacked, because he would not quit the Alsatian capital while the ravages of the black death continued, Nordlingen defended him, and took occasion to express his joy over the great work which the Lord wrought through him in the hearts of the people. He was a man of muchVir, and remarked that he would prefer to die by the black vomit rather than to do anything against the Lord (comp. Heusmann opuscula [Norbim. 1747], p. 383).

Nordlingen thereafter experienced persecution from the power of the emperor. He writes, 'I have been before the prince of Transylvania, and he treated me so that I have no longer any safe residence in this country' (ibid., p. 381).

Normand, Leon, a Jewish-French scholar of some prominence, was born at Hegenheim, Alsace, about 1835. In consequence of the revolution in 1848, his parents emigrated to Germany and settled in Bav- aria, where Leon visited the high school. He continued his studies at the lyceum in Strasbourg, where he also cultivated his Talmudic studies under the direction of rabbi Moses Uttenheim. He then visited the rabbinical school of Metz, where he graduated with the honors of a rabbi; subsequently he attended several courses of a Grammar (1858).— The Polish student, in the Ph. D. for a special attachment for the late Prof. Munk, and became one of his best-beloved pupils. He received several calls as minister, which he declined, because he did not wish to leave the intellectual centre at Paris. At the foundation of the "Alliance Israélite Universelle," he was elected its secretary, an occupation congenial to his nature. Later he resigned that position, and officiated in several schools as a religious teacher. In 1870 he published his book, Textes classiques, which deals with several important Hebrew passages of Scripture. He died at Paris in July, 1872. His untimely death was caused by the accident due to the Franco-Pussian war. His family he had sent out of the country during that time of trial. He was kind, genial, and affectionate, ever active in the relief of distress and in giving assistance to the poor, and in sympathy with all movements undertaken in the cause of humanity and progress. See Jewish Times (N. Y. Aug. 9, 1872). (J. H. W.)

Norens, Giacomo, a noted Italian metaphysician, was born at Nicosia, in the island of Cyprus, and flour- ished as professor of moral philosophy at the University of Padua, where he had been educated. He died in 1598. He was the author of several critical and philo- sophical works.

Norham, Council at, was convened by Roger, archbishop of York and papal legate, in 1154, to deter- mine the relation of the Scottish ecclesiastics to the English archiepiscopacal see over which Roger presided. It will be remembered that when pope Gregory divided the whole British island into two ecclesiastical prov- inces, he confided to the archbishop of York all the dioceses north of the Trent and the Humber, and that there were no episcopal sees in the country now called Scot- land, if we except Galloway and Glasgow, and both of these were uniformly admitted to belong to the province of York. To these part of the fabric of the English Church. By the middle of the 12th century, how- ever, the Scottish Church had so largely developed that its ecclesiastics sought independence from the English metropolitan; and the Council of Norham was con- vened to determine, if possible, the question of York's supremacy over the Scotch dioceses. The council fail- ing to agree, the case was carried to Rome and settled by a formal bull, which declared the Church of Scotland exempt from all jurisdiction but that of the apostolic see itself. The bishopric of Glasgow, the most impor- tant of all Scotland, was also filled by the pope about this time. See Russell, Hist. of the Ch. in Scotland, i. 107 sq. See also Scotland.

Noris, Enrico, a distinguished Italian prelate, noted as a theologian and archaeologist, was born of English parentage at Verona Aug. 29, 1631. He studied philo- sophy and theology with the Jesuits at Rimini. The influence of St. Augustine so influenced his mind that he was led to join the Augustines at Rimini. His zeal and learning soon attracted the attention of his superiors, and he was called by the general to Rome, where every facility was afforded him to continue his studies. He became professor successively at Pavia, Perugia, and Rome, and was frequently attacked by the Jes- uits as inclining to Jansenism, but the grand-duke of
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Tuscany chose him for his theologian, and appointed him professor of theology in the University of Pisa. The queen of Sweden appointed him also member of the academy she had just founded at Rome. Innocent XII made him librarian of the Vatican, and created him cardinal in 1695. This high position did not shelter him from the accusations of the Jesuits, which continued even after his death, Feb. 28, 1704; but they never succeeded in making him lose the confidence and friendship of the pope. Noris wrote Historia Pologiana, et dissertatio de synodo v acumenica, etc. (Padua, 1673, fol.; Leips. 1677, fol.; new ed., with the addition of five historical dissertations, Louvain, 1702, fol.). Macedo and Hardouin attacked with great violence this work, which, by defending the doctrine of Augustinian concordance, grace, could be considered as favorable to Jansenism. Noris answered; but, although his answer was approved by the court of Rome, his work was placed in the Index in 1747 by the Spanish Inquisition, and kept in it for ten years, in spite of the representations of pope Benedict XIV.—Dissertatio duplis de dubius nonius Dioecletiani et Licini, cum auctoriologico de vo- tes, etc. (Padua, 1673, 4to.):—Conotopha Poliesana Coti et Lucii Caesaris dissertatissimae illustrata (Venice, 1681, fol.; and in Burmann, Theaurus antiqu. Ital. vol. viii.):—Epistolae consilia, in qua collega Lega consiliol, etc. (Bologna, 1688, 4to.):—Annae et Episcopi Cyro-macedo- num, etc. (Florence, 1689, 4to.; 2d ed. 1692, fol.; augmented by the two following, which were first published in 1691)—De Piusculi Latinarum cyclo annorum locatibus, commentis, etc. (Rome, 1698, 4to.), etc. The complete works of Noris were published by Maillet, Peter, and Jerome Ballerini (Verona, 1729-41, 5 vols. 8vo). The fourth volume contains a history of the Dominicans, which Noris had left unpublished. See Bianchini, Vite degli Araceli, vol. i.; Ballerini, Vite de Noris, in the above-mentioned complete edition, vol. iv.; Nicera- ton, Mem. vol. iii.; Chaufepie, Diet.; Fabronii, Vite Ital- iarum, vol. vi.

Noritoli, a name applied by Tertullian to cathe- chumenae (q. v.), because they were just entering upon that state which made them candidates for eternal life.

Noris, Francesco, a noted Orientalist, was a convert from Judaism, his name formerly being Zelig Korn. He was born at Kollin, in Prussia, in the year 1804. He studied philosophy, especially the ancient languages, wrote for different periodicals, while residing at Leipsic, Halle, and other places, and died in 1850. Noris was a voluminous writer, and some of his works will always be consulted with profit by theological and philosophical students. The most important of his writings are, Bruninum et Rabbinum, etc. Indien das Stamm land der Hebräer und ihrer Fabels (Meissen, 1836):—Mythen der alten Perser, als Quellen christl. Glauben- lehren (Leips. 1835):—Die Weihnacht- u. Ostefest er- klärt aus dem Sonnenkult der Orientalen (ibid, 1838):—Rabinische Quellen und Parallelen zu neuteutschieren Schriftstellen, mit Benutzung der Schriften von Licht- fool, Fettein, Menasch, Schöttgen, Dana u. a. (ibid. 1839):—Vergleichende Mythologie zum näheren Ver- ständniss der Bibelstellen (ibid. 1836):—Der Propheton Ichitas, ein Sonnenmythus (ibid. 1837):—Das Leben Moses aus dem astronomischen Standpunkte betrachtet (ibid. 1838):—Hebräisch-chaldäisch-rabinisches Wörterbuch (L. Grimm, 1842):—Ethischlogischem-symbolisch-mytholo- gisches Rechel-Wörterbuch für Bibelforscher, Archäologen, etc. (Stuttgart, 1848, 4 vols.):—Des Mytopog, oder Des- tung der Geheimnisse, Symbolen und Feste der christl. Kirche (Leips. 1858):—Die Götter Syriens (Stuttgart, 1842). See Fürst, Bibl. Judæa, ii, 204 sq.; Stein- scheider, Bibliographisches Handbuch, p. 150, No. 1453 sq. (B. P.)

Normal Year. See Year.

Norman Architecture is that species of architectural style which is counted a part of the Romanesque (q. v.), and which, as its name implies, originated among and was chiefly used by the Normans (q. v.). Soon after their conquest of the north of France they began to erect very large churches and cathedrals in memory of their victories. Their conquests supplied them with the means for erecting such large edifices, which they desired as monuments worthy of their great conquests. They accordingly expanded the dimensions of many of the small churches then common in France, while to a great extent retaining the style of the buildings. They seem also to have borrowed some of their ideas from the Rhine. See Gothic Architecture.

The leading characteristics of the Norman, or, as it is sometimes called, Anglo-Norman architectural style, are size and massiveness, combined with simplicity. The Normans evidently adopted the old Latin plan (derived from the Basilica) of central and side aisles, and at the east end they invariably placed a semicircular apse. They seized on the tower as a distinguishing feature, and developed it as their style progressed. In the early period they used but few moldings, and these were principally confined to small features, such as the string, impost, abacus, and base, the archways being either perfectly plain or formed with a succession of square angles, and the capitals of the pillars, etc., were for the most part entirely devoid of ornament. Sculpture was very sparingly used before the 12th century, and was frequently added to the earlier buildings at some later period. As the style advanced, greater lightness and enrichment were introduced, and some of the later specimens exhibit a profusion of ornaments. The moldings were but little varied, and consisted principally of round and hollows, with small fillets, and sometimes splay intermixed. A very common mode of decorating buildings in this style was with rows of small shallow niches or panels, which were often formed of intersecting arches, and some of them were frequently pierced to the interior. The doorways were often very deeply recessed, and had several small shafts in the jambs, which, when first introduced, were cut on the same stones with the other parts of the work and built up in courses, but at the latter end of the style they were frequently set separately, like the Early English, and occasionally were also banded; in many doorways, particularly small ones, the opening reached no higher than the level of the springing of the arch, and was terminated flat, the tympanum or space above it being usually filled with sculpture or other ornament. The windows were not usually of large size, and in general appearance resembled small doors; they had no Mullions, but sometimes
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Late Norman Doorway, Middleton Stoney, Oxford, c.1120.

they were arranged in pairs (not unfrequently under a larger arch), with a single shaft between them; towards the end of the style they were occasionally grouped together in threes, like the Early English. The pillars at first were very massive, but subsequently became much lighter; they were sometimes channelled, or moulded in zigzag or spiral lines, as at Durham Cathedral; in plan they differed considerably, though not so much as in some of the later styles; the commonest forms were plain circles, or polygons, sometimes with small shafts attached, and a cluster of four large semicircles with smaller shafts in rectangular recesses between them. The buttresses were most commonly broad, and of small projection, either unifying with the face of the parapet, or terminating just below the cornice; sometimes they had small shafts worked on the angles, and occasionally half-shafts were used instead of buttresses. Spires and pinnacles were not used in this style, but there are some turrets, of rather late date, which have conical tops, as at the west end of Rochester Cathedral, and in Normandy several small church towers have steep pyramidal stone roofs. It was not till towards the end of the Norman style that groining on a large scale was prac-

ticed; at an early period the aisles of churches were vaulted with plain groining without bosses or diagonal ribs, but the main parts had flat ceilings, or were covered with cylindrical vaults, as at the chapel in the White Tower of London. The Norman arch was round, either semicircular or horse-shoe, and sometimes the impost moulding or capital was considerably below the level of the springing, and the mouldings of the arch were prolonged vertically down to it; this arrangement was common in the arches round the semicircular apses of churches, as at St. Bartholomew's, in West Smithfield, London; it was not till the latter part of the 12th century when the Norman style was in a state of transition into Early English, that the pointed arch was commonly introduced, but some buildings erected at this period retained the Norman characteristics in considerable purity. The best example in the British realm of an early ecclesiastical structure in this style is the chapel in the White Tower of London; later specimens are to be found in very many English cathedrals and parish churches; the churches of Ilkley, Oxford, and Barfreston, Kent, are striking examples of late date; the latter of these shows considerable signs of the near approach of the Early English style.

The Norman style of architecture prevailed from about the beginning of the 10th century till the death of William the Conqueror, near the end of the 11th century. In Normandy there are many examples, the churches at Caen being well-known buildings of the date of the Norman style of architecture. This style was brought into England by the Normans at the Conquest, 1066. They there extended the scale of the buildings, as they had done in Normandy, preserving, however, many local peculiarities of the Saxon style which they found in the country. The chapel in the White Tower of the Tower of London is, as we have said, the earliest example of pure Norman work in England. There are, however, it may be added, many buildings, both in England and Scotland, which date from before the end of the 12th century, when the pointed style began to be used. Durham, Lindisfarne, Canterbury, Dunfermline, are partially Norman, besides many other churches and castles. There are some buildings of this style dating back even to the time of Edward the Confessor, or earlier still, but the style is so very rude that it can hardly claim the name of Norman. The Anglo-Norman is heavier than the French style, the French having the finer and more refined tastes that those of French works. To relieve this heaviness, the chevron, spiral, and other grooving were cut in the piers. The mouldings and forms of doors, windows, etc., are the same as those of Normandy. There is one remarkable difference in the plans of the Early Norman churches in the two countries: in France the apse at the east end is always semicircular; in England this form was gradually given up; and towards the end of the style the square east end was universally adopted. See Milman, Hist. of Latin Christianity, viii, 436, 437; Parker, Glossary of Architecture, s. v.; Milner, Eccles. Arch. of England during the Middle Ages (Lond. 1811, 8vo), ch. iii.

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Norman, Geor. See Sweden.

Normans (i. e. Northmen, or Norse-men), a name generally limited in its application to those sea-rovers who established themselves in that part of France called after them Normandy, is sometimes applied also to the early inhabitants of Norway, and is often extended to embrace in its meaning; as it did in the Middle Ages, those numerous Saxon tribes who inhabited the peninsula of Jutland, and in the 9th and 10th centuries invaded Russia, Iceland, Norway, Sweden, Denmark, France, Germany, Netherlands, and even landed in England, and possibly, too, were the first Europeans who set foot on the American shore. The Germans and French called the piratical hordes who ravaged their shores Normans or Northmen; the Saxons, usually
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Danes or Eastmen. They were also distinguished by the
latter as Mark-men (from Dan-mark), as Ask-
men (i.e. men of the asken-ships), and as the Heathen.
The primary cause of the plundering expeditions south-
ward and westward across the seas, undertaken by the
Norse Vikings (vikingar meaning either "warriors," or
more probably dwellers on the seas, i.e. bays or berths), as
well as the lands under the old name of "sea-kings," was doubtless the over-population
and consequent scarcity of food in their native homes;
besides, the reliance for a life of warlike adventure, con-
joined with the hope of rich booty, strongly attracted
their attention to this part of the world as the old
Norseman's religion lasted (i.e. till about the end of the 10th
century)—death in battle was not a thing to be dreaded,
for the slain hero passed into a region of eternal triumph
in the Walhalla of Odin. Finally, discontent with the
ever-increasing power of the greater chiefs, or kings,
induced many of the nobles with their followers to seek
new homes.

The invasions of these heathen warriors into France
were most numerous from the death of Charlemagne
at the beginning of the 10th century. The invaders remained
mostly heathen, but those who had already some
knowledge in connection with his followers who consented
to be baptized, and to acknowledge the king of France for his sovereign, on which condi-
tion they received a portion of land. The most im-
portant of these invasions was that of 912, under the
guidance of the Norwegian chief Hrolf, better known as
Roland, son of Rollo, and grandson of Norderoyd, and
belonging to the sixth generation of William the Conqueror.
King Charles III, it is said, offered Rollo a considerable ter-
ritory on the north of France, and his daughter Gisela
for wife, on the condition of his advancing no farther
into the country, and defending the kingdom against
further invasions from his countrymen. Rollo accepted,
the treaty was concluded at St. Clair, or the Epte
(A.D. 912), and the Normans took possession of the northern portion of France, from the Andelle to the sea,
which was from them called Normandy. Rollo was soon
after baptized by archbishop Francho of Rouen, together
with his followers. A certain archbishop Arvauus, of
Rheims, is said to have been very active in the conver-
sion of these Normans. Still the mass of the people
remained heathen; the occasional conversions were mostly
the result of temporal considerations, and the converts
not seldom returned to their idolatry. The continuance
of idolatry was the fruit of Rollo that after his baptism he continued to worship his former deities along with the true God. Under
the reign of his son the Normans had already become fully
identified with the French, having even adopted the language of the latter. This continued to attach them more to the religion of the French; and it is said that their count, William, went so far in his
enthusiasm for Christianity as to contemplate retire-
ment into a convent. Fresh arrivals of heathen Nor-
mans would occasionally, however, stop for a moment
all progress. At the same time with Rollo's invasion,
another army of the Normans had landed upon the
western coasts of France, and established itself strongly
near the mouth of the Loire. A part of them settled,
in 921, in Brittany and round Nantes. See FRANCE.

The invasions of the Normans into England were still
more numerous and important; they sought at an early
time to secure a permanent footing in that country.
The first invasion we find recorded took place in 787;
after 795 they became quite common. Numerous battles
which took place between the Anglo-Saxons and the
Normans in 882 and 883 show that the latter had al-
ready advanced far inland, and were trying to establish
themselves permanently. Here, as in France, we find
their leaders gradually embracing the Christian faith
in exchange for land secured to them. One of their prin-
cipal invasions was that led by the renowned Ragnar
Lodbrok. After a long struggle they succeeded in
securing the whole western portion of England, and
from thence they gradually spread into other parts of
the country. Finally, the Anglo-Saxon king, Alfred,
succeeded in making a treaty by which the Normans
received about half the country, on the condition of
their king, Guðrun, submitting to baptism, and recogniz-
ings the king Alfred as his suzerain. The English chron-
icles consider Alfred as having converted the Danes;
yet Northemar remained still heathen, and in their time
the Normans led the heathen in the name of Christian.
From a treaty concluded by Edward, Al-
fred's successor, with the subsequent Danish king, Guð-
run, it appears however that Christianity was already
the state religion of the Danish population in England
and in the treaty part of the Danish people who accepted
the form of Christianity imposed on such as fell back into idolatry, laws for the
security of Church property, etc., prove that it was
legally recognised. We also find Normans holding
high offices in the Church. Fresh invasions of the
 Normans and intrusions into the territory of the Anglo-
Saxons continued during the 10th century. Their
frontiers were gradually extended, and finally, in 1016,
the Dane Canute was recognised king of England.

On the throne, he sought to heal the disensions
existing between the two parties by his mild and mod-
erate government, but he was not free from religious
pressures concerning ecclesiastical subjects. The Christian
religion was alone recognised, but needed the support
of the government in order successfully to resist the influ-
ence of the heathen Norman emigrants; thus, in 1019,
archbishop Ælfræth of Canterbury, having been made
archbishop of York, was formally constituted the bishop of
Dublin; and seculars who were incensed at the zeal he had displayed for their
conversion. The Norman dynasty founded by
Canute was of short duration; the brother of the last
Anglo-Saxon king, Edward the Confessor, ascended
the throne of England thirty years after Canute, but
he never fully succeeded in conciliating the Normans; and
under his successor, Harold II, the French Normans in-
vaed the kingdom, under the guidance of William the
Conqueror, in 1066. Thus England fell again under
Norman rule; yet the conquerors adopted the customs,
laws, and language of the conquered, and the Norman
element exercised no marked influence on religious or
ecclesiastical matters. See ENGLAND.

In Ireland the Norman invasions commenced about
the end of the 8th century, and after many efforts they
 succeeded in 922 in founding there a kingdom, of which
Dublin, the capital city, was the chief. They were
whites, and established a dynasty of Norman princes. They also founded less important settlements which they had much trouble in defending against the native inhabi-
tants. We possess but little information con-
cerning the particulars of their conversion, but most of the Irish had been converted to Christianity,
and were now named Christians in the middle of the 11th century.

Iceland was discovered by the Northmen in 860, and
settled in 874. In 876 or 877 Greenland was discovered,
and a colony was planted there by Eric the Red in 983–
988.

It is from the latter country that, according to Ice-
lantic sagas, the Northmen went out and discovered
America in 986, touching at Newfoundland; and that in
1031 thirty-five men went out again to further pursue
the discovery, under the leadership of Leif, son of Eric
the Red, and besides visiting Newfoundland, they
touched at what is now supposed to be Nova Scotia and
the coast of New England. At the last-named land
they wintered, and returned to Greenland, their vessels
freighted with timber. In the following year Leif's
brother Thorvald visited, it is supposed, Mount Hope
Bay, R. I. In 1004 these Northmen explored the coast
eastward, but had a skirmish with the Indians, and lost
their leader. In 1005 they returned to Greenland; but
in 1007 Karlsefni, a rich Icelandar, set sail for the
New England coast—by them called Vinland (Vine-Land)—
with three ships, one hundred and fifty men, and some
three women, and wintered on the New England
coast; but the hostility of the natives finally obliged
him to quit the country. The old Icelandic MSS.
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make visits to Vinland or to Markland (Nova Scotia) in 1121, 1125, and 1147. The truthfulness of the sagas is disputed by the bishops, because of the traditions of Bremen, almost contemporary with the voyage of Thorfin, states, on the authority of the Danish king Eithunson, that Vinland was so called because of the vines which grew wild there. The latest documentary evidence, however, is the Venetian narrative of Nicolò Zeno, who sailed with the Genoese ships that met with fishermen there who had been on the American coast. (See Anderson, America not discovered by Columbus.)

In Russia the Northmen were called Varangians, or Varangians of Russia. A Northman, called Norm, in 882, and founded the dynasty which gave sovereigns to Russia until 1598. About 865 the Varangians appeared with a fleet before Constantinople, and it was not until an alliance was made between Vladimir the Great, who adopted Christianity, and the Greek emperor (887) that the invasions ceased. Soon afterwards a Varangian body-guard was adopted at Constantinople, and from that time till the fall of the Eastern empire the Byzantine sovereigns trusted their lives to no other household troops. The Code Pliagem of Iceland gives the title Duke of the Varangian Guard in the 11th century at 900. Among the antiquities in the museum of Christiania are Byzantine coins of 842-867, found in ploughing the fields of Agerhusen, in Norway.

The invasions of the Normans in Southern Italy during the 11th century are of no special interest, from an ecclesiastical standpoint, as these invaders were already Christians. We must only notice that by their recognition of the papal supremacy over Naples and Sicily, as also by the aid they gave to the Roman see against the Roman-German empire, they signally contributed to establish and increase the temporal power of the popes. See Maurer, Die Rechts- u. Verwaltungsstr. d. Norskgrenen Stammes. d. Christenthum (Munich, 1855, 1856, 3 vols.); Palgrave, The History of Normandy and of England (Lond. 1857-1857, 2 vols.); Dipping, Histoire des Expeditions Maritime des Normands et de leur Establishment en France au 10e Siecle (2d ed., 1849, 2 vols.); Wheaton, History of the Northmen from the Earliest Times to the Congress of England (Lond. 1831); Worsam, Minder om de Danske og Normendene i England, Skotland, og Irland (Copen. 1861); Lappenberg, Gesch. von England (Hamb. 1834-1867); Hardwick, Ch. Hist. M. A. p. 105, 102, 129-132; Hambledon, A History of England, in the Middle Ages (4th ed.); Index in vol. viii.; Hill, Eng. Monasticism, p. 222-224, 247, 267; Maclear, Hist. Christian Missions in the M. A. p. 229-301, 276, 277.

Note, or, as they are also termed, the Paros of the Northern mythology, were three young women, by name Urd, Verdande, and Skuld, i.e. Past, Present, and Future. They sit by the Uriar-wells under the world-tree Yggdrasill, and there determine the fate both of gods and men. Every day they draw water from the spring, and with it and the clay that lies around the wells sprinkle the ash-tree Yggdrasill, that its branches may not rot and wither away. Besides these three great norns, there are also many other Santorhizones, both good and bad; for, says the prose Edda, when a man is born there is a norn to determine his fate; and the same authority tells us that the unequal destinies of men in the world are attributable to the different dispositions of these three norns. These three are assimilated to the genie of classic mythology. Women who possessed the power of prediction or magic also bore this name. See Norse Mythology.

Norojental, a sect of dissenters from the Russo-Greek Church (q. v.), who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy.

Norris, Robert, an Anglican divine who flourished in Scotland near the opening of the 18th century as pastor at Dundee, in the diocese of Brechin, is noted for his severity against Presbyterianism and all advocates of the Kirk. He was at one time recommended for the bishopric of Falsburgh, but the theme failed. He was, however, afterwards made bishop of Angus, and as such flourished until about 1760. He found much opposition in his diocese, and died respected by a few, but hated by many. See Stephens, Hist. of the Church of Scotland, iv. 306, 307, 222-224.

Norris, Edward, a divine of American colonial days, was born in England about 1589, and came to this country in 1639. In the whole country he had been a teacher and minister in Gloucester; in the colonies he devoted himself entirely to pulpit labors. In 1640 he was made pastor at Salem, Mass., and served that charge until his death, April 10, 1689. He was tolerant, did not join in the persecution of Gorton and the Anabaptists, and withstood the witchcraft delusion of 1651-54; but in 1658 he wrote in favor of making war with the Dutch. He published in London in 1636 a treatise on Asking for Temporal Blessings, and The New Gospel not the True Gospel, etc. (1638, 4to), a reply to John Trask's True Gospel Vindicated (Lond. 1636). See Drake, Dict. of Amer. Biog. p. 662.

Norris, Edwin, an eminent English ethnological and philological writer, was born at Taunton Oct. 24, 1795. In 1814, immediately after the restoration of peace, he travelled for some time on the Continent as private tutor in a family, chiefly in the south of Italy. After his return to England he was appointed in 1826 Envoy Extraordinary to India, to which he re-tired with a pension in 1836, in consequence of the arrangements connected with the renewal of the charter. In the same year his extensive knowledge of languages led to his election as assistant secretary to the Royal Asiatic Society, an office which involved the chief share in the editing of the society's Transactions. In 1847 he received from government the appointment of translator to the Foreign Office. He was appointed in 1856 principal secretary to the Royal Asiatic Society. A short time before he had been made editor of the Ethnographical Library, undertaken in 1856, to embrace accounts of voyages to savage countries and other contributions to ethnographical science. The last edition of Pritchard's Natural History of Man appeared with additions under his superintendence in 1855. A Grammar of the English Language, from a MSS. by the Rev. E. M. M. Stannard, was published in 1840, with additions by E. Norris, and a Grammar of the Borma or Kapuri Language (Lond. 1853, 8vo) was developed by him from a series of dialogues sent home from Borneu by Richardson, the African traveller, who died before his return to England. In addition to these acknowledged works, Mr. Norris was frequently engaged in superintending the publications of the Bible Society in the Tahitian and other languages, and was a contributor to the Penny Cyclopaedia, the Penny Magazine, and other works of large circulation. His reputation is, however, chiefly founded on papers which appeared in the Transactions of the Royal Asiatic Society. In one, in 1845, "On the Kapur-di-Giri Rock Inscription," he pointed out the method of deciphering an alphabet which was previously unknown, and the discovery was characterized by Prof. H. H. Wilson, in a paper which accompanied that of Mr. Norris, as "an unexpected and interesting accession to our knowledge of the palaeography and ancient history of India." A paper "On the Assyrian and Babylonian Weights," and another "On the Sythian Version of the Behistun Inscription" are of peculiar value. Henry Rawlinson's papers on the cuneiform inscriptions, sent from Persia and published in the society's Transactions, passed through Mr. Norris's hands as editor. The chief result, however, of his Oriental studies is his Assyrian Dictionary. Three volumes of this work were published in Great Britain in 1870 and 1871, and the 4th volume in 1873. It contains 60,000 words, comprising the letters Aleph to Nun. Much of the con-
The contents of these volumes has no doubt become antiquated, and many of the tentative meanings assigned to words may be found to be incorrect. Yet it will always be acknowledged to contain a great amount of useful and trustworthy information, showing on every page the vast extent of Mr. Norris's reading; while those who use his work cannot but admire the singular candor and modesty with which he places before his fellow-students the results of his inquiries. The works of libertarians, mentioned, while they are the principal, are by no means the sole fruits of Mr. Norris's philological labors.

For some time he paid considerable attention to the Celtic dialects, and in 1859 published in two volumes the text and translation of three Cornish dramas, constituting by far the greater portion of the existing relics of Cornish literature. Of other publications, we may mention *A Specimen of the Vat Language of West Africa* (1851) — *A Grammar of the Boror or Kamari Language* (1852); and *Dialogues, and a Small Portion of the New Testament in the English, Arabic, Hebrew, and Boror Languages* (1853). A disposition naturally modest and retiring impeded the recognition of Mr. Norris's merits in the great world (his only honors were a foreign membership of the German Oriental Society and a Bond honorary degree of doctor of philosophy); but the persistent efforts of his admirers, who have carefully studied any of his works, will withhold their tribute to such a rare union of excellences. Edwin Norris died Dec. 10, 1872. See *English Cyclop. s. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Fresh. Rev. Apr. 16, 1873, p. 365.*

**Norris, Henry Handley**, an English divine, was born about 1711; studied at Newcomb's School, Hackney, and at St. Peter's College, Cambridge, where he graduated B.A. in 1737, and M.A. in 1806. He subsequently became perpetual curate of St. John's Chapel, Hackney, which was erected into the district rectorate of South Hackney in 1831; he was afterwards made prebendar of Llandaff in 1819, and of St. Paul in 1825. He died in 1851. His chief works are, *A Practical Exposition of the Tendency and Proceedings of the Bible Society* (2d ed. Lond. 1814, 8vo); — *A Respectful Letter to the Earl of Liverpool on the Bible Society* (Lond. 1822, 8vo); — a vindication of it was published in 1823 — *The Origin, Progress, and Existing Circumstances of the London Society for Promoting Christianity among the Jews; an Historical Inquiry* (Lond. 1825, 8vo) — *The Good Shepherd; a Sermon on John x, 11* (funeral of the ven. archdeacon Watson) (Lond. 1829, 8vo).

**Norris, John (1), an English divine and Platonist philosopher**, was born at Collingborne Kingston, Wilts., in 1657. He studied at the University of Oxford, where he graduated, and of which he became fellow in 1680. He was an ardent admirer of Plato, and translated Robert Warwycs *Effiges amoris in English under the title of The Picture of Love Unveiled* (Lond. 1689, 12mo). This work is one of a series into which Henry More (q. v.), the most eminent Platonist philosopher of England at that time, and with two distinguished women — lady Masham and Mrs. Astell; but when, a few years afterwards, the tendency of Locke's philosophy to one extreme of belief provoked a controversy which travelled the length and breadth of Europe, he was found with the opposite party — followers of Des Cartes and Malebranche. In 1689 he was appointed to the curacy of Newton St. Lo, and in 1691 was transferred to that of Bemerton, near Sarum, where he died in 1711. Norris was a fine writer, a profound Thomist, and his sentiments are commonly just. "His philosophical activity," says Tulloch, "only commenced with the termination of the Cambridge movement. He carried it forward to another age, but he did not himself belong to the latter." (Clerk, *History of the English Philosophy*; s. v.; *Dict. of Christ. Authors*; *History of Philosophy*). Sir Henry Maine, in his *Principles of Human Knowledge* and the author of *The Theory of the Idea, or Intelligent World* There may have been no indebtedness on the part of the Dublin idealist to the idealist of Bemerton, but the impulse of thought is the same; the line of Platonic speculation runs forward from one to the other. Norris has commended his arguments to pass out of sight, and Berkeley is a familiar name to every student of philosophy. But Norris, although half forgotten, is really as striking and significant a figure in the history of English philosophy. He was an idealist of the most complete and perfect kind of the Old School." (Rational Theology and Christian Philosophy, ii, 458, 454). His principal works are, *An Account of Reason and Faith in Relation to the Mysteries of Christianity* (London, 1897, 8vo), written in refutation of Toland's *Christianity not Mysteries.* "He attempted to prove, says Franck, "not that reason deceives us, for if this were so there would be no longer any distinction between truth and error, but that it is not sufficient for us in the measure we possess, not being so extensive as truth itself, or as the truths we need to know for our guidance and our support, and that, besides our instinctive and immediate knowledge, we have another. We are not to choose between reason and some other power contradicting her assertions, but only to examine whether any dogma in which we are asked to believe is a revealed dogma or not; whether it is to be regarded as a result of the human mind, or whether there are historical proofs that it emanated from a divine source, and has been imparted to us by supernatural means." Reason, according to Norris, is simply the exact measure of truth; i.e. divine reason, which differs only from human reason in degree, not in nature. In his *Discourse towards the Theory of the Idea, or Intelligible World* (Lond. 1701–4, 2 vols. 8vo), to which we have referred above in the quotation from Tulloch, Norris gives a complete exposition of Malebranche's system — the theory that we perceive all things in God, whose thoughts, to use such a term, are our ideal forms — which he greatly admired, and he refutes with great power the assertions of Locke and of the sensualists. Besides the above, he wrote *Hierocles upon the Golden Verses of the Pythagoreans* (Oxf. 1862, 8vo); — *An Idea of Happiness* (Lond. 1868, 4to); — *Carnival of Knaves and Biggotism Delineated and Disabused* (ibid. 1868, 8vo); — *Tractatus adversus reproductiones absolutae decrevit* (ibid. 1868, 4to); — *Poems and Discourses occasionally written* (ibid. 1864, 8vo); — *A Collection of Miscellaneous, consisting of Poems, Essays, Discourses, and Letters* (Oxf. 1865, 16mo); — *An Essay on Joy and Regulation of Love, a Morav Essay, in two Parts; to which are added Letters, Philosophical and Moral, between the Author and Dr. Henry More* (Oxf. 1868, 8vo) — *Reason and Religion, or the Grounds and Measures of Devotion considered from the Nature of God and the Nature of Man* (Lond. 1690, 8vo); — *Upon the Conduct of Human Life with Reference to the Study of Learning and Knowledge* (ibid. 1690–91, 8vo); — *Christian Blessness* (ibid. 1690, 8vo); in 1691 he wrote a defence of this work, which had been attacked by the Separatists: — *Practical Discourses upon several Divine Subjects* (ibid. 1691–98, 4 vols. 8vo; often reprinted); — *Two Treatises concerning the Divine Light* (ibid. 1692, 8vo); directed against the Quakers; — *Spiritual Counsel, or the Father's Advice to his Children* (ibid. 1694, 8vo); — *Letters concerning the Love of God* (ibid. 1695, 1706, 8vo); — *A Philosopher for the World, or the Importance of the Soul* (ibid. 1708, 8vo); Dodwell wrote an answer to this work at the close of his *Natural Mortality* of the Human Soul (1708), and pretends to prove his position by texts of Scripture: — *Treatise concerning Christian Humility* (ibid. 1693, 8vo); — *Concerning Humility* (ibid. 1710, 8vo). See *Biographia Britannica*, s. v.; *Chalmers, General Biog. Dict. s. v.; Franck,
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Norris, John (2), an English philanthropist to whom Cambridge University is greatly indebted, was born April 24, 1651, in Strengma. After having studied in several universities of Germany and Holland, he became in 1680 secretary of the count de la Gardie; in 1681 he was appointed professor of Oriental languages in Upsala, and was called in 1680 to teach them in the University of Lund. In 1684 he returned to Upsala, where he occupied successively the chairs of metaphysics, the Greek language, and theology. He afterwards travelled over Denmark and Germany, and was appointed the professor of Oriental languages of the churches of that city, and in 1703 bishop of Gothenburg. He was justly regarded as one of the most skilful philologists of Sweden. He died May 21, 1708. He was of his works, De Hellenismo Judaeico (Stockholm, 1680); De orientali cultura cognitione in rerum Germanicarum (ibid. 1688); — De Socrates (ibid. 1686); — De censure Romano (ibid. 1886); — De origine Gotho-

ruum (ibid. 1687); — De Fadere Amphitheciento (ibid. 1888); — De sacrositico Romano Pompianico (Upsala, 1688); — De ecclesiis veterum Christianorum Siculorum (ibid. 1689); — De censura & censura democratica (ibid. 1688); — De sertate Aretap-
gitico (ibid. 1689); — De cruvo veterum (ibid. 1692); — De causis deficiens suae Romanae (ibid. 1705); — De typographia (Hambug, 1740, 8vo); — reprinted in the Monumenta Carolina (ibid. 1693), the improvements and additions in several of his dissertations collected with his funeral orations (Stockholm, 1738, 4to). Norris also edited the Schola rhetoricorum of Phoebammon; the De figuris sententiae et elocutionis of Alexander; the Discourses and Letters of the monk Thedulus; two Discourses of Aristotle, etc. See Filosofiska Minnen (Stockholm, 1836); — Memoria viorum in Suecia erudissimorum (Leip-

gsic, 1781); Norrelius, Vita Norrmannii (Stockholm, 1788).

Norse Mythology. I. The religion which was cherished by the Norsemen of Norway and Iceland, before the introduction of Christianity in these countries, was the so-called Asa-faith. It took its name from the asa, as the gods were called, which it presented as objects to whom man owed reverence and worship. In its most original form this asa-faith was common to all the Teutonic nations, and it spread itself over England, the most of France and Germany, as well as over Denmark, Sweden, Norway, and Iceland. It must have sprung into existence in the ancient eastern homesteads of the Teutonic family of nations before they divided into two groups—the southern, or Germanic, and the northern, or Nordic. Hence we might in one sense speak of a Teutonic mythology. This would be the mythology of the Teutonic people, as it was known to them, say four or five hundred years before Christ, while they all lived together in the East, without any difference of customs or religious disposition, so that in one sense we must recognise a distinct German, a distinct English, and a distinct Northern mythology, and we must even draw a distinction between the mythological systems of Den-
mark, Sweden, and Norway. How this Teutonic my-
thology developed, and what characteristic forms it as-
sumed in Germany, England, Denmark, etc., we cannot know accurately, for time has left us but scattered frag-
ments of the system of common myth which these races received. The different branches of Teu-
tonic mythology died and disappeared as Christianity gradually made its way, first in France, about five hun-
dred years after the birth of Christ, then in England, one or two hundred years later; still later in Germany, where the Emperor Charlemagne by Christianizing the country about the year 800 after Christ, were the last heathen people. In Norway, Sweden, Denmark, and Iceland the asa-faith flourished longer and more independently than else-
where, and had more favorable opportunities for com-
peting its development. The pagan religion flourished in the north of Europe until about the beginning of the 11th century; or, to speak more accurately, Christianity was not completely introduced into Iceland before the year 1000; in Denmark and Norway some twenty or thirty years later, while in Sweden, paganism was not completely rooted out before the year 1150. In all of these countries, excepting Iceland, the overthrow of heathenism was more or less abrupt and violent. The eradication of the heathen religion was so complete that it was either wholly or to a great extent oblitera-
ted from the minds of the people. But the asa-faith in its Norse form is well-preserved in the countries where it is preserved for us by the Norsemen, who emigrated from Norway and settled Iceland. In the Icelandic lit-

erature we have a complete record of it. The introduc-
tion of Christianity in Iceland was attended by no vio-

lence. While in the other countries the moral and former system of government prevailed, and the people were compelled by their rulers to accept the
gospel of Christ, the Icelanders enjoyed civil liberty, had a democratic form of government, and accepted the new religion of Christianity with enthusiasm. At the Althing, or Parliament, which convened at Thingvolls in the summer of 1000; and in this way we are able to account for all the heathen and vernacular literature that was put into writing and preserved for us by that remarkable people, who inhabited the island of the ice sea. 

In studying the mythology of the Norsemen, we have for our guidance not only a large collection of rhapsodies, or religious lays, composed in heathen times (before the year 1000), but also a complete system of theogony and cosmogony, written down, it is true, after the heathen era of the Norses and Vikings, but still furnishing in internal evidence of having been written without any mixture of Christian ideas.

2. The religious lays or rhapsodies are found chiefly in a collection well known by the name of the “Elder,” or “Sæmund’s Edda.” This work was evidently collected from the mouths of the people in the same manner as Homer’s Iliad, and there exists a similar uncertainty as to the person who reduced it to writing. It has generally been supposed that the songs of this Elder Edda were collected by Sæmund Frode (the Wise), who was king of Iceland in the year 1056, and died in 1138; but all the old traditions make Iceland ante-diluvian in date at least, and the book that cannot have been written earlier than the year 1240. In the Elder Edda there are thirty-nine poems; these are in no special combination one with the other, but may be divided into three classes: 1. purely mythological poems; 2. mythological didactic poems; 3. mythological historical poems. The Elder Edda presents the Norse cosmogony, the doctrines of the Odinic mythology, and the lives and deeds of the gods; but it also contains a cycle of poems on the demigods, and mythical heroes and heroines of prehistoric times. It gives us as complete a view of the Norsemen’s mythological world as Homer and Hesiod give us of the Greek mythology, but it includes, not as Homer does, worked up into one great poem, but rather as the rhapsodists of Greece presented to Homer’s hands the materials for that great poem in the various hymns and ballads of the fall of Troy, which they sung all over Greece. Norseland never had a Homer to mould all these poems into one lordly epic; but the poems of the Elder Edda show us what the myths of Greece would have been without a Homer.

The system of theogony and cosmogony is found in the so-called Younger Edda, or as it is also called, Snorre’s Edda, a work that was written by Iceland’s great historian, Snorre Sturlason, who was born in the year 1178, and died in the year 1241. The Younger Edda is mostly prose, and is intended as a sequel to and elaboration upon the Elder Edda. Both the Eddas complement each other, and a careful study of both is necessary for the scholar who desires to understand fully the religion of our Northern ancestors in the heathen period. The Younger Edda consists of two parts: Gylfaginning (the deluding of Gylfi) and Brautskapaler (the conversations of Brage, the god of poetry, or the treatise on poetry). Gylfaginning tells how the Swedish king Gylfi makes a journey to Asgard, the abode of the gods, where Odin instructs him in the old faith, and gradually unfolds to him the myths of the Norsemen. The Younger Edda is a prose synopsis of the whole asa-faith, with here and there a quotation from the Elder Edda, by way of proof and elucidation. It shows a great deal of ingenuity and talent on the part of its author, and is the most perspicuous and intelligible system of the Norse mythological world down to us from those dark days of the Middle Ages.

3. The following is a brief synopsis of the Norse heathen faith: In the beginning there were two worlds. Far to the north was Niflheim (the nebulous world), which was cold and dark, and in the west of it was the well Hvergelmer, where the dragon Nidogg dwells. Far to the south was Muspelheim (the fire world), which was bright and flaming, and in the midst of its intense light and burning heat sat Sur, guarding its borders. The earth lay between these two worlds and was Ginnungagap (the yawning abyss), which was as calm as wind-still air. From the well Hvergelmer flowed twelve ice-cold streams, the rivers Elivoga. When these rivers had flowed far into Ginnungagap, the venom which flowed with them hardened and became ice; and when the ice stood still, the vapor ascended from the venom gathered over it and froze to rime; and in this manner were formed in the yawning gap many layers of congealed vapor. That part of Ginnungagap that lay towards the north was thus filled with thick and limpid ice and snow, and everywhere within were fogs and gales. But the southern side of Ginnungagap was lighted by sparks that flew out of Muspelheim. Thus while freezing cold and gathering gloom proceeded from Niflheim, that part of Ginnungagap which looked towards Muspelheim was hot and bright; and when the heated blasts met the frozen vapor, it melted into drops, and by the might of him (the supreme God) who sent the heat, these drops quickened into life, and were shaped into the likeness of a man. His name was Ymer; he was a giant, and he became the father of a race of frost giants and mountain giants. Together with the giant Ymir, Njord and Odin agreed to give him a new name and home, by whose milky Ymer was nourished. This cow licked rime-stones, which were salt; and the first day that she licked the stones there came at evening out of the stones a man’s hair, the second day a man’s head, and the third day the whole body was born, and he was Bure. He was fair of face, great and mighty. He begat a son, by name Bor. Bor took for his wife a woman whose name was Bestla, a daughter of the giant Boitorn, and they had three sons: Odin, Vile, and Ve. Odin became the father of the bright and fair aas, the rulers of heaven and earth, and he is, says the Younger Edda, the greatest and lordliest of all the gods. Odin, Vile, and Ve slew the giant Ymer; and when he fell, so much blood flowed out of his wounds that in it was drowned all the race of giants save one, who with his wife escaped in a skiff, and from this descended new races of giants. The sons of Bor dragged the body of Ymer into the middle of Ginnungagap, and of it they formed the earth. Of his blood they made the ocean; of his flesh, the land; of his bones, the mountains; of his hair, the forests; and of his teeth and jaws, together with his bones, they made the mountains and pebbles. Of his skull they formed the vaulted heavens, which they placed far above the earth, and decorated with red-hot flames from Muspelheim to light up the world; but his brains they scattered in the air, producing the evening and morning stars, the meteors and meteoric clouds. Round about the disk of the earth they let the deep ocean flow, the outward shores of which were assigned as dwellings of the giants, and were called Jotunheim and Utgard. As a protection against the giants, the creative powers made of Ymer’s eyebrows a bullwalk, called Midgard (the middle, garden), a route by which they drove from heaven to earth the sons of Bor made the bridge called Bifrost, which we now recognise as the rainbow.

The dark and gloomy Night, who was the offspring of giants, married the aas-son Delling (day-break), and they became the parents of Day, who was light and fair like his father. Odin gave Night and Day two horses and two cars, and set them up in the heavens, that they might drive successively one after the other, each in twenty-four hours’ time, round the world. Night rides first with her steed Rimsfaxe (rim-mane), and then she drives up the earth with the sun, that the earth may be flooded over with the warm rays of the sun, that the earth with the foam of his bit. Day follows after with his steed Skinfaxe (shining-mane), and all the sky and earth glister from the light of his mane. 
The aas formed the sun and moon of sparks from Ymer’s eye, and in the fire world landed the chariots of these two grand luminaries athwart the sky. The daughter, whose name is Sol (sun), drives the
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chariot of the sun; and the son, whose name is Mâne (moon), drives the chariot of the moon. Hence it is that sun is feminine and moon masculine in the North-European languages. Sol and Mâne speed away very rapidly, for two giants, the one named Skol and the other Hate, both disguised as wolves, pursue them for the purpose of devouring them; and these giants will at length overtake the sun and moon, and accomplish their greedy purpose.

Dwarfs were bred in the mould of the earth, just as worms in a dead body or, in the language of the Edda, they were quickened as maggots in the flesh of Týr. By the command of the gods, they got the form and understanding of men; but their abode was in the earth and in the rocks. Four dwarfs—Austre (East), Vestre (West), Nordre (North), and Sutre (South)—were appointed by the gods to bear up the sky. Of the race of dwarfs, Moderogar and Durtin are the chief ones.

In the northern extremity of the heavens sits the giant Hrungnevald (corpse-swallow), in the guise of an eagle. The strokes of his wings produce the winds and storms.

There were not yet any human beings upon the earth, when the sons of Bor—Odin, Horni (Vile), and Loder (Ve)—were walking along the sea-beach, they found two trees, and made of them the first human pair, man and woman. Odin gave them life and spirit; Huner endowed them with reason and the power of motion; and Lager Loder brought them clothing, hearing, vision, and a fair complexion. The man they called Ask (ash), and the woman Embla (elm). The newly created pair received from the gods Midgard as their abode, and from Ask and Embla are descended the whole human family.

The gods dwell in Asgard. In its midst are the plae of Ida (Idavolla), the assembling-place of the gods, and Odin’s high-seat, Hlidskjalf, whence he looks out upon all the worlds. But above the heavens of the sun are still higher heavens, and in the highest of these stands the imperishable gold-roofed hall Gimli, which is brighter than the sun.

The gods to whom divine honors must be rendered are twelve in number, and their names are Odin, Thor, Balder, Ty, Brage, Heimdal, Hod, Víðar, Veir, Útir, Forseta, Lok. In this list Njord and Frey are not mentioned, for they originally belonged to another class of gods called vanas, or sea-gods, and were received among the asat by virtue of a treaty in which Njord was given as a hostage, and Frey is his son.

Of goddesses, we find the number twenty-six, and Vin and Sigdis are the chief ones. Four others are Frigg, Freya (a vana goddess, a daughter of Njord), Sif, Nanna, Idun, Saga and Siggyn.

Odin’s hall is the great Walhalla; spears support its ceiling; it is roofed with shields, and coats of mail adorn its benches. Thither and to Vinogod Odin invites all men wounded by arms or fallen in battle. For this reason he is called Valfæther (father of the slain), and his invited guests are called einherjers. The latter are waited upon by valkyries (maids of slaughter).

The dwelling of Thor is Thrudvang, or Thrudheim. His father is Odin, his sister is Freyja, his wife is Sif, and his sons are Hymir, Odhinn, and Runic. Fjord and Lichan are the lives of Ydal. Baldr lives in Breidablik, where nothing impure is found. Njord dwells in Noatun, by the sea. Heimdal inhabits Himingiborg, which stands where the bridge Bifrost approaches heaven. Forsete has Glitter for his dwelling, whose roof of silver rests on columns of gold. The chief goddess, Frigg, wife of Odin, has her dwelling-place in Fenari; and Freya, the goddess of love, dwells in Folkvang, and her hall is Serryrmyn. Saga dwells in the great Sokvekeb, under the cool waves; there she drinks with Odin every day from golden vessels.

The Norse mythology presents nine worlds: Muspelheim, Asheim, Ljasalafheim, Vanaheme, Mannheim, Jotunheim, Svartralfheim, Helheim, and Nifheim. The highest is Muspelheim (the fire world), the realm of Surt, and in its highest regions Gimle is situated. The lowest is Nifheim (the mist world), the realm of cold and darkness, and in its midst is the fountain Hvergelmer, where the dragon Nidhogg dwells. Between the two is Mannheim (the home of man) or Midgard, the round disk of the earth, surrounded by the great ocean. Ask and Embla got this for a dwelling-place. Far above is Asheim (the home of the gods), forming a vault above the earth. Here we find Idavolla and Hlidskjalf. Beyond the ocean is Jotunheim (the world of giants). This world is separated from Asheim by the river Iling, which never freezes over. North of Iling above the earth is Vanaheme (the world of the light elves), and between it and Asheim is Vanaheme (the home of the vana, or sea-deities). Proceeding downward from the earth, we come first to Svartralfheim (world of the dark elves); next to Helheim (the world of the dead, hell); and finally, as before stated, to Nifheim. From Mannheim to Helheim the road leads down by the north through Jotunheim over the sream Gjoll, the bridge over which river (the Gjoll bridge) is roofed with shining gold.

The ash Yggdrasil is the holiest of all trees; its everlasting green branches embrace the whole world. Yggdrasil springs from three roots. One root is in Hvergelmer, in Nifheim, and the bark of this root is gnawed by the dragon Nidhogg, and all his reptile brood. The second root is in Jotunheim, over the well of the wise giant, Meðra. The third root comes from the trunk of the god Mimer, who wielded the sword Hjalpr. He came to the well in the middle of the world, and there he gave in pawn for a drink from the fountain, and every morning Mimer drinks from his glittering horn the mead that flows over Odin’s paw. The third root of Yggdrasil is among the asat in heaven; and beneath this root is the sacred fountain of Urd. Here dwell the three persons, or fates: Urd (the Past), Verdande (the Present), and Skuld (the Future). They nurse the tree Yggdrasil by sprinkling it every morning with the pure water of Urd’s fountain. These norms preside over the births and determine the destinies of men. Their messengers (both good ones and bad ones), accompany man from the cradle to the grave, and are the authors of men’s fortunes and misfortunes. Nothing can change the fate of the norms. Urd and Verdande weave the web of man’s life, and stretch it from east to west, and Skuld tears it to pieces.

In the topmost bough of the ash Yggdrasil sits an eagle that is very knowing, and between the eagle’s eyes sits a hawk, by name Vedaföln. A squirrel, whose name is Rataatok, runs up and down the tree, seeking to cause strife between the eagle and the serpent Nidhogg. Four stages of the squirrel lie on the branches of the tree, and feed on its buds. Their names are Dain, Dvalin, Duney, and Durathor. But there are so many serpents with Nidhogg in the fountain Hvergelmer that no tongue can count them. The dew that falls from Yggdrasil upon the earth men call honey-dew, and it is the food of bees. Finally, two swans swim in Urd’s fountain, and are the parents of the race of swans. Thus all tribes of nature partake of this universal tree.

Odin (or Allfather) is the highest and oldest of the Barings. From him the race of asat is descended. His hall is the famous Walhalla, to which he invites all men bitten by weapons or fallen in battle. The daily amusement of his invited guests is to ride out every morning to fight and slay each other, but in the evening they quicken again into life and ride home to Walhalla, where they are nourished by the flesh of the boar Sæherim, and where valkyries (maids who pick up those fallen in the battle-field) wait upon them with bowls flowing with meat. By the side of Odin stand two wolves, Gere and Freke; on his shoulders are perched two ravens, Hugvog and Heardak, vulture (memory), who every day fly out and bring back to their master messages from all parts of the world; and he rides a gray eight-footed horse, by name Sleipner. Odin has a famous ring called Draupner, which was made for
him by skilful dwarfs, and as he speeded forth to the Seld of battle he wears a golden helmet and resplendent armor. His names are about two hundred in number, for the various peoples among whom he came never called him by the same name. Odin is the god of poetry, the associate of Saga (history), and the inventor of the runic alphabet. His name comes down to us in the name of the Fourth day of the week, Wednesday (Odin's-day).

**Next to Odin is Thor. He is a son of Odin and Odin's wife Jord (Earth). He is the strongest of the gods; his dwelling is Thrudvang, as before stated, and his hall is called Bifrost. All thralls come to him after death. Thor rides in a chariot, which is drawn by two goats, named Tanngyst and Tanngrisser; hence he is called Oku-Thor (chariot-Thor). He is also called Norðr, or the bellowing thunderer. The mountains thunder and are rent in twain, and the earth is wrapped in flames beneath his thundering chariot. When he girls himself with Megingjardar, his belt of strength, and puts on his steel gloves, his strength is redoubled. He is frequently in conflict with the giants, who tremble at his huge hammer, Mjolner, which was formed from the wounds of the mountains. He is the father of Thor, who is golden, the boy Thjalfe, and girl Roskva, are his servants, and accompany him on all his wonderful exploits. Thor is the father of Modge (strength) and of Moge (courage), and he is the stepfather of Ull.

He is frequently called the protector of Asgard and Midgard, and is generally looked up to as a mighty god. The fifth day of the week is Thursday (Thor's-day), is named after him. His most celebrated adventures are his duel with Heungrar, his visit to Geirrod, his visit to Strymner, his fishing for the Midgard-serpent, and his slaying of Thyrm.

**Baldur** is a son of Odin and Frigg. He is so fair that rays of light seem to issue from him. He is the favorite of both gods and men, and the comforter of those who are in trouble. His wife is Nanna, and his dwelling is Breidablik, where nothing impure can come. Baldur is the mildest, the wisest, and the most eloquent of all the gods, and his nature is such that the judgment he has pronounced cannot be altered.

**Njord** was born in Vanachem, among the wise vas, but was received by the vasas when the vasas made a treaty with the vas and gave the vasas Hemen. Njord is the ruler of the winds; he subdues the sea and fire, and distributes wealth among men; he should be invoked by sailors and fishermen. His wife is Skade, a daughter of the giant Thjasse. But Njord and Skade do not agree. Njord dwells in Noatun, near the sea. Skade dwells in an island of her father's, where, when she rides on her skews (snow-shoes) down the mountains, and hunts the wild boar with bow and arrow.

**Frey** is the son of Njord, and rules over rain and sunshine and the fruitfulness of the earth. He should be invoked in order to obtain good harvest, peace, and wealth. He is good-natured and kind-hearted; he causes sorrow to no one, but releases the prisoners from their chains. His dwelling is Alheim. He rides with the boar Gold-enbristles, or sails in his splendid ship Skildbladder, which was made for him by the same skilful dwarfs who made Odin's ring and Thor's hammer. To obtain the giant's daughter Gerd, he gave away his trusty sword, and hence he has no weapon in the last conflict of the gods in Ragnarok. In the Elder Edda there is a beautiful poem describing how Frey fell in love with Gerd, the daughter of Gymer and Aurbo, and sent his servant Skirnir with his sword to get her.

Ty, after whom Tuesday (Ty's-day) has its name, is the one-handed god, and the most valiant of the vasas. All brave men should invoke him. Ty gave a splendid proof of his intrepidity when the gods tried to persuade the Fenris-wolf to let himself be bound up with the chain Glitter. The wolf, fearing that the gods would not unloose him again, consented to be bound only on the condition that while they were chaining him he should keep the right hand of one of the gods between his jaws. Ty did not hesitate to put his hand in the monster's mouth; but when the Fenris-wolf perceived that the gods had no intention to unchain him, he bit Ty's hand off at that point which has ever since been called the wolf's joint—that is, the wrist.

**Norse Mythology** is the name of the art of poetry. He is celebrated for his wisdom, but especially for his correct forms of speech. Runes are engraved on his tongue, and he wears a long, flowing beard. Brage's wife is Idun, who keeps in a box the apples which the gods, when they feel old age approaching, have only to taste of to make themselves young; the boy says that they will preserve their youth until Ragnarok. The giant Thjasse, once by the cooperation of Loki, succeeded in capturing Idun, but the gods compelled Loki to fetch her back.

**Frigg** is the white god with golden teeth, is the protector of the gods, and dwells in Himinbjorg, where the rainbow (Bifrost) reaches the heavens; he stands there at the borders of heaven to prevent the giants from crossing the bridge. He requires less sleep than a bird, and, sees, by night as well as by day, a hundred miles around him. He has his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on the backs of the sheep. When he blows his horn (the Gjoll-horn) all the worlds resound.

**Hod** is a son of Odin, and becomes accidentally the play of the good Balder.

**Vidar** is a son of Odin and the giantess Grid. He is the summoned the Silent. He is almost as strong as Thor, and the gods place great reliance on him in all critical conjunctures. He has a shoe for which material has been gathered through all ages. It is made of the scraps of leather that have been cut off from the toes and heels in cutting patterns for shoes. These pieces must be thrown away by shoemakers who desire to render assistance to the gods in the final conflict, where Vidar avenges Odin by tearing the Fenris-wolf to pieces.

Vidar dwells in the uninhabited land of Varsheim across the sea from Frankland.

**Vale,** the skilful archer, is the son of Odin and Rind. He was born in the western halls; he slays Hod immediately after the death of Balder, and rules with Vidar after Ragnarok.

**Ull** is the stepson of Thor; he is the god of the chase and of running on skews (snow-shoes); is invoked for success in duels, and dwells in Yial. His father is not named.

**Forseti** is the son of Balder and Nanna. He settles all disputes among gods and men. He dwells in Glethner, the silver roof of which is supported by columns of gold. When he arbitrates the cases of mass, he is clothed in the firmament, the goddesses, the queen of the vass and asyvins. Odin is her husband. She sits with him in Hidskijalf, and looks out upon all the world. She exacted an oath from all the things that they should not harm Balder. Her dwelling is Fensal.

**Freya** is next to Frey in importance. She is Njord's daughter and Frey's sister. She is the goddess of love, and Friday is named after her. (Comp. Dés Vene.) She rides in a carriage drawn by two cats, and dwells in Volkvang, where she has a hall called Sesrymner. When she rides to the field of battle, she shares the fall in equally with Odin. Her husband, Od, went far away and wandered through many lands, but she weeps golden tears of longing for him. She is also called Vanadis—that is, goddess of the vass and the many names which were given to her are accounted for by the fact that she visited many different peoples in search of her husband.

**Sigr** is the goddess of history; she dwells beneath the cool billows of Sokvabek, where she and Odin every day quaff mead from beakers of gold.

**Loki** is the wife of Nanna, the wife of Balder, and Sigr the wife of Locke; but besides these there are several goddesses of less importance, who serve as handmaids either of Frigg or of Freyja.
Valkyries, maidens of the slain, are sent out by Odin to every battle to choose guests for Valhalla and to determine the victory. Surrounded by a halo of flashing light, they ride in bloody armor with shining spears through the air and over the sea. When their horses shake the mane, dew-drops settle in the deep valleys, and hail falls upon the seas.

The ruler of the sea is Egor, also called Hymer and Hfer. He is a giant, but is still the friend of the asas. When the gods visit him, as they do every harvest, his halls are illuminated with shining gold. His wife, Ran, is the mistress of all the sea sailors. The daughters of Egor and Ran are the billows. They are hostile to sailors, and try to upset their ships.

4. The following is an outline of the Norse mythological legends. In the beginning of the world there was a glorious time of peace and happiness among gods and men, but giantesses came to Asgard, and the asas united themselves with them. Then their happiness was ruined, the atmosphere was infested with guile, and strife began in heaven and on earth—a strife which was to last until the destruction of both. The giants attack the asas, and make use of his strength and cunning; but he usually plots together with the giants for the purpose of bringing ruin upon the asas.

With the giantess Angrboda, Loke became three children in Jotunheim. These are the Fenris-wolf, the Midgard-serpent, and Hel, the goddess of death. The asas knew that these children of Loke would cause them great mischief. Therefore they bound the wolf on a barren holm (rocky island), and put a sword in his open-stretched mouth. The Midgard-serpent they cast into the deep ocean, where he encircles the whole earth and bites his own tail. Thor once caught the Midgard-serpent on his hook, and would have slain him with his hammer had not the giant Hymer, who was with him, cut off the fishing-line. Hel was thrust down into Niflheim, and Odin commanded that all who died of sickness or old age should go to her. Her dwelling is called Angishj; it is large and terrible. It is in the most infernal part of Hel's region, where her palace is called Angishj, the table Famine, the waiters Slowness and Delay, the threshold Precipice, and the bed Care. Hel herself is half blue and half white, and of a grim and ghastly appearance. The English word "hell" is derived from or connected with her name.

The greatest sorrow was caused to gods and men by Loke, when he by his cunning brought about the death of Baldr. Baldr was tormented by terrible dreams, indicating that his life was in peril; and thus he communicated the alarm to the asas. The latter and inanimate things not to harm him. Frigg exacted an oath from all things that they should not harm Baldr. But still Odin felt anxious, and, saddling his horse Sleipner, he descended to Niflheim, where he asked and learned of the fate of Baldr. When it had been made known that nothing in the world would harm Baldr, it became a favorite pastime of the gods at their meetings to put him up as a mark and shoot at him. But it vexed Loke to see that Baldr was not hurt; so he assumed the form of a woman, and the asas were amazed, and asked if all things had sworn to spare Baldr. From Frigg he learned that he had neglected to exact an oath from a slender twig called the mistletoe. Loke im- mediately went and pulled this up, proceeded to the place where the gods were assembled, and induced the blind god Hod to throw the mistletoe at his brother, and do him honor as the rest of the gods did. Loke himself guided Hod's hand; the twig hit Baldr, and he fell down lifeless. The asas were struck dumb and speechless; they did not know what to do. Finally Loke, who had got Odin's horse, to Hel, to persuade the goddess of death to permit Baldr to return to Asgard. Hel promised to release him on the condition that all nature would weep for him. The gods then despatched messengers to all the races, and to all the sea sailors, and to all the earth dwellers, and to all the birds and beasts to weep, in order that Baldr might be delivered from the power of Hel. All things very willingly complied with one request—men, animals, the earth, stones, trees, and all metals—just as we see things weep when they come out of the frost into the warm air. When the messengers were returning with the conviction that their mission had been quite successful, they found on their way home a giantess who called herself Thokk. Thokk would not weep, and Hel kept her prey. But this Thokk was none else than Loke in disguise.

Baldr's wife, Nanna, died of grief on her husband's funeral. Loke's son, Vale, though at that time but one night old, avenged Baldr by slaying Hod, who had been the immediate cause of his death.

Pursued by the gods, Loke now fled upon a mountain, there he could look out upon the world in all directions, and when he saw the gods approaching in search of him, he changed himself into the form of a salmon, and sprang into a waterfall near by, called the Vrananger Force. But Odin had seen him from Hliðskjalf, and by means of a filchet he captured him. Having Loke in their power, they dragged him without pity into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loke's children, Vale and Narfe, they changed the former into a wolf, and in this likeness he tore his brother to pieces and devoured him. The gods then made cords of his intestines, with which they bound Loke on the points of the rocks, one cord passing under his shoulders, another under his loins, and a third under his hands; and when this was done they transformed these cords into fetters of iron. Then the giantess Skade took a serpent, and suspended it over him in such a manner that the venom should fall into his face, drop by drop. But Sigyn, Loke's wife, stands by him, and receives the drops as they fall in a cup, which she empties as often as it is filled. But while she is emptying it, venom falls upon Loke's face, and he shrinks from the touch of the serpent, and twines his body about so violently that the whole earth quakes and quivers. Such, says the Norseman, is the cause of earthquakes. There will Loke lie until Ragnarok, which is not far off.

5. Intimately connected with these traditionary narratives are the Norse views as to the future. The time will come when the whole world shall be destroyed, when gods and men shall perish in Ragnarok, or the twilight of the gods. Increasing corruption and strife in the world are the signs that this great and awful event is approaching. Continuous winters rage without any intermission of summer, and the air is full of tempestuous storms, snow and darkness, and these are signs that Ragnarok is near at hand. The sun and moon are devoured by the giants heretofore mentioned, who pursue them in the guise of wolves, and the heavens are stained with blood. The bright stars of the firmament tremble, and the mountains topple down with a tremendous crash. Then all chains and fetters are severed, and the terrible Fenris-wolf gets loose. The Midgard-serpent writes in his giant rage, and seeks land upon the tumultuous waves. The ship Naglar, which has been constructed of the branches of the forest, sinks in a moment, and the waves, carrying the army of frost-giants over the sea, and the giant Hrym is its helmsman. Loke, freed also from his chains, comes at the head of the hosts of
Hel. The Fenris-wolf advances and opens his enormous mouth. His lower jaw reaches the earth, and the upper one touches the skies; he would open it still wider had he the room to do so. Fire flashes from his eyes and nostrils. The Midgard-serpent, placing himself by the side of the Fenris-wolf, vomits forth floods of poison, which destroy the heathen earth. In the midst of this confusion, crashing, and devastation, the heavens are rent in twain, and the sons of Muspel come riding through the opening in brilliant array. Surt rides first, wrapped in flames of fire; his flaming sword outshines the sun itself. Bjofn (the rainbow) breaks as they ride over it, and all direct their course to the great battle-field called Vigrid.

Meanwhile Heimdall arises, and with all his might he blows the horn of Gjoll to awake the gods, who assemble without delay. In his embarrassment Odin rides to Mimer's fountain, to consult Mimer as to how he and his warriors are to enter into action. The great ash Yggdrasil begins to quiver; nor is there anything in heaven or on earth that does not fear and tremble in that awful hour. The gods and all the einherja of Valhall stand waiting. They regard the gods as having come forth to the field of battle, led on by Odin, with his golden helmet, resplendent cuirass, and flashing spear, Gungnir. Odin places himself against the Fenris-wolf. Thor stands by Odin's side, but can render him no assistance, as he must himself fight with the Midgard-serpent. Frey encounters Surt, and fearful blurs are exchanged ere Frey falls, and he owes his defeat to his not having that trusty sword which he gave to his servant, Skirnir, when sent him to ask the hand of the giantess Gerdr. On this last day of the world, the dog Garm, which had been chained in the Ginnungagap, also breaks loose. He is the most fearful monster of all, and attacks Ty, and they kill each other. Thor gains great renown for killing the Midgard-serpent, but he retreats only nine paces before he falls dead, having been suffocated by the floods of venom which the dying serpent vomits forth upon him. The Fenris-wolf swallows Odin, but Vidar immediately advances, and, setting his foot upon the monster's lower jaw, he seizes the other with his hand, and thus tears and rends him till he dies. Vidar is able to do this, for he wears the shoe previously described in this sketch. Loke and Heimdall fight a duel, and kill each other. The world is now enshrouded in an unuttered fury, when Surt flings fire and flame over the world. Smoke wreathes up around the all-nourishing world-ash Yggdrasil, the high flames play against the heavens, and earth, consumed, sinks down beneath the sea.

But after all the world has thus been consumed in flames, the earth, completely green, rises a second time from the sea. Cascades fall, and the eagle soars on lofty pinions in pursuit of his prey. The gods come together on the plains of Idar, and talk about the powerful Midgard-serpent, about the Fenris-wolf, and about the ancient runes of the mighty Odin. The fields, unseen, yield their harvests, all ills cease, and the heavenly gods live in peace.

Vidar and Yale survive Ragnarok. Neither the flood nor Surt's flames did any harm, and they dwell in the plains of Isar, where Asgard formerly stood. Thitir came also the two sons of Thor (Mole and Magne), bringing with them their father's celebrated hammer, Mjolnir. Homer is there also, and comprehends the future. Balder and Hod converse together; they call to mind their former decays and the gods they have passed through; they talk about the fight with the Fenris-wolf and with the Midgard-serpent. The sons of Hod and Balder inhabit the wild Wind-home.

The sun brings forth a daughter more lovely than herself, the child born in the hither (in the horse language); before she is swallowed by the wolf Skol, and when the gods have perished, the daughter rides in her mother's heavenly chariot.

During the conflagration of Ragnarok, a woman by name Lif and a man by name Lifthrasir lie concealed in the so-called forest of Hodinnir. The dew of the dawn serves them as food, and so great a race shall spring from them that their descendants shall soon spread over the whole earth.

The golden-armed Gimle does not perish in the conflagration of the world. This hall outshines the sun; it is in the uppermost heaven, and in it

"The virtuous Shall always dwell, and evermore Delights enjoy" (Elder Edda).

Towards the north, on the Nida Mountains, stands a hall of shining gold, and this the dwarfs occupy after Ragnarok.

But there is also a place of punishment for the wicked. It is a place far from the sun, a large and terrible cave, and the doors of it open to the north. This cave is built of serpents wriggled together, and the heads of all the serpents turn into the cave, filling it with streams of poison, in which perjurers, murderers, and adulterers have to wade. The suffering is terrible; gory hearts hang outside of their breasts; their faces are dyed in blood; strong venom-drakes fiercely run through their hearts; their hands are riveted together with ever-burning stones; their clothes are wrapped in flames, and remorseless ravens keep tearing their eyes from their heads.

"Then comes the mighty one To the great judgment; From heaven comes he, Who guides all things. Judgments he uttereth, Strife he appeaseth, Laws he ordains To the great judgment" (Elder Edda).

Or, as it is stated in the lay of Hynlde of the Elder Edda, after she (Hynlde) has described Heimdall, the sublime protector of the perishable world:

"Then comes another Yet more mighty: But Him dare I not Venture to name. Few look further Than to where Odin Goes to meet the (Fenris-wal)" (Elder Edda).

In various passages of the Old Norse literature, like the one just quoted, there are allusions to the unknown God, who was before the beginning of time, and at the end of time he enters upon his eternal reign, and it seems that when he comes to the great judgment the punishment of the wicked in that terrible cave (Nastrad) will cease.

6. The above are the main points in the religion of the Norsemen. A complete interpretation is difficult, but the leading features are easily discernible, and are as follows:

The chaotic world-mass is produced by the blending of heat and cold, and this chaos quickens into the form of the giant Ymir. The asas are the beneficent forces and elements in nature. They separate from the evil and destructive elements (the giants), conquer them by their divine power, and create from them the world, thus producing the earth and its inhabitants.

The power of the world is in the power of the asas, while they themselves are in some respects subject to the decrees of the mighty norns, the goddesses of time and fate. Everything in nature that is good, beautiful, and true is the work of the asas; but the power of the giants manifests itself in all the evil, disturbing and destructive elements of nature. The asas limit but do not destroy the power of the giants. The life of the world is a constant struggle between these contending forces. The asas try to defend what advantage they have, but the giants are constantly seeking to disturb them and to bring ruin upon them. The asas frequently employ the giants for the purpose of elevating and fortifying themselves, but thereby they only weaken their own power. The cunning giant-god, Loke, whom the asas have adopted, deceives and
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betrays them. The power of the giants keeps increasing, and grows more and more threatening to the ancients and to the world.

The contest is finally decided in the last great struggle in Ragnarok, where both parties summon all their strength, and where ancients and giants mutually slay each other. The battle is named Ginnungagap, named by flames from the same primordial source whence the first sparks of life originally came.

But the world is destroyed only to rise again in a more glorious condition. In the reconstruction and regeneration of the world the victory of good over evil is complete. After Ragnarok the divine powers are gathered in that Supreme Being, that unknown God, who was faintly seen from the beginning, but whom no one ventured to name; and the evil being, who so long has cursed the earth, sinks, together with death, into the unfathomable abyss, never to rise again.

For a complete presentation of the religion of the ancient Norsemen, see Anderson, Norse Mythology, or the Religion of our Forsfathers (Chicago, 1875); Keyser, Religion of the Northmen; Thorpe, Northern Mythology (London, 1852, 8 vols. 8vo); Müller, Chippa from a German Woman's Point of View (New York, 1873); and Ch. Ramel, April, 1872, art. viii. See also the articles Mythology; Teutonic Mythology. (R. B. A.)

North is the rendering which the A.V. gives in Job xxxii. 9, for the Hebrew mezarim, בְּמֵצָרִים; properly, as the margin reads, scattering winds, i.e. winds which scatter the clouds, and bring clear, cold weather. (The Sept. has ἀποσπάζον, the Vulg. aeretus.) But Alemon and Michaelis understood mezarim to mean a constellation, and the same as Massaroth (q. v.).

The Hebrews considered the cardinal points of the heavens in reference to a man whose face was turned towards the east; the north was consequently on his left hand (Gen. xxii. 14; Josh. xv, 10; Judg. xxi. 19; Jer. ii. 14); but in the left hand (Gen. xix. 15; Job xxxii. 9). They also regarded what lay to the north as higher, and what lay to the south as lower; hence they who travelled from south to north were said to "go up" (Gen. xiv, 25; Hos. viii, 9; Acts xviii, 9; xix, 3), while they who went from north to south were said to "go down" (Gen. xii, 10; xxvi, 3; xxxiii, 1; 1 Sam. xxx, 15, 16; xxxiv, 1; xxvi, 2).

Elsewhere the word north in our version stands for the Hebrew teswq, תִּשְׁוָה, which is used in several senses: 1. It denotes a particular quarter of the heavens; thus, "fair weather comes out of the north" (Job xxxvi. 29); literally, "gold cloud," which our version, which the Sept., as well as most critical authorities, correctly renders, Figuratively, as meaning the golden splendor of the firmament, i.e. "fair weather" (comp. Zech. iv. 12, "gold-colored oil"). The Sept. gives the "cloud having the lustre of gold," which perhaps corresponds with the Boreas Αἴα, the gilded athar, or sky, of an old Greek tragicall, quoted by Grotius. The same Hebrew word is used poetically for the whole heaven in the following passage: "He stretcheth out the north (literally, the concealed, dark place) (like τὸ ζυόρν, in Homer; Odys. iii, 365; πρὸς ζυόρν, Pindar, Nemee, iv, 112) over the empty places" (Job xxxvi. 7; Sept. ζυόρν). Hence the meaning probably is that the north wind clears the sky of clouds; which agrees with the fact in Palestine, to which Solomon alludes, "the north wind driveth away rain" (Prov. xxv, 23). Homer speaks of the "North wind, producing clear weather" (Il. xv, 171; Od. v, 296). Josephus calls it αἰατρόσαρρος, "that wind which most produces clear weather" (Ant. xv, 9, 6); and Heychius, ἵππιδεογ, or "auspicious;" and see the remarkable rendering of the Sept. in Prov. xxv, 16. The word occurs also in the same sense in the following passage: "Their fire turned about to the north" (Eccles. i, 6); "A whirlwind out of the north" (Ezek. i, 4). 2. It means a quarter of the earth (Psa. evii, 3; Isa. xiiiil, 6; Ezek. xx, 47; xxxii, 30; comp. Luke xii, 32). 3. It occurs in the sense of a northern aspect or direction, etc.; thus, "looking north" (1 Kings vii, 25; 1 Chron. ix, 24; Num. xxxiv, 7); on "the north side" (Psa. xlvii, 2; Ezek. viii, 14; xl, 44; comp. Rev. xxi, 18). 4. It is used as the conventional name for certain countries, irrespectively of their true geographical situation, viz. Babylonia, Chaldea, Assyria, and Media, which are constantly represented as being to the north of Judea, though some of them lay rather to the east of Palestine. Thus Assyria is called the north (Zeph. ii, 13), and Babylonia (Jer. i, 14; xvi, 10, 20, 24; Ezek. xxii, 17; Judith xvi, 4). The origin of this use of the word is supposed to be found in the fact that the kings of most of these countries, avoiding the deserts, used to invade Judea chiefly on the north side, by way of Damascus and Syria. Thus also the kings of the north that were "near" may mean the kings of the north, the Tyrians and the cities of Carthage, of which the people were reckoned by Xenophon among the peoples that were subjected or oppressed by the king of Babylon, and perhaps others besides of the neighboring nations that were compelled to turn to the Babylonian yoke (Jer. xxv, 26). By "the principal or next index of the north" (Ezek. xxi, 27) the Sept. understands the Tyrians and their allies (xxvi, 16), joined here with the Zidonians, their neighbors. "The families of the north" (Jer. i, 15) are inferior kings, who were allies or tributaries to the Babylonian empire (comp. xxv, 14; xi, 22). The "king of the north" (Jer. xxvi, 8) may mean a still inferior class of people, or nations dependent on Babylon. But the "king of the north" is the king of Syria; opposed to the king of the south, i.e. Egypt (Dan. xi, 16-15, 40).

5. The Hebrew word is applied to the north wind. In Prov. xxvi, 16, the impossibility of concealing the qualities of a contentious wife is compared to an attempt to bind the north wind. The invocation of Solomon (Cant. iv, 16), "Awake, oh north, and come, thou south, blow upon my garden that the spices may flow out," and which has occasioned much perplexity to interpreters, seems well explained by Hosea, as simply alluding to the effect of winds from opposite quarters in dispersing the fragrance of aromatic shrubs (ver. 13, 14) far and wide in all directions. A fine description of the effects of the north wind, in winter, occurs in Ecclus. xili, 20, which truly agrees with the "horrible Boreas" of Ovid (Met. i, 65), and in which reference is made to the coincident effects of the north wind and of fire (ver. 21; comp. v, 3, 4), like the "Boreas penetrabile frigus adutor" of Virgil (Georg. i, 80); or Milton's description,

"The parching gale
Burns fierce, and cold performs the effects of fire." Farnese, II, 6, 15.

Josephus states that the north wind in the neighborhood of Joppa was called by those who sailed there Μιληδόνοιον, "the black north wind," and certainly his description of its effects, on one occasion, off that coast is appalling (War, iii, 9, 3). See Notas.

North America. See AMERICA.

North, Brownlow, a noted English lay preacher, was born shortly after the opening of the present century, and was educated and fitted for business life, but studied at the University of Oxford, and was by his friends, who were of the nobility, intended for the ministry; but he himself, preferring a gay and worldly life, chose the mercantile profession. About 1854 he was suddenly and marvelously impressed with his obligation to his Master, for which purpose he became a Christian, and a Christian missionary worker for the Church. He began his Christian labor in a very modest and quiet manner, but he soon became known and distinguished in more ways than one. His earliest Christian labors were in behalf of the sick. After 1861, while he distributed tracts, he gradually gave himself up to the labor of saving souls, and went about addressing the people in houses, churches, and streets. His earnestness and enthusiasm soon made him
popular, and he frequently was listened to by crowds. In 1850 the general council of the Free Church of Scotland licensed him to preach as an evangelist. He died in the midst of his work at Tillechewan, Scotland, whither he had gone to fulfill a preaching engagement, in December, 1875.

North, John, D.D., a learned English divine, son of Baron Dudley North, was born in London Sept. 4, 1645. Destined for an ecclesiastical life, he was educated at Cambridge University, and there took all his degrees. He then taught Greek in his alma mater, and in 1677 succeeded the famous Isaac Barrow as principal of Trinity College. During the exercise of these duties he continued the collection of the fine library begun by his predecessor. He died in Cambridge in April, 1695. Dr. North was noted for his scholarship, especially a profound acquaintance with the philosophy of Plato; he published a valuable edition of certain writings of that philosopher (Cambridge, 1673, 8vo), and assisted on the Fragmata Fytalograia of Galen. "North was a high Tory, an advocate of absolute monarchy, a severe disciplicanarian, and an austere man in his personal habits. Although his opinions accorded with those prevalent in the university, his conduct as head of a college made him unpopular" (Stoughton, Eccles. Hist. of England, ii, 235). See Roger North, Letters of Sir Roger North and Dudley North, ed. John North (London, 1740, 1742, 5 vols. 8vo); Allibone, Dict. of Brit. and Amer. Authors, s. v. (J. H. W.)

North Side of the Church. The east was regarded as the gate of the prince (Exod. xlviii, 1-3); the south as the light of life, and the soft, warm wind (Acts xxvii, 18); the west as the domain of the people; but the north, as the source of the cold wind, was the abode of Satan. In some Cornish churches there is an entrance called the devil's door, adjoining the font, which was only opened at the time of the renovation made in baptism. In consequence of these superstitions and its sunless aspect, the northern parts of the churchyards are usually devoid of graves. The north side of the altar corresponds to the Greek βότριον μικρὸς and the Latin sinistrum cornu.

Northampton, Councils of (Concilium Northam-ptonense), were held in the 12th and 13th centuries. 1. The first of these, convened Oct. 13, 1164, condemned the bishops, canons, and clergy, for perjury, though it is very clear that the verdict was consequent on a royal threat which promised severe penalties to all who should uphold the prelate. See Wilkins, Concil. i, 483; Labbé, Concil. x, 1483. 2. Another council convened in 1176, by order of cardinal-legate Hugues de Saint-Quentin, was attended by many English and Scottish clergy, who debated the right of authority of the archbishop of York over them. See Wilkins, Concil. i, 483; Labbé, Concil. x, 1496. 3. A third council was held Nov. 2, 1283, by cardinal-legate Octobenus, and condemned all the bishops and priests who had sided with Simon, earl of Leicester. See Wilkins, Concil. i, 762; Raynal, iii, 181.

Northumberland, Earl, Henry Percy, assumed the Wizard, figures in ecclesiastical history for the part he played in the Gunpowder Plot. He was born in 1563, and was a son of Henry, the eighth earl, who died in the Tower in 1585. In the battle against the Invincibile Armada in 1588 he commanded a ship. He was a cousin of Thomas Percy, an accomplice in the Gunpowder Plot (1605); and although the earl himself was a Protestant, he was confined many years in the Tower on suspicion. He acquired the appellation of Wizard by his study of the occult sciences in prison. He died in 1622.

Norton, Andrews, a distinguished American theologian and scholar, was born at Hingham, Mass., Dec. 21, 1786. He graduated at Harvard College in 1804, and afterwards applied himself to the study of theology, but never became a regularly settled minister. He was made tutor in Bowdoin College in 1809; afterwards (1811) tutor and (1813) librarian in Harvard University; and was later appointed Dexter professor of sacred literature in the same institution (1819). He held this office until failing health obliged him to retire in 1830, and he lived the remainder of his days at Cambridge, where he led a retired and pious retirement, varied by cordial and generous hospitality. He died at Newport, R. I., Sept. 18, 1853. Dr. Norton was, after Dr. Channing, the most distinguished American exponent of Unitarian theology. He was a clear and perceptive lecturer, an able and conservative critic, and virulent writer. Rejecting the doctrine of the Trinity, and protesting against Calvinism, he also opposed the school of Theodore Parker and the naturalistic theology. Besides his contributions to the General Repository and Review, the North American Review, and Christian Examiner, his most important publications are, The Evidence of the Genuineness of the Gospels (2d ed. Cambridge, Mass., 1846, 3 vols. 8vo; London, 1847, 2 vols. 8vo). The author's arrangement of the work is as follows: Part I. Proof that the Gospels remain essentially as they were originally composed. Part II. Proof that the Gospels are historical and ascribed to their true authors. Part III. On the evidences for the genuineness of the Gospels afforded by the early heretics. It is a contribution to American Biblical literature of the very highest order. No person of a sound mind or a catholic spirit can feel any objection to the lucidity and strength of its reasoning, and the precision and purity of its dictation. Professor Peabody, in a review of it in the North American Review (xlv, 206-222), says: "Norton has placed beyond dispute the authorship of our canonical Gospels; and this point being established, little is left for the defending the Christian faith; for if our Gospels were written by the men whose names they bear, the authenticity of their records and the divine mission of their great Teacher hardly need the show of argument." (See Dr. Davidson's Lectures on Biblical Criticism, p. 399 sq.; Elish. Rev. 4th. ser. xxiii, 423; London, Christ. Reformer; Lond. Proprietary Review; Amer. Bibl. Repos. xi, 265 [by Moses Stuart]; Boston Christian Review, iii, 58; and the articles [by A. Lamsen] in Christ. Exum. xii, 921; xxxvi, 146; xliii, 104). Norton wrote also A Statement of Reasons for not Believing the Doctrine of Transubstantiation concerning the Nature of God and the Person of Christ (Cambridge, 1838, 12mo; new ed. with a Memoir of the Author by Dr. Newell [Boston, 1856, 12mo]):—On the latest Form of Infidelity (1839; see Prent. Rev. xii, 31), a work which was answered by a champion of Transcendentalism, to which Norton had contributed (see preceeding note). These controversies over the Scripture History (Boston, 1832, 1 vol. 8vo):—Internal Evidences of the Genuineness of the Gospels. Part I. Remarks on Christianity and the Gospels, with particular Reference to Strauss's "Life of Jesus." Part II. Portions of an unfinished Work (ibid. 1853, 8vo):—A Translation of the Gospels, with Notes (ibid. 1855, 2 vols. 8vo):—A task which, in the judgment of some, did not prove creditable to Prof. Norton. See Darling, Cyclop. Bibl. ii, 2215; Men of the Times, s. v.; Trimmer, Guide to Amer. Literature, s. v.; and especially Allibone, Dict. of Brit. and Amer. Authors. A.D.

Norton, Asahel Strong, D.D., a Congregational minister, was born at Farmington, Conn., Sept. 29, 1765, and was educated at Yale College, class of 1790; then entered upon the studies of the ministry, and was ordained at Clinton, N. Y., in 1798; holding successively several important pastorates in Western New York, and entering upon the Disciples of Christ as an important influence. Dr. Norton died May 10, 1833, at Clinton. He was one of the founders of Hamilton College, situated at that place. See Sprague, Am. ii, 332.

Norton, Herman, an American Presbyterian minister of some note, was born in New Hartford, N. Y.
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July 2, 1799. When about seventeen years old he was
converted at Auburn, N. Y., and, being poor, he was pro-
vided for by friends of the Presbyterian Church which he
had joined, and sent to Hamilton College, and after-
wards to Auburn Theological Seminary, to fit himself
for the ministry. As soon as he had entered the min-
istry he commenced preaching the Gospel, at first as an
evangelist, in which capacity his labors were very suc-
cessful. In 1817 he was elected a Deacon of the State of
New York, and in this capacity he served with distinc-
tion. Subsequently he preached at Cincinnati and elsewhere.
Wherever he went, his labors were eminently useful to
the conversion of sinners, and to the aiding of believers
in their spiritual life. In the year 1848 Mr. Norton was
chosen corresponding secretary of the American Prot-
estant Society, and thenceforward made New York
the home of his family and the centre of his labors. His
zeal and success in the work of evangelizing the rural
population of the country, in connection with that so-
ciety as its chief officer, are well known. He was at
one time corresponding secretary of the Presbyterian
Medical Society, and general agent for the collection of
funds. When the American Protestant Society, the Foreign Evange-
elical Society, and the Christian Alliance were united,
and became the American and Foreign Christian Union,
Mr. Norton was chosen one of the corresponding secre-
taries. In the discharge of the duties of his office he
labored as faithfully as his health permitted, till his
death, December, 1851. In the sufferings of the exiles
from Madeira he took a very deep interest. It was
greatly owing to him that so many of them came to
this country. His efforts in their behalf were increased
from the time of their landing in New York till the last
company left for Illinois, in the month of November,
1830. The excellent volume from his pen, entitled
Proceedings and Facts concerning the Persecutions at
Madeira, in which the history of that suffering people is faith-
fully given, has been extensively read, and is an endur-
ing monument of his heartfelt interest in their behalf.
His remains rest in the same tomb where lie those of
five of those excellent people, one of whom was the de-
mort and greatly beloved Da Silva. Norton also pub-
lISHED: A Discourse on the Christian and Jewish Faiths
Facts about the Protestant.—The Christian and
Deist, an excellent work; and several Tracts relating
to Romanism, published by the society of which he was
secretary. See Christian Union, January, 1851.

Norton, John (1), an eminent Presbyterian di-
\ncine minister, was born in 1829; educated at the Univer-
sity of Cambridge; and, after taking holy orders in the Anglican Establishment, was
made curate of Stamford. A lecture was at that time
supported at Stamford by a number of pious ministers.
Through their labors Mr. Norton, who was himself a
preacher, though, like many others, ignorant of his own
character, and unacquainted with the truth as it is in
Jesus, was impressed with a sense of his sin, and by the
agency of the Holy Spirit was brought to repentance.
The view of his own heart and life, compared with the
holy law of God, almost overwhelmed him with despair;
but at length the promises of the Gospel administered to
him inexpressible joy. His attention had been hitherto
occupied in literary and scientific pursuits, but he now
devoted himself exclusively to the study of theology;
and being by his own experience acquainted with re-
pentance, he was enabled to minister to others during
these subjects with zeal and effect. He soon became
eminent. He adopted the creed and practice of the
Puritans, and in 1635 emigrated to New England. He
was first settled in the ministry at Ipswich, but was after-
twards prevailed on to remove to Boston. In 1632 he
was appointed one of the two agents of the colony to
address king Charles on his restoration, but they did
not fully succeed in the objects of their mission. He
wrote the History of New England, and died in 1655
somewhat irascible, but being taught by the grace of
God to govern his passions, his renewed heart rendered
him meek, courteous, and amiable. Still a mistaken
zeal for the truth made him, as it made his contem-
poraries, prone to persecution. He wrote, The Orthodox
Evangelist, or a Treatise wherein are many great evangelical
Truths are briefly discussed, etc. (London, 1654, 4to)—
The Sufferings of Christ (1658) —The Heart of New Eng-
land rent by the Blasphemies of the present Generation,
or a Brief Tractate concerning the Doctrines of the Quak-
ers (1660) — and a number of Political Tracts, etc.
Darling, Opera, Bibliog. ii, 2218; Drake, Dict. of Amer.
Biog. s. v.; Allibone, Dict. of Brit. and Amer. Authors,
v. e.

Norton, John (2), an American Presbyterian min-
ister, nephew of the preceding, was born about 1660,
was educated at Harvard University, class of 1671, and,
after entering the ministry in 1685, became second pas-
tor at Hingham, Mass. He died in 1716. He was
noted as a pulpit orator of no mean order, and generally
beloved by his people. See Lincoln, Hist. of Hingham.

Norton, John (3), a Congregational minister, was
born at Berlin, Conn., in 1716, and was educated at Yale
College, class of 1737. He then pursued a course in the
theology of his denomination in Southfield, Mass., where
he was ordained in 1741. He settled as pastor at Bernardston,
Mass. During the colonial war he was chaplain at Fort Massa-
chetts, and at the time of its capture was taken to Cana-
da. He remained there one year, and returned to
Boston. Nov. 28, 1748, he was installed pastor of the
Congregational Church at East Hampton, Conn., where
he labored nearly thirty years. He died March 24, 1778.
Norton published a narrative of his captivity at
Boston (1748; a new edition, with notes by S. G. Drake,
was brought out in 1770).

Norton, Noah, a Baptist minister, was born near
the close of the last century. He was early converted;
ordained for the ministry in 1822; and became pastor of
the Second Church in Providence, Me. In 1836 he be-
came pastor of the Church in Brunswick, and died in 1851. "He was a good minister of Christ." See Amer.
Baptist Register, 1862, p. 419.

Norway (Norweg. Norge), the western portion of
the Scandinavian peninsula, which, together with Swe-
eden, forms the great kingdom of Sweden and Norway, is situated between 56°
58′ and 71° 10′ N., and between 5° and 28° E. long.
It is bounded on the E. by Sweden and Russia, and on
every other side is surrounded by water, having the
Skager Rack to the S., the German Ocean to the W.,
and the Arctic Sea to the N. Its length is about 1,100
miles, and its greatest width about 250 miles; but be-
tween the latter of 67° and 68° it measures little more
than 25 miles in breadth. The area is given as 122,580
square miles, and the population (in 1885) as 1,806,900.
The whole of the Scandinavian peninsula consists of a
mass of mountainous masses, which, in the southern and
western parts of Norway, constitutes one continuous
tract of rocky highlands, with steep declivities dipping
into the sea, and only here and there broken by narrow
tracts of arable land. Of the numerous summits which
lie along the coast one of the line of perpetual snow, the highest, known as the Gaalhogig, has
an elevation of 8,000 feet. The mean level of the
range, which seldom rises more than 4,000 feet above
the sea, is occupied by extensive snow-fields, from which
glaciers descend to the edge of the sea, while here and
there the coast is bordered by the following inlets:
Fiords (L. firths), some of which, as the Foden Fjord, penetrate
upwards of seventy miles through the rocky masses.
These inlets run, in many cases, through the middle of
long and broad finely wooded valleys, enclosed by rocky
walls, which are either quite bare, or covered with
lichen or mosses or stunted brushwood, among which
falls of water pour perpendicularly down the mountain-side. The Scandinavian range consists principally of primitive and transition rock, and exhibits almost everywhere the effects of glacial action, the glaciers and moraines presenting the same appearances as in the Swiss alpine district. The numerous islands which skirt the coast of Norway, and must be regarded as portions of the same mountainous mass, present the greatest contrast to the continental mass. Some of these, as the islands of Alsten and Donnes, rise perpendicularly from the sea with peaks penetrating beyond the snow-line, which lies here at an elevation of 4000 feet. Norway abounds in falls of water, which form so characteristic a feature of the Norwegian scenery, and give with their various sinuosities a coast-line of upwards of 8000 miles, form the outlet to numerous rapid streams and waterfalls, which leap or trickle down the edges of the treeless fields or mountain data above.

The peculiarly favourable climate of Norway necessarily gives rise to great varieties of climate in different parts of the country. In the influence of the sea and of the Gulf Stream, and the penetration of deep inlets into the interior, greatly modify the severity of the climate on the western shore, and render it far superior to that of the other Scandinavian countries in the same latitude. On the coast generally rain and fog prevail; while in the region near the North Cape storms are almost incessant, and rage with extraordinary violence. In the interior the air is clear and dry. The longest day, which in the south is eighteen hours, may be said to be nearly three months in the high latitudes of the northern districts, where the longest night lasts almost an equal length of time. In Norway proper the winters as a rule are long and cold, and the summers, which rapidly follow the melting of the snows, short; May and June are particularly pleasant. On the islands, however, the heats of summer are often insufficient to ripen corn. The protracted winter of the northern regions follows almost suddenly on the disappearance of the sun, when the absence of solar light is compensated for by the frequent appearance of the aurora borealis, which has a pleasant effect in the nights of these parts and allows the prosecution of ordinary occupations. It is estimated that one thirty-eighth of the area of Norway lies within the region of perpetual snow, while a large extent of the mountain districts affords no produce beyond scanty grasses, mosses, lichens, and a few hardy berry-yielding plants. Only birch and juniper grow north of 67°, which is the boundary of the pine. The Scotch fir, Pinus sylvestris (Norwegian, Farn), and spruce, P. abies (Norwegian, Grom), cover extensive tracts, and, with birch, constitute the principal wealth of Norway. The hardier fruits, apples, cherries, cherries, and raspberries, are abundant and excellent of their kind. Hemp, flax, rye, oats, and barley are grown as far north as 65°; but although agriculture has been more systematically pursued of late years, the crops are not always sufficient for home consumption, and hence it is found absolutely necessary to import annually considerable quantities of corn and potatoes.

In 1812 there was so great a famine that the people made bread from the bark of elm. In the northern parts, in the upper valleys, the rearing of cattle constitutes an important branch of national industry. The cattle are reared on grass in summer and in winter on corn. The farming is carried on from the distant farms to the pasture-lands in these high mountain valleys, known as Seterdale, where they remain till the approach of cold weather obliges the herdsmen to return with their charges to the shelter of the farms. Although the cattle and horses are small, they are generally strong and capable of bearing much hard labor. The fisheries of Norway are of great importance, and not only yield one of the most important articles of home consumption, but at the same time contribute to the revenue of the state. Fish is caught in almost every stream and lake of the interior, as well as in the fjords of the coast, and in the bays and channels which encircle the numerous islands skirting the long sea-line of Norway. Salmon, cod, herring, and mackerel, bream, hake, and cod-fish are found in the latter alone giving employment to some 16,000 or 18,000 men. The mineral products, which comprise silver, copper, cobalt, iron, chrome ironstone, etc., yield an annual return of nearly $800,000. The richest mines are situated in the south. Latterly some productive copper-smelter have also been opened in northern counties. Ship-building in all its branches is almost the only industrial art that is extensively and actively prosecuted. In many parts of the country there are absolutely no special trades, the inhabitants of the small fishing-ports, less than the inmates of the widely separated farms, employ themselves during the long winter by spinning, weaving, knitting, spinning, and making the articles of clothing and the domestic implements required in their households. The fauna of Norway includes the bear, wolf, lynx, elk, otter, reindeer, red-deer, seal, the elder-duck, and many other birds of the blackcock, capercailzie, and a great variety of small game.

Government, etc.—Although Norway constitutes one joint kingdom with Sweden in regard to succession, external policy, and diplomacy, it is in all other respects an independent state, having its own government, legislative machinery, finance, army, navy; the king is indeed commander-in-chief of all the forces of the country, whether military or naval; but he can neither augment nor decrease their number, nor proclaim peace or war, without the assent of the Norwegian Parliament (Storting), which consists of natives of the country; nor, except in time of war, can he bring foreign soldiers within the frontiers, or send native troops out of Norway. He must visit Norway once every year; and, in his absence affairs are administered in the name of his representative, who may be a Swede, and who is chosen by popular suffrage. The population is divided into twenty amts, or administrative circles, subdivided into fifty-five bailiwicks, and each of these is presided over by a rural magistrate. Norway has a representative government, based on the constitution which was established in 1814, and modified in 1862. The king, who holds the office of supreme head of state, but is subject to the will of the people and allows the prosecution of ordinary occupations. It is estimated that one thirty-eighth of the area of Norway lies within the region of perpetual snow, while a large extent of the mountain districts affords no produce beyond scanty grasses, mosses, lichens, and a few hardy berry-yielding plants. Only birch and juniper grow north of 67°, which is the boundary of the pine. The Scotch fir, Pinus sylvestris (Norwegian, Farn), and spruce, P. abies (Norwegian, Grom), cover extensive tracts, and, with birch, constitute the principal wealth of Norway. The hardier fruits, apples, cherries, cherries, and raspberries, are abundant and excellent of their kind. 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be frank, yet cautious and reserved, honest, moderate, religious, and superstitious, more from an inveterate love of clinging to the traditions of their ancestry than from fanaticism. Their love of country, and their irrepressible fondness for the sea, by the very anomaly which these apparently contradictory propensities exhibit, show them to be the true descendents of the sea-roving Northmen of old. Of late years emigration has on the contrary increased, which threatens to be a serious evil so to thin popula-
ted a country as Norway, but which is easily explained by the small portion of land capable of cultivation. The general diffusion of education, and the perfect equality and practical independence which they have known how to preserve, as well as the religious and political freedom belonging to their nominal incorporation with the other Scandi-
navian kingdoms, give to the poorest Norwegians a sense of self-respect and self-reliance which distinguishes them favorably from those of the same class in other countries. The population of Norway is chiefly rural, only about eleven per cent. living in towns. Christians, the principal city, has not more than 125,000 inhabitants, while Bergen and Trondhjem have respectively only 63,000 and 24,000. The physical character, and conse-
quently climatic relations of Norway, leave a very small proportion of the soil capable of being cultivated (two per cent.) of the area capable of being cultivated; for it may be stated generally that the valleys are the only habitable and agriculturally productive parts of the country, the mountain-ridges which separate the low-
lying lands being covered with bare masses of gneiss and granite or are steep deserted mountains. The soil most favorably adapted for tillage is juniper, fir, aspen, birch, and stunted beech.
There are few villages, and the isolated farm-
steads are often separated from one another by many miles. The cultivators of the land are in most instances also the proprietors, less than one third of the whole number being tenants only. The peasants, more es-
cially in the amts remote from towns, retain their an-
cient provincial costumes, which are, for the most part, highly picturesque, consisting, among the women, of ample woolen skirts and brightly colored knit bodices, fastened and adorned with silver or brass clasps and buckles. Music is much cultivated by all classes of the people, and the national songs and melodies which are the favorites are for the most part of a melancholy char-
acter. Danish is the language in ordinary use both in writing and speaking, although dialects nearer akin to the modes of speech of the whites of Greenland and the people of the Labrador and of the native inhabitants of Labrador and thus, in fact, to revive the ancient Norse, or Ice-
landic, which has been preserved in Iceland in almost perfect purity since its first introduction into the island in the 9th century by colonists from the Scandinavian mother-lands.

History, Ecclesiastical, and Religious.—The early history of Norway is comprised in that of the other Scandina-
vian countries, and is, like theirs, for the most part fab-
ulous. It is only towards the middle of the 10th cen-
tury, when Christianity was introduced, that the myth-
ical obscurity in which the annals of the kingdom had been previously plunged begins to give place to the light of historical truth. The introduction of Christiani-
ty, which was the result of the intercourse the Nor-
wegians had with the more civilized parts of Europe through their maritime expeditions, destroyed much of the old nationality of the people, and the heroic spirit which they had hitherto cherished, although the sanguinary feuds which had raged among the rival chiefs of the land can scarcely be said to have lost their fe-
ocity under the sway of the milder religion. The first introduction of Christianity into Norway is gener-
ally ascribed to Hakon, a prince of the country, before
the middle of the 10th century. This person had re-
ceived a Christian education at the court of Athelstan, on the king of England, and after his return to his own land, he found his countrymen zealously devoted to the worship of Odin; and having himself embraced Christianity, he was under the necessity of worshipping in secret. At length, having gained over some of his most intimate friends to the side of Christianity, he resolved, as he had become the leader of the kingdom's profession of Chris-
tianity as the religion of the country. Accordingly, he proposed, A.D. 990, before an assembly of the people, that the whole nation should renounce idolatry, and worship the only true God, and Jesus Christ his Son. He suggested also that the Sabbath should be devoted to religious worship, and to the study of the Holy Scrip-
ture. These royal propositions were indignantly re-
jected both by nobles and people; and the king, to conciliate his enraged subjects, yielded so far as to take part in some of the ancient sacred rites and customs. In parti-
cular, as at the celebration of the Yule festival, he consented to eat part of the liver of a horse, and to drain all the cups drunk to his honor. In consequence of this sinful participation in manifest idolatry, he was soon after seized with the most painful remorse, and he died deeply penitent for the scandal he had brought upon Christianity.

In a short time, however, the way was opened for the more effectual admission of the Christian religion by the elevation to the throne of Olaf I, a Norwegian king, who was favorable to Christianity. "This Olaf," to quote from Neander, "had traveled extensively in foreign lands: in England, Greece, and England, and the neighboring parts of Northern Germany. By in-
tercourse with Christian nations, in his predatory ex-
cursions, he had obtained some knowledge of Chris-
tianity, and had been led, by various circumstances, to see a divine power in it. In some German parts he had be-
come acquainted, among others, with a certain ecclesi-
asian from Bremens, Thangbrand by name, a soldier-
priest, whose temper and mode of life were but little suited to the spiritual profession. This person carried about with him a large shield, having on it a figure of Christ on the cross, embossed in gold. The shield at-
tracted Olaf's particular notice. He inquired about the meaning of the symbol, which gave the priest an opportu-
tunity of telling the story of Christ and Christianity. Observing how greatly Olaf was taken with the shield, Thangbrand made him a present of it, for which the Norse chief very readily repaid him in gold and valu-
ables. He moreover promised to stand by him if he should ever need protection. In various dangers by sea and on the land, which Olaf afterwards encountered, he be-
lieved that he owed his life and safety to this shield; and it became a badge of his assertion of his power and strength. At the Scilly Isles, on the south-
west coast of England, he received baptism, and returned to Norway, fully resolved to destroy paganism. In England he had met again with the priest Thangbrand. Olaf took him back to Norway in capacity of a court 
clergyman; but no good resulted from his connection with this person of doubtful character. Inclined of his own accord to employ violent measures for the destruc-
tion of paganism and the spread of Christianity, he was only confirmed in this mistaken plan by Thangbrand's influence." On reaching Norway, and taking possession of the government, Olaf directed his chief efforts to-
wards the introduction of Christianity as the religion of the country. He everywhere destroyed the heathen temples, and invited all classes of the people to submit to baptism. Where kindness failed, he had recourse to the sword. On his landing, he impartially cut the heads of his subjects were cut short in the year 1000. He died in a war against the united powers of Denmark and Sweden.

Norway now passed into the hands of foreign rulers, who, though favorable to Christianity, took no active measures for planting the Christian Church in their
newly acquired territory, and the pagan party once more recovered the nominal rights. But this state of matters was of short continuance. Olaf the Thick (usually Banned the Saint), who delivered Norway from her foreign rulers, came into the country in 1015, when already a decided Christian, with bishops and priests whom he had brought with him from England. He resided for a season at Christen, a name of a town underly upon the monasteries, and accordingly the obdurate and refractory were threatened with confiscation of their goods, and in some cases with death itself. Many professed to yield through fear, and submitted to be baptized; but they continued secretly to practice their pagan ceremonies. In the province of Dalhousie the country was headed by one named Gudbrands, who assembled the people, and persuaded them that if they would only bring out a spiritual statue of their great god Thor, Olaf and his whole force would melt like wax. It was agreed on both sides that the party should try the power of its own god.

The night preceding the meeting was spent by Olaf in secret prayer. Next day the colossal image of Thor, adorned profusely with gold and silver, was drawn into the public place, where crowds of pagans gathered around the image. The king stationed beside himself Kolbein, named the strength, a man of great stature and great bodily strength. Gudbrands commenced the proceedings by challenging the Christians to produce evidence of the power of their God, and pointing them to the colossal image of the mighty Thor. To this boastful challenge the bishop answered by denouncing the worshipping a blind and dead god, and calling upon them to lift their eyes to heaven, and behold the Christian's God as he revealed himself in the radiant light. At the utterance of these words the sun burst forth with the brightness of effulgence, and at the same moment Kolbein demolished the idol with a single blow of a heavy mallet which he carried in his hand. The monster fell, crumbled into fragments, from which crept a great multitude of mice, snakes, and lizards. The scene produced a powerful effect upon the pagans, many of whom were from that moment convinced of the utter futility of their idols. The test was, however, in which Olaf had conducted his government, prepared the way for the conquest of the country by Canute, king of Denmark and England. The banished Olaf returned, and, raising an army composed wholly of Christians, made arrangements for the conquest of this state. He fell mortally wounded in battle, Aug. 31, 1000—a day which was universally observed as a festival by the people of the North in honor of Olaf, whom they hesitated not to style a Christian martyr. This monarch, whose memory was long held in the highest estimation, had labored zealously for the spread of the ancient rites, but this state of things was annihilated.

Named Skopele equipped a squadron of five vessels, and sailed, accompanied by his three sons, for Jerusalem, but died at Rome, where he had stopped to perform his devotions. The expedition was continued by his sons, none of whom survived the journey. The fame of this exploit, and the marvellous tales of other pilgrims, led Sigurd, the king of Norway, to undertake a pilgrimage there, and, for the purpose and as a show of force, to equip an avenerous desire of plunder, the royal pilgrim was set out with a fleet of sixty vessels, surmounted with the sacred banner of the cross, and manned with several thousand followers. After wintering in England, where they were hospitably treated by Henry I, the Norwegian party returned to Norway, where they met with many hardships, plundering various places, and barbarously murdering tribes of people who refused to become Christians, they paid the accustomed visit to Jerusalem and the other holy places. Sigurd, on his return home, was solicited by the king of Denmark to join him in an attack upon the inhabitants of Smalund, who, after being nominally converted to Christianity, had relapsed into idolatry, and put to death the Christian missionaries. The king of Norway responded to the invitation, and, passing into the Baltic, punished the rebels, took their country and drove them into the booties. After a reign of twenty-seven years, Sigurd died in 1130. From this period Norway became, for more than a century, a prey to barbarous and destructive civil wars. In the midst of these internal commotions, the inhabitants of the islands were occupied with the worship of Thor, as afterwards known as pope Adrian IV, arrived in Norway as legate from the Romish see. The chief object of his mission was to render the kingdom ecclesiastically independent of the authority of the archbishop of Lund—an arrangement which was earnestly desired by the Norwegian kings. An archbishop of this see was accordingly erected at Trondhjem, and endowed with authority, not only over Norway, but also over the Norwegian colonies. Rejoicing in their spiritual independence, the people readily consented to pay the accustomed tribute of Peter's pence to Rome, but they strenuously resisted the offer of the pope's legate to insist upon the celibacy of the clergy. "In various other things," says Saurer, "the papal legate reformed the manners and customs of the nation during his stay, so that there never came to this land a stranger who was more handsome or more voracious than the master of the crown. Peter's pence was accordingly imposed on the inhabitants of the islands by the papal legate, and the Church of Norway had now accepted a metropolitan at the hands of the pope of Rome, and this acknowledgment of subjection to the Romish see was soon followed by other concessions which seriously compromised the liberties of the country. The ambivalent prelate of the new See was soon imposed on Norway, but the people were patient and obedient to add to the influence and authority of the priory. With this view he succeeded in bringing it about that the realm was hereafter to be held as a fief of St. Olaf, the superior lord being represented by the archbishops of Trondhjem, whose consent was made indispensable for filling the vacant throne. On the demise of the reigning king, the crown was to be religiously offered to St. Olaf, in the cathedral where his relics were deposited, by the bishops, abbots, and twelve chieftains from each diocese, who were to nominate the successor with the advice and consent of the clergy. Thus taking advantage of the incessant contentions for the sovereignty by which the country was agitated and disturbed, the Romish primate secured for the see of Trondhjem a perpetual control over the future choice of the Norwegian kings and queens. When the last of the Norwegian kings made a pilgrimage to Rome, the crown was declared an ecclesiastical fief, and the government almost converted into a hierarchy. A young adventurer named Sverre seized on the crown of Norway, and his title was ratified by the sword as well as by the general acquiescence of the nation. The prince, however, refused to perform the usual ceremony, being afraid of the royal displeasure, fled to Denmark. Thence he transmitted an appeal to Rome, in consequence of which
the pope launched the thunders of the Vatican against Sverre, threatening him with excommunication unless he instantly desisted from his hostile measures against the prince. The sovereign, having been educated for the priesthood, was well skilled both in canon law and ecclesiastical, and he found no difficulty, therefore, in showing both from Scripture and the decrees of council how it was his right to full and free dispute between kings and their subjects. Anxious for peace, however, Sverre applied for a papal legate to perform the ceremony of his confirmation, but was refused. The king was indignant at this proceeding on the part of Rome; and reproaching the Roman ambassadors, he accused him for the manner of his pontificate. As a last resource, the enraged monarch summoned together the prelates of the realm, and caused himself to be crowned by bishop Nicholas, who had been elected through his influence; but the proceeding was condemned by pope Alexander III, who excommunicated both the royal and the clerical offender. Deputies were soon after despatched to Rome, who succeeded in obtaining a papal absolution for the king; but on their return they were detained in Denmark, where they suddenly died, having previously pledged the papal butchers of Sverre, by the emissaries of the German university. The important document thus found its way into the hands of Sverre, who read it publicly in the cathedral of Trondheim, alleging that the deputies had been poisoned by his enemies. The whole transaction seemed not a little favourable to the interests of the German university in Norway. The pope with having forged the bull, and procured the death of the messengers; and on the ground of this accusation the kingdom was laid under an interdict (q.v.). Bishop Nicholas now abandoned the king, whose cause he had so warmly espoused, fled to the priory in Denmark, and there raising a considerable army, invaded Norway; but Sverre, aided by a body of troops sent from England by king John, succeeded in defeating the rebels. The king did not long survive this victory, but worn out by the harassing contests to which for a quarter of a century he had been subjected, died about this time.

It had for a long time been the evident tendency of the government of Norway to assume the form of a sacerdotal and feudal aristocracy. This tendency, however, was arrested to some extent by the first princes of the house of Hoved, who asserted the rights of the monarchical against the encroachments of the clergy and the nobles. But it was more difficult to contend with the Romish see, which has often been able to accomplish more by secret machinations than in open warfare. When the king of Denmark, after the death of the archbishop of Trondheim had been invested of controlling the choice of the mon兄弟 on every vacancy, the papal Church induced the crown to confirm the spiritual jurisdiction of the prelates with all the ecclesiastical endowments, even to the exclusion of lay founders from their rights of patronage. The prelates were allowed to coin money, and maintain a regular body-guard of one hundred armed men for the archbishop, and forty for each bishop. One concession was followed by another; and the archbishop of Trondheim, taking advantage of the youth and inexperience of Erik, son of Magnus Hakonsson, who ascended the throne in 1290, at the age of twelve, extorted from him at his coronation an oath that he would render the Church independent of the secular authority. Having gained this point, the arduous prince proceeded to act upon it by publishing an edict that imposed new fines for offences against the canons of the Church. The king's advisers refused to sanction the bold step taken by the prince; and to vindicate his spiritual authority, he excommunicated the royal councillors. The king in turn banished the prince, who withdrew out for a time to lay his cause before the pope. When on his way home again he died in Sweden, and his successor having acknowledged himself the vassal of Erik, the contest was terminated, and the pretensions of the clergy reduced within more reasonable limits. In the latter part of the 14th century, the three kingdoms of Norway, Denmark, and Sweden were united under one sovereign; and this union of Calmar, as it was called, existed nominally at least from 1397 to 1521, during which long period there was an incessant struggle for superiority between the crown and the clergy.

Reformation in Church and State.—So harassing were the repeated encroachments of the Romish hierarchy to the Norwegian government and people, that the Reformation was gladly welcomed as likely to weaken the power and abridge the prerogatives of the papists. Many Norwegian vikings had lived in the universities of Heidelberg and other German universities, where they had imbibed the doctrines and principles of the Reformers, and on their return home they found both rulers and people ready to embrace the Reformed faith. But what tended chiefly to facilitate the progress of the Reformation in Norway was the election of Christian III to the throne by the lay aristocracy of the kingdom. As he had himself been educated in the Protestant faith, his accession was violently opposed by the archbishop of Trondheim and the other Romish prelates. The zeal of the king, however, was so great that the latter was opposed by the bishop, and he resolved to introduce the reformed worship as the religion of the state. A recess was accordingly passed and signed by more than four hundred nobles with the deputies of the commons, providing for the temporal and spiritual government of the bishops should be forever taken away, and the administration of their dioceses confided to learned men of the Reformed faith, under the title of superintendents. 2. That the castles, manors, and other lands belonging to the prelates and monasteries should be annexed to the crown. 3. That their revenues should be reformed; the regular clergy who might not choose to be secularized should be allowed to remain in their respective cloisters, upon condition that they should hear the word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and othernecessary establishments. 4. That the rights of lay patronage should be preserved; the clergy to act from the peasants only their regular title, one third of which should be appropriated to the support of the curate, one third to the proprietor of the church, and the remaining one third to the poor, and schools of learning. The king consulted Luther upon the manner of carrying this recess into effect, and by his advice, instead of secularizing the Church property, he reserved a certain portion for the maintenance of the Church, and for the benefit of the poor and charity; but a large part of the ecclesiastical lands ultimately came into the possession of the nobility by successive grants from the crown. Thus fell the Romish hierarchy in Denmark and Norway; and its destruction marked the epoch of the complete triumph of the lay aristocracy over the other orders of the state, which they continued to enjoy until the revolution of 1660.

The cause of the Reformation met with little opposition in Norway. From its first introduction it continued to hold its ground, and to diffuse itself among all classes of the people with the most gratifying rapidity. The Church became strictly Lutheran, and, though nominally episcopal, the bishops were vested only with the power of superintendents. Matters went on smoothly without any peculiar occurrence to disturb the ordinary course of events. But towards the end of the last century the Church was much quickened, spiritually, through the efforts of Hans Nielsen Hauge (q.v.), a remarkable person, who has earned for himself the honorable appellation of the Norwegian Reformer. Hauge was not a dissenter from the established Lutheran Church, but by his writings, nor his writings did he teach any difference of doctrine. He enforced purer views of Christian morality, while he taught at the same time the doctrines of the Church.
He called for no change of opinion or of established faith, but for better lives and more Christian practice among both clergy and laity. And he taught only the doctrines of the Church, casting out the fables and wicked imaginations of men—lifting up his voice against the coldness, the selfishness, the worldliness, and the asceticism of the clergy—for even into Norway theology had made its way, though it had not been taught. This is all he knew, and he thought it all he wanted to know. The people were content with it, and he was content with them.

The political connection which, ever since the union of Calmar, had subsisted between Norway and Denmark, was brought to a close in 1814, Bernadotte, king of Sweden, having received Norway in compensation for the loss of Finland. Norway was united with Sweden and the Danes were united with the Swiss and the Dutch. It was a most unfortunate event, and it has never been able to recover from it.

The Church of Norway is divided into two parts: the northern and the southern. The northern part is divided into five dioceses, and the southern into seven. The archbishop is the head of the Church, and he is assisted by a bishop and a number of priests. The Church is governed by a council, which consists of the archbishop, the bishops, and the priests.

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delegates from all parts of the country, and while the great audience was from the masses, the decisions were rigid and in the whole bearing on the future life of the nation. The king attended the sessions, and listened very earnestly to the proceedings. The delegates declared that the members of a Church have a full right to express their opinions; that they should enjoy perfect liberty of conscience; that in case of being wronged, they have the right to appeal to the civil authorities; and that if their appeal does not meet with favor, they have the right to organize themselves into an independent Church. There is every prospect that this convention will have the final effect of changing the old laws of Norway, and, among other changes, of calling them into aное, establishing a new church for the majority of the protestant churches that have been set up persistently against missions from non-Scandinavian or non-Lutheran churches. Two missions are supported in Norway by American Protestants, but they are more or less watched by the Swedish authorities. The Bap-

tists have been measurably successful; the Methodists are increasing in numbers, and acquiring much property. Their headquarters are at Christiania, under the superintendence of a regularly appointed pastor.

As the ecclesiastical organisation has hitherto been an over-entails the whole management of ecclesiastical matters has been left to the individual parishes, and the clergy have been, in every case, the men of the parish or to the prost or the probar (q.v.). The proposed alterations will in all probability yet become the law of the land, thus admitting the lay element into the govern-

ment of the Church, and give general and broad religious liberty. The clergy consist of three orders—bishops, prostors, and priests—differing from each other not in rank, but in official duty. The priest is required to preach, to administer the sacra-

ments, to dispense confirmation, and to preside at the board which in every parish manages the poor-fund. The bishop, who is also a priest or clergyman of a parish, is bound, in addition to the discharge of his ordi-

nary clerical duties, to make an annual visitation of the different parishes within his circuit, to examine the children in the different schools, and also the candidates for confirmation. He also has the duty of the visitation of the ecclesiastical affairs of the parish. Of all these things the prost or must render a regular report every year to the bishop. The bishops, of whom there are six in Norway, are required to visit their bishoprics with the utmost regularity; but from the large number of parishes and the visits of the bishop, every church can only visit the whole in the course of three years. At the invitation of the bishop, all the children attending school assemble in the church to be examined, along with the candidates for confirmation, and those young people who have been confirmed since the last visita-

tion. The ceremony of confirmation is performed in the Norwegian Church by the minister of the parish once or twice a year. The ordination of a clergyman belongs exclusively to the bishop, but it is not con-

sidered as communicating any special gifts or graces. The ordination of the priest or clergyman is performed by the prost or. Students of theology, after attending a university for a certain time, are allowed to preach, although they may not have completed their studies.

The directory for the public worship of God in the Norwegian Church is given in the form of a minute bearing on the future life of the nation, the year 1583, with its appendix, the Almogåg of 1588. The rules there given are based upon the book of liturgy (Ordinances), which was compiled by a royal committee in the year 1537, and revised by Luther himself. Though it has not, in its present shape, the same ful-

ness and completeness as the corresponding materials and the frame and order of the Norwegian liturgy very much resemble those of the Deutsche Messe of 1528, that hand-book of liturgy in which Luther, not satisfied with his own formularies, endeavored, like Misa of 1528, laid down the principles of an evangelical service for the guidance of such congregations as acknowledged him as their leader into the truth of the Holy Scriptures. The sermon keeps its place as the central part of public worship, and constitutes, together with the lessons from Scripture, hymns and prayers, the chief part of it, while the communion is the highest. The liturgy arranges the service in three parts. In the first, the opening part of it, the congregation turn to God in prayers and songs, confessing themselves to be in the name of the Lord, and expressing their hope that God, for Christ's sake, will visit them, and satisfy their spiritual hunger. In the second part, the main body of the service, the worshippers receive the gifts of the Holy Spirit through the Word of God and the sacraments. To this part belong the lessons of "the epistle" and "the gospel," the sermon, and the ministration of the sacraments, when there are persons to be baptized or communicants—all interwoven with hymns and short prayers. In the concluding part, the congregation give thanks through prayers and praise to the Most High for his blessings, inspire his grace, satisfy their souls with what he has promised, and show it forth in fruits of grace, and finally they re-

ceive the benediction. The Church of Norway admin-

isters the Lord's Supper as often as it is asked for. The form largely resembles that of the Romish Church, and, though in spirit, is still the wafer and the unleavened bread. But as an ecclesiastical body, it has repudiated the popish doctrine of consubstantiation, with its con-

sequences—adoration of the elements, and the idea of an atomizing sacrifice, prepared and offered up in the Lord's Supper. To be sure, it has been said that it is difficult for any but a hair-splitter to perceive the difference between the Lutheran and the Roman Catholic doctrine of "the real presence;" but the reason for this difficulty might be found, not so much in the matter itself, as in the want of investigation on the side of the observer. Many appear to think that the right name for the Lutheran doctrine of "the real presence" would be consubstantiation, as if it taught a commixture of the substances. The truth is, that the Lutheran Church has never tried to explain the mysterious union, in which it believes, between Christ's body and blood and the elements of the Holy Supper. The Church of Norway, like every other Protestant Church, confines itself to repudiating consubstantiation (see Schmid, Dogmatik d. Ev. Luth. Kirche [1880], p. 439, 445, 591) as well as transubstantiation, and all other such palpable deviations from the truth, involving more or less the idea of a physical, local, and circumscriptive manner of presence of the body and blood of Christ, but not the possibility of substituting any other idea or mode of expression for that of "the real presence."
partaking of it. The power to absolve is not consider-
ed, moreover, to belong to the clergyman as an indi-
vidual, but to be vested in the Church, in whose name
the forgiveness of sin is pronounced. Absolution, then,
according to this view, is not a power given to the
clergy, but to the Church or body of believers which is
represented by the clergy. Before the act of absol-
ution, a sermon is usually preached, the object of which
is to prevent any other than true penitents from applying for absolu-
tion. The rite itself is thus performed. The penitents
kneel before the altar, and the clergyman, laying his
hands on their heads, utters these words, "I promise
you the precious graces of all your sins, in the
name of God the Father, God the Son, and God the
Holy Ghost." Having received the absolution, the
penitents retire to their seats, and a hymn is sung, at
the close of which the clergyman chants the words of
the institution of the Holy Supper, the congregation
again kneeling before the altar, and then the elements
are distributed.

With relation to schools, Norway has a very credita-
ble history. Provision is made for the instruction of
all classes of the people. Wherever thirty children
can be found, a school is to be established in a regular
school-house; and to provide for remote and thinly settled districts, "ambulatory
schools" have been established by law, whose teachers
travel from one farm to another, giving instruction to
the children of each in turn, and living with the peas-
ants, as was probably the case almost instantly after
they found it advantageous to have, perhaps, a young
Norwegian who cannot at least read and write.

One reason undoubtedly for the general fundamental
education there is the system of compulsory attendance
on school. Every child is required by law to be in the
school from seven or eight years of age to the
time of confirmation, which is usually in the fifteen
years—parents or guardians of such children as may ab-
sent themselves being subject to a fine. In the very
lowest of these schools instruction is given in read-
ing, knowledge of the Christian religion, selections re-
lating to history, geography, and knowledge of nature,
writing, arithmetic, and singing. The law declares that
all common-schools shall maintain a Christian charac-
ter, and religious instruction be considered of primary
importance. The school is always opened and closed
with prayer or singing, or both. Of course there are
no such restrictions of grades of the public schoo1s, as the pub-
lc, high schools, the normal, Latin, high
civic schools, and the like. In these higher schools pub-
lic opinion has demanded—and it has been sanctioned
by recent law—a reduction in the attention paid to the
study of languages and science. No matter what the
study of modern languages and natural science—a part
of the great movement that is reaching all lands. The
old Norse tongue and the English are both made obliga-
tory branches of study. The schools of Norway cul-
minate in the national university at Christiania.

Indeed, it may be claimed that the inner life of the Church
of Norway has been not a little affected by the founding
of the university in Christiania in 1811, and the sepa-
ration of the country from Denmark in 1814. Previ-
ously the clergy were uniformly educated at the Uni-
versity of Copenhagen, where German rationalism pre-
vailed to a melancholy extent. Danes were frequently
appointed to the pastoral charge of parishes, to the great
annoyance of the people, who were most unwilling to receive
their ministrations. But from the time that the
Norwegian students of theology had the privilege of
taking the degree in their national university it seemed
to be infused into them, and that era may be
dated the dawn of a true spiritual light in the Church of
Norway. Two excellent men, Hensele and Stenersen,
disciples of the celebrated Danish theologian Grundtvig,
were the first to influence the theological studies.
Hauge also, both by his sermons and his printed treatises, had done much to revive true re-
ligion among the people; and the Haugeaner, being
allowed perfect freedom of worship, have spread them-
theselves over a great part of the country, and are recog-
nised, wherever they are found, as a quiet, inoffensive,
pious people. It is an important feature in the Norwe-
genian Church at the present time that a large number of
both the clergy and laity are disciples of the Danish
theologian Grundtvig, and hence receive the name of
Grundtvigians. Not that they are the Lutheran Church,
but they entertain peculiar opinions on several points of doctrine, somewhat analogous to
those of the High-Churchmen in the Church of Eng-
land. They hold, for example, that the act of ordinat-
ions is a peculiar grace, and hence main-
tain extreme views as to the sacredness of the clergy
as distinguished from the laity. They hold high opin-
ions as to the value of tradition, and attach a very great
importance to the Apostles' Creed, which they regard as
inspired. With respect to many portions of Scripture,
they are doubtful as to their inspiration; but they have
no doubt as to the inspiration of the Creed, and that it
contains enough for our salvation. Accordingly they
are accustomed to address to the people such words as
these: "Believe in the words in which you are bap-
tismally committed, and you have the Bible a useful, and even a necessary book for the
clergy, but a dangerous book for laymen. They hold a
very singular opinion as to the importance of "the liv-
ing words," and maintain that the Word preached has
quite a different effect from the Word read. They even
maintain that they must study the Word with the help of
the Word of Grace, which they must read twice a day,
and must come by hearing, referring in proof of
their statement to Rom. x. 14. Even in the schools
which happen to be in charge of Grundtvigians we find
this principle carried into operation, everything being
taught by the living voice, and not by the written
book. Grundtvig, the founder of this class
of theologians, who died Sept. 2, 1872, lacking but
a few days of ninety years, was bishop, and resided at
Copenhagen. He was the head of a large body of disci-
ples, not only in Norway, but to a still greater extent
in Denmark. Many of the most learned clergymen
in both countries really belong to this school.

The Church establishment comprises, according to
Thaarsrup, six bishops, the oldest of whom is primate, 80
proests, and about 440 pastors of churches and chapels.
There are 440 protestants or parishes, some of them of
large extent, containing from 5000 to 10,000 inhabitants,
and requiring four or five separate churches or chapels.
The incomes of the bishops may be reckoned about $4000,
and of the rural clergy from $800 to $1000. The sources
from which these are derived are a small assessment of
the estates, assessed for the support of the Church; the
tithes, and the large sums raised for the support of the
Church, and a considerable amount of private and pub-
lic charity, and fees for marriages, christenings, and
funerals, which are pretty high. There are far prices,
as in Scotland, by which payments in grain may be
converted into money. In every prestitige there are
several farms, besides the glebe, which belong to the
living, and are let for a share of the produce, or at
a small yearly rent, and a fine at each renewal. One
of these is appropriated to the minister's widow, as a kind
of life annuity. The Norwegian clergy are a well-in-
formed body of men, possessing much influence
over their flocks, and conspicuous in the discharge of their
duties. According to the census of 1866, the population
was composed of 1,696,651 Lutherans, 3662 seartarians,
1538 Mormons, 316 Roman Catholic, 15 Greek Catho-
lics, and 25 Jews. The Romanists and Jews have only
in very recent times secured permission to settle in Nor-
way, and are, as far as is known, confined to the new city
of Christiania (Oslo).
which should be read with corrections in April, 1869, p. 490-485; and the excellent articles by the Rev. Gideon Düren in the "Methodist." (N. Y. Aug. 16, 1862).

NORZI, JEDIDJA SALOMON, ben-Abraham, a learned Italian rabbi, was born in Mantua about 1560, and derived his family name (יִדוֹדִיא סַלְוָמוֹן) from the fact that his parents resided in Norzi, or Norica, a small town in the district of Spoleto. He studied under Samuel Casas, and, through his great piety and profound learning, was elected to the co-rabbinate, first with Luzzato Shalom Cases, who died in 1630, then with Eliezer Casas, and from 1634 up to the time of his death, which occurred after 1626, was co-rabbi with Jacob Chajim Casas. As early as 1588 Norzi was favorably known among his literary co-religionists by his work on the jurisprudence of the Hebrews, which was published at Mantua in 1697. The work, however, to which he consecrated all his life was the study and expurgation of the text of the Bible, and with this design he undertook several long voyages to collect ancient MSS. of the Old Testament and of the Masorah. The results of his patient researches, and which immortalized his name, are embodied in a critical and accumulated edition of the entire Hebrew scriptures. To render his critical labors as complete as possible, and to edit the Hebrew text in so perfect a condition as thorough learning and conscientious industry could make it, Norzi left no resource untouched. He searched through the Midrashim, the Talmud, and the whole collection of rabbinic literature, for various readings. He compiled all the Masoretic works, both published and unpublished; he collated all the MSS. to which he could get access, among which was the MS. from Toledo of the year 1277, now Cod. de Rossi 782; he compared all the best printed editions, and availed himself of the learning and critical labors of his predecessors and friends, especially of the MS. work called מְאֹדוֹר, The Masorah, the Hedge of the Law, by Meier ben-Todoros Abulfesa of Borgos, and of the co-operation of his friend Menacham di Lonzano of Palestine, who also furnished Norzi with important MSS. from his own library; and though he lived to finish the work to which he had consecrated his life, having completed it in 1626, and called it יָדוֹדִיא סַלְוָמוֹן, The Repatrie of the Breach, after Isa. viii., 12, he did not live to see the fruit of his labors printed, as he died near 1630. His work remained in MS. for about 112 years. The commentary was then edited by Raphael Chajim Basila, and published for the first time, with Hebrew text, under the altered title יָדוֹדִיא סַלְוָמוֹן, A Gift-offering, the Oblation of Solomon (the name of Norzi, meaning being an abbreviation of יָדוֹדִיא סַלְוָמוֹן) (Mantua, 1742-44, 4 pts., and 2 vols. 4to). Basila, the learned editor, added some notes, and also appended a list of 900 variations. A second edition appeared in Vienna in 1816. The commentary on the Pentateuch alone, with the Hebrew text, appeared in Dobrothan in 1804; on the Prophets and the Hagiographa, with the Hebrew text, in Wilna about 1899. The work of Norzi marketh a progress in Biblical exegesis, but it has no longer any value. Norzi also wrote a treatise on the accents, entitled קָשָׁיָה מִיְּמָ標準 (which he quotes in his commentary on Gen. i, 11; Numb. xi, 15; I Sam. xv, 6; Esth. i, 6; ii, 8; Isa. xxxviii, 2; Eccles. ii, 7; and a treatise on the letters אֹו בּ, called בּותֵמ בּוֹךְ בּוֹךְ, which he quotes in his commentary on Gen. i, 11; but these have not as yet been translated into English. See Schachermayer, Catalogus Lib. Hebr. in Bibliotheca Bodleiana, col. 2276-77; Fürst, Bibliotheca Judaica, iii, 39 sq.; Eichhorn, Einleitung in das Alte Testament; Rosenmüller, Handbuch für die Literatur der biblischen Exegese; and Ginsburg in Kitto, s. v.}

**Nose (נֶזֶז), properly breathing-place, or the member by which we breathe (Numb. xi, 20); also in the dual (נֶזֶזֵי), the two nostrils. The same word likewise signifies anger (Prov. xxii, 24), as often shown in the breathing; and the face (Gen. iii, 19), so called from its most prominent feature; and in 1 Sam. i, 5 for two persons; a portion for two faces, i.e. a double portion (see Gesenius, s. v.). See Nostrii.**

**Nose-jewel (נֶזֶז מְנַצֵּם), so rendered by the Author. Vers. in Isa. iii, 21; elsewhere ear-ring [q. v.], as Gen. xxiv, 22; Judg. viii, 24; but not in Prov. xi, 22 [see below]). It properly means simply a metallic ring, as of gold, and in some passages (e. g. Job xiii, 11; Prov. xxiv, 12) the true rendering may be doubtful, but in Gen. xxiv, 47; Isa. iii, 21, and Ezek. xvi, 12, it refers to a ring for the nose, a frequent ornament of Eastern women [see Woman]; and in Prov. xi, 22, "The jewel of gold in a swine's mouth" is plainly an allusion to it. These rings were set with jewels and hung from the nostril, as ear-rings from the ears, by holes bored to receive them. Ezekiel (xvi, 12), "I will put a jewel on thy forehead [Heb. nose], and ear-rings in thine ears, and a beautiful crown upon thine head." They also put rings in the nostrils of oxen and camels to guide them by: "I will put my hook in thy nose, and my bridle in thy lips" (2 Kings xix, 28; see also Job xii, 2). Travellers in India tell us that many females wear a jewel of gold in their nostrils, or in the septum of the nose; and some of them are exceedingly beautiful, and of great value. From the septum, or middle filament, is a pendant, which sometimes contains three rubies and one pearl; and it nearly touches the upper lip. The left nostril is pierced, and contains a ring about an inch in diameter; another lies flat on the nose, and occasionally consists of a fine pearl surrounded with rubies. The nose-ring is also worn by a few of the women of the lower orders in Cairo, and by many of those in the country towns and villages both of Upper and Lower Egypt. It is most commonly made of brass, is an inch to an inch and a half in diameter, and has usually three or more colored glass beads, generally red and blue, attached to it. It is almost always passed through the right ala of the nose, and hangs partly below the mouth, so that the wearer is obliged to hold it up with one hand when she puts anything into her mouth. It is sometimes of gold. To the eyes of those who are unaccustomed to it, the nose-ring is certainly no ornament. It is mentioned in the Mishna, Shabb. vi, 1; Ken. xi, 8. Layard remarks that no specimen has been found in Assyrian remains (Nin. and Bab., p. 202, 544). For other notices, see Bührhardt, Notes on Bed. i, 31, 229; Niebuhr, Descr. de l'A. R. p. 57; Vogues, i, 133; ii, 56; Chardin, Voy. vili, 200; Lane, Mod. Eng. i, 78; App. iii, p. 226; Saebachitz, Hebr. Arch. i, 3, p. 25. See Ring.**

**Nossairians is the name of a particular sect of Shitais (q. v.), or followers of Ali, among the Mussulmans, who believe that the divinity has been joined and**
united with some of their prophets, particularly Ali and Mohammed ben-Hanishah, one of his sons; for these sectaries held that the age of the last true religion was not yet up in one and the same person. This doctrine is rejected by the other Musulmans, who reproach the Nossairians with having borrowed it from the books of the Christians. The Arabic term Nossairian given to these sectarians signifies Nasaraeans, a name given to the Christians who blended the observations of Judaism with the laws and principles of Christianity. See Broughton, *Hist. of Religion*, s. v.

Nosselt, Johann August, D.D., a German theologian, was born at Hallo May 2, 1734. He was educated at the university of his native city, and from 1757 taught philosophy and theology in his alma mater, and became in 1779 director of the seminary. He died March 10, 1807. He ranks with the neologist of Germany, but is an able expositor of such difficult texts as do not contain fundamental points of Christian doctrine. His writings are numerous, mostly hermeneutical, exegetical, and theological. The most noted are *Opuscula ad Interpretationem Sacraeum Scripturarum et ad Historiam Ecclesiasticam* (Halle, 4 vols. 8vo), and *Ecclesiasticae ad Sinic. Scrip. Interpretationem* (ibid. 4 vols. 8vo). His other valuable works are, *De vera et alia ad doctrina scripturarum tertiakam* (ibid. 1757, 1759, and 1768, 4to); *Verheißung der Wehreit und Göttlichkeit der Christen* (ibid. 1767, 1769, 1771, and 1773, 4to); *Historia Paraphraseda Erami in Novum Testamentum* (Berlin, 1780, 4to); *Anweisung zur Kenntniss der besten Bücher in allen Thieren der Theologie* (Leips. 1779, 1780, 1791, and 1800, 8vo);—a great number of dissertations and programmes. See Niemeyer, *Leben Nosselts* (Berlin, 1809); Rotermund, *Supplement to Jöcher*, s. v.

Nostrodamus (Nostre Dame), Michael, a notable astrologer, and the most celebrated of modern seers, flourished in the 16th century. Among the generations immediately following his own time he almost rivaled the oracular fame of Merlin in the dim Middle Ages, and nearly equaled the mystical reputation of the ancient sibyls. In the period of the French Revolution his vaticinations were often cited; nor were they wholly denied notice and influence in so recent an era as the revolutionary commotions in the middle of the current century. The prestige of the name, the rarity or inaccessibility of the oracular texts, and the more direct oracles of Delphic obscurity, prolonged the renown of the prophet, while readily permitting bold forgeries or violent adaptations to new occurrences. Such is the fortune of all vulgar prophecy.

1. Life—Nostrodamus was born Dec. 14, 1505, in the commune of St. Rémy, in Provence, which is now included in the Department of Bouches-du-Rhône. His family was reputed to be of Jewish descent, and of the tribe of Issachar, wherefore they predicted his gift of prophecy. His father, Jacques Nostre-dame, was notary of St. Rémy. His mother Renée’s grandparents had been noted for their knowledge of mathematics and physics, which, in the earlier part of the 15th century, meant chiefly astrology, alchemy, and magic. One of these grandparents had been physician, or wonder-worker, to the weak but amiable Réne, titular king of Jerusalem and the Two Sicilies, and count of Provence. The king had held the same responsible position with Renée’s son, John, the daring and adventurous duke of Calabria. From his maternal grandfather, the son of one of these court-ecclesiastics and star-gazers, the young Michael received his first instruction. The youth was so remarkable that he was sent to school at Avignon. Thence he proceeded to Montpellier to study philosophy and medicine. From this great medical school he proceeded to Narbonne, Toulouse, and Bordeaux in succession. At Bordeaux he commenced the practice of his profession when he was twenty-two years of age. Four years later, in 1550, he returned to Montpellier to obtain his degree, which he took with great distinction. Going thence to Toulouse, he was induced to remain there by the residence in that place of his familiar friend, Julius Caesar Scaliger. Here he lived for a respectable century and had three children. In a very few years his wife and children all died, and he became a wanderer in Italy and Sicily. In 1544 he married a second time, and settled at Salon; but in 1546 he was detained, at the public expense, by the city of Aix; whence he was restored to the sufferer of public displeasure, which he was again raging with great violence. After three years thus honorably employed he returned to Salon de Croux. His life appears to have always been respectable, and surrounded with respectable associations, though often vagrant. His home, however, continued to be Salon; and here his family of three sons and a daughter was brought up.

Nostrodamus acquired his first oracular reputation by the production of almanacs, in which "he did so admirably hit the conjunction of events that he was sought for far and near," like an African rain-drother. The popularity and success of these almanacs threatened to be damaging to the fame they had acquired for him. They tempted the ingenious fraternity of booksellers to vend spurious almanacs with the attraction of his name. This gave him occasion to complain that many false prophecies had been and based upon him, and to the astrologist, M. de Carcencières, believed that it furnished the foundation for the piquant epigraph of Étienne Jodelle, his contemporary: "Nona damus, cum falsa damus, nam fallere nostrum est, cum falsa damus, nil usus Nostrodamus."

Nevertheless, the supposed familiarity of Nostrodamus with the secrets of futurity was largely bruited about, and readily believed in the credulous and nefarious age of Catherine de Medici. The confidence of Nostrodamus in his own oracular gifts was strengthened; and he employed his time in completing and preparing for the press the first series of his Centuries of Prophecy. It was published at Lyons in 1555, and was preceded by a *Preface*, dated March 1, of that year. The work contains the singular and very ambiguous prediction of the remarkable death of Henry II by the lance of Montgомерy, which happened more than four years later. It cannot be imagined that this was deemed applicable at the time of its appearance to the king, who was in the vigor of manhood. But the fame of Nostrodamus, either through his own work or the work of others, was great, and the court turned toward the court of the court, and he received an invitation from Henry to visit the royal abode. On his arrival he was treated with great consideration, was liberally compensated for his fatigues, and was sent to Blois, to see the royal princes and to report upon their destinies. Having satisfied to the satisfaction and accorded the favor of the crown, Nostrodamus returned to Salon, and employed himself in the manufacture of more oracles. In the course of the ensuing two years he completed his *Ten Centuries*, corresponding to the ten ages of the Sibyl, by adding three more *Centuries* to the seven hundred prophecies first published. These additional *Centuries* have the merit of surpassing their rude predecessors in obscurity, triviality, and apparent sinlessness. They were dedicated to Henry II in what is called by his English translator a "Summary Epistle," which is dated June 27, 1558. This dedication is marked by even greater assurance than its predecessor. Its tone is more confident, its pretensions loftier, and its indications more meaningless.

These thousand prophecies constituted only a part of the oracular calculations of Nostrodamus. He refers to fuller declarations in his "other prophecies, written in *soluta oratione,*" or prose. These prose predictions, however, never saw the light, except such as were introduced into his almanacs. The assertion of their existence may have been only a convenient provision for the manufacture of mystical almanacs. The oracles of the French renaissance had transpired to which they were to be applied. It certainly afforded a tempting and plausible foundation
for the forger of later prognostications, and their attribution to Nostradamus.

Henry II did not long survive this declaration of the last three Centuries, being able to live within four months of the commencement which celebrated the restoration of peace between France and Spain. This strange and fatal casualty was probably to have been foretold by Nostradamus in the following quatrain:

"Le lion jaune en vieux sarments,
En champ étant avec un guerrier duelle,
Dans cage d'Or l'ai lié crevés,
Deux jeux m'aies, puis mourir cruelle."

This prediction, so singularly accomplished, or so violently wrested to imply its accomplishment, greatly augmented the renown of Nostradamus, and attracted multitudes of gazing vipers, often of the highest distinction, to his humble abode at Salon. The duke of Savoy came in October, 1559; and about two months later his affliction deepened, the princess Margaret of France. In the year 1564, in the long progress which preceded the death of the Conference of Bayonne, Charles IX was welcomed by him to salon in the name of the town, and he was summoned to meet his majesty at Aries or Lyons. He was appointed physician in ordinary to the king, and was gratified with a royal donation of two hundred crowns of gold, while the queen-mother, Catherine, bestowed upon him a purse of nearly equal amount.

Nostradamus did not long enjoy his honors. He died of dropsy at Salon July 2, 1566. The time of his death was said to have been anticipated exactly by him. In the Calendar of 1567, a letter was said to have been written to the pope at the end of June, "Hier est mort cet homme"—death about this time. Had the work been published—it had it ever been discovered in that age—this entry might have been supposed to be only a modified transcript of the observation of Joannes Lydiaus (De Signis, for June 30): "Chenit, short so it will well have been transmitted among the mediæval traditions of signs, days, and portents.

Nostradamus was buried in the church of the Franciscans at Salon, and a mural tablet was erected by his widow to his memory.

2. Works—The Ten Centuries of the Prophecies of Nostradamus were his chief production, and the sole cause of the long celebrity of his name. He wrote prophecies in prose never published, except such as were contained in his series of Astrological Almanacs (1550-1563) to claim that he already been noted. He was the author of some other works, which have long ceased to be sought after, and which are now almost entirely forgotten. These are, De Fardements et Senteurs (1552), a cookery book:—Livre de Recettes Curieuses entretenir le sou du corps (Poitiers, 1556), hygiene:—Des con- fines (Antwerp, 1557), cosmetics for beautifying the hands and face:—Paraphrases de Galen (Lyons, 1557), translated from the Latin.

After his death appeared the Eleventh and Twelfth Centuries of his predictive quatrains, which are almost certainly spurious, being those later accessories which are always engendered by popular collections of oracles.

3. Prophecies.—The vaticinations of Nostradamus which secured his fame are in verse, and are written in quatrains of rough, rude, unintelligible, and incorrigible French, in tottering and halting metre, with rugged, harsh, and often unmanageable rhymes, clattering or jingling at the ends of the alternate lines. M. de Garençières, the English editor and translator of these oracles, asserts, of his own knowledge, that they were used as crabbed texts for the instruction of children in French in the first six months of their nativity. It was a time when education sought insurmountable difficulties for months, rather than to level the high roads of learning, and to make the rough places smooth. They remain for the most part incapable of comprehension, and are scarcely rendered more perspicuous by the English version or the explanatory comments of M. de Garençières.

Notwithstanding their unintelligibility—probably on account of their unintelligible and consequent pliancy—the prophecies of Nostradamus were long in vogue, and continued to be the occasion of general and supposititious forms, till a very recent period if it can be said that they are totally discredited even now. It is unnecessary to discuss on the present occasion the character of the fraudulent pretensions and the hallucinations, the deliberate artifices and the diseased temperament which generate oracle-mongering. Usually such pretensions are entirely fraudulent; but frequently honest delusion is so strangely amalgamated with the growing habit of only half-recognized deception that it is impossible to consider the prophetic mania as anything else than a real mental distemper. The vaticinations of Nostradamus seem to have sprung from a fixed and immutable; from such a morbid frame of mind; though increasing renown, the deference paid to him, the encomiums of an accepted profession, and the apparent accomplishment of several of his predictions, may have easily in-duced him in the flush of success to chance and obscurity, and deliberately to delude others, while seeking to delude himself also. A person believed to possess supernatural knowledge or powers cannot extricate himself from the consequences of the popular credulity which he has encouraged, and by which he maintains himself in a delusive state.

An elaborate apology for Nostradamus, in seven formal chapters, is offered by M. de Garençières as an introduction to his English version of the Centuries. This may be passed over with little notice, though the fourth chapter consists of "prophecies not to be fulfilled until Nostradamus was enlightened by the Holy Ghost." If the prophet aimed at deception, his interpreter was thoroughly deceived. If the prophet was himself deluded, the delusion of his translator was even more complete than his own.

The prophecy of Nostradamus in his own age and among his own people was eminently respectable, and on other grounds than his oracular endowments. He was an educated, regular, and successful practitioner of medicine. His sons obtained honorable distinction in the province in which they had been born and brought up. There is no stain on the character of the man or of his family. There is an air of sincerity in the declarations of Nostradamus, even when most extravagant, that induces hesitation in ascribing them to shameless effrontery and imposture. He seems on many occasions to have claimed no more than the truth. He was, in spite of his endowments, very little esteemed by his apologists; but he usually ascribes his pre-vision to mathematical science and to astrological calculation. He evidently trusted much to luck; and especially to the luck of being perfectly incomprehensible in his thoroughly impenetrable farrago of names, symbols, types, and dark utterances. He had also great confidence in congenital adaptation for his marvellous mission, in his ancestral gifts, and in the "hereditary word of occult predictions." There was a craze in the blood, which both favored self-delusion and presented the appearance of honest intent.

There is, however, one broad shadow of conscious concealment and insincerity which lies over the whole series of these Centuries. He constantly denounces the Reformers and the Reformed religion, and predicts their confusion and overthrow—no erroneous forecast, so far as France was concerned. He died in the avowed profession of the old faith, though he had apparently lived with little regard to the external requirements of any religion. He was buried in a monastic church. Nevertheless there is a hint in his writings that his real sentiments were in strong opposition to the教义s of belief and that, like his contemporary, Rabe-lais, he disclaimed his actual though lukewarm opinions in a cloud of enigmatic sentences, or cloaked them by distinguishable signs. He says, in his Prefatory Letter, "that if I should relate what should happen hereafter, those of the present reign, sect, religion, and faith would
find it is disagreeing with their fancies that they would condemn that which future ages shall find and know to be true, ... which hath been the cause that I have written what may be found in the future ages, pen from paper. But afterwards I was willing to enlarge myself in dark and obscure sentences, declaring the future events; chiefly the most urgent, and those which I foresaw (whatever human mutation happened) would not offend the hearers, all under dark figures more than prophetical. The last sentence is very significant, and the parenthesis somewhat singular for a professed prophet.

It would be venturing much too far to suspect Nostradamus of any real attachment to the cause of the Reformation; but, in the midst of his revolution with Protestant proclivities in the south of France, he may have acquired a distaste for Catholicism, and, prophet as he was, may have expected or apprehended the ultimate overthrow of the ancient creed. It is not so much as an illustration of his religious views as it is for a manifestation of intentional deception that this inconsistency has been noted.

This inconsistency, if such it be, is by no means the only incongruity which occurs in the prophetic volume of Nostradamus. Many of his quatrains were manifestly composed after the events to which they seem designed to refer. Some predictions can be discerned to be unquestionably false. On the other hand, it must be admitted that many have met with apparently marvellous accomplishment. This may be due to that luck which the seer recognised as a genuine constituent of prophetic inspiration; or it may be due to the impossi-

4. Prophecies strangely accomplished.—It is not meant that there is anything more than an accidental coincidence between the prophecies of Nostradamus and the events by which they have been ostensibly verified. The verification is ascribed to no inspiration, to no nat-

ural or supernatural endowments, to no astrology, to no other science or art, but to that supreme source of Nostradamus's renown—to luck (Hêta Fortuna). With this we are disposed to agree, but there is much interest in getting a few of the remarkable and often clear instances of the realization of these prophecies. Thus, too, will be afforded some slight taste of the peculiar flavor, some knowledge of the curious fabric of his prophetic strains.

5. Literature.—The principal editions of the prophe-

cies of Nostradamus are, Centuries de Nostradam (Lyon ou Troye, 1568, sm. 8vo); Nostradamus, Les Vies Centuries et Prophéties, avec la Vie de l'Auteur et des Observations sur ses Prophéties (Paris, 1667); Centuries de Nostradamus (Amsterd. 1668); Les Vrais Centuries de M. Michel Nostradamus (Paris, 1562, 8vo)—a forgery directed against cardinal Mazarin; Garençieres, The True Prophecies or Propagulations of Michael Nostradamus (Lon. 1672, fol.). This work is without commemora-

tion in Allibone's Dictionary. It has furnished the chief foundation for the present article. Of works on the life or the prophecies of Nostradamus, the following deserve mention: Trone du Condoutel, Abris de la Vie de M. Nostradamus, s. a.; Edification des véritables Quatrains de Maistre Nostradamus, Docteur et Professeur en Médecine, etc. (Anonymou); Badius, Virtutes morai Magistri Nostradi (Geneva, 1560); Clavigny, Com-

mentaires sur les Centuries de Nostradamus (Paris, 1596, 8vo); Guynaud, Concordance des Prophéties (ibid. 1688, 12mo); La Clerc de Nostradamus: Essai et Introduction à un véritable sens des prophéties de ce fameux auteur (Bib. 1710); Huet, Vie de Nostradamus (Aix, 1712, 12mo); Jauriet, Vie de M. Nostradamus, Apologie et
Historie (Amsterd. 1656); Astruc, Mémoires pour servir à l'Histoire de la Faculté de Montpellier (Paris, 1767); Berton, Anciennes conscriptions, recueillis dans les archives de la provoyance instancée de l'homme, sur les ordres, les sièges, les prosties, et particulièrement sur Nostredamus (ibid. 1806, 8vo); Bareste, Nostredamus (4th ed. ibid. 1842). There is a notice of the prophet and his predictions in Morholt Polyhistor (Ps. i. lib. i. c. § 329, 4th ed. 1732, 4to). Some collections of his predictions that may be conceived to have been realized are pointed out in the Companion to the British Almanac, 1840. Adelung has given Nostredamus a place in his Hist de la Folie Humaine, vii, 105 sqq. (R. F. H.)

Nostri (sometimes נָשִׂים,aph, properly nose [q.v.]; but distinctively נָשֶׁה, nechira'gim, Job xlii, 20; whereas the kindred נָשָׂה, na'char, Job xxxii, 20, signifies a snorting, as the fem. נָשָׂה, na'charah, is rendered in Jer. xvi, 16).

Notable Crime is, in the Anglican Establishment, any offence committed in the ordering of deacons and priests which is of a sufficiently serious character to justify suspension of the ordination of a candidate. The bishop, at the beginning of the ordination service, requires that if any of the people know "any impediment or notable crime" in the person about to be ordained, "for which he ought not to be admitted to" the order of deacon or priest, the accuser shall come forth and declare "what the crime or impediment is." By "notable" is to be understood something of a highly flagrant and scandalous nature, known to the accuser as a sufficient reason, if proved, for the rejection of the candidate. Hence, in the rubric following the bishop's demand, the words "notable crime" are made synonymous with "great crime"—with such a crime as will justify the bishop in delaying ordination till it is disproved. Similar remarks will apply to the use of the word "notorious" in the rubric before the Holy Communion.

Notaras, Chrysanthus, an Eastern prelate of note, was born in the Morea about the middle of the 17th century. Descending from a noble Byzantine family, and nephew of Dositheus, patriarch of Jerusalem, he was destined for the high duties of the Greek Church. He received a liberal education, which he perfected by traveling in Italy and France. In Paris he received lessons from the astronomer Cassini, and formed connections, too, with several learned theologians. On his return to Constantinople he was appointed archbishop of Cesarea, and Feb. 8, 1707, patriarch of Jerusalem. Although rarely residing in his diocese, Notaras was a zealous bishop, and the reconstruction of the temple of the Holy Sepulchre in 1719 is due to him. He died at Constantinople in 1722, leaving the reputation of one of the most pious, beneficent, and learned prelates of the Greek Church. His principal work is a collection of treatises in modern Greek Upon the Rites and Dogmas of the Oriental Church (Tergwisk, in Wallachia, 1715); among them are excellent treatises "Upon the Dignity of the Oriental Church," "Upon the Origin and Propagation of Christianity in Russia," "Upon the four Greek Patriarchs of the Ottoman Empire," and "Upon the Patriarchs of Russia." He also compiled a Geography in modern Greek (Paris, 1716, fol.). Notaras published in 1710 the History of the Patriarchs of Jerusalem, by his uncle Deostheus. See Journal des Savans, ann. 1726: Jöcher, Geläutet-Lexikon, s. v.; Hoefr, Nouv. Biog. Générale, xxxviii, 296.

Notaricon (from the Latin notarius, a short-hand writer, one who among the Romans belonged to that class of writers who abbreviated and used single letters to signify whole words) is one of the thirteen Cabalistic rules (comp. Temurah, a. v. Aitbach), which is employed when every letter of a word is taken as an initial or abbreviation of a word. Thus, for instance, every letter of the word הָרֵעְשֵׁה, the first word in Genesis, is made the initial of a word, and we obtain הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה הָרֵעְשֵׁה Hallelujah, we are made free!"

Lyft up your eyes to heaven, or Lyft up your eyes to heaven, or To the almighty and most high King, or To the almighty and most high King, or See also Na'char, Na'charah, as rendered in the RSV, Sâ'nâ, is made free, or Lyft up your eyes to heaven, or See also Na'char, Na'charah, as rendered in the RSV, Sâ'nâ, is made free, or To the almighty and most high King, or See also Na'char, Na'charah, as rendered in the RSV, Sâ'nâ, is made free, or To the almighty and most high King, or...
NOTES OF THE CHURCH

works, Translatio corporis sancta Helena. This treats of St. Helena, the mother of Constantine, whose re-
membrance the above 13th century church is founded. In order to sustain this pretension Notcher composed a treatise in nineteen chapters, from which Mabillon, the authors of the Galila Chrisiana, and the Bollandists published fragments more or less extended. See Galila Christ. tom. ix.; Mabillon, Ant. tom. xiii.; Isaac et Al. tom. vi.; Bollandus, August 18; Hst. Lit. de la France, vii. 581.

Notes of the Church, those marks by which a true Church may be recognised. Four are generally added: Unity, holiness, catholicity, and apostolicity. It is to these marks that Romanists refer in support of their pretension that the Church of Rome is the only true Church. Bellarmine gives the following: Catholicity, antiquity, duration, amplitude, episcopal succession, apostolical agreement, unity, sanctity of doctrine, efficacy of doctrine, holiness of life, miracles, prophecy, admission of adversaries, un-
happy end of enemies, temporal felicity. Palmer, who has written a High-Church treatise on the sub-
ject, says: "The necessity of devising some general notes of the Church, and of not entering at once on controversial debates concerning all points of doctrine and discipline, was early perceived by Chris-

tian theologians. Tertullian appeals, in refutation of the heresies of his age, to the antiquity of the Church derived from the apostles, and its priority to all heretical communities. Ireneaus refers to the unity of the Church's doctrines, and the succession of her bishops from the apostles. The universality of the Church was more especially urged in the controversy with the Donatists. St. Augustine reckons among those things which attached him to the Church: The consent of na-

tions, authority founded on miracles, sanctity of morals, antiquity of origin, succession of bishops from St. Peter to Clement, and the very name of the Catholic Church. St. Jerome mentions the continual duration of the Church from the apostles, and the very appellation of the Christian name. Luther assigned as

Notes of the true Church the true and uncorrupted preaching of the Gospel, administration of baptism, of the eucharist, and of the keys; a legitimate ministry, public service in a known language, and tribulations internally and externally. Calvin reckons only truth of doctrine and right administration of the sacraments, and seems to reject succession. Later theologians adopt a differ-
ter, the issue of these responses. Dr. Field admits the fol-

lowing notes of the Church: Truth of doctrine, use of

sacraments and means instituted by Christ, union under

lawful ministers, antiquity without change of doctrine,
lawful succession—i.e. with true doctrine, and universal-

ity in the successive sense, i.e. the prevalence of the Church successively in all nations. Bishop Taylor ad-

mits as notes of the Church: Antiquity, duration, suc-

cession of bishops, union of members among themselves and with Christ, sanctity of doctrine, etc. The Con-

stantinopolitan Creed gives to the Church the attributes of "One, Holy, Catholic, and Apostolical." A High-

Churchman unchuches without hesitation other com-

munities that want some of his extra-scrilal criteria; but theorists on this subject are not agreed among themselves. See CHURCH; FUNDAMENTALS; NOVA-

TIANS.

Nothelm (us), a noted English prelate of the An-

glo-Saxon period, was born near the close of the 7th century, taking his degree at St. Alban's, and was prebendar of a presbytery in London, and was there distinguished for his learning and literary taste. The Venerable Bede, who fell in with Nothelm, appreciated him, and made him one of his literary assistants. For a while Not-

helm resided at Rome, and improved his opportunities by the study of the patristic archives relating to the history of the Anglo-Saxons. The material thus obtained proved of invaluable service to the English

Church chronicler of those times. Nothelm is also noted for his discussion with Bede regarding the Book of Kings. In 785 Nothelm was devolved to the see of Canterbury, and in the year following received the pallium from pope Gregory III. The Saxon chronicler and the continuator of Bede place Nothelm's death in 789; (other but more modern) authorities state that it was 794 or 795. The day on which he died was differently fixed on the 17 or 16 Kal. Nov., that is, on the 16th or 17th day of October. He was buried at Canterbury. Bede and Pits attribute to him several books, which he is stated to have composed chiefly from the materials he brought from Rome. Their genuineness is so problematical that it is unnecessary to repeat their titles. See Wright, Biografia Bris-


Notitia, the name given to the record or chart of the great divisions or provinces, etc., of the empire and the Church.

Notker. There are several persons of this name mentioned in Church histories. The most important among them are:

1. St. Notker, known Ballabius, or "the stam-

merer," a learned German monk, who was born about 830 at Elgau, in Northern Switzerland. At an early age he entered the convent of St. Gall (q. v.). His tal-

tents attracted the attention of the emperor Charles the Great, who was induced by the nobles to make notker prior of St. Gall, but Notker always declined. He died April 16, 912. He wrote, Liber de interpretibus divinarum Scripturarum (Hamburg, 1736, 8vo); and in Petz, Theaurus anecdoto-

rum:—Liber sequenarianus, in the same collection:—

Noticia de illustribus viris, ibid. p. 291 sq.;—Scriptores variæ variorum:—S. Frikollus historia (in

Goldast, Scriptores Alamanici);—Hymnus (in Canisius, Lactationes);—and a treatise on the value of letters in music (in Gerbert, Scriptores). The Gestis Caroli Magni has been erroneously attributed to Notker.

2. Notker, surname Lobos, or Teutonicus, a learned German monk, was born about the middle of the 10th century. He was a nephew of Ekkehard I, who wrote a Latin paraphrase of Walltharius's German poem. He entered at an early age into the convent of St. Gall (q. v.), where he made rapid progress, obtaining even a good mastery of the Greek language, which was a rare accomplishment at that time. He became the head of the school. We have still a Latin poem by one of his pupils, with notes and corrections in Notker's handwriting (see Pertz, Monumenta, vol. ii.). In his teach-

ings he seems to have adopted the 10th century German language, and vainly sought to establish the custom of doing so (see his letter to the bishop of Sion in Grimm's Göttinger Gebiete Aetzien, 1885). Notker also translated into German several portions of the Bible, and some of the classics. It has been erroneously asserted by some that he merely supervised these translations, and that they were made by his pupils. He died June 29, 1022. Among his translations we find some of the Psalms in Hattenius (Denkmäler) and in Graeff (Württemberg Psalms [Quedlinburg, 1869]); De Consolatione Boethii, published by Dr. Breu (Berlin, 1832); De sapientia et philosophia Martini nobis (ibid. 1847); the Cat-

egories and Hermeneutica of Aristotle (ibid. 1887). He also wrote a treatise on rhetoric in Latin, published in Haupt (Zeitschrift, vol. iv.). Among his translations which have been lost we notice that of the Book of Job; the Deiosis of Virgil; the Anecdota of Cicero; the Dictionari of Catu, etc. This Notker is by some con-

sidered as the author of the little treatise on music men-

tioned under the preceding; as also of one on logic in Haupt (Althlautische Blätter, vol. ii.). See Ekkehard, Casus S. Galli; Acta Sanct. Feb. and April; Oudin, Scripto-

res ecclesiastici, v.; Galiga Christianorum Vitae et Monumenta (J.N.B.);—

Notman, John, a noted architect, deserves a place here for his distinguished labors on ecclesiastic structures.

He was born in Edinburgh, Scotland, July 22,
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1810. In 1831 he came to the United States, and settled at Philadelphia, where he died, March 3, 1865. In ecclesiastical architecture he stands among the best representatives of modern times. In the United States he ranked first in this department. Says a contemporary: "Notman possessed great enthusiasm for his art, as well as poetic sensibility; and in his works he seemed to address himself not as much to the senses as to the soul." One of his chief works is St. Mark's Church, in Philadelphia. It is one of the very best specimens of Gothic architecture in the United States. Indeed, Mr. Notman may well be spoken of as the American student of mediæval architecture. Other noted specimens of his work are the façade of the Roman Catholic Cathedral on Logan Square, Philadelphia, and the Church of the Holy Trinity, of which the doorway is especially admired. Laurel Hill Cemetery of Philadelphia—one of the handsomest burial-grounds of the United States—owes its beauty to the good taste of Mr. Notman.

Notre Dame (i.e., Our Lady) is the old French appellation of the Virgin Mary, and therefore the name of a number of churches dedicated to the Virgin Mary in different parts of France, and particularly of the great cathedral of Paris. See also the following article.

Notre Dame, Congregation of, is the name of a Roman Catholic female order, whose members are frequently called "Sisters of the Congregation of Our Lady." The origin of the sisterhood is doubtful. Some ascribe its foundation to Fourier, others to Aix le Clerc, the first devotee of this Congregation. She flourished in the second half of the 16th century in a little village in Lorraine, that part of France recently annexed to Germany. The establishments of the Congregation were first opened in the beginning of the 17th century. In 1614 a convention was held of the different members, and a confirmation of the order asked for from the pope, and the request was granted by a special bull from Pope Paul V, February, 1615; further enlarged in privileges, March, 1617. A change in the rules and constitution was made in 1645, and received the approval of Pope Innocent X. The Congregations of Our Lady have flourished ever since in Europe, and especially in Belgium and France. In America they have their head-quarters in Montreal, where they number 431 professed sisters, 80 novices and postulants, and 15,337 pupils in the foundation, a number of free schools, which they direct principally in Canada and British America. The only establishments in the United States known to be connected with that at Montreal are the "Convent and Academy of the Ladies of the Congregation of Notre Dame," at Portland, Me., of which reputation are 14 pupils and 90 pupils and 846 pupils in two parochial schools, of which the ladies have charge; and St. Joseph's Convent, at Cambridgeport, Mass., with 7 sisters, who have charge of schools with 375 pupils. Other establishments, however, as those at Waterbury, Conn., and Bourbonnais Grove, III., may also belong to this Congregation, The Catholic Almanac, under January 12, says: "Margaret Bourgeois, founder of the Sisters of the Congregation, died at Montreal, 1706." There are, however, in the United States many others who are styled in the Catholic Directory of 1871 "Sisters of Notre Dame," or "Poor School-Sisters of Notre Dame," or "Poor School-Sisters of Notre Dame," possibly all belonging with those who are thus reported from Milwaukee: "Convent of the School-Sisters of Notre Dame, Mother House and Novitiate, corner of Milwaukee and King; Sister Mary Joseph, superior; Members, 65; novices, 88; postulants, 89; mission-houses, 78; with 620 sisters, having under their charge, throughout the United States, 27,900 parish school-children, over 1875 orphans, 640 boarders." The establishments named in the Catholic Directory for 1871 as belonging to the "School-Sisters of Notre Dame" are in Baltimore and Annapolis, Md.; Philadelphia, Tacony, and Allegheny City, Pa.; Chicago, Ill.; Milwaukee and Elm Grove, and twelve other places, Wisconsin. To these the Directory for 1870 added Rochester, N. Y.; and Pittsburgh, Pa. The "Poor School-Sisters of Notre Dame," as the "Sisters of the Congregation," are reported at Boston (including East and South Boston and Boston Highlands), Lowell, Salem, Lawrence, Chicopee, Holyoke, Mass.; Waterbury, Conn.; New York City, Rochester, and Buffalo, N. Y.; Newark, N. J.; Philadelphia and Pittsburgh, Pa.; Cincinnati and Columbus, Ohio; Louisville, Ky.; Detroit, Mich.; Green Bay, Wis.; Mankato and Hohah, Minn.; West Point, Iowa; Chicago, Henry, and Bourbonnais Grove, Ill.; St. Louis, Mo.; New Orleans, La.; San Francisco, Pueblo of San José, and Maryville, Cal. See Histoire du Clergé Secular et Regular, iii, 394-396; Barnum, Romanism as it is, p. 927, 928.

Notte, Eliphlet, D.D., LL.D., an eminent Presbyterian divine, and one of the most noted of American educators, deservedly spoken of as "one of the historical monuments of this country"—a man, in short, of very extraordinary character—was born at Ashford, Windham Co., Conn., June 25, 1778. His early training was received under the watchful and intelligent supervision of a most excellent mother. At the age of four years he had read the Bible through, and so insatiable was his thirst for knowledge that, under the direction of his mother, he was constantly adding to his acquisitions from every source within his reach. At one time he was thoroughly bent on becoming a physician, but being present on a certain occasion when a cancer was to be cut from a woman's breast, his services were put in requisition as some part of the process was to be carried through it, he faint ed; and this was an effectual damper upon his zeal for Habit of one of the Congregation of Notre Dame.

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the medical profession. At sixteen he taught school at Pautapany, Lord's Bridge; and at eighteen he took charge of the Plainfield Academy, and at the same time pursued his classical and mathematical studies under the Rev. Dr. Benedict. On leaving Plainfield he became a member of Brown University, Providence, R. L., where he remained about two years, and then entered Harvard College. He graduated in course, but received the degree of master of arts in 1793. He then studied theology under his brother; was licensed by the New London Congregational Association in 1796; labored for some time as a missionary in the western part of the state, bordering upon Otsego Lake; was school-teacher and minister at New York and Barnwell; in 1795-1797; and pastor of the Presbyterian Church in Albany, 1798-1804. In Albany his was the principal church, and most of the leading men in the state, such as Hamilton, Burr, Livingston, and others, resorted to it, and many of them were his intimate friends. When the news of the duel between Hamilton and Burr reached Albany, Dr. Nott was at Schenectady, attending a meeting of the Board of Trustees of Union College. He was requested to make the melancholy event the subject of discourse the next Sabbath, and this sermon on Hamilton and Burr was listened to with profound attention. He was the pulpit orator, making at the same time a profound impression on the public mind, and assisting greatly to bring lasting odium on the bloody practice of duelling. In 1804 he was chosen president of Union College. When he took charge, the college was in a straitened condition; it was without funds, buildings, or library, and was in debt, and all its friends were disheartened. The task was great, but he was adequate to the work; for he succeeded beyond all expectation in raising funds and providing for the pressing needs. He soon exhibited high qualities as an executive officer and disciplinarian, and gathered around him an able faculty. Students began to pour in from every state in the Union, and during his long incumbency upwards of four thousand young men graduated. Union College is emphatically of his own formation. From 1804 till the time of his death he was senior college president in the United States. In 1811 he was moderator of the General Assembly of the Presbyterian Church. He died Jan. 29, 1866. Dr. Nott published a number of baccalaureate and other sermons, addresses, etc. also, *Counsell to Young Men on the Formation of Character, and the Principles which lead to Success and Happiness in Life.* —Lectures on Temperance (1847), of which a new edition, edited by Amasa McCoy, appeared in 1857. These lectures constitute a most efficient argument for the disuse of all intoxicating liquors. He also extended his researches in the domain of natural history; and in the "Digest of Patents" will be found thirty in his name granted for applications of heat to steam-engines, the economical use of fuel, etc. George R. Crooks, D.D., in the New York Methodist (Feb. 9, 1866), says of him: "Perhaps no American educator, no American preacher, who has seen the dawn of 1865, has had so unique a history,—few, probably, so effective a career. Intellectually he was a remarkable man,—many-sided, and superior on most sides. His mechanical genius is well known, and one of the most famous iron manufactures (the Andover iron works)—he was the excited many a curious inquiry, originated in one of his inventions, which, by its economical peculiarities, was first known as a 'novelty.'" He was a great financier, and enriched himself and Union College by his masterly skill and enterprise. But these talents were secondary with him—pastimes of his varied mind. In the higher activities of intellect he commanded not only the respect, but the admiration of all who knew him. He was notably perspicacious, and his luminous mind never failed to throw at least a new light on whatsoever subject he touched. It was owing to his sagacity and research, which the highest intellects have hitherto failed to solve, and which are deemed insoluble—one upon which no additional explanatory light could be expected—still he could give it, at least, original illustration, poetical relief, practical corollaries, that compelled all hearers to say, in the words which Addison puts in the mouth of Cato over Plato's argument on the soul, 'Thou reasonest well.' He had no small amount of intellectual courage, and was not afraid of the 'bugbear' imputation of philistinism, or of common sense, or of new theories. Some of our best evening converses with him has been upon themes transcending the usually allowed limits of speculation, and when his winged but ever serene mind seemed to soar with the sweep and steadiness of the eagle. But such was the strength of his religious faith, and the humility of his piety, that in the presence of the living image he knew him to trench with any recklessness on the mysteries of revealed truth. As a preacher he was pre-eminent. The present generation has not been able to appreciate him fully in this respect, for he was past his prime, and his parish was remote from the metropolis, when it began to turn a critical eye upon him. Still, in some of his latest appearances in the desk, before the Church or before his college, his transcendent power has commanded wonderful admiration. He was oratorical without being declamatory, and a more finished orator no man could have been. He had the ever present pencil, and could transcribe any discourse to the desk without his manuscript, and deliver it without the least apparent effort of recollection. His most striking characteristic as a preacher was his perfect grace of manner, toned by a perfect graciousness (if we may so speak) of religious feeling. Strong, serene, dignified, beautiful in language (sometimes to hear, clear in thought and argument to transparence itself, appropriate in every modulation and gesture, he impressed one as a consummate master of the art of speaking. And what one could not fail to remark was the fact (indisputable) that this perfection of manner was in no way in the least servile or conventional, but the natural accomplishment, but entirely natural—an expression of the natural symmetry of his intellectual and moral nature. No man was happier in short impromptu or extemporaneous addresses, but he took beaten gold into the pulpit; he prepared his sermons studiously and prayerfully, yet delivered them with a facility that may be characterized as altogether felicitous. And the moral impression of his sermons was always profound." "This remarkable man," said another, "was pre-eminentely distinguished for his indomitable force of character. Whatever he undertook he never gave up, however repugnant the object was or however improvident or inapropos causes to give way before him. Happily this greatness of soul was controlled by Christian principles and an all-authoritative conscientiousness, else would he have been a scourge rather than a blessing to his race. But as greatness has its own peculiar faults, so these fell to him, at least in a mitigated degree. Yet those who were his pupils in the noonday of his power still remember him with something of an idolatrous sentiment. He has, scarcely less than any contemporary, impressed his own character upon that of his age and country, and his influence will run on indefinitely. . . . He has accomplished more than any man living. He has done more for the frame partook somewhat of the energy of his character; and, long beyond the term of ordinary old age, death approached him only by slow and measured stages. Peace to his spirit! honor to his memory!" "Of his last days and hours, the Rev. Dr. Barbour, in *The Southern Pulpit,* says: 'The last of all said: "He was ever to the end a little child before God, most pleased to sit at Jesus' feet, and confiding firmly, gratefully, in the sovereignty and loving-kindness of his gracious Lord. In his dying hours, when he felt that the end could not be afar, his parting words were devoted to his countrymen and counsellors. "Fear God, and keep his commandments"—the counsel and legacy of his mother to himself, which had begun and controlled his entire religious life. When utterance
was difficult, the spirit only not gone, he said: 'One word, one word—Jesus Christ;' and the very last, the phrase through his lips was, 'Most merciful God.'" See Memoirs of Eliphalet Nott, D.D., LL.D., by C. Van Sanford, D.D., with contributions and revision by Prof. Taylor Lewis (N.Y. 1876, 12mo); Wilson, Presbyterian Hist. Almanac (1867), p. 155; Allibone, Dict. of Brit. and Amer. Authors. s. v.; Bishop Alonso Potter's Letters and Journal, of This Country, and the States (1845), p. 296; Methodist Quart. Rev., iv, 534; N. Amer. Rev., lx., 572; Fish, Pulpit Eloquence of the 19th Century (1857), p. 379-393; Sketches of the Lit. of the United States; London Athen. (1855), p. 716; Address at the Funeral of the Rev. Dr. Nott, by the Rev. T. Boardman, D.D. (3d Y., 1855), p. 760; Delia of Amer. Book. s. v.; Presb. Reunion Memorial Volume, p. 124 sq.

Nott, George Frederick, D.D., a learned English divine and an accomplished scholar, was born in 1769. He studied at Christ Church, Oxford, and was elected fellow of All-Souls. He became successively perpetual curate of Stowe Canon, Devonshire, in 1807, then vicar of Broad Windsor, Dorsetshire, which he exchanged for Woodchurch, prebendary of Winchester, in 1810, and rector of Harrietsham in 1812. He died in 1842. Dr. Nott wrote, Religious Enthusiasm considered, in Eight Sermons preached in 1802 at the Lecture founded by John Bratton, A.M. (Oxford, 1808, 8vo).—The Proper Modes of Studying the Scripture: an Ordination Sermon (1811, 8vo). He also edited the works of the earl of Surrey and Thomas Wyatt, with copious illustrations (1815, 2 vols. 4to). See Darling, Cyclop. Biblio., ii, 2216. (J. N. F.)

Nott, Handel Gershon, an American divine of some note, was born in Saybrook, Conn., Nov. 10, 1779; graduated from Yale College in 1828; took a theological course in the Yale Seminary; and in 1826 was settled over the First Congregational Church in Nashua, N. H. Subsequently he became a Baptist, and accepted the position of agent of the American Bethel Society, and was for three years Bethel chaplain in Buffalo. Later he preached in Bath, Waterville, and Kenedburnport, Maine, remaining at the latter place for a period of twelve years. His health demanding a change, he accepted a call at Aron, N. Y., in July, 1890; and after a few years removed to Rochester, where he continued to reside until his death, May 3, 1872.

Nott, Henry Junius, an American educator, was the grandson of Benjamin Junius, Abijah Nott, and was born on the Peocres River, South Carolina, Nov. 4, 1797. He was educated at South Carolina College, class of 1812. He then went abroad and studied jurisprudence, but shortly after his return accepted the professorship of philosophy and language in his alma mater. On his way home from New York he was shipwrecked, and perished at sea, Oct. 13, 1837. Mr. Nott was a frequent and valued contributor to the Southern Review. He also published Novelties of a Traveller (New York, 1834, 12mo).

Nott, Samuel (1), D.D., a Congregational minister, brother of Dr. Eliphalet Nott, was born Jan. 23, 1777. He graduated at Yale College in 1790; was ordained pastor in Franklin, Conn., March 13, 1792, where he remained until his death, May 26, 1852. He did full parochial duty until his ninety-fourth year, and was in many respects a worthy branch of that noble family to which he belonged. He published a number of sermons and papers. See Sprague, Annals of the Amer. Pulpit, ii, 190.

Nott, Samuel (2), a noted American missionary of the Congregational Church, was born at Franklin, Conn., in 1788; was educated at Union College, class of 1808; and studied divinity at Andover Theological Seminary, where he graduated in 1810. He was ordained Feb. 6, 1812, and went out to India with the first band of missionaries sent to that country by the American Board of Foreign Missions. He returned from India in 1816, and taught in New York until 1822. In 1823 he became pastor at Galway, N. Y.; in 1829 he removed to Wareham, Mass., where he preached until 1849, and then taught for one year. He died at Hartford, Conn., June 1, 1869. Mr. Nott wrote, Sixteen Years' Preaching and Procedure at Wareham, Mass. (1845, 8vo).—Slavery and the Remedy, etc. (1856, 8vo). Notus (Auster), the south or south-west wind. It brought rains and fog.

Figure of Notus (from the sculptures at Athens).

Nouet, Jacques, a French Jesuit, was born at Mans in 1605. He entered the order about 1625. After completing his studies he devoted himself successively to teaching and to preaching, in which he was at first very successful. But having ventured to attack in the pulpit the dogmas of Antoine Arnauld, La Fréresse communion, he was at first silenced by a sharp answer of Arnauld, and afterwards obliged to apologize publicly before an assembly of bishops. Nouet now renounced preaching, and became successively rector of the colleges of Alençon and Arras. He died at Paris in 1680. He wrote, Remerciements du consistoire de R. aux théologiens d'Alençon, disciples de St. Augustin, against abbot Lenoir:—Là présence de Jésus-Christ dans le trieu- saint sacrément, pour servir de réponse au ministre qui a écrit contre la persévérance de la foi (2d ed. Paris, 1667, 18mo). It is claimed that Lurenne was converted to the Romish Church by reading this work. Nouet's reputation, however, rests chiefly on his accute works, such as Traité de la dévotion à l'ange gardien (Paris, 1661, 12mo; an Italian translation of it was published at Bologna)—and the most important of them all, L'Homme d'Oraison, comprising a number of works published at various times, and entitled L'Omale d'Oraison, sa conduite dans la voie de Dieu, contenant toute l'économie de la méditation, of l'oraison effective et de la contemplation (Paris, 1674, 2 vols. 8vo) ...—L'Homme d'Oraison, ses méditations et ses entretiens pour les jours de l'année, fragments of which were published by Muguet in 1677, 1678, and 1688 (complete by Hérisant, 1765, 10 vols. 8vo; Paris, 1780; Lyons, 1800 and 1845, 12mo) ...—L'Homme d'Oraison, ses lectures spirituelles pendant tout le cours de l'année (Paris, 1679, 4to) ...—L'Homme d'Oraison, ses entretiens (1765, 1780, 1820, 1845, 6 vols.). He wrote also, Méditations et entretiens sur le bon usage des indulgences et sur les préparations nécessaires pour gagner le jubé (Paris, 1677 and 1701, 4to) ...—Retraite pour se préparer à la mort (ibid. 1673, 8vo) ...—Méditations spirituelles (ibid. 1809, 12mo) ...—Solitude de nuit jours du réservé père Jacques Nozet, in MS. at the Imperial Library at Paris, under the No. 3920. Dr. Pusey translated one of Nozet's works under the title of Life of Jesus Christ in Glory (London, 1847, small 8vo). See Avertissement sur quelques sermons prêchés à Paris, the works, vol. xxii; les Desports, Bibl. du Motie; B. Hauriez, Hist. littéraire du Motie, iv, 297.

Nouelleau, Jean-Baptiste, a French ascetic writer, was born June 24, 1605, in Saint-Brieuc. Descended from a religious family, he was educated at Rennes and Nantes, and at the age of twenty entered into the Congregation of the Oratory. In 1639 he took possession of the archdeaconry of Saint-Brieuc,
and in 1640 of the prebend, which he held until his death. He was a pious man — learned, and of au-
test manners; a true model of piety, but with an ardent and restless character, carried away by a reformatory zeal which no consideration could arrest. He rendered to M. de Vilazol, his bishop, efficient service in the missions of Brittany; but he did not find in the latter's successor, M. de la Barre, a protec-
tor so benevolent. At the request of the chancellor, Boucherat, he was forbidden to preach, and he ap-
pealed in vain from this sentence. He then began to preach in the streets. Excluded in 1644 from eccle-
siastical duties in the diocese, he sought a desert place, and exercised upon his body long macerations. Fasting almost continuously, fatique and excessive au-
teritie shortened his days. He died in Saint-Brieuc, 1672. Nouelle composed upon morality, theology, and the reform of the clergy a great number of arti-
cles, of which the principal are, *Contradiction contre blanphématiques* (Paris, 1645, 4to) — *Pratiques de l'Oraison* (Saint-Brieuc, 1645) — *L'Esprit du Chris-
tianisme*, tiré de cent paroles choisies de Jésus-Christ (Paris, 1645) — *L'Idée du vrai Christien* (ibid. 1646) — *Paroles tirées dans les exercices divins de M. de No-
seau le Dauphin* (ibid. 1645, 12mo) — *De gratia Dei et Christi* (ibid. 1645, 4to) — *L'Amiable composi-

**NOUMENA** (Gri. νομονέα) is a philosophical term used by Kant in his *Kritik* to express the objects of the understanding, in distinction from the *phantomena*, which he understands to designate simply objects of the sense. The use of the term has been necessitated by the desire to give a strict metaphysical distinction of sensual and intellectual conceptions. Kant, it will be remembered by the philosophical student, rejects the Leibnizian view of an intellectual phenomenalism. For details the articles KANT and LEIBNITZ may be consulted. See also *Ueberweg, Hist. of Philosophy,* p. 1, 115, 157, 172, 175, 176, 216, 299, 255, 201, 262, 421, 530, 531.

**Noureddin Mahmud, Malek-al-Akéd, one of the most illustrious men of his time, and the scourge of the Christians who had settled in Syria and Palestine, was born at Damascus Feb. 21, 1116. His father, Qasim, and his mother, originally granddaughters of Mosul and Diarbeirk on behalf of the Seljuk sultans, had establish-
ed his independence, and extended his authority over Northern Syria, including Homs, Edessa, Hamah, and Aleppo. Noureddin succeeded him in 1140, and, the better to carry out his ambitious designs, changed the seat of government from Mosul to Aleppo. Count Jos-
celin of Edessa, thinking the accession of a young and inexperienced sovereign afforded him a favorable oppor-
tunity of regaining his territories, made an inroad at a large of force, but was signally discomfited under the walls of Edessa, his army, with the exception of 10,000 men, being completely annihilated. The re-
port of Noureddin's success being conveyed to Western Europe, gave rise to the second crusade. The Crusaders were, however, foilied by Noureddin before Damascus, and, being defeated in a number of partial conflicts, abandoned their enterprise in despair. Noureddin next conquered Tripolis and Antioch, the prince of the latter territory being defeated and slain in a bloody conflict near Rugia (June 29, 1149), and before 1151 all the Christian strongholds in Syria were in his possession. He then cast his eyes on Egypt, which was in a state of disorder after the death of the caliph of the Fatimites, and, as a preliminary step, he took possession of Damascus (which till this time had been ruled by an independent Seljuk prince) in 1166; but a terrible earthquake which at this time devastated Syria, levelling large portions of Antioch, Tripolis, Ha-

**NOVALIS, Friedrich, a German literary character, whose real name was Von Hardenberg, is noted in the history of philosophy, belles-lettres, and also in hym-
nology and religious literature generally. He was born**
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at Wiesbaden, in Mansfeld territory, near Eisleben, May 2, 1772, of Moravian parents. In 1790 he entered the University of Jena, and continued his studies at Leipsic and Wittenberg. In 1795 he settled at Weis-

seid, in Thuringia, and there he devoted himself to the mining industry. He was to have been married shortly after his location, but his affianced died just be-

fore the important change in his life was to take place, and he married her memory by combining into a rounded whole the speculative idealism of Shelley, the weird romant-

icism of Chatterton, and the ardent piety of Kirke White. As a leader of the romantic school of German literature, his influence on the belief and tastes of the German mind was like that of his contemporaries Coleridge and Wordsworth, whose influence for the future, how-

ever, bore in mind, for an understanding of this statement, that German literature at that time bore the marks either of the old scholasticism, or of the materialism introduced from France, or of the classic culture introduced by Lessing and his coadjutors. The element then revived was the mediæval element of chivalry, the high and lofty courage, the delicate aes-

thetic taste, which had marked the Middle Ages. Her-

der (q. v.), to whom Germany owes much, disgusted with the stoical and analytic spirit of the Kantian phi-

losophy, and weary of the blind attempt to throw the mind back to an appreciation of old history, and especially had manifested an enthusiastic admira-

tion of Hebrew literature; but now, as if by one general movement, the public taste was turned to an apprecia-

tion of the freshness of feeling and the elements of character which were included in the Christianity of the Mid-

dle Ages (see Farrar, Crit. Hist. of Free Thought, p. 239, 240). If the works thus far mentioned are remarkable for singular combination, his Geistliche Lieder (spiritual songs) are no less so for their perfect simplicity and pure spirit of devotion. The tender ardor of romance has certainly nowhere been expressed more beautifully than in the spiritual songs of Novalis, which form a favora-

ble contrast to the insipid moralizing rhymes of the pe-

riod of the Illuminati; and though they do not bear the stamp of Church hymns, still they are well adapted to be sung in quiet solitude, even within the heart. Those who have not access to the German may find two spec-

imens in good English version in Saunders' Evenings with the Sacred Poets (new ed. rev. N. Y. 1870, 12mo), p. 108. But by far the most important of Novalis' writ-

ing, his Dichtungen are not only the most beautiful, but a better insight into his philosophical notions. It is in these that he touches upon many points in morals, physics, and philosophy. Indeed, he develops in them somewhat at large a philosophical system, and there can be no doubt that he would have figured promi-

nently as a German philosopher had he not died so young.

If we examine all the writings of Novalis in order to determine how far in what particulars he has influenced German religious thought, we find him completing the cycle of mysticism which sprang from the mixed influence of Fichte (q. v.) and Jacobi (q. v.). Schlegel, in whom it first manifested itself, took refuge from the abyss of scepticism, to which his extreme subjective principles led, in an objective revelation, as the organ of eternal verities otherwise unknown. Schleiermacher, while making human consciousness the supreme arbiter and test of truth, yet would assimilate them all to the perfect mind of Christ, the divine man, the type of infinite purity and love. Novalis, pro-

ceeding one step further, regards it as the true pur-

port of philosophy to destroy the individual, the finite, the subjective, and make us all ourselves to become one with the infinite and all-perfect mind. To him the foundation of all philosophy is faith, that is, an inward light which reveals to us the infinite and the real, a direct perception of the Divinity; an irresistible conviction of the presence of the great Spirit of the uni-

verse in all we see, hear, and feel and do. This bu
is to him but the reflection, or the dream of faith—one which pictures to us truth only in dim, unreal, and fantastical forms. It is only to that kind of mind and that of the body are we drawn; we are absorbed in the Divine, that we rise to the full light of truth, and gaze upon things as they are. In Novalis, accordingly, we never see the idealist taking his stand upon the principles of a purely subjective philosophy; but we see him, having left the road, and introduced the additional element of a higher faith, completely over- comeing the subjective point of view, sinking the individual self in the great Spirit of the universe, and evincing the Divine idea, and the power and might of the Eternal, in harmony with God (comp. Morell, Specul. Phil., in the 19th Cent. p. 622).

Tieck edited the works of Novalis and sketched the life of his friend soon after his demise. But three quarters of a century's search and criticism have discovered many complementing and correcting traits for the general portrait, and brought to light a quantity of valuable letters and fragments. A near relative has recently edited these in a new work on Novalis, on occasion of the centenary of his birth. The general results are: Novalis was not so near Roman Catholicism as Tieck and Schlegel asserted, but he retained his hatred of Romanism till his death; and the severe strictures by Hagenbach in his German Rationalism, p. 346-349; and Hurnt's transl. of Ch. Hist. 18th and 19th Cent. ii, 283 sq.) Novalis's so-called Mariolatry hymns were not the free expression of his personal religion, as an integral part of his completed mediæval romance, Heinrich von Ofterdingen. His heart ever remained true to his Moravian training, though his theology assumed a less fettered form, somewhat in the (subsequent) manner of Schleiermacher.

The suspicion that he was a Roman Catholic at heart could only have arisen from the fact that, at the scene of elevation at which Novalis habitually dwelt, the little geometrical fancies which cut up the great field of Christianity into petty angular sectarian garden-spots were almost invisible. To very many this Nachlese (see below) will prove very welcome, especially to all who love to see in the Christian life a vital synthesis of ethics and aesthèse.


Novara, Pietro da. "There are some pictures at Domodossola," says Lanzi, "that make us acquainted with an able architect of the 12th. They are preserved in Castello Sylva, and in other places, and have the following inscription, 'Ego Petrus filius Petri Victoris de Novaria hoc opus piaei, 1370.'" Doubtless he is the same Pietro de Nova (s. v.).

Novarrini, Luigi, an Italian theologian of note, was born at Verona in 1394. He received at baptism the name of Girolamo, which he changed to that of Luigi the 15th cent. He sent himself to the Theological Faculty of Bologna. After having studied theology and entered the priesthood at Venice, he returned to his native city, where he occupied different positions in his order. He died at Verona in 1566. Of his value as a writer, Niccioni says: "His natural vivacity would not allow him to polish his productions; he placed none of his works on paper all that he found in his collections upon the subject of which he was treating, whether good or bad; the desire of using all he had gathered often caused the shoemaker, the ironmonger, or any other who served to sell his books. He also thought more of making large and numerous works than of composing good ones." Most noteworthy of his works are, Electa sacra (Venice, Lyons, and Verona, 1627-1645, 5 vols. fol.); vol. ii, which, in a diffuse and mystical style, contains a eulogy of the Virgin, has had three editions—Bononiense domicaus, hoc est defectu mundi letitia (Verona, 1630, 12mo)—: Scholastiam sacro—prophana (Lyons, 1635, fol.)—Descriptio ejus SS. Patrum ecclesiasticonque scriptorum monimenta prompta (ibid. 1637, 2 vols. fol.)—: Mattutus, Marcus, Lucas, et Ioannes expositi (ibid. 1642-1643, 2 vols. fol.)—: Summa fidei Catholicæ (ibid. 1646-1647, 2 vols. fol.)—: Ad monachos et sacerdotes in ultimam judgmentem (ibid. 1646, 12mo), etc., etc. He also published a number of treatises on the evangelists and the Acts of the Apostles—: Paulus exponens (Verona, 1644, fol.)—: Omnium scientiarum anima, hoc est axiomatica physico-theologica (Lyons, 1644, 3 vols. fol.)—: Moesos exponens (Verona, 1646-1649, 2 vols. fol.)—: Encyclopaedia apostolica (Venice, 1645, fol.)—: Admiranda orbis Christiani (ibid. 1669, 2 vols. fol.)—: this compilation, in which are found many fabulous things, has been edited by the care of J. B. Bagatta, a Theatins monk. See Silio, Hist. Clericorum Regul. pt. iii; Niccolini, Monumenta, vol. xi, s. v.; Hoefer, Nouv. Biog. Générale, vol. 90, pp. 396 et seq.; 397 sq.; 400 sq.

Novo Scotia, a province of the Dominion of Canada, situated between lat. 48° 26' and 47° 5' N., and long. 69° 40' and 66° 25' W. It consists of the peninsula of Nova Scotia and the island of Cape Breton, separated by the Strait of Canso, on the south-west and south-east by the Atlantic Ocean, and on the north-west by the Bay of Fundy and New Brunswick, with which it is connected by an isthmus 14 miles wide, separating Northernumberland Strait from the Bay of Fundy. It is 250 miles long from north-east to south-west, 85 miles in average breadth. Its area, according to the Canadian census of 1871, is 16,956 square miles, and that of Cape Breton is 4775 square miles; of the entire province 21,731 square miles. The capital, commercial metropolis, and largest city is Halifax, with 29,582 inhabitants (1871). The province was incorporated in 1758. Its population in 1871 was 178,610; in 1881 it was 194,672. Of the total population in 1871, 163,581 were born in the province; 10,129 in New Brunswick, 2306 in Prince Edward Island and Newfoundland, 577 in other parts of British America, 2299 in the United States, and 25,882 in the British Isles, of whom 14,316 were natives of Scotland, 7558 of Ireland, and 4006 of England and Wales; 13974 in the Provinces of Canada, 118,590 in English, 82,851 in Irish, 32,883 in French, 31,942 of German, 6212 of African, 2868 of Dutch, 1775 of Swiss, and 1112 of Welsh origin, and 1666 were Indians (Miamms and Malacites). The entire province has a coast line, not counting indentations of land, of 1170 miles. The shores of the peninsula are indented with a great number of excellent bays, and harbors, and between Halifax and the Strait of Canso alone there are twenty-six commodious havens, twelve of which will accommodate ships of the line. Stretching along the Atlantic coast, from the St. Lawrence to the extremity of Nova Scotia, the distance is about twenty miles, in a range of highlands, and about 60 miles from the Atlantic coast are the Cobquid Mountains, 1100 feet in height, which traverse the peninsula from the Bay of Fundy to the Strait of Canso. The soil in the valleys is rich and fertile, producing all the fruits of temperate and southern climates; and especially in the north, the uplands are also fertile. The climate is remarkably

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healthy, its rigor being modified by the insular character of the province and by the influence of the Gulf Stream. The mean temperature for the year is 42° at Pictou, and 43.5° at Windsor. The extreme limits of the thermometer may be stated at 15° Fahr. in winter, and 95° in the shade in summer. The province abounds in mineral riches, including gold, coal, and iron. Of the entire area of the colony, 10,000,000 acres are considered good land, and of these 1,000,092 are under cultivation. The principal agricultural products are hay, wheat, barley, buckwheat, oats, rye, Indian corn, potatoes, and turnips. The waters around the colony abound in fish, as mackerel, shad, herring, salmon, etc., and the fisheries are pursued with ardor and with increasing success.

Religious Status.—The Church of England is recognised by the ancient laws of the province as the Established Church. This legal recognition was effected in 1758; but though various civil enactments, as to the limits of parishes, appointment of churchwardens and vestrymen, were obtained thereby, nothing beyond the mere name of an establishment has for many years existed. The permanent endowment of Windsor College, under the exclusive control of this Church, has been discontinued by the state; so that, in effect, the only paltry support given to the Church is the endowment of the bishop retains, ez-officio, a seat in the legislative council of the province. The number of adherents to this Church in 1881 was 60,255. The list of clergy contains one bishop, one archdeacon, besides ordained missionaries and missionaries of the church in foreign parts, and in forty different towns and settlements. Four of the clergy are connected with Windsor College, three with Halifax Grammar School, and one is an agent for the Colonial Church and School Society. Until recently large annual remittances for the support of the clergy and college professors had been received from the British Society for the Propagation of the Gospel in Foreign Parts, and even, it is understood, from grants of the Imperial Parliament of Great Britain and Ireland. The foreign aid is now greatly curtailed, and will, it is expected, in the course of a few years altogether cease. The effect of this change of policy has been far from disastrous. A large portion of the wealth of the province is found within the pale of this Church, and nothing is wanting to secure permanent and growing prosperity but the prudent management of its internal resources. The mean temperature of the year is 42°, and the efforts made to sustain in thorough efficiency the Diocesan Society and the Foreign District of the Society for Promoting Christian Knowledge.

Under the general title of Presbyterians are grouped the adherents of all three distinct churches, or, as they are generally termed, Free Church, United Presbyterian, and Episcopal. The oldest, largest, and most influential of these bodies in Nova Scotia is that which arose from the two secession churches, Burgher and Anti-Burgher. A union was happily effected between the adherents of these bodies and the Presbyterian Church in Nova Scotia in the year 1817. Only one Presbyterian minister remained aloof, and he was personally favorable, while his congregation, being originally independent, was unfavorable to the union. The first Presbyterian minister removed from the church in Nova Scotia in the year 1771. A permanent settlement was made before the first presbytery was formed in 1786, under the designation of Presbytery of Truro. Nine years afterwards another was formed in Pictou, and so designated. At the period of the union above referred to there were three presbyteries in the province, and there were thirty-two and twenty-five congregations. The great impediment all along experienced by this Church has been the difficulty of obtaining an adequate supply of ministers and of making them fit for the service of the church in Nova Scotia. The Presbytery of Truro, in 1816 a society was formed to procure the establishment of an academy for the training of native youth for the ministry and other learned professions. The basis proposed was sufficiently liberal to unite all dissenting bodies, and the means of support was to be endowed by the state. This effort was for a time apparently successful, but never so much so as to acquire the character of permanency. Ultimately it became a bone of contention, introduced bitter animosity and religious hate into the surrounding community, and became a watchword for igniting the mob, and thus to form an effectual barrier to ecclesiastical union on the part of the different Presbyterian bodies. Eventually all connection with this institution was abandoned by the Presbyterian Church of Nova Scotia, and then it became a matter of dire necessity with that Church to provide and maintain an educational institution out of her own resources. Several years, however, elapsed before this step was taken. In 1845 measures were initiated with a view to the erection of a theological seminary, as preparatory to the divinity hall. The Free Church Presbyterians sustain a college at Halifax, also an academy and a theological seminary. Altogether the Presbyterians are the most powerful body in the province (see statistical table below).

The Baptists have been nearly as long in the country as the Presbyterians. They have met with much success in the province, and rank third in numbers among the different religious bodies. They support a college and several elementary schools, and send missionaries to foreign parts. The Wesleyan Methodist body was started by missionaries from the mother country as early as 1768. No permanent organization was effected until 1786. A theological school is supported by them, and many academies and one college. The Congregational Church started as early as any of the foregoing, but its success has been very limited thus far.

The following table, from the census of 1881, gives the number of adherents of the principal denominations:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Adherents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist</td>
<td>83,761</td>
</tr>
<tr>
<td>Episcopal</td>
<td>60,255</td>
</tr>
<tr>
<td>Methodists</td>
<td>21,488</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>31,657</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>11,720</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>23,720</td>
</tr>
<tr>
<td>Total</td>
<td>460,573</td>
</tr>
</tbody>
</table>

Of the Baptists 19,092 are Free-will Baptists, and of the Methodists 38,683 are Wesleyans. Among the miscellaneous are included 4958 Lutherans, 2538 Congregationalists, 1555 Christian Conference, 869 Adventists, 647 Universalists, and 848 Bible Believers. Besides the denominational efforts of each of these evangelical bodies, they severally unite in general schemes of benevolence and Christian philanthropy. The Nova Scotia Bible Society, and other auxiliaries of the British and Foreign Bible Society, enlist the sympathies of all but the Baptists, and are very generally supported. The Halifax Naval and Military Bible Society is in like manner dependent upon the Christian public generally. The Micmac Missionary Society, while its principal agent and missionary is Baptist, meets with the approbation of all. The Nova Scotia Sabbath Alliance consists of the leading ministers and members of all the leading Protestant denominations in Halifax.

Educational Status.—Nova Scotia has a system of free public schools, organized in 1864. The schools are under the general superintendence of the provincial superintendent, with inspectors for the several
Nova Scotia counties, and are immediately managed by boards of commissioners for the counties, and of trustees for the different sections or districts. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1763; number of teachers, 1744 (602 males and 1142 females); number of pupils registered, 79,910; and number of pupils for whom accommodation is provided, 48,902. Included in the above figures are ten county academies, with 45 teachers and 2614 pupils enrolled during the year. Aid was granted from the provincial treasury to four special academies, having 14 teachers and 570 pupils, and also to Mount Alli- son male and female academies in New Brunswick. There are five colleges, as follows, with their statistics for 1874:

<table>
<thead>
<tr>
<th>Name of College</th>
<th>Location</th>
<th>Date of Foundation</th>
<th>Desomination</th>
<th>Number of Instructors</th>
<th>Number of Students</th>
<th>Volumes in Library</th>
</tr>
</thead>
<tbody>
<tr>
<td>King's College and University</td>
<td>Windsor</td>
<td>1783</td>
<td>Episcopal</td>
<td>5</td>
<td>17</td>
<td>6400</td>
</tr>
<tr>
<td>St. Mary's College</td>
<td>Halifax</td>
<td>1844</td>
<td>Presbyterian</td>
<td>48</td>
<td>12</td>
<td>3430</td>
</tr>
<tr>
<td>Dalhousie College and University</td>
<td>Halifax</td>
<td>1819</td>
<td>Presbyterian</td>
<td>7</td>
<td>39</td>
<td>1873</td>
</tr>
<tr>
<td>Acadia College</td>
<td>Wolfville</td>
<td>1857</td>
<td>Baptist</td>
<td>39</td>
<td>39</td>
<td>3411</td>
</tr>
<tr>
<td>St. Francis Xavier College</td>
<td>Antigonish</td>
<td>1858</td>
<td>Roman Catholic</td>
<td>41</td>
<td>8963</td>
<td></td>
</tr>
</tbody>
</table>

These receive small grants from the provincial treasury, as does also Mount Allison College in New Brunswick. In Dalhousie University a medical department was organized in 1868, which in 1874 had 11 professors and 29 students. In Halifax is situated the theological department of the Presbyterian Church of the lower provinces of British North America. The Halifax School of Medicine was incorporated in 1873. The provincial normal and model schools are at Truro. The number of teachers in the normal school in 1874 was 4; of pupils, 119. In the model school there were 9 teachers and about 550 pupils. The census of 1871 enumerates five young ladies' boarding-schools, with 146 pupils. The total expenditure for educational purposes in 1874 was $619,561 87; viz.: public schools, $255,221 40; normal and model schools, $4738; special academies, $265,970; colleges, $53,337 47. Of these sums, $175,013 65 was derived from the provincial treasury, viz.: for public schools, $157,480 65; for normal and model schools, $4738; for special academies, $6500; for colleges, $6000. Of the expenditure for public schools, $107,501 89 was derived from the provincial government, and $297,627 from the town and county authorities, in the different school sections. The number of newspapers and periodicals published in the province in 1874 was 38, viz.: 4 daily, 5 tri-weekly, 24 weekly, 1 bi-weekly, and 4 monthly.

History.—Nova Scotia is supposed to have been visited and "discovered" by the Cabots in 1497. Its first colonists were a number of Frenchmen, who established themselves here in 1604, but were afterwards expelled by settlers from Virginia, who claimed the country by right of discovery. Under the French settlers it bore the name of Acadia (Acadie); but its name was changed for the present one in 1621, when a grant of the peninsula was obtained from James I by Sir William Alexander, whose intention was to colonize the whole country. Having found, however, that the localities they had fixed upon as suitable for settlement were already occupied, the colonists returned to the mother country. In 1654 the French, who had regained a footing in the colony, were subdued by a force sent out by Cromwell. By the treaty of Breda the country was ceded to the French in 1667, but it was restored to the English in 1713. After the middle of the 18th century strenuous efforts were made to advance the interests of the colony. Settlers were sent out at the expense of the British government. The French, who had joined the Indians in hostilities against the English, were either expelled or completely mastered; and Cape Breton, which at an earlier period had been disregarded by Nova Scotia, was reunited to it in 1819. Nova Scotia was incorporated with the Dominion of Canada July 1, 1867, and is represented in its Senate by 12 senators, each of whom must be a citizen thirty years of age, and possessable in the province of Nova Scotia. In 1867 there were five representatives sit in the Canadian Parliament for Nova Scotia. Nova Scotia has also its own provincial Parliament and lieutenant-governor. See Haliburton, Historical and Statistical Account of Nova Scotia (Halif., 1829); Martin, History of Nova Scotia, etc. (London, 1837); Akins, Selections from the Public Documents of the Province of Nova Scotia (Halifax, 1869); Amer. Cyclop. s. v.; Blackwood's Mag. 1864, i, 12; 1868, ii, 158; Anderson, Hist. Col. Church (see Index in vol. iii).

Novatian (Novatianus) of Rome, the first anti- pope, and one of the most noted characters in the Church of the 5th century, and the founder of a sect called after him [see Novatians], was, according to Philostorgius—whose statement, however, has not been generally received with confidence—a native of Phyrgia. From the accounts given of his baptism, which his ene- mies alleged was irregularly administered, in consequ- ence of his having been prevented by sickness from receiving imposition of hands, it would appear that in early life he was a Gentile; and probably previous to his conversion to Christianity he was devoted to Stoic philosophy; though it does not appear that this supposi- tion is supported by the testimony of any ancient writer. There can be no doubt that after his conversion he at once devoted himself zealously to the support of the Christian cause, and became a presbyter of the Church at Rome; that as an officer in the Church he insisted upon the rigorous and political exclusion of the Lapsi, the weak brethren who had fallen away from the faith under the terrors of persecution; and that when made aware that Cornelius, a man held in the highest estimation among the Roman presbyters, and also some others, were widely at variance with him on this subject, he became a leader in the provincial attacks on this same Cornelius as successor to the departed Fabian in the bishopric of Rome; and that when Cornelius was, notwithstanding his veto, elevated to the pontificate, June, A.D. 251, about sixteen months after the martyr- dom of Fabian, he (i.e. Novatian) disowned the au- thority of the new pontiff, and himself consecrated bishop by a rival party, was condemned by the council held in the autumn of the same year; and, after a vain struggle to maintain his position, was obliged to give way, and became the founder of the Novatian sect (see the following article). We are told by the Church—principle advocates of Rome and England that Novatian was a man of unscrupulous, treacherous, and wolf-like disposition; that his ordination was per- formed by three illiterate prelates in an obscure corner of Italy, whom he gained to his purpose by a most equitable article; that the mother republic only per- ceived, confessed, and lamented their error; and that those persons who had at first espoused his cause soon returned to their duty, leaving the schismatic almost entirely alone. We must observe that these ac- counts are not generally received by Protestant writers. Then, however, and perhaps Cornelius, being contained in a long letter from that pope to Fabius of Antioch, preserved in Eusebius; that they bear evident marks of personal rancor; and that they are contradicted by the circumstance that Novatian
was commissioned in 250 by the Roman clergy to write a letter in their name to Cyriac, which is still extant; by the respect and popularity which he unquestionably enjoyed after the assumption of the episcopal dignity, even by those who did not recognise his authority; and by the fact that a numerous and devoted band of followers espoused his cause for several centuries, converting, as it were, the whole Christian world, and flourished for more than two hundred years. Cornelius indeed inveighs against him with much bitterness in the Epistle to Fabius (preserved in part by Eusebius, Hist. Eccles. i. vii, c. 45, p. 244 etc.), but still he does not condemn him; he does not even condemn him, when he died, Novatian was not only not accused of any criminal act, but was commended, even by those who viewed him as warring against the interests of the Church, as byCyriac, Jerome, and others, on account of his eloquence, his learning, and his philosophy. See Cyriac, Epist. iii. and iv. Nearly all the charges which Cornelius brings against him, great as they may seem to be, relate to the intentions of the mind, which are known only to God; and some of the charges reflect more disgrace on Cornelius himself than on Novatian. The latter has been accused of ambition; the former of anxiety. The anxiety was quite voluntary merely because Cornelius received more votes for the vacant bishopric, which he himself coveted. This is an old charge, and it has acquired so much strength and authority by age that all the moderns repeat it with entire confidence; and they tell us that Cornelius and Novatian were interested in the opinion of their adversaries; that the latter, failing of an election, disturbed the Church in his last for office. "But," says Mosheim, "I have no hesitation in pronouncing this a false accusation; and I think that there is no good proof that Novatian acted in bad faith; or that he made religion a cloak for his desire of dignity. His enemy, Cornelius, does indeed say this (in his Epist. ap. Eusebius, Hist. Eccles. i. vii. c. 45, p. 244). But the very words in which he is here accused carry with them his acquittal; for Cornelius clearly shows that he concealed his ambition, which long remained unknown (p. 514). But Cornelius supplies us with still stronger testimony to the innocence of his adversary; for he acknowledges that when they were deliberating at Rome respecting the choice of a bishop, and Novatian declared that he wished some other person than Cornelius might be chosen, he affirmed, with some degree of reserve, that his adversary's desire was merely a wish for the office. Now whoever neither does nor attempts anything that could awaken a suspicion of his being ambitious, and moreover declares on oath that he has no desire for the episcopate, cannot possibly be a competitor for the episcopal office. But some may say, The imputation is true, and Novatian was actuated with a design to exhibit great show of modesty, yet he opposed the election of Cornelius in order to secure the appointment to himself. To this many things might be said in reply. I will mention only one. Novatian was not a man to whom a suspicion of perjury can be attached; he was a man whom even his enemies pronounced upright, inflexible, and rigorous, and whom no one ever charged with impiety towards God, or with being of a perverse and impious disposition. What, then, could Cornelius have designed by writing to Fabius, and probably to others, that Novatian had long been actuated with a desire for the episcopal office? I answer to confirm a conjecture, and that a very dubious and intangible one. He reasoned in this manner: Novatian, on being expelled from the Church, allowed himself to be created bishop by his adherents; therefore he had long coveted the office of a bishop, although he pretended to the contrary. How fallacious and unworthy of a bishop such reasoning is I need not here show. There would indeed be a little plausibility in it, though very slight, if Novatian, immediately after the election of Cornelius, had wished his friends to consider that he had long been actuated with a desire of the bishopric, and had made use of the power to effect. But he postponed all movements for erecting a new Church, and patiently awaited the decision of the approaching council. But after he had been condemned and excluded from the Church, together with his adherents, he thought there could be no sin in his taking the oversight of his own company. The invidious representations of this affair by Cornelius cannot at this day be refuted, owing to the want of documents; yet, as they are not of an enemy, they are not to be received implicitly by those who could have seen for themselves the truth." (Hist. of Christianity in the First Three Centuries, ii. 60 sq.). From the account Cornelius gives of Novatian, the latter appears to have been of a melancholy temperament, and consequently gloomy, austere, and fond of re- tirement. Robert of Corei, the first bishop of the Roman Church said they found in the man what Cornelius calls (ap. Eusebius, p. 242) τὸν ἐκωμισμένον καὶ λειφόροντα; which Valerius translates, "aborrentem ob omni societate feriatem, et lupinam quamdam apel- citiam." He therefore shunned society, and was willing towards even his friends; i. e. he was harsh, austere, and ungracious in his intercourse (p. 515). That these things were objected to him with truth is reasonable; for manners like these are entirely accordant with his principles. He was led to embrace Christianity by a certain mendicant monk who had fallen, and from whom he hoped to be recovered by the Christians. At least so appears what Cornelius has stated (nor will any who are familiar with the opinions and phraseology of the ancient Christians understand Cornelius differently): Ἀμπερρός τῷ πιστεύσας γένεστε ὁ Σάμανώτας, διώκεται γὰρ διὰ τοῦ γένους ὁ Διανάους ὁ ἀμπερρός ἀντί τὸν Κέρνουλινον; namque iniuriam credendii ipsi Satanas in ipsis ingressus atque in ipso aliquamdiu commodatus). This, in our style and mode of speaking, would be: "A deep and settled melancholy had fastened on his mind; and the Christians who knew him said that an evil spirit had possessed him, and that if he could profess Christ the evil spirit would go out of him; so, from a hope of recovering his health, he professed Christianity." Perhaps his melancholy was attended with convulsions. This may strike some as a hasty and unwarrantable construction of the statement; but it is not credible that Novatian himself, being a Stoic philosopher, would refer his malady to an evil spirit. This notion was instilled into him by the Christians; who, undoubtedly, were desirous of bringing a man of such correct morals to become a Christian; and they gradually made him a convert to the tenets of their faith by the means of his habits, and to their exhortations. By the regulations of the ancient Church, he could not, however, be baptized so long as he appeared to be under the power of an evil spirit. Exorcists were therefore sent to him, to expel the foul daemon by their prayers. But they failed of success; The execution of his words, and Novatian being actuated with a desire of the bishopric while under their operations, was baptized in his bed, when apparently about to die. On recovering from the attack, he seems to have hesitated whether he should in health confirm what he had done in his sickness, and thus persevere in the Christian religion; for, as Cornelius invidiously says of him, he could not be persuaded to submit to the other rites prescribed by the Church, and be confirmed by the bishop, or be signed, as the term used expresses it. For this pertinacity and disregard of the Christian regulations, unquestionably the only sensible cause may have been that his mind was fluctuating between the philosophy he had before followed and the Christian religion which he had embraced from a hope of recovering his health. Nor can we wonder at this disturbance; for the Christians had assured him of the restoration of his health by the exorc- ista who had failed in the undertaking. Nevertheless the bishop, Fabius perhaps, a while after, made him a presbyter in his Church, contrary to the wishes of the whole body of priests and of a large part of the Church. (See Cornelius, ap. Eusebius, l. c. p. 265.) It was alto- gether irregular for a man who was actuated with the power to admit a man to the priaestly office who had been baptized in bed; that is, who had been merely sprinkled,
and had not (p. 516) been wholly immersed in water in the ancient method. For, by many, and especially by the Roman authorities, the baptism of infants (so they called those who, lest they should die out of the Church, were baptized on a sick-bed) was accounted less perfect, and indeed less valid, and not sufficient for the attainment of salvation. This also was even more strange and unheard of, that a man should be admitted among the members of the Church by a priest who rashly pronounced as invalid those who disregarded the laws of the Church, and pertinaciously rejected the authority and confirmation of the bishop. The belief of that age was that the Holy Spirit was imparted by the confirmation or signing of the bishop; so that all those lacked the Holy Spirit whose baptism had not received the confirmation of the bishop. The statement that Novatian was raised to the rank of a presbyter immediately after receiving baptism: Πιστεύεται του προσευτή του εκ θρήσκους [which is not badly translated by Valesius: "un peremptorium baptizerum"—properly, "as soon as he had believed"], very possibly said to be by the favor of the bishop; for it was an irregular elevation certainly, as Novatian had not yet been made deacon. The truth, then, it would seem, is rather that Novatian was hurriedly put into places of responsibility, in order to save him from apostasy; and, once in the Church, he contended zealously for her purity; and that in his endeavor to save the Church from irregularities he opposed Cornelius, and was thus driven on against his natural inclination to "contend for what he conceived to be the purity of the Church." Cleared from the imputations of Cornelius and his friends, Novatian rises up before us like some old prophet, solemnly denouncing the hideous corruptions of the Church, yet unable with his small band to make head against that ecclesiastical type of its time. In the Catholic Church, he says, "transmitted by the succession of bishops, ceases to be truly catholic as soon as it becomes stained and desecrated through the fellowship of unworthy men." One feels that it is not going too far to affirm that whatever of heavenly vitality there is in the Church in those days, is in him, the "schismatic" Novatianists. Rome's policy was to confound the distinction between the visible and the invisible Church, and so to rule without Christ, and without the Spirit, and without the Gospel. Novatian and his brave few, taught but by God and not by man's traditions, protested against such confusion, and maintained the cause of the living against the dead. They were suppressed. The attempt to reform failed. The Spirit was quenched; and Rome quietly resented itself in its old paganism under a Christian nomenclature, having a strength succeeded in throwing off as uncongenial the last relics, if not of apostolic faith, at least of apostolic life.

The career of Novatian after the termination of his struggle with Cornelius is unknown; but we are told by Eusebius (Hist. Eccl. iv. 29) that he suffered death under Valerian; and from his Pædæum of the middle of the 4th century, we learn that the Novatians boasted that their founder was a martyr. Novatian's distinguishing tenet was the absolute rejection of the efficacy of repentance, and he therefore denied that any power to forgive and grant pardon resides in the mysteries to great offenders, but that at the same time he exHORTed them to repentance, and referred their case directly to the decision of God—views which were likely to be extremely obnoxious to the orthodox priesthood, and might very readily be exaggerated and perverted by the influence of his party who, forsook of spiritual pride, arrogated to themselves the title of Καθολικοί, or PuriTans—an epithet caught up and echoed in scorn by their antagonists. It is necessary to remark that the individual who first proclaimed such doctrine was a Novatian himself, but an African presbyter of Cyrene. His name was Novatus: See Novatus. The following is the account of Novatian given by the late Mr. Robinson in his Eccl. Res. p. xvi. "He was," he says, "an elder in the Church of Rome; a man of extensive learning, holding the same doctrine as the Church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the times, 'as a pious Christian,' as he says in one of his treatises written about 20 B.C., that forty years were carossed by one emperor and persecuted by another. In seasons of prosperity many persons rushed into the Church for base purposes. In times of adversity they denied the faith, and reverted again to idolatry. When the equal was over, they came again, the Church being, as it were, the vice of depravity, and vices by example. The bishops, fond of proselysts, encouraged all this, and transferred the attention of Christians to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was just in nomination. Novatian opposed him; but as Cornelius carried his election, and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the Church, he withdrew, and a great many with him, Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage and gone to Rome to espouse the cause of Novatian; and the process of excommunication passed against Novatian. In the end Novatian formed a Church, and was elected bishop. Great numbers followed his example, and all over the empire Puritan churches were constituted, and flourished through the succeeding two hundred years. After the death of the church first arranged them to lurk in corners and worship God in private, they were distinguished by a variety of names, and a succession of them continued till the Reformation." See Waldenses and Mennonites. The same author, afterwards alluding to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of Novatian, thus proceeds to vindicate him: "They say Novatian was the father of anti-pope, and yet there was at that time no pope in the modern sense of the word. They charge Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire, and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the necessity of the cure and promised it to themselves; to their own relief. They blame this man and all the churches for the severity of their discipline, yet this severe discipline was the only compact of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary.

Jerome informs us that Novatian composed treatises
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De Pascha; De Circumcisione; De Sacerdotio; De Sabbato; De Orationes; De Cibis Judaicis; De Insania; De Attali; and many others, together with a large volume of other works, containing in the opinions of Tertullian on this mystery. Of all these, the following only are now known to exist: 1. De Trinitate s. De Regula Fidei, ascribed by some to Tertullian, by others to Cyprian, and inserted in many editions of its works. That it cannot belong to Tertullian is sufficiently proved by the style and by the mention made of the Sabellians, who did not exist in his time; while Jerome expressly declares that the volume De Trinitate was not the production of Cyprian, but of Novatian. The piece, however, does not altogether lose its value, since it is regarded as a mere transcript of the opinions of Tertullian, but is an independent exposition of the orthodox doctrine, very distinctly embodied in pure language and animated style:—De Cibis Judaicis, written at the request of the Roman laity at a period when the author had appealed to the fury of the Decian persecution (A.D. 249-257), probably towards the close of A.D. 250. If composed under these circumstances, as maintained by Jackson, it refutes in a most satisfactory manner the charges brought by Cornelius in reference to the conduct of Novatian at this epoch, as well as those of the heresy reprobated by him. In these respects with regard to meats are binding upon Christians, but strongly recommends moderation and strict abstinence from flesh offered to idols:—3. Epistola, two letters, of which the first is certainly genuine, written A.D. 250, in the latter part of the Decian persecution, a vacancy occurred in the papal see in consequence of the martyrdom of Fabian on Feb. 13, A.D. 250. The best editions of the collected works of Novatian are those of Welchem (Oxon. 1724, 8vo) and of Jackson (Lond. 1728, 8vo). The latter is in every respect superior, preserving more correctly the eternal text, very useful pro-legomena, notes, and indices. The tracts De Trinitate and De Cibis Judaicis will be found in almost all editions of Tertullian, from the Persian impression of 1545 downwards. The work recently discovered in one of the monasteries of Mount Athos, and published by Mr. Miller at Oxford in 1851, under the title of Opera Philosophorum, is by some ascribed to Novatian. See Jerome, De Viris Ill. 10; Philostorgius, Hist. Eccles. vili, 15; Eusebius, Hist. Eccles. iv, 48; Pacian, Ep. 3; Ambrosius, De Pann. ill, 3; Cyprian, Epist. 44, 45, 49, 50, 55, 56, 59, 69, 70; Victor, adv. Zenonem; 99, 100; Valensius; Sozomen, Hist. Eccles. vi, 34; Lardner, Credibility of Gospel History, exviii; Schleemann, Biblioth. Patrum Lat. vol, i, § 5; Bähr, Geschichte der Rom. Literatur, suppl. pt. ii, § 23, 24. With regard to Novatus, see Cyprian, Ep. 52; Plautet, Dict. des hérésies; Yannin Desouderou; Dict. raisonné du gouvernement, des lois, et des usages de l'Église, iv, 537; Perrenais, Dict. de Biographie Chrétienne et anti-Chrétienne; Alletz, Hist. des Papes, i, 41; Fleury, Hist. Eccles. ii, 219; Leclerc, Biblioth. univ. et hist. annot. ann. 1689, p. 274; Langlet Dufrenoy, Tableaux chronologiques, ii, 321; Migne, Nouv. Encycl. Théologique, iii, 120. See also the literature appended to the article Novatians.

Novatians, or Novatianists, is the name of a powerful Christian sect, a sort of dissenters from the Church of Rome, who owe their origin to Novatian (q. v.). They have been misrepresented in many respects by devoted Romanists and other extreme High Churchmen for their doctrinal views. There is no good reason for such a view, as will be apparent to any one inquiring carefully and discriminately into the character of Novatian himself, and those who were prominently associated with him in defending the personal character they held regarding the lapsed. There does not now remain to us, unfortunately, from any original authority, a detailed account of the rise and progress of this sect. Its history must be gathered from unsystematic notices in Cyprian's epistles; from some few epistles of particular bishops and doctors of the Roman, African, and Eastern churches extant among Cyprian's works; from the remains of some tracts and epistles of Dionysius of Alexandria, preserved by Eusebius; from Pa- cian's epistles; from Ambrose's treatise, De Penitentia; from a few conciliar determinations; from the occasional notes of Socrates and Sozomen; and from statements of particular points of doctrine or history by Jerome, Augustine, and Basil. By far the greater part of the remains of these authors, therefore, are not by Eusebius, for they come from opponents, and consequently in this chapter of Church history there is likely to be much more distortion, by reason of the prepossession of the historian, than in other chapters.

In the article Novatian we have indicated that the distinguishing tenet of the sect was that no one who after baptism had fallen away from the faith by the commission of great sins, or through dread of persecution, could, however sincere his contrition, be again received into the bosom of the Church, a doctrine grounded upon the utter teaching of Paul, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, . . . if they shall fall away, to renew them again unto repentance" (Heb. vi, 4-6). The Novatians, however, did not deny that a person falling into any sin, how grievous soever, might obtain pardon by repentance, for they thought the Church had power to remove or to suspend the Church, as a symbol of heaven, from sinners unto its communion, as having no power of remitting sins but by baptism, which, once received, could not be renounced.

In close connection with this tenet was another, that they could not look upon a Church as anything short of an assembly of unoffending persons; persons who, since they first entered the Church, had not defiled themselves with any sin which could expose them to the external punishment of this error. They held that all associations of Christians that allowed great offenders to return to their communion (that is, the greatest part of the Christian commonwealth) as unworthy of the name of true churches, and as destitute of the Holy Spirit; thus arrogating to themselves alone the appellation of a pure Church. And this was expressed publicly to proclaim; for they assumed to themselves the name of Caesappi (the Pure), thereby obviously stigmatizing all other Christians as impure and defiled; and, like the Pharisees among the Jews, they would not suffer others to come to their communion. Authority should be thereby defiled; and they rebaptized the Christians who came over to them, thereby signifying that the baptisms of the churches from which they differed were a vain and empty ceremony. In baptizing, however, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in whose name they baptized. Cyprian rejected their baptism, as he did that of all heretics; but it was admitted by the eighth canon of the Council of Nice. The Novatians also held the unlawfulness of second marriages, against which they were as severe as against apostates, denying communion forever to such persons as married a second time, after baptism, and treating widows who married again as adulteresses. They are also said to have had other disagreements with the Church as it was then constituted, but the assertion is based upon no certain support, and is probably altogether untrue.

In examining Novatianism, it is necessary to take into account, if it be heretic in tendency by declaring against the Church-membership of the lapsed, first, who were meant by the lapsed; and, secondly, whether the lapsed were considered excluded by baptism, or also from heaven and eternal salvation. As to the first question, it may be stated that the contest between Cornelius and Novatian, in its origin, related solely to those who had fallen away in the Decian persecution. Yet it is no less certain that Novatian, as
Cyprian gravelly charges upon him (Epist. lii, p. 74), placed all persons whatever, whose conduct showed a departure from all the forms of righteousness, in what he called the same predicament; and he inflicted the same penalties on the Libellatici as on the Sacrificati and the Thrifificati. As the laws of the ancient Church considered certain other transgressors, especially adulterers and murderers, as equally guilty with the apostates, Novatian also seems to have comprehended them all in one sentence, and to have ordered the Church doors to be forever closed against others, as well as against apostates. Those writers of the 4th and 5th centuries who mention this Novatian doctrine, whether they refute it or only explain it, all so understand it, telling us that Novatian prohibited all persons guilty of any great fault from readmission to the Church. And this rule certainly was practiced by the Novatian churches in those centuries. This is most explicitly affirmed by Asclepiades, the Novatian bishop of Nice, in the 4th century (Socrates, Hist. Eccles. i. vii. c. 25, p. 267). In nearly the same manner Aecius, another Novatian bishop, explains the views of his sect (ibid. i. c. 10, p. 38). He says that from the times of Decius there prevailed among his people this austeræ lex (asporë- pòs) et post bovem ejusmodi criminis administratur, quia peccat ad mortem crucis scripturae pronuntiant, ad divinorum mysteriorum communemem admirati optionem. "None of the ancients has left us a catalogue of the sins which the Novatians accounted mortal; and, of course, it is not fully known how far their discipline reached, though all pronounce it very rigid. They did not punish vicious mental habits, such as avarice and the like, but confined themselves, it would appear, to acts contravening any of the greater commands of God, or what are called crimes. But, beyond a question, the Novatian discipline, in its maturity, refused to commune, not only with apostatizing Christians, but also with all persons guilty of gross sins. This principle of the Novatians, in itself, appears to be of no great moment, as it pertained merely to the external discipline of the Church; but in its consequences it was of the greatest importance, as being in the highest degree adapted to rend the Church, and to corrupt religion itself. The Novatians did not dissemble and conceal these consequences, as other sects did, nor did they deny, but avowed them openly. In the first place, they admitted no one to their communion who had been guilty of any capital crimes; they must have held that the visible Church of Christ is a congregation of holy and innocent persons. This theory might have been borne with provided they had allowed that salvation was also attainable in the other churches, but they thought it impossible to gain admission to the Novatian community, even by penitence; although they might hold its attainment to be more difficult than in the churches denying restoration to the lapsed. But this they utterly denied, or at least represented as extremely dubious and uncertain. They certainly did not hold out to sinners a sure and unchangeable hope of salvation. They would not indeed have the persons whom the Church excluded sink into utter despair; but, while committing their case to God alone, and urging them to persevere in their penitence through life, they declared that the lapsed might hope, but must not feel assured, or that they were unable to promise anything certain in regard to the judgment of God. This surely was sufficiently hard and discouraging. One utterly uncertain of his salvation is not much happier than one who is in despair, for he must pass his life in continual fear. In what condition those of the lapsed were placed, whom the Novatians admitted to penitence is manifest; they remained through life in the class of penitents. They could therefore be present at the public discourses to the people, for this was allowed to penitents; and in a particular place distinct from the rest of the faithful, they could manifest the sorrows of their heart in the sight of the brethren; and they could live and converse with their kindred and relations; but from the common prayers and from the sacred supper they were excluded. This was the case with regard to the total deprivation of hope of salvation hereafter. Yet, notwithstanding this clearly established fact, a great number of modern writers tell us that Novatian cut off all those who fell into the greater sins after baptism, not only from the hope of readmission to the Church, but likewise from the hope of eternal salvation. But this is not true. They have respectable authorities for their assertion in writers of the 4th and 5th centuries, namely, Eusebius (Hist. Eccles. i. vii. c. 45, p. 241), Jerome (In Isostasia- num, c. 2), and all those who affirm (and there are many) the lapsed, not only from the Church, but from the hope of eternal salvation. A careful examination of the best and most trustworthy of the controversy makes it appear rather that Novatian was not so destitute of clemency, and that those who so represent him attribute to him a consequence which they deduce from his principles, but which he did not allow. Let it be remembered, too, that very many in that age believed that the road to heaven was open only to members of the Church, and that those who were without the Church must die with no hope of eternal salvation; and therefore they were in a very perilous state. And they regularly opposed the lapsed, and they refused to the Church the unfaithful or the lapsed Christians, when alarmingly sick, without any penances or satisfaction, lest they should perish forever. Cyprian decides (Epist. lii, p. 71) thus: "Extra ecclesiam constitutus, et ab uniceplânte aliquo uniceplânte deparvum Dios eum temporibus temporis, peremptoriter." And as there were many holding this doctrine, they most likely reasoned thus: Novatian would leave the lapsed to die excluded from the Church; but there is no hope of salvation to those out of the Church. Therefore it appeared to them that the unfaithful or the lapsed, not only from the Church, but also from heaven. Novatian, however, rejected this conclusion, and did not wholly take from the lapsed all hope of making their peace with God. For this assertion, our first great authority is Cyprian, who otherwise exaggerates the Novatian error quite too much. He says (Epist. lii, p. 76): "O heretica institutis ineffectis et vana traditio! hortari ad satisfacitionis penitentiam et subtrahere de satisfaciatione medicinam, dicere fratribus nostris, plange et lacrymas funde, et diebus ac nec- nibus ingeniosum, et pro abluendo et purgando deditis nos autem sacramentis semel purgatae esset post omnia ista mories; quiaque ad pacem pertin- ent facies, sed nullum pacem quam queris acerbis. Quis non statim pereat, quis non ipsa desparis de- fictat, quis non animus suam a propositum lamentationum avexit? non enim una virtus, qui statim recidereus dixit, ut ahs vehemus et a us dimitamus et ahs potemur. Quod si invenimus (in the Scriptures) a penitentia aegre innumere debere prohiberi . . . administratus est plenaria ira et penitentia fructus dolentibus non neg- nundus." So, then, Novatian exhornt sinners ejected from the Church to purgation, not to recover over their sins—in short, to exercise penitence. But why did he so, if he believed there was no hope of salvation for the lapsed? Undoubtedly he urged sinners to tears and penitence, that they might move God to have compassion on them, or, as Cyprian expresses it ("ut delictum abluenter et purgaret"), to wash and purge away their sin. Therefore he did not close up heaven against them, but only the doors of the Church; and he believed that God had reserved to himself the power of pardoning the greater sins committed after baptism. This opinion of the Novatian bishop Aecius, as the Council of Nice, in the presence of Constantine the Great, according to the test- imony of Socrates (Hist. Eccles. i. c. 10, p. 39), thus stated the doctrine of his sect: 'Εξί μετανοιαν μην ἐλαττωνίως ἅπάντα ἀπεφραγμένα γενέσεως, μην μέρος τῶν ἔργων, ἀλλὰ μέρος τῶν ίσης δικαιοσύνης, δύναμιν κομίναι συγχρώσεως άμαρ-
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"Ad postentiam quidem invitando esse pec- catores, remissionis vero spem non a sacerdotibus expec- tare debere, verum a Deo, qui solus jus potestatem habet dimittendi peccata." A similar statement by Aposeleidas, another Novatian bishop, is found in Socrates (b. i. vii. c. 25, p. 367): "Eum ipsum quippe sacer- dotem condamni reliquimus." Socrates himself (l. iv. c. 28, p. 245) obviously explains the doctrine of Nov- atian in the same manner. In short, most authors have ascribed to Novatian a denial of the possibility of salva- tion following even the most severe acts of shedding blood or trying deadly sins. That this is an exaggeration is shown by Petavius, and our limits compel us to refer to his Essay, Novatian denied that the Church can reconcile them.

The schism which Novatian had formed in the Ro- man Church was not confined to Rome nor Italy, not even to the West (comp. Eusebius, Eccles. Hist. bk. vi). It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constanti- nople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Pamphylgia. Constantine seems to have favored them a little by a law of the year 326; they did not have all not their burials, burials, provided they never belonged to the Catholic Church. But in a famous edict about the year 331 he sets them at the head of the heretics, forbidding them to hold public or private assemblies, confiscating these places, and even condemning them to banishment. This edict, however, was modified in its effect as to the Novatians by means of Acæius, their bishop, who resided at Constantinople, and was in great esteem with the emperor on account of his virtuous and irreproachable life. Subsequent emperors were anything but indulgent to them. A law of the younger Theodo- sius, A.D. 423, decreed the same penalties against them as against the other sects. He had previously, in A.D. 418, enacted a severe law against a branch of the Nova- tian sect, who bore the name of Sobbaetius (or Proto- puscles), so called after one Sobbaetius, who near the beginning of the 6th century separated from the other Novatians because he thought the feast of Easter should be celebrated at the same time with the Jewish Pas- sover. From the 9th century the sect gradually died away, and only slight relics remained in the 6th cen- tury.

The formal actions of the Church of Rome against the Novatians were as follows: Immediately upon the consecration (Blunt, p. 888) of Novatian a council was called at Rome by Cornelius in A.D. 251. Sixty bish- ops and as many presbyters assembled. Novatian and his adherents were enjoined to be admitted into the Church, and it was decreed that the brethren who had fallen were to be admitted to the remedies of repent- ance (Euseb. Hist. Eccles. vi. 43). Eusebius states that the epistles of Cornelius show not only the transactions of the Council of Rome, but the opinions of those in Italy and Africa. The opinions of the Africans were delivered in a council, A.D. 551, mentioned by Cyprian, Epist. lixii; and Jerome speaks of three councils, supposing that the opinions of the Italians were formally delivered also in an Italian council. At Antioch likewise a council was held to discuss the question of the clergy. The council met in 252, and it was held by his successor, Demetrius (Euseb. Hist. Eccles. v. 46). The Council of Nicea assigned to the Cathari their place in the Church upon reconcilia- tion. Canon eighth decreed that those already ordained should not be ranked among the clergy upon written promise that they would adhere to the decrees of the Catholic Church; that is, that they would communicate with those who had married a second time, and those who had lapsed under persecution, to whom a term of penance had been granted. If they had once been there were no clergy, they were to remain in their order; where there was a bishop or priest of the Catholic Church, that bishop was to retain his dignity, the No- 

vian bishop having the honor of a priest, unless the bishop should think fit to allow him the nominal honor of episcopate; otherwise the bishop was to provide for him the place of a deacon or, of a priest, so that there should not be two bishops in one city. The Council of Laodicea, A.D. 367, directs that Novatians who have not been received into the Catholic Church be anathematized all heresy, especially that in which they have been engaged. Their communicants having learned the creeds, and having been anointed with the chrism, may then partake of the holy mysteries (can. 7). The Council of Chalcedon, A.D. 451, recognizes the discipline of Novatian, who call themselves Cathari, if they give in a written renunciation of their errors and anathematize heresy, by sealing them with the holy chrism on the forehead, eyes, nose, mouth, and ears, with the words, The seal of the gift of the Holy Spirit" (can. 7). The Council of Toledo (Toletana, in Numid. A.D. 418, de- creed: "Ut venientes a Novatianis vel Montanensibus per impositionem semper auferantur, ex eo quod rebaptizantur" (Brun's Canones Apost. et Concil. i. 154). The sixth of Carthage (A.D. 419) enforced and explained the Ni- cene decisions (canones 1-9); the second of Aries (A.D. 423) directed that all the Novatians be excluded from the communion without undergoing penance for his disbe- lieving and condemning his error (can. 9). Of these the Constantinopolitan canon is to be noticed as determining against St. Basil the validity of Novatian baptism. In the Nicene council, this canon is considered to be erroneous and 47 involve this point. There are several difficulties regarding their interpretation; but thus much seems to be clear, that Basil proceeded on the general principle of the invalidity of lay baptism, and argued that the Cathari had no longer the communication of the Holy Ghost, having broken the succession; that, being schis- matics, they were laymen; he ordered them (at least such as had received only Novatian baptism) to be re- ceived into the Church by baptism. The first council of Aries (A.D. 414) had laid down the principle that those baptized in the name of the Holy Trinity should be received by the imposition of hands" (can. 8).


NOVATUS of CARTHAGE, an Eastern ecclesiastic who flourished in the 3rd century, is thought to have originated the Novatian heresy of which Novatian was the leader. Novatus is said to have rebelled against the episcopal authority of Cyprian, whom he had opposed from the time his name was mentioned for the see of Carthage. Novatus fled from Carthage to Rome to avoid the sentence of Cyprian, and there became an as- sociate and coadjutor of Novatian, procured him many friends, and in the end sealed the death warrant of the heresy, to which he had contributed as much as any other. He was a man of the old school, eloquent, man a adept at kindling the passions, who was influenced, undoubtedly, by his hatred of Cyprian, the partisan of Cornelius. Novatus also urged Novatus to embrace and defend the party of Novatian with all his might and power. He traveled there on the invitation of the Bishop of Carthage. He had repaired to Rome as to a haven of security, in order to be safe from the shafts of Cyprian and the Africans. But if Cornelius, the intimate of his
lapsed, whom in Africa he patronized, except their persuasion that he was one of the five presbyters who deserted Cyprian at Carthage; for Cyprian complains of them that they were too indulgent towards the lapse.

Nova Zembia (Russ. Nova Zemlya, "New Land"), the name given to a chain of islands lying in the Arctic Ocean (lat. between 70° 80' and 75° 80' N., and long. between 46° E. and 56° W.), and now, under the authority of the government of Archangel. Length of the chain, 470 miles; average breadth, 56 miles. The most southern island is specially called Nova Zembla; of the others, the principal are Matthew's Land and Little Land. These were discovered in 1555, and are not very rocky, and desolate—the vegetation being chiefly moss, lichens, and a few shrubs. The highest point in the chain is 8475 feet above the level of the sea. Mean temperature in summer, at the southern extremity, 35.5°C; in winter, 32°C. Nova Zembla has no permanent inhabitants; but, as the coast is warm with whales and walruses, and the interior with bears, reindeers, and foxes, they are periodically frequented by fishermen and hunters.

Novabahar, the Arabic name of a famous temple or mosque which the ancestors of the Barmaedes, one of the most illustrious families of Persia, founded in the town of Bokhara, in the Moslem state of the Kaakar, a rent of the temple of Mecca. This mosque was covered with silk, and surrounded with sixty chapels, in which the pilgrims, who resorted thither in great numbers, performed their devotions. Those who had the care of this mosque had the name of Barmek, from that of the founder. See Broughton, Hist. of Religion, s. v. See KAABA.

Novelli, CAT., PSEUD. called J. MONROE, from the place of his nativity, an eminent Italian painter and architect, who flourished at Palermo near the middle of the 17th century, left many works both in oil and fresco in his native city, the most remarkable of which is his great picture of the marriage at Cana, in the refectory of the fathers Benedettini, which is particularly commended. He resided a long time at Palermo, where he painted many works for the churches, the most noted of which is the vault of the church of the Conventuals, wholly executed by himself in several compartments. Guarietii eulogizes him for his style, and says he was diligent in studying nature, correct in design, graceful in his forms, and rich in his coloring, with a slight imitation of Spaguedetto. Lanzi says, "The people of Palermo confer daily honor on him; since, whenever they meet a foreigner of taste, they show him something else in this city than the works of this great man."

Novello, VINCENT, an English organist and composer of Italian descent, was born in London Sept. 6, 1781, and died at Nice in September, 1861. At the age of sixteen he became organist of the Portuguese chapel in London, and under his direction the music there became noted for its excellence. He was one of the original founders of the Philharmonic Society, and a member of the Royal Society of Musicians. He composed largely, though without inspiration. His principal claim to distinction rests on the service he rendered to the art of music by editing and bringing to public attention a vast number of classical works of old as well as modern composition.

Novels (novello) is the name applied to the ecclesiastical enactments of Justinian, which were added to the Institutes, and consisted of those new receipts and constitutions which formed Justinian's own contributions to imperial jurisprudence. Novels, let it be understood, were not part of the Justinian Code, but laws framed subsequently to the original constitution. See Justinian. Many of the novels treat of woman's relation to the Church, a point not carefully considered in the Code, for it was only after Christianity had fairly asserted itself in the empire that woman came to be re-
Novena is the term applied in the Church of Rome to a nine-days' devotion on some peculiar or extraordinary occasion; as e.g. in honor of some mystery of the redemption, or in honor of the Virgin Mary, or of some saint, in order to obtain any particular requiting blessing. The special service offered on such occasions is also called Novena. Thus there is a "Novena to St. Joseph," in the Garden of the Soul. It begins thus: "O glorious descendant of the kings of Judah! Inheritor of the virtues of all the patriarchs! Just and happy St. Joseph! Listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and my tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the sake of Jesus Christ, who vouchsafed to obey and obey thee as a son, to become a father to me; and to obtain for me the filial respect, confidence, and love of a child towards thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this novena. (Specify it.) Present me, O great saint, to the adorable Trinity, whom thou hast so glorious and so intimate a correspondence." This novena specially and repeatedly beseeches St. Joseph under many titles, as "Guardian of the Word Incarnate," "Spouse of the ever-blessed Virgin," etc., ever after the curved conclusion, with the words: "Assist me, O Lord: I beseech thee, by the merits of the spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be granted me by his intercession and his mediatorial intercession with God the Father in the unity of the Holy Ghost, world without end. Amen." Mordidle (Lat. novem, "nine," and dies, "day") is the name of a custom which prevailed among the heathens of repeating their mourning for the dead on the third, seventh, and ninth days, and hence called a mordidle. On these days they were accustomed to offer milk, wine, garlands, etc., to the mourners. The practice was first instituted by Tullus Hostilius. The imitation of this custom by Christians is condemned by Augustus, who animadverts on the superstitious observance of nine days of mourning. Noveneillia was also a name among the Romans for the sacrifice which they offered at the close of the nine days devoted to mourning and the solemnities connected with the dead. See Mourning.

Novenalles (or Novensides) Dei are mentioned in the solemn prayer which the consil Decius repeated after the pontifex prior to his devoting himself to death for his country (Livy, viii, 9). Instead of Novenas, we also find the formula novena in Kanche, which we may infer that it is some compound of insides. The first part of this compound is said by some to be novus, and by others novem (Arnob. iii, 38, 39), and it is accordingly said that the Novenales were nine gods to whom Jupiter gave permission to hurl his lightnings (Arnob. iii, 38, 39. Hist. i, ii, 52). But this is false, though it may have applied to the Etruscan religion, nowhere appears in the religion of the Romans. We are therefore inclined to look upon Novenales as the compound of novum and insides, so that these gods would be the opposite of Indiges, or those who were aware of it to serve as rivets in the family. This is the explanation of Cincius Alimen tus (ap. Arnob. iii, 38, etc.), and seems to be quite satisfactory.

Novi or Infantes was the name by which the early Christian Church designated its newly made con-

verta, and they continued to be called such until Easter week, when, on the "great Sabbath," and on the octave of Easter, they laid aside their white garments, and appeared with the rest of the Church, after having been solemnly baptised by the bishop, to be consecrated to their baptismal vows. See Eusebius, Man. of Ch. Hist. (Anc. Ch. Hist.) p. 298.

Novice (νεώτροφος, a neophyte), one newly converted (literally, newly planted), not yet matured in Christian experience (1 Tim. iii, 9). The ancient Greek Institutes of the Church, or "Catechetical Catechism," contain an important rule for the admission of novices. "A neophyte must be not less than one year old, and the person who enters as a novice must have attained the age of puberty. Richard, in the Bibliothèque Sacré, article Novice, describes the qualities required, according to the canons of the Council of Trent, for the admission of novices. These qualities are health, moral integrity, dispositions for a monastic life, intellectual capacity, etc. No married person can be admitted unless by the consent of both parties; no person who is encumbered with debts, or whose assistance is necessary for the support of his parents, is admissible. Widowers and widows, unless their labor is required for the support of their children. After the termination of the year of probation, the novice, if he (or she) persists in his vocation, and his conduct and capacity have proved satisfactory, may be admitted into the order, vowing eternal love and respect for the religious living for life. Ducange, in his Glossarium, article Noviti, quotes the 34th canon of the Council of Aquis grana, A.D. 817, in which superiors of monasteries are cautioned against admitting novices with too great facility, and without a full examination of their dispositions, morals, and mental and bodily qualifications. But in after-ages, as the number of monasteries was multiplied beyond measure, prudential restrictions were disregarded, and all means were resorted to in order to induce young people to enter the monastic profession, and parents often forced their children into it against their will. The misery and guilt which resulted from this practice are well known; but few perhaps have exhibited them in so vivid and fearful a light as a modern Italian writer, Manzoni, in his Promessi Sposi, in the episode of "Gertrude." It was in order to guard against such abuses and their fatal results that the Council of Trent (sess. 25, can. 17) prescribed that female novices, after the expiration of their novitiate, should leave the walls of the monastery and return to their friends, and be carefully examined by the bishop of the diocese, or by the bishop's suffragans, in order to ascertain that they were under no constraint or deception; that they were fully aware of the duties and privations of the monastic life, and that they voluntarily chose to enter it. These humane precautions, however, have been evaded in many instances; and it
may be doubted whether a very young person should be allowed to bind himself for life by irrevocable vows. Some authors designated the catechumens as novitiis, novitiis, tirones Det. See Penny Cyclop. s.v.; Edin., Eccles. Cyclop. v.; Rarm., Eccles. Dict. s. v.; Hill, History of England, p. 15; Wollcott, Sacred Archaeology, s.v.; Lea, Hist. Celibacy; Ludlow, Woman's Work in the Church, p. 95, 126, 158, 175. See Nophytte;Novl. (J. N. P.)

Noviomagius. See NASSAU.

Novis, AUGUSTIN DE, an Italian canonist, was born in Lombardy, and lived in the 15th century. He taught law in Pavia, became canon, and left among other works De priscis ecclesiasticis constitutis, which was printed (Florence, 1500, 6d.). See Fabricius, Bibliotheca Latina mediæ ævi, i, 400.

Novitiate, the time of probation, as well as of preparatory training, which in all religious orders precedes the solemn Profession (q. v.). Under the head of MONACHISM will be found the general principles by which the training for the "religious" life is regulated. It will be enough to refer here to the article Novice.

Novojertz is the name of a sect of dissenter from the Russo-Greek Church (q. v.) who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy. See Plato, Hist. Russin Ch. (Index).

Nowell. See Novl.

Nowell, Alexander, an English theologian of note, was born at Readhall, Lancashire, in 1567 or 1568. He studied at Brasenose College, Oxford, on which he was elected fellow in 1540. He next went to London, where he was appointed second master of Westminster School, then recently established. In 1550 he was ordained, and in 1551 was made prebendary of Westminster. In 1553 he was elected to the House of Commons by the borough of Loos, in Cornwall; but his seat was contested, and in the same year, as under Mary, who was now the ruler of England, the whole Reformed establishment—bishop, chapter, and school—was swept away. Nowell not only lost his position at the school in Westminster, but was compelled to leave England, to avoid the persecution then raging against the Protestants. He retired to Strasburg, where he met Jewell, Sands, Grindal, etc. He returned to England when Elizabeth ascended the throne. He now became successively Bishop of Grindal, Professor of Middlesex, and Dean of St. Paul in 1560, and canon of Windsor in 1594. He died at London Feb. 13, 1602. He was a learned and pious divine, and a zealous promoter of education. Part of his income was devoted to establishing a school in Lancashire, and endowing thirteen scholarships in Brasenose College, Oxford. He took part in the assembly of 1568, which revised the articles of the Church of England. He wrote Catechismus, sive prioru instituto disipianique pietatis Christianae, Latinë explicantae (Oxon. 1836, 8vo; also in Excubition Theologica, vol. i, an English translation is given in Richmond, Fathers, viii, 1; and extracts in Burrow, E. J. Summary)—Christianæ pietatis præma instititus ad usum schularum Latine scripta (ibid. 1795, 8vo); this is an abridgment of the former, and known as the "Middle Catechism;" it was edited by bishop Gaver—Catechismus parum puero primum qui eductor proponendum in scholis (Lond. 1578, 8vo); this is Nowell's "Smaller Catechism;" extracts from it are given in Churton's Life of Nowell: it appears to have been the original of the "Church Catechism," which is now in use. In 1801, he wrote the book in the course of the Holy Eucharist (Tracts of Anglic. Fathers, i, 82). See Ralph Churton, Life of Nowell (Oxf. 1809, 8vo); Burnet, Hist. Ref. ii, 391; iii, 452; Froude, Hist. of Eng. vi, 113; vii, 400; viii, 139; Soane, Elizabethan History, p. 51, 252, 297; Wordsworth, Eccles. Brev. (see Index in vol. iv); Hardwick, Hist. of the Ref. p.
and force of a character already well matured." But he by no means confined himself to his strictly ministerial labors. A thorough student, he took his rank as a scholar from the time of his college graduation, and constantly pursued independent researches in the original languages of the Scriptures. Indeed, he was regarded as one of the best Hebrew and Greek scholars in the country, and was well versed in other Oriental languages. In 1840 he was recalled to his alma mater, and made Hancock professor of Hebrew and other Oriental languages, and Dexter lecturer on Biblical literature, which he held until the time of his death, June 3, 1868. Dr. Noyes published new translations of the Book of Job (1827); The Psalms; The Prophets (8 vols. 12mo); and Proverbs, Ecclesiastes, and Canticles (1846); also several occasional Sermons, and numerous articles in the Christian Examiner, and shortly after theological essays from various authors, and prepared a Hebrew Reader. His translation of the New Testament (The New Testament: translated from the Greek Text of Tischendorf; by George B. Noyes, D.D.) [Boston: American Unitarian Association, 1863] was complete, and preached, as pastor of Bethel Church, Boston. While in Prof. Abbott, the scholarly librarian of Harvard University, greatly assisted Dr. Noyes in the preparation of this work for the press; and after the doctor's decease Prof. Abbott revised the proof-sheets, and added some of the most valuable notes. Sept. 1869: "We can heartily recommend this translation of the N.T. by Dr. Noyes as a useful help to critical students, and as a valuable contribution to the work of revising our English Scriptures. . . . In the death of Dr. Noyes, which occurred in June, 1868, Biblical learning lost one of its most diligent and successful cultivators. It was his purpose, we believe, had his life been spared, to translate the entire Old and New Testaments." See Christian Examiner, July, 1868, art. vi.

Noyes, George S., a young minister of the Methodist Episcopal Church, was born about 1840, was converted in 1857 at Ipswich, Mass., and shortly after entered the ministry. Noyes studied at Wilbraham Academy, and then entered the New Hampshire Conference. After filling several important appointments in that Conference, he was transferred to the New England Conference, and succeeded father Taylor, the noted preacher and influential member of the ministry, and had the reputation of being one of the most eminent men of his time. He published The Temple Measured (London, 1847, 4to); A Catechism (reprinted in 1797); Moses and Aaron (1861).

Noyes, James (1), a noted clergyman of the Protestant Episcopal Church, was born in Wilts, England, in 1698, and was educated at Christ Church, Oxford. He entered the holy order on April 25, 1698, and after preaching for a while in the mother country came to America, and preached at Mystic (now Beverly), Conn. In 1698 he was made rector at Newbury, Mass., and preached there until his death, Oct. 22, 1698. Mr. Noyes was much esteemed by his congregation, and had the reputation of being one of the most eminent men of his time. He published The Temple Measured (London, 1847, 4to); A Catechism (reprinted in 1797); Moses and Aaron (1861).

Noyes, James (2), a Congregational minister, was son of the preceding. He was born at Newbury, Mass., March 11, 1640; was educated at Harvard University class of 1669; prepared for the ministry, and began to preach in 1664. He was made first minister of Stonington, Conn., Sept. 10, 1674, and he preached there until his death, Dec. 30, 1719. He was one of the first trustees of Yale College, and took a prominent part also in the history of the college.

Noyes, Nicholas, a Congregational minister, was born at Newbury, Mass., Dec. 22, 1647. He was educated at Harvard University, class of 1667, and immediately after graduation began to preach. He was first pastor at Haddam; in 1688 he became pastor at Salem, Mass., where he preached until his death, Dec. 13, 1711.

Mr. Noyes lived at Salem when the witchcraft excesses were agitating the community of that place. He was severe in his denunciations of the wild fanatics who believed in those extravagant supposed spiritual manifestations, and advocated their public prosecution. Later in his life he was a supporter of the Salem trials, and greatly regretted that he had been a party in the illiberal treatment of the poor fanatics. A letter of his, with an account of James Noyes, is in Mathew's Magnolia. He published a Poem on the death of Joseph Green, of Salem (1716).

Noyon, Council of (Concilium Norvicense), an important ecclesiastical gathering of the Middle Ages, was convoked in consequence of a dispute between the French king, St. Louis, and bishop Milo, of Beauvais, in 1233. The prelate claimed that the king had violated his rights by bringing to punishment in Beauvais certain ecclesiastics who had raised a sedition there, in which murder had been committed. The bishop laid the province under an interdict, upon which the cathedral chapters made complaint that it had been done without their consent; and in a council held at St. Quentin on the Sunday before Christmas, at which eight bishops were present, the interdict was suspended. From this decision the bishop of Beauvais appealed to the pope, but he died before the question had been settled; it was not until some years after that his successor confirmed the removal of the interdict, and made peace between St. Quentin and Beauvais. See Labbé, Conc. xi. 443; Mansi, note; Raynalii, ii. 48.

Another Church council was convoked at Noyon, July 26, 1844, by John of Vienne, archbishop of Rheims, and six bishops. Seventeen canons were published, relating chiefly to ecclesiastical immunities and the defence of the clergy.

4. Directs that in all churches divine service shall be conducted after the example of the cathedral church.
5. Excommunicates those lords who forbade the monks to buy any lands in the interdict, and to till their lands.
6. Directs that those clerks who submit voluntarily to the sentence of the secular judges, and who pay the fines inflicted upon them by such judges, shall be punished.
7. Forbids prelates and other ecclesiastics, etc., publicly to solenmize (at solemnization in public) miracles which they assert to have recently been done, without the consent of the ordinary.
8. Excommunicates those lords who stripped off the vestments and shaved the heads of ecclesiastics accused of crimes.
9. Excommunicates lay persons who pretended to be clerks and assumed the tonsure.
10. Condemns the execrable actuations of the proctors in the ecclesiastical courts.
See Labbé, Conc. xi. 1899.

Ntoupi, a name which is given to excommunicated persons by the Greek Christians, because (as the uneducated and superstitious among them pretend) the bodies of the Ntoupi do not rot in the earth, but swell and sound like a drum whenever they are touched or moved. In confirmation of this ridiculous notion, they tell the following story: Mohammed II, having heard much of the efficacy of excommunication in the Greek Church, ordered Maximos, the patriarch of Constantinople, to procure him the sight of the body of an excommunicated person. The patriarch, at a loss how to satisfy the grand-seignior's request, communicated it to his clergy, among whom some of the most ancient remembered that under the patriarchate of Gennadius the body of a man who had been excommunicated for slandering the patriarch, had been taken up a considerable time after her death, and been found entire, and then buried a second time. Maximos, being informed of the place where this lady was buried, sent there a sultan, who spent some time in whose presence the grave was opened, and the corpse was found whole, but black, and puffed up like a bladder. The officers having made a report thereof, Mohammed was astonished thereat, and ordered the body to be transported to a chapel of the church Panmuccac. A few days after, by the sultan's command, the
cassion was presented to the patriarch to take off the
communication. Accordingly the patriarch, having
repeated the absolution, there was heard a cracking
noise of the bones and nerves; whereupon the officers
shut the body up again in the chapel, and visiting it
some days after, found it crumbled to dust. They add,
that the site of this tomb is considered of this miracle, acknowl-
edged the Christian religion to be very powerful.

See Broughton, Hist. of Religions, s. v.

Nubia. See Abyssinia; Egypt; Ethiopia.

Nucli, Allegretto, an old Italian painter of the
14th century, is noted as the author of several works
of ecclesiastic art. There are, e. g., in the church of St.
Antonio in Fabriano some histories of that saint,
divided into pictures in the early style, resembling the
school of Giotto, inscribed "Allegretto Nuits de Fu-
briano hoc opus fecit, 1366."

Nucci, Alvanzino, an Italian painter, was born at
Citta di Castello in 1652. After studying in his native
place he went to Rome, and became the pupil of Niccolo
Ciricigano, and was his ablest scholar. Nucci assisted
his master in almost all the works he executed in the
Vatican. Nucci also painted many works by himself in
the churches and palaces at Rome. He afterwards
went to Naples, where he painted for the churches.
He wrought with great facility and dispatch in a style re-
sembling his master, though he was inferior to him in
grandeur. Lanzi commends his Murder of the Innocents
in the church of St. Silvestro, at Fabriano. He died in
1629.

Nudipedia (Lat. nudus, "naked," and pes, "foot"), a procession and ceremonies observed at Rome in
case of drought, in which the worshippers walked with
bare feet in token of mourning and humiliation
before the gods. This practice was followed at Rome in the
worship of Cybele, and seems also to have been adopted in
the worship of Isis.

Nudipōde or Escalcaseat is the name of a super-
stitious sect mentioned generally by the ancient herosi-
gologists under the name of Escalceati. They thought it
a duty of religion to walk barefoot, pleading in support
of their notion the command given to Moses and Joshua,
and the example of Isaiah (Philostorgius, De Hares. lxxi; Augustine, De Hares, lxxvi). They called
Gymnopodae by the author of Prudentestasis (lxxviii).

Nulatenses (i.e., nunciores located is the name of
titular bishops without a see.

Number is the rendering in the A. V. of several
Hebrew words, but especially of ה' and ו'פ; Gr. αριθμός.

1. Mode of Expressing Numbers.—We know very
little of the arithmetical of the Hebrews, save that their
trades and public service required some skill at least in
numeration (Lev. xxv, 27, 50; Matt. xxvii, 32 sq.), and
that large sums are sometimes mentioned which could
only be obtained by addition and subtraction. Indeed, they
seem to have been somewhat versed even in frac-
tions (Geuenis, Lebrgeb, p. 794). After the captivity
the Jews had lost the faculty of expressing new
numbers. They were called "Samarian coins" (Eckhel, Doct. Num. vol. i, c. iii, p. 468; Geuenis, Lebrgeb, p. 24 sq.); and they had probably done so in earlier ages, since the Greeks, who received their alphabet from the Phoenicians, al-
ways practiced the same method (Faber, Progr. Literar. odin pro vocib. in num. a script. V. T. Chrestem, in Ossoli, 1775). Yet it has been thought that the He-
brews sometimes used distinct characters for numbers,
as such are actually found on Phoenician coins (Swinton, in the Philolog. Trans. I, 791 sq.) and in the Pal-
duced do not prove the use of such characters before the
captivity; the letters of the alphabet served the pur-
purpose sufficiently well; and the instance of the Greeks
is an indirect proof that the Phoenicians had at first no
figures. It is by this use of letters to express numbers, and by the interchange in copying of one with another
(as מ, ' and ו, etc.), that we can best explain some of
the too vast numbers in the earliest books of Scripture,
and the well as the discrepancies in some of the
(rhymes or anagrams in the Dead Sea Scrolls; (Curtius, Gr. Lexikon, p. 102 sqq., ed. Vogel); for in-
stance, in the length of the threatened famine (2 Sam.
xxiv, 13, and 1 Chron. xxvi, 12), and in the age of Aha-
iah at his accession (2 Chron. xxii, 2, and 2 Kings
viii, 26). Yet great prudence is requisite in applying
this principle to details. (See Eichhorn, Einl. ins. A.,
Tab. i, 296 sq.; Curtius, Gr. Lexikon, p. 102 sq.)
(Novatian, De opud. eccl. p. 60 sq.; Movers, ut sup., p. 60 sq.) Nor is it always easy to ex-
plain even thus the great number of people given in
some of the enumerations without supposing a tendency
to exaggeration in some copyist. It is not necessary,
however, to suppose any error in the 600,000 men who
went out of Egypt (Exod. xii, 37, and 2 Kings viii, 21),
or the 150,000 fighting men in Israel and Judah in the time of David (2 Sam. xxiv, 9), seems very strange.
This would require at the least a population of four millions in Palestine, or more than the
seven feet to the mile. Of the whole 900,000 men there were
the 1,160,000 men in the army of Jehoshaphat (2 Chron. xvii, 14), besides the garrisons in walled cities.
In these and a few other instances we must suppose a
corruption of the letters representing the numbers, such
as often occurred in the Early Hebrew history (Movers,

2. Sacred Numbers.—The frequent and significant use
of certain numbers in the Scriptures demands notice.
See Bähr, Symbol. i, 128 sq.; Kurtz, in the Studien u.
Krit. xxv i., 7 (1844), p. 218 sq.; and on the symbolic use
of Biblical numbers, see ibid. 1842; ii, 80 sq.; Jahrb. für
deutsche Theologie (1864), vol. ii.

First, the number seven, which was also considered
holy by other ancient nations; as by the Persians, the
Hindus (Bohern, Ind. ii, 247); and the early Germans
(Guizot, Deutsche Reckteihentw., p. 218 sq.). Among
the Hebrews every seventh day was hallowed to the Lord,
every seventh year, after the time of Moses, was ac-
counted a Sabbath, and the seventh new moon of the
year was celebrated with peculiar solemnities. Between
the great feasts of the Passover and Pentecost seven
weeks intervened; the Passover itself lasted seven days,
and on each day a sacrifice of seven lambs was
offered. The feast of Tabernacles and the great day of
Atonement also occurred in the seventh month, and the
former occupied seven days. Seven days was the legal
time required for many Levitical purifications, as well
for the consecration of priests. The blood of the most
important sin-offerings was sprinkled seven times. Seven
days was the usual time for mourning the dead, or for
wedding festivities. The Jewish doctrine of later times
numbered the week as the period of seven weeks (see amakaspandah). In the oldest books the number seven is
continually made prominent. (See Gen. vii, 2 sq.;
vi, 10, 12; xxix, 27, 30; xxxii, 3; xii, 2 sq.; Exod. vii,
22; Numb. xxxii, 1; Josh. vi, 4, 6, 8, 15, 13; Judg. xvi,
8, 15, 19; 1 Sam. x, 8; xii, 3; xiii; 6, 1 Kings viii, 65;
xvii, 39; 2 Kings vii, 10, 14; 1 Chron. xxiv sq., 14.
One of the workings of seven covetousness between God and his people, see Geues, Carm. Samar. p. 47.)

Seven is frequent in the prophetic symbols (Ezech. xxxix, 9,
12, 14; xi, 22, 26; xiii, 22 sq.; xiv, 26; xiv, 21, 25; 2 Chr. xiii, 28; Ezeki. xiv, 24 sq.; Amos vii, ix, 14 sq.), and in the
amakaspandah. (See comp. Dan. iv, 20, 22.)
The number seven also is frequent in the apocalyptic books
xv, 54, 36 sq.; Acts iii, 3; xxi, 8; Rev. l, 12 sq.; vii,
that forty is particularly used as a round number in the Old Testament (For its use among the Persians, see Gesenius, Lehrged., p. 700; Rosenmüller, Execk. iv, 27). The Jews, therefore, who went down into Egypt, the years of the captivity, the elders chosen by Moses to assist in judicial duties, were each seventy in number; and at a later period there were reckoned seventy nations and as many languages in the world (Gen. x, 29; xxviii, 1). The frequent use of the number seventy in Scripture, and its typical significance, is a very early period. Within the three days of Preparation, the three days of the perfect or holy sacrifice, sacrifice we find ten only in the number of the commandments and the measures of the Tabernacle (Exod. xxvii, 27; 1 Kings vii and vii); and the designation of the tenth day occurs in the ritual but twice (Exod. xii, 8; Lev. xvi, 29; comp. Ewald, Isr. Aethert., p. 364). Ten is a very early number. Only at a later period did the number ten assume a peculiar importance in the Jewish liturgy. It was the least number that could eat together the Paschal lamb (Josephus, War, vi, 9, 5). A synagogue must be built in a town which contained ten Jews: only ten persons could repeat the church-prayer "Shemot." (see Mishna, Megillah, iv, 3; comp. i, 8). The Jews, then, easily found this significance of the number in the Scripture (see Mishna, Perke Aboth, v, 1-6; comp. Philo, Opp. i, 243, 259, 382; ii, 55, 183 sq., 355). The decalogue afforded an obvious parallel. (Jer. xxxii, 40; 470; Bahr, p. 182 sq.). The origin of the decimal system is evidently from the use of the fingers in counting.

Fire appears chiefly in forfeitures and holy offerings (Exod. xxii, 1; Lev. v, 16; xxii, 14; xxv, 15; Num. v, 7; xviii, 16). But in conventional phrase it is commonly meaning "sacred," after the symbolism of the five fingers (Gen. xviii, 28; xlii, 24; xxv, 12; 1 Sam. xvi, 20; xxi, 4; 1 Cor. xiv, 19). Yet even here symbolic interpreters find a deep meaning (see e.g. Kurtz, at sup. p. 380).

Four, although a mysterious number among the Pythagoreans (Reinhold, Greek. d. Philos. i, 82), and although Bahr (p. 155 sq.) has sought to establish its peculiar significance, is not prominent in the Old Testament. The four winds and the four points of the compass may perhaps be connected with the supposition that the earth was four-sided; but this is not certain, and the famous "tetragrammaton," or four-fold letters (Jehovah, יְהֹוָה) cannot be connected with it. The form of the square does indeed appear frequently (Ezek. xlii, 16 sq.; xlxii, 2; xlviii, 16; Rev. xxi, 16), but we must suppose it to have been selected simply as the most regular form that could be conceived; and the same application applies to the cubical shape of the holiest part of the Tabernacle and in the Temple. But Bahr (p. 176 sq.) explains that the number four is prominent among the Israelites both of the world and the manifestation of God; and he is followed by Keil (on Kings, p. 80 sq.) and Kurtz (p. 342, 367 sq.).

The number three first reaches its full significance in the faith of the Christian Church, although in antiquity it already often occurs as the symbol of supreme divinity (Bahr, p. 146 sq.;LOBECK, Agathopim., p. 387; comp. Servius, ad Virg. Eclog. viii, 75; Plat. Legg. iv, p. 716). It is not at all strange that it frequently occurs in ordinary life, as it expresses the simplest possible group: the middle and two sides; the beginning, middle, and end (so Dion. Hal. iii, p. 150); the vanguard, main body, and rear of an army, or the centre with two wings. This threefold division of an army was customary among the ancient Hebrews (Judg. vii, 16, 20; ix, 4; 1 Sam. xi, 11). The number three is also prominent, not in a literal sense, but in the form of the number three in repeating calls and exclamations, for the sake of emphasis, without any religious significance (as Jer. vii, 4; xiii, 22). But its use in some instances is more remarkable (see Exod. xxiii, 14; Deut. xvii, 16; Num. xvi, 24 sq.; Isa. vi, 8), and the explanation in the Apocalypse (1, 4; 5, 1) that the name Jehovah (יְהֹוָה) seems to show an allusion in it to the Trinity (see above). The three-fold prayer observed by the latter Jews may have had a kindred origin. The number three also occurs often in the
ancient genealogies, especially in the heads of kindred races (comp. Cain, Abel, Seth; Shem, Ham, and Japheth, etc.; see Lengerke,肯, p. 20, Intro.). But the triangle, which in other ancient nations was so important as a symbol, is not found in Hebrew antiquity. It is generally thought to be used as a round number, numerus absconditus in the Bible, in which the two sides of the tribes in Israel (Josh. iv, 1 sq.; Exod. xxxviii, 21; 1 Kings vii, 25; comp. Apoc. xxi, 12), which is a sufficient historical ground.

On the whole, then, it appears that among the Israelites, as in other ancient nations, certain numbers assumed very early a peculiar significance, especially in religious service; but it is in vain to seek for a numerical symbolism, based on speculation, and worked out into a system. (For the use of round numbers and national numbers among the ancient Italians and others, see Niebuhr, Hist. of Rome, vol. ii; among the Germans, Grimm, Deutscher Rechtsträger, p. 207 sq. see Arithmetic.)

Number of the Beast in Rev. xiii, 18. This is described as "the number of a man," i.e. humanity computed, or according to some usual standard or mode, and to signify 666 (καὶ ὅτι ὁ άνθρωπος). The Beast is the first comer in its hostility to the kingdom of God. The name of the number is plainly the number made up by the numerical power of the letters composing the name added together. But here the proposed interpretations are multitudinous. That suggested by Ireneus (C. H. K. l. c. c. 29, 30), followed by many Protestant interpreters—among the rest, but very sceptically, by Alford—is one of the (but not the oldest, viz. λατινος = Latin, i.e. beast, or kingdom—a 3, a 1, + 300, x 5, t 10, f 90, x 5, c 200 = 666. Some have suggested an abbreviation of resurgent, with reference to Julian; Bossuet, Diodes Augustus; Hengstenberg, Adonikam, because it is said (Ezra ii, 13) the sons of Adonikam were 666 (comp. ad loc.); Benary, יегист, יęb, or, dropping the final mem in Nero, to suit the various reading, giving therefore either 666 or 616. This interpretation is favored by Stuart. Bengel refers the 666 to the number of the years the Beast was to exercise his dominion; but that suggestion is the name of his number (see Stuart's Com. on the Apoc. excurs. iv); and for the full literature on the subject, Rabett's άληθινος; Clarke, on the same; and Thom's Number of the Beast). The first solution proposed above seems to be the best confirmed. On the subject of numbers generally, see Stuart's Com. on the Apoc. Intro. § 7, excurs. ii. See Revelation. Book vi.

Numbering. See Census.

Numbers, Book vi, the fourth book of Moses, so called in the Septuagint (Αριθμον), in the Vulgate (Numeri), and modern versions, from the double enumeration of the Israelites in ch. i-iv and in ch. xxvi. In the Hebrew it is called Be-midbar, יבמבדבר, i.e. in the desert, this word occurring in the first verse; and sometimes Vo-gedolteh, יבכגדלת, from the initial word. It is divided by the Jews into two parts, and in the English and modern versions into thirty-six chapters. See Pentateuch.

I. Contents.—The book may be said to comprise generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till they entered into Canaan, the western and northwestern borders of the Promised Land in the fortieth year of their journeys. It consists of the following principal divisions:

1. The preparations for the departure from Sinai (i, 1-31, 10).—(a) The object of the encampment at Sinai has been accomplished; the covenant has been made, the law given, the sanctuary set up, the priests consecrated, the service of God appointed, and Jehovah dwells in the midst of his chosen people. It is now time to depart in order that the object may be achieved for which Israel has been sanctified. That object is the possession of the Promised Land; this must be accomplished by peaceable means, but by the forcible expulsion of its present inhabitants; for "the iniquity of the Amorites is full," they are ripe for judgment, and this judgment Israel is to execute. Therefore Israel must be organized as Jehovah's army; to this end the requisitions will be made which will enable the campaign to be started. Hence the book opens with the numbering of the people (ch. i-iv). This comprises, first, the census of all the tribes or clans, amounting in all to six hundred and three thousand five hundred and fifty, with the exception of the Levites, who were left behind with the rest (ch. i); secondly, the arrangement of the camp and the order of march (ch. ii); thirdly, the special and separate census of the Levites, who are listed by God instead of all the first-born, the three families of the tribe having their peculiar offices in the Tabernacle, in addition to the Levites which were made when the Egyptians were in the wilderness (ch. iii); fourthly, the form of the priestly blessing (vi, 22-27).

(c) Events occurring at this time, and regulations connected with them (ch. vii, i-10). Chapter vii gives an account of the offerings of the princes of the different tribes at the dedication of the Tabernacle; ch. viii of the consecration of the Levites (ver. 89 of ch. vii and vers. 1-4 of ch. viii seem to be out of place); ch. ix, 1-14, of the second observance of the Passover (the first in the wilderness) on the fourteenth day of the second month, and of certain provisions made to meet the case of those who by reason of defilement were unable to keep it. Lastly, ch. ix, 15-28, tells how the cloud and the fire regulated the march and the encampment; and x, 1-10, how two silver trumpets were employed to give the signal for public assemblies, for war, and for festival occasions.

2. March from Sinai to the borders of Canaan. (a) We have here, first, the order of march described (x, 14-29); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys—a request urged probably because, from his desert life, he would be well equipped to give them spots to encamp in; next, the message which also would have influence with the various wandering and predatory tribes who inhabited the peninsula (29-32); and the chant which accompanied the moving and the resting of the ark (vers. 30, 31).

(b) An account of several stations and of the events which happened at them. The first was at Taberah, where, because of impatient murmurings, many of the people were destroyed by lightning (these belonged chiefly, it would seem, to the moloty multitude which came out of Egypt with the Israelites); the loathing of the people for the manna; the complaint of Moses that he cannot bear the burden thus laid upon him, and the appointment in consequence of seventy elders to serve and help him in his office (x, 10-29); the quasi sent, and the judgment following thereon, which gave it its name to the place—on the division, Kibrocheth Haven (the graves of last), xi, 31-35 (comp. Psa. lxxvii, 30, 31; cvi, 14, 15); arrival at Hazereth, where Aaron and Miriam are jealous of Moses, and Miriam is in consequence smitten with leprosy (xii, 1-10); the sending of the spies from the wilderness of Paran, their report, the refusal of the people to enter Canaan, their resolution in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (xii, 16-xxxvi, 45).

3. A brief notice of fixed dates and events which trans-
alarmed the king of Moab, who, distrusting his superiority in the field, sent for a magician to curse his enemies; hence the episode of Balaam (xxxii, 1-xxiv, 25). Other artifices were employed by the Moabites to weaken the Israelites, especially through the influence of the Moabitish women (xxx, 1), with whom the Midianites (ver. 6) are also credited. This evil was at last quelled by the intervention of Phinehas (xxx, 7, 8). A second numbering of the Israelites took place in the plains of Moab preparatory to their crossing the Jordan (xxxvi). A question arose as to the inheritance of daughters, and a decision was given thereon (xxvii, 11-13). Moses is warned of his death, and retirement is appurred (xxxvi, 12-23). Certain laws are given concerning the daily sacrifice, and the offerings for Sabbaths and festivals (xxxviii, xxxix), and the law respecting vows (xxx); the conquest of the Midianites is narrated (xxxix); and the partition of the country east of the Jordan amongst the tribes of Reuben and Gad, and the half-tribe of Manasseh (xxxii). Then follows a recapitulation, though with some difference, of the various encampments of the Israelites in the desert (xxxiii, 1-49); the command to destroy the Canaanites (xxxiii, 50-56); and the bounds of the Promised Land and the cities appointed to divide it (xxxiv); the appointment of the cities of the Levites and the cities of refuge (xxxv); further directions respecting heiresises, with special reference to the case mentioned in ch. xxvii, and conclusion (xxxv, 1-30).

II. Integrity and Elements.—This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. According to De Wette, the following portions are the work of the Elohist (q.v.): Chapter i, 1-xx; xii, 5-16 (in its original, though not in its present form); xv, xvi, 1, 11-23, 24 (7); xvii, xix, xx, 1-18, 22-29 (except perhaps xxvi, 8-11); xxxii, 5, 28-42 (vers. 1-4 uncertain); xxxvii, xxxviii. The rest of the book is, according to him, by the Jehovist, or later editor. Von Lengerke (Kenaan, p. lxxxi) and Stithner (§ 28) make a similar division, though they differ as to some verses, and even whole chapters. Vaihinger (in Herzog's Encyclopädie, art. Pentateuch) finds traces of three distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns ch. x, 29-36; xi, 1, 12, 16 (in its original form); xx, 14-21; xxi, 4, 9, 13-35; xxxii, 33-42; xxxii, 55, 56. To the Elohist belong long ch. i, 1-xx, 8; xi, 1-12, 16; xiii, 1-xxi, 13; xx, 22-29; xxi, 10-12; xxxi, 1; xxxi, 1-xxxii, 54; xxxii, 1-32; xxxii, xxxvi, 19. To the Jehovist, xi, 1-16; xvi (ibid.); xxxv, 1-30; xxvii, 20-34. But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was the starting-point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the earlier or the later document. Thus, for instance, Stithner alleges as reasons for assigning ch. x, 1-16 to the Jehovist, the coming down of Jehovah to speak with Moses, xiv, 17, 25; the pillar of cloud, xvi, 5; the relation between Joshua and Moses, xx, 28, as in Exod. xxxii, xxxvii, the seventy elders, xi, 16, as Exod. xxvii, 1, and so on. So again in the Jehovistic section, xiii, xiv, he finds traces of "the author of the First Legislation" in one passage (xiii, 2-17), because of the use of the word הָאָרָא, signifying "a tribe," as in Numb. i and vii. He is led also by the use of the implementer, as in Exod. xxvii, 27; xxxiv, 31; and that הָאָרָא is not peculiar to the older documents has been shown by Keil (Com. on Joshua, § xii). Von Lengerke goes still further, and cuts off xii, 2-16 altogether from what follows. He thus makes the story of the spies, as given by the Elohist, strangely misplaced. We only
hears of their being sent to Canaan, but nothing of their return and their report. The chief reason for this separation is that in xiii, 27 occurs the Jehovistic phrase, "flowing with milk and honey," and some references to other earlier Jehovistic passages. The narrative again finds a repetition in xiv, 38-39 of xiv, 11-25, and accordingly gives these passages to the Elohist and Jehovist respectively. This has more color of probability about it, but has been answered by Ranke (Untersuch. ii, 197 sq.). Again, ch. xxi is supposed to be a combination of two different accounts, the original or Elohist document containing having contained only the story of the rebellion of Korah and his company, while the Jehovist mixed up with it the insurrection of Dathan and Abiram, which was directed rather against the temporal dignity than against the spiritual authority of Moses. But it is against this view that, in order to justify it, vers. 12, 14, 27, and 32 are treated as interpolations. Besides, the discrepancies which it is alleged have arisen from the fusing of the two narratives disappear when fairly looked at. There is no contradiction, for instance, between xvi, 19, where Korah appears at the tabernacle of the congregation, and ver. 27, where Dathan and Abiram stand at the door of their tents. In the last passage Korah is not mentioned; and even if we suppose him to be included, the narrative allows time for his having left the Tabernacle and returned to his own tents before the statement is made that the 250 men who offered incense were destroyed by fire, and who had, as we learn from ver. 2, joined the leaders of the insurrection, Korah, Dathan, and Abiram, militant against the narrative in ver. 29, according to which Dathan and Abiram and all that aspired to Korah were swallowed up alive by the opening of the earth. Further, it is clear, as Keil remarks (Einleitung, p. 94), that the earlier document (die Grundskrift) implies that persons belonging to the other tribes were mixed up in Korah's rebellion, because they say to Moses in vers. 21, "Art thou come among us as a foreigner; and hast thou set thyself to be a judge upon the face of the earth," says the historian (ver. 3). The pretext for the outbreak of this feeling on the part of Miriam and Aaron was that Moses had married an Ethiopian woman (a woman of Cush). This was probably, as Ewald suggests, a second wife married after the death of Zipporah. But there is no reason for supposing, as he does (Gesch. ii, 229, note), that we have here a confusion of two accounts. He observes that the words of the brother and sister, "Hath the Lord indeed spoken only by Moses, hath he not also spoken by us?" show that the real ground of their jealousy was the apparent superiority of Moses in the prophetical office; whereas, according to the narrative, their dislike was occasioned by his marriage with a foreigner and a person of inferior rank. But nothing surely can be more natural than that the long pent-up feeling of jealousy should have found vent upon the marriage as a pretext to begin the quarrel, and then have shown itself in its true character in the words recorded by the historian.

It is not perhaps to be wondered at that the episode of Numbers, xxii, 20-xxiv, 25 should have been regarded as a later addition. The language is peculiar, as well as the general cast of the narrative. The prophecies are vivid, and the diction of them highly finished: very different from the rugged, vigorous fragments of ancient poetry which meet us in ch. xxii. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald gives this episode to his Fifth Narrator, or the latest editor of the Pentateuch. This writer he supposes to have lived in the former half of the 8th century B.C. and hence he accounts for the reference to Assyria and the Cypriotes (the Chittim); the latter nation about that time probably infesting as pirates the coasts of Syria, whereas Assyria might be joined with Eber, because as yet the Assyrian power, though hostile to the southern nations, was rather humbler than otherwise to Jehovah. The allusions to Edom and Moab as vanquished enemies have reference, it is said, to the time of David (Ewald, Gesch. i, 148 sq. and comp. ii, 277 sq.). The prophecies of Balaam therefore, on this hypothesis, are urtexta of these events, put by his mouth by a scurrilous writer of the time of Isaiah, who, finding some mention of Balaam as a prince of Midian in the older records, put the story into shape as we have it now. But this sort of criticism is so purely arbitrary that it scarcely merits a serious refutation, not to mention that it has been entirely rejected on the ground that in prophecy there is no such thing as prediction. We will only observe that, considering the peculiarity of the man and of the circumstances as given in the history, we might expect to find the narrative itself, and certainly the poetical portions of it, marked by some life and personal interest. But it is not surprising that this episode is not by the same writer as the rest of the book of Numbers, there appears no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. Nothing can be more probable than that, as a matter of course, if the people of Israel were of a creative spirit, they would have found its way into the Book of the Law. At all events, the picture of this great magician is wonderfully in keeping with the circumstances under which he appears and with the prophecies which he utters. This is not the place to enter into all the questions which arise as regards the character of this prophet. It was at this time that a heathen became a prophet of Jehovah we are not informed; but such a fact seems to point to some remains of a primitive revelation, not yet extinct, in other nations besides that of Israel. It is evident that his knowledge of God was beyond that of most heathen, that he was the greatest among the magicians in whose name the people of Israel might be found in his death among the true servants of Jehovah; but because the soothsayer's craft promised to be gainful, and the profession of it gave him an additional influence and in thanks the eyes of the people, Jehovah gave the people who wished to him at his higher vocation. There is nothing more remarkable in the early history of Israel than Balaam's appearance. Summoned from his home by the Ephrathite, he stands by his red altar-fires, wearing his dark and subtile sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the accursed groves of the valley, to with them with his word, yet constrained to bless, and to forestall their future greatness. See Balaam.

The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such, for instance, is the blessing of the high-priest (vi, 24-26):

"Jehovah bless thee and keep thee: Jehovah make his countenance shine upon thee, And be gracious unto thee:

Jehovah lift up his countenance upon thee, And give thee peace."

Such, too, are the chants which were the signal for the commencement of those people journeyed, and for it to rest when they were about to encamp:

"Arise, O Jehovah! let thine enemies be scattered: Let them that hate thee flee before thee."

And,

"Return, O Jehovah, To the ten thousands of the families of Israel"
In ch. xxi we have a passage cited from a book called "The Book of the Wars of Jehovah." This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories over all her enemies. The title shows us that these were written by men imbued with a deep sense of religion, and who were therefore foremost to acknowledge that not their own prowess, but Jehovah's right hand, had given them the victory when they went forth to battle. Hence it was called "The Book of the Wars of Jehovah," but "The Book of the Wars of Jehovah." Possibly this is the book referred to in Exod. xviii, 14, especially as we read (ver. 16) that when Moses built the altar which he called Jehovah-Nissi (Jehovah is my banner), he exclaimed, "Jehovah will have war with Amalek from generation to generation." This expression may have given the name to the book. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, "which," says the historian, "forms the border of Moab, and separates between the Moabites and Amorites." Wherefore it is said, he continues, "in the Book of the Wars of Jehovah:" Vaheb in Suphah and the torrent-beds; Arnon and the slope of the torrent-beds Which flow to Beth-jaal. And which leasheth on the border of Moab."

The next is a song which was sung on the digging of a well at a spot where they encamped, and which from this circumstance was called Beor, or "The Well." It runs as follows:

"Spring up, O well! sing ye to it: Well, which the princes sing, Which the nobles of the people bore With the sceptre-of-office, with their staves."

This song, first sung at the digging of the well, was afterwards sung at the burial of the person who first came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labor. "Spring up, O well!" was the burden or refrain of the song, which would pass from one mouth to another at each fresh coil of the rope, till the full bucket reached the well's mouth.

But the peculiar charm of the song lies not only in its antiquity, but in the characteristic touch which so manifestly connects it with the life of the time to which the narrative assigns it. The one point which is dwelt upon is that the leaders of the people took their part in the work, that they themselves helped to dig the well. In the new generation, who were about to enter the Land of Promise, a strong feeling of sympathy between the people and their rulers had sprung up, which augured well for the future, and which left its stamp even on the ballads and songs of the time. This little carol is fresh and lusty with young life; it sparkles like the water of the well whose springing up first occasioned it; it is the expression, on the part of those who sung it, of lively confidence in the sympathy which the leaders of the people manifested in this one instance, might be relied upon in all emergencies (Ewald, Gesch. ii, 264 sq.). Immediately following this "Song of the Well" comes a song of victory, composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, mocking strain, and is commonly considered to have been written by some Israelite bard on the occupation of the Amoritish territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amoritish ballad, which was assimilated by us that when Israel approached the country of Sihon they sent messengers to him, demanding permission to pass through his territory. The request was refused. Sihon came out against them, but was defeated in battle. "Israel," it is said, "smote him with the edge of the sword, and took his land in possession, from the Arnon to the Jabbok and as far as the children of Ammon, for the border of the children of Ammon was secure (i.e., they made no encroachments upon Ammonitish territory). Israel also took all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the cities of the Amorites in Gilead (i.e., nearer towns and villages). Then follows a little sketch of Amoritish history. A foreigner would be surprised to see the city of Sihon, king of the Amorites, and he had waged war with the former king of Moab, and had taken from him all his land as far as the Arnon. Wherefore the ballad-singers (bawwār al-kāmil) say:"

"Come ye to Heshbon, Let the city of Sihon be built and established! For it was built from Heshbon a flame out of the stronghold (Ṭūr Yūsuf) of Sihon, Which devour Ar of Moab! The lords of the high places of Israel, Woe to thee, Moab! Thou art undone, O people of Chemosh! He (i.e., Chemosh thy god) hath given us up his sons as fugitives, And his daughters into captivity, To Sihon king of the Amorites. Then we cast them down; Heshbon perished even unto Debir. And we laid (it) waste unto Nophah, which (reacheth) unto Medeba.""

If the song is of Hebrew origin, then the former part of it is a biting taunt. "Come, ye Amorites, into your city of Sihon, and build it up again. Ye boasted that ye had burned it with fire and driven out its Moabitish inhabitants; but now we have come in our turn and have burned Heshbon, and have driven you out as ye once burned it and drove out its Moabitish possessors."

III. Credibility.—There have frequently been raised strong doubts against the historical veracity of the book of Numbers, although it is impressed with indubitable marks of the age to which it refers, and is of perfect authenticity. The numerical statements in ch. i—iv are so accurate that they are everything of necessity. There might be no motive for any fabrication of this description. The numbering of the people is in perfect harmony with Exod. xxxviii, 26. The amount is here stated in round numbers, because a general survey only was required. When requisite, the more exact numbers are also added (iii, 39, 45). A later writer, therefore, certainly has affected to possess the most exact knowledge of those circumstances, and consequently would have given, not round, but particularly definite numbers.

The account of the setting apart of the tribe of Levi has been long regarded as a fiction, but this account is strongly confirmed by the distribution of the cities of the Levites (Num. xxxv; Josh. xxii). This distribution is an undeniable fact, and the existence of these Levitical towns may be appealed to as a document proving that the Levites were really set apart. Our opponents have vainly endeavored to find contradictions; for instance, in the system of tithing (ch. xviii), which, they say, is not mentioned in Deuteronomy, where the tithes are applied to different purposes (Deut. xii, 6, 7, 17—19; xiv, 22 sq.; xxvi, 12—15). But there were two sorts of tithes: one appointed for the maintenance of the Levites, and the other to defray the expenses of public banquets, of which the Levites also partook on account of their position in society (comp. Neh. xiii, 10; Tobit i, 7).

It has been asserted that the book of Numbers contradicts itself in ch. iv, 2, 5, and viii, 24, with respect to the proper age of Levites for doing duty. But the first of these passages speaks about carrying the tabernacle, and the second about performing sacred functions in the tabernacle. To carry the tabernacle was heavier work, and required an age of thirty years. The functions within the tabernacle were comparatively easy, for which an age of twenty-five years was deemed sufficient.

The opinions of those writers who deem that the book of Numbers had a mythical character are in contradiction with passages like x, 26 sq., where Hobab is re-
quested by Moses to aid the march through the wilderness. Such passages were written by a conscientious reporter, whose object was to state facts, who did not confine himself merely to the relation of miracles, and who does not conceal the natural occurrences which preceded and followed thevellus events in chronological order. How are our opponents able to reconcile these facts? Here again they require the aid of a new hypothesis, and speak of fragments loosely connected.

The author of the book of Numbers proves himself to be intimately acquainted with Egypt. The productions mentioned in ch. xi., 6 sq., are, according to the most accurate investigations, really those which in that country chiefly served for food. In ch. xiii and xxxii we find a notice concerning Zoan (Tanis), which indicates an exact knowledge of Egyptian history, as well in the author as in his readers. In ch. xvii, 2, where the writing of a name on a stick is mentioned, we find an allusion characteristic of Egyptian customs (comp. Wilkinson, Manners and Customs of the Ancient Egyptians, i., 888).

The history of the rebellion of the sons of Korah (xvi, 17) has certainly some coloring of the marvellous, but it nevertheless bears the stamp of truth. It is absurd to suppose that a poet who wrote ch. xvii, 6 sq., in order to magnify the priestly dignity, should have represented the Levites themselves as the chief authors of these criminal proceedings. This circumstance is the more important, because the descendants of Korah (xxvi, 11) afterwards became the most influential of the most important and influential families. In this position we find them as early as the time of David; so that it is inconceivable how anybody should have entertained the idea of inventing crime to be charged upon one of the ancestors of this illustrious family.

Many vestiges of antiquity are found in ch. xxi. The whole chapter, indeed, bears a characteristically antique impress, which manifests itself in all those ancient poems that are here communicated only in fragments, as required for the illustration of the narrative. Even such critical sceptics as De Wette consider these poems to be relics of the Mosaic period. But they are so closely connected with history as to be unintelligible without a knowledge of the facts to which they refer. Narratives like the history of Balaam (ch. xxii—xxiv) furnish also numerous proofs of their high antiquity. These confirmations are of the greatest importance, on account of the many marvellous and enigmatical points of the narrative. Compare, for instance, the geographical statements, which are uncommonly accurate, in ch. xxii, i., 36, 39; xxiii, 14, 15, 27, 28; see Hengstenberg's Geographia Sacra, vol. ii., p. 381. The nations particularly mentioned in Balaam's prophecy—the Amelekites, Edomites, Moabites, and Kenites—belong to the Mosaic period. In ch. xxiv, 7, it is stated that the king of Israel would be greater than Agag; and it can be proved that Agag was a standing title of the Amalekites, and that consequently there is no necessity to refer this declaration to that king Agag whom Saul vanquished. The Kenites, at a later period, disappeared entirely from history. A prophet from Mesopotamia was likely to make particular mention of the Amalekites (ch. xxiv, 22). There is also a remarkable prediction that persons sailing from the coast of Chittim should subdue Ashur and Eber (xxiv, 24). The inhabitants of the West should vanquish the dwellers in the East. The writers who consider the predictions of Balaam to have been written after the events to which they refer bring us down to so late a period as the Grecian age, in which the whole passage could have been inserted only under the supposition of most arbitrary dealings with history. The truth of the Biblical narrative here asserts its power. There occur similar accounts, in which it is strikingly evident that they proceeded from the hands of an author contemporary with the events: for instance, ch. xxxii, in which the distribution of the transjordanic territory is recorded; and even the account, which has so frequently been attacked, concerning the Havoth-jair, the small towns, or rather tent-villages of Jair (xxxii, 41, 42; comp. Judg. x, 4; Deut. iii, 14), is fully justified on a closer examination.

The list of stations in ch. xxxiii is an important document for the decipherment of the Biblical imagination. This list contains a survey of the whole route of the Israelites, and mentions individual places only in case the Israelites abode there for a considerable period. It is not the production of a diligent compiler, but rather the original work of an author well versed in the circuit not of a single period, but of a remote antiquity. The author would certainly have avoided the appearance of some contradictions, such as that in Numb. xxxiii, 30, 31, comp. with Deut. x, 6. This contradiction may be better removed by observing that the book of Numbers speaks of the expedition of the Israelites during the second year of their wanderings, and the book of Deuteronomy of their expedition in the fortieth year. The list of stations contains also important historical notices; those, for instance, in Numb. xxxiii, 4, 9, 14, 38. These notices demonstrate the accurate historical information of the author.

The great fact, which is the basis of the narrative of this whole book, namely, the sojourn of the Israelites during forty years in the wilderness, is not open to any just objection. The manner in which the narrator states this fact we have mentioned above. All that strictly historical is, the essentially objective, the most befitting the law-giver himself. Modern criticism has chiefly taken offence at the statement that Jehovah had announced all this as a punishment to be inflicted upon the people. This, they say, is incomprehensible. However, the fact stands firm that the Israelites really abode forty years in the wilderness. This fact is proved in the Scriptures by many other testimonies. Hence arises the question how this protracted abode was occasioned, and what induced Moses to postpone or give up the conquest of Canaan. De Wette says that such a resignation, in giving up a plan to which one has devoted the full half of a life, is not human. Goethe asserted that by such a representation the picture of Moses is entirely disfigured. All this renders the problem of our opponents the more difficult. De Wette says, "Who knows what happens beyond the horizon that lies so long hid?" This question would amount to a confession of our entire ignorance concerning the real turning-point of the history of Israel, and would make an enormous and most striking gap in universal history. It is incredible that no tradition should have been preserved in which was told what event it was to which the whole which had been disfigured. It is incredible that there should have been communicated only what was comparatively insignificant. If that were the case, the traditions of Israel would form a perfectly isolated phenomenon. Thus the history of Israel itself would be something incomprehensible. Either the history is a concealed, or the astounding fact is, indeed, a truth. The resignation of Moses, and the sojourn of the people in the wilderness, can be explained only by assuming an extraordinary divine intervention. A merely natural interpretation is here completely futile. The problem can only be solved by assuming that the whole proceeded from the command of God, which is unconditionally obeyed by his servant, and to which even the rebellious people must bow, because they have amply experienced that without God they can do nothing.

IV. Commentarius. — The exegetical helps on the entire book of Numbers alone are not numerous. Besides those of the Church fathers, contained in their works, we specify the following: Chrysostom, Exercitationes (Vittem, 1572, 1590, 8vo); Atterrissi, Commentarium (Lond. 1618, fol.); also in Dutch (Amst. 1667, fol.); Lorinus, Commentarius (Lugd. 1622, fol.); Patriarch, Commentary (Lond. 1699, 4to); Jaroslav, *WNK* (in Mendelssohn's Ponta-
of intelligence; on the contrary, life, in order to be capable of resisting the principle of death which is in him, must be incorporeal and immutable, eternally present, independent of time, simple, and unable to experience modifications, either by its own will or by the will of other beings. Life, is then, a spiritual principle (ψωσις) identical with the first God, who exist in himself and through himself, and who is known (τὸ ὄνομα τοῦ Θεοῦ) by the name of the One (τὸ όνομα τοῦ Θεοῦ).

But as this absolute and immutable principle cannot be active and creative, it is necessary to admit a second God (ὁ ἐνεργός Θεός, ὁ θεός τοῦ θεοῦ) proceeding from the first, who, as bond and author of matter, communicates his energy to the intellectual essences, and infuses his spirit through all creatures. This second God contemplates the first (μαρτυρεῖ τοῦ πρῶτου), and it is upon the ideas that he sees in the sovereign good that he arranges the world. The first God communicates his ideas to the second, without depriving himself of them, the same as we communicate our knowledge (ἰστορίαν) to another without losing anything. We see that Numinus attributes to his second God a double duty: first, to contemplate the ideal; secondly, to arrange the world upon this ideal. This duality of God led the philosopher to double his second God, and he thus obtained a Trinity. These connections between these two Gods, which are at the same time two and one, are not clearly established in the fragments which remain to us of Numinus. As for his theories upon the soul, they are still more uncertain; but the little that we know of them shows that in his psychology, as in his metaphysics, Numinus confounded the theories of Plato with the Oriental theories, accorded very little place to scientific investigation, and delivered himself too much to his own imagination.

See Suidas, s. v. Νομινύς; Numinus; Forphyrus, Vita Plotini; Eunapius, Praepatres ecclésiae; Orig. Adv. Celsum; Ritter, Gesch. der athen Philos. IV, 427, etc.; Kingsley, Philos. of Alexandria, p. 94 sq.; Simon, Hist. de l'École d'Alexandrie; Vacherot, Hist. de l'École d'Alexandrie; Dictionnaire des Sciences Philosophiques; Ueberweg, Hist. Philos. i, 294, 257 sq.; Smith, Dict. of Class. Biog. s. v.

Numenius, the same book as the Compositus, or Calendar (q. v.). See Walcott, Sacred Archaeology, p. 405.

Numidicus of Carthage, a Christian martyr of the early Church, flourished in the African city after which he is named near the middle of the 4th century. For his execrable conduct in the persecution, Bishop Cyprian made him a presbyter. It is related of Numidicus that, after having inspired many with courage to suffer martyrdom, and seen his own wife perish at the stake, he had himself, when half burned and covered under a heap of stones, for the body of her father, in order to bury it. Great was her joy at finding him still giving signs of life, and her filial assiduities finally succeeded in completely restoring him. We know little else of the personal history of Numidicus. He died near the close of the century. See Neander, Ch. Hist. i, 138.

Numismatics (Lat. nummum and nume-mon-e-y), the science which treats of coins and medals. A coin is a piece of metal of a fixed weight stamped by authority of government, and employed as a circulating medium. A medal is a piece struck to commemorate an event. The study of numismatics has an important bearing on history. Coins have been the means of ascertaining the names of forgotten countries and cities, their position, their chronology, the succession of their kings, their usages, civil, military, and religious, and the style of their art. On their respective coins we can look on undoubtedly accurate representations of Augustus, Julius Caesar, Augustus, Nero, Caracalla, and read their character and features.

The metals which have generally been used for coin-
markable series of so-called "encased" coins struck in Magna Graecia, of which the reverse is an exact repetition in concave of the relief of the obverse. These coins are thin, flat, sharp in relief, and beautifully executed.

2. The inscriptions on the earliest Greek coins consist of a single letter, the initial of the city where they were struck. The remaining letters, or a portion of them, were afterwards added, the name, when in full, being in the genitive case. Monograms sometimes occur in addition to the name, or part name, of the place. The first coin bearing the name of a king is the tetradrachm (or piece of four drachmai) of Alexander I of Macedon.

Among the early coins of Asia, one of the most celebrated is the stater Daricus or Daric, named from Darius Hystaspis. It had for symbol an archer kneeling on one knee, and seems to have been coined for the Asian colonies of Asia by their Persian conquerors. In the reign of Philip of Macedon, the coinage of Greece had attained its full development, having a perfect reverse. One of the earliest specimens of the complete coin is a beautiful medal struck at Syracuse (fig. 3).

![Fig. 3.](image)

**Fig. 3.**

**Fig. 2.**

**Fig. 1.**

![Image](image)
with the numeral I. Of the fractions of the as, the sextans, or sixth part, generally bears the head of Mercury, and the uncia, or ounce piece (fig. 4), that of Minerva; these pieces being further distinguished by dots or knobs, one for each ounce. There were circular pieces as high as the decussis, or piece of twelve asses, presenting a head of Roma (or Minerva), but none are known to have been coined till the weight of the as had diminished to four ounces. The Roman uncial coinage extended to the other states of Italy, where a variety of types were introduced, including mythological heads and animals. In the reign of Augustus, the as was virtually superseded by the sestertius, called by numismatists the first bronze, about the size of an English penny, which was at first of the value of 2½, afterwards of 4 asses. The sestertius derived its value from the silver denarius, of which it was the fourth. The half of the sestertius was the dupondius (known as the second bronze), and the half of the dupondius was called the asarium, an old name of the as. The asarium is known to numismatists as the third bronze.

Silver was first coined at Rome about B.C. 261, the standard being founded on the Greek drachma, then equivalent in value to ten asses; the new coin was therefore called a denarius, or piece of ten asses. The earliest silver coin at Rome has on the obverse the head of Mars (differing from Minerva by having wings attached to the helmet); on the reverse is a quadriga or biga, or the Dioscuri. Among various other types which occur in the silver of the Italian towns subject to Rome are the horse's head and galloping horse, both very beautiful. During the social war the revolted states coined money independently of Rome, and used various devices to distinguish it as Italian and not Roman money.

The earliest gold coins seem to have been issued about B.C. 90, and consisted of the sculpum, equivalent to 20 sestertii, and the double and treble sculpum. These pieces bear the head of Mars on the obverse, and on the reverse an eagle standing on a thunderbolt, with the inscription "Roma" on the exergue. The large early republican coins were cast, not struck.

a. The Family Coins begin about B.C. 170, and about B.C. 80 they entirely superseded the coins first described. These families who successively held offices connected with the public mint acquired the right first to inscribe their names on the money, afterwards to introduce symbols of events in their own family history. These types gradually superseded the natural ones; the portrait of an ancestor followed, and then the portrait of a living citizen, Julius Caesar.

b. Under the empire the copper sestertius, which had displaced the as, continued the monetary standard. A magnificent series exists of the first bronzes of the emperors from Augustus to Gallicanus. While it was the privilege of the emperors to coin gold and silver, copper could only be coined ex seutiusconsulto, which from the time of Augustus was expressed on the coins by the letters S.C., or EX S.C. The obverse of the imperial coins bears the portraits of the successive emperors, sometimes of the empress or other members of the imperial family; and the reverse represents some event, military or social, of the emperor's reign, sometimes allegorized. The emperor's name and title are inscribed on the obverse, and sometimes partly continued on the reverse; the inscription on the reverse generally relates to the subject inlaid: and towards the close of the 5th century the exergue of the reverse is occupied by the name of the town where the coin is struck. The coins of Augustus and those of Livia, Antonia, and Agrippina the elder have much artistic merit. The workmanship of Nero's sestertii is vary very superfluous. The coin of Vespasian of Titus commemorates the conquest of Judea. The Colossus appears on a sestertius of Vespasian. The coins of Trajan are noted for their architectural types. Hadrian's coins commemorate his journeys. The coins and medals of Antonine, Marcus Aurelius, and the two Faustines are well executed, as are also those of Commodus, of whom a remarkable medallion relates to the conquest of Britain. There is a rapid falling off in design after the time of Commodus, and base silver comes extensively into use in the reign of Caracalla. Gallienus introduced the practice of coining money of copper washed with silver.

The colonial and provincial money of this period was very inferior to that coined in Rome. In the coins of the provinces which had been formed out of the Greek empire the obverse bears the emperor's head, and the reverse generally the chief temple of the gods in the city of coinage; the inscriptions are in Greek. In the imperial coins of Alexandria appear such characteristic devices as the heads of Jupiter Ammon, Isis, and Canopus, the sphinx, the serpent, the lotus, and the wheat ear. Colonial coins were at first distinguished by a team of oxen, onwards by barytes, the number of which indicated the number of legions from which the colony had been drawn.

After the time of Gallienus the colonial money and the Greek imperial money, except that of Alexandria, ceased, and much of the Roman coinage was executed in the provinces, the name of the town of issue appearing on the obverse. Diocletian introduced a new piece of money, called the follis, which became the chief coin of the lower empire. The first bronze disappeared after Gallienus, and the second disappears after Diocletian, the third was diminished in size, and the fourth disappeared at the fall of the empire. With the establishment of Christianity under Constantine a few Christian types are introduced. The third bronze of that emperor has the Labarum (q. v.), with the monogram IHS. Large medallions, called contorniati, incised with a deep groove, belong to this period, and seem to have been prizes for distribution at the public games. Pagan types recur on the coins of Julian; and after his time the third bronze disappears.

The money of the Byzantine empire forms a link between the subject of ancient and that of modern coins. The portrait of the emperor on the coin of the 10th century is supported by some protecting saint. The reverse has at first such types as Victory with a cross, afterwards a representation of the Saviour or the Virgin; in some instances, the Virgin supporting the walls of Constantinople. Latin is gradually superseded by Greek in the inscriptions, and wholly disappears by the time of Alexius I. The chief gold piece was the solidus or nomisma, which was long famed in commerce for its purity, and circulated largely in the west as well as the east of Europe.

II. Jewish Coins. — The oldest extant Jewish coins are held by the best authorities to belong to the period of the Asmonæan princes. About the year B.C. 189 Antiochus VII (Sidetes), the son of Demetrius I, granted to Simon Maccabeus, "the priest and prince of the Jews," the right of coining money. This was to be "with his own stamp," and to be current "in his own Shkel of Simon Maccabeus.
and though Aaron's rod is said to have produced almond-blossoms, and the flower on the reverse of the shekel resembles rather the hyacinth than the almond-blossom, yet regard being had to Jewish feelings, and the probability that the dies were engraved by Greek artists, it will seem safer to accept the common belief on the subject than any other. The half-shekel resembles the shekel, and they occur with the dates of the first, second, third, and fourth year of Simon.

The copper pieces bear a different stamp. A coin has been found in copper of the type of the silver shekel, having the date of the fourth year of Simon; but there seems to be every reason to believe that this was either plated or intended to be so, and therefore a counterfeit. The other copper coins known are parts of the copper shekel—the half, the quarter, and the sixth. The entire copper shekel has not been found. The half-shekel bears on the obverse the legend, "In the fourth year—one half," two bunches of thickly leaved branches, between which is a totally different type. Obverse, "The Redemption of Simon," a cup like that on the silver shekel. Reverse, "In a fourth year," a bundle of branches between two citrons. The palm-tree on these coins is well chosen as an emblem of the country. In subsequent times the captive Juda was represented as sitting under a palm-tree; and the palm-branch appears on many of the coins struck by the Jewish princes. The palm-branch, the myrtle, the willow, and the citron composed the token which every Israelite was commanded to bear in his hand at the feast of tabernacles. This was called the "lulav"—a word which simply means a palm-branch, and this is represented on the copper coins just described. While the lulav was borne in the right hand, the citron or etrog was carried in the left. This, too, appears on the coins of Simon Maccabaeus; and thus the whole of the coinage of this great man becomes highly symbolical, and was calculated to keep up the national feeling which he had so powerfully excited. On the murder of Simon in the year B.C. 185, his son John, who assumed the name of Hyrcanus, succeeded to the dignity of high-priest, and ruled for nearly thirty years. Of this prince we have a great number of coins; but they are only of copper, and are of the same type as those of Simon, with another type from those of his illustrious father. Obverse, in five lines, surrounded by a wreath of laurel or olive, "John, High-Priest, and the Confederation of the Jews." Reverse, two cornucopiae, between which is a poppy-head, a pomegranate, or perhaps a date. There are several varieties of this coin, one of which bears over the obverse inscription the Greek letter A, which is supposed to indicate an alliance between John and Antiochus Sidetes or Alexander Balas. The type of the cornucopia is of Egyptian origin, and may on these coins be intended to indicate the continued prosperity of the country.

The next coins are those of Judas Aristobulus, which offer the same type as those of John Hyrcanus. They do not bear the title of king; although Judas is said by Josephus to have styled himself (Ant. xx, 10, 1). He reigned only one year, and his coins are very rare. They have been erroneously ascribed to Judas Maccabaeus.

To Judas Aristobulus succeeded his brother Alexander Janneus, B.C. 105. He is called in the Talmud Jason, and on his coins Jonathan or Jehonathan. His coins, which are numerous, have a peculiar historical interest. They may be divided into two classes—first, those with Hebrew inscriptions on the obverse and Greek on the reverse; and, secondly, those wholly Hebrew. The bilingual coins present—obverse, "The King Jehonathan," a half-opened flower; reverse, an anchor with two cross-trees, within an inner circle; BASIAQE ALEXANDR ("of the King Alexander"). Another has—obverse, a palm-branch; reverse, a flower. Another the Hebrew inscription "Jonathan the King," written in the intermediate spaces of a star with eight rays. See Alexander Janneus. The anchor was borrowed from the coins of the Seleucidæ. The star is supposed by some to allude to the prophecy of Isaiah, "There shall come a star out of Jacob," and to indicate that the king imagined himself to be accomplishing that prophecy.
Another Coin of Alexander Janneus.

Later Coin of Alexander Janneus.

Copper Coin of the Queen Alexander.

Copper Half Shekel of Antigonus (or Mattathias).

Priest and the Confederation of the Jews." Another, which seems to be a half-shekel, bears the Greek name and title within a wreath. Reverse, "Mattathias, High-Priest," a single cornucopia, on each side a leaf. Another, the obverse of which is obliterated, bears a single cornucopia, with the name and title in Greek in two straight lines. This is probably a quarter of a copper shekel. From these coins it is manifest that the name Antigonus is the Greek equivalent of Mattathias.

In the year B.C. 56 Herod I. assumed the Great, after the execution of Antigonus, ascended the throne. Considering the position and resources he attained, there could scarcely fail to be coins with his image and superscription. It will be observed, however, that since the silver coinage of Simon Maccabee, no issue has appeared in that metal. The Romans prohibited, in all countries subject to their dominion, the coinage of gold, and permitted that of silver only to a few important cities, among which Jerusalem was not included. The money, therefore, of Herod and his family is all of copper. The coins of Herod the Great do not exhibit his head. The most common represents on the obverse what it seems most reasonable to call a helmet with cheek-pieces; above it, on each side, a palm-branch; in the centre between them is sometimes a star. Reverse, a tripod, BAIAXIEDELOYO, with a sheaf of the tripod the year of the reign, on the other a monogram. See HEROD THE GREAT. Another gives the legend round the helmet, and the Macedonian shield on the reverse. Another presents the name and titles round a caduceus, with the date and monogram in the

Medium-size Copper Coin of Herod the Great.

Smallest Coin of Herod the Great.

Coin of Herod Archelaus.

Copper Coin of the Queen Alexander.

Copper Half-Shekel of Antigonus (or Mattathias).

Bearing his name in Greek, and evidently to be assigned to him, as they express the title of ethnarch. They are various in type, displaying the anchor, the helmet, the galleon with five oars, the prow of a ship, the caduceus, and the bunch of grapes, from which hangs a leaf. They are all of small size.

Herod Antipas succeeded in A.D. 4, and his reign terminated in A.D. 39. He is distinguished by the title tetarch. His coins exhibit—obverse, a palm-branch, with his name and title; reverse, a wreath encircling the name of the city which he built on the Lake of Gennesareth, and called after the reigning emperor "Caesarea." Others give on the reverse the name of Germanicus Caesar in a wreath.
Herod Philip II was the son of Herod the Great and Cleopatra. He reigned over Auranitis, Batanea, and Trachonitis, with some parts about Jannies, from B.C. 4 to A.D. 34. We have a few coins of this prince; more of Philip II. They exhibit the head of Tiberius on the obverse, and on the reverse a tetradrachm temple with the name and title of Philip as tetarch. The temple represented is that which Herod the Great had built near Panium, and dedicated to Cæsar. See PHILIP.

Herod Agrippa I, called in the Acts Herod the king, and on his coins Agrippa the Great, reigned from A.D. 37 to A.D. 44. Of his coinage we have many types. One of these only is Jewish. It bears—obverse, ΒΑΣΙΛΕΩΣ ΑΓΡΙΠΠΑ; the name is spelled with one Π, and the legend surrounds an umbrella fringed at the edge; reverse, three ears of corn springing from one stalk; in the field the date A.D. year 6. There are several coins of Agrippa I not bearing Jewish types, some of which call him the Great, and others designate him as Philo-Cæsar or Philo-Clauudius. Some coins bear the name and titles of Agrippa on the reverse, with those of the reigning emperor surrounding his portrait on the obverse. Of this class we have pieces of Caligula and Claudius, and on a coin of the latter the Jewish king is represented as sacrificing at an altar to one or more heathen deities. Mr. Madden (Jewish Coinage, p. 110), who seems to doubt the attribution of the coin to Agrippa I, supposes the temple to be that of the god Manna at Gaza. If it be a coin of Herod Agrippa, both it and the act which it commemorates must have been in the highest degree distasteful to his Jewish subjects.

Herod King of Chalda—A few small coins bearing the name of Herod the King written round a single cornucopia, have been attributed to this prince by Cavedoni and Levy (Jed. Mœnum, p. 82).

Agrippa II.—The king Agrippa of the Acts, from A.D. 48 to A.D. 100. We have one coin with a portrait of Agrippa II, and the title of king; it bears on the reverse an anchor. This is assigned by Mr. Madden to the year 68; and he adds (Jewish Coinage, p. 116), "the right of striking coins with his head must have been peremptorily put an end to, as in the next year and all future years his coins appear either with the symbolic head of the town at which they were struck, or with that of the reigning emperor. Thus Agrippa II appears on the reverse of Nero, Vespasian, Titus, and Domitian; and one coin corroborates the information of Josephus (Ant. xx. 9, 4), that Agrippa changed the name of Cesarea Philippi to Neronias, in honor of Nero, from whom he had received considerable ascensions of territory. Another coin is still more interesting. It is a small copper piece, bearing its name γαλακτικ written round a dot on the obverse, and on the reverse an anchor with the date FT. R.K. year 26 (Ca-
states that this man’s tyranny drove the Jews into open revolt. Of these last three procurators we have no coins.

The revolt occasioned by the intolerable oppression of Gessius Florus established for a time an independent government at Jerusalem; and Eleazar, the son of Ananias the high-priest, refused to offer sacrifices for the welfare of the Roman empire, massacred the Roman garrison, and remained for some time a master of Jerusalem. This was in A.D. 66. Eleazar struck silver coins bearing on the obverse a vase, with the words round it “Eleazar the High-Priest;” to the right of the vase a palm-branch; reverse, a cluster of grapes, “First Year of the Redemption” of Israel. Others, of copper, bear the legend “The Liberty of Zion,” and the date “Year Two.”

Another, with similar obverse, bears on the reverse the name “Simon” in a wreath. This later, of which only one specimen exists, is considered a forgery, but an imitation of a genuine coin. If so, it would intimate from the spring of Siloam; and when the priests arrived with it at the water-gate, they blew the trumpet. Another with obverse, a cluster of grapes; “Simon;” reverse, a palm-branch, “Second Year of the Deliverance of Israel.” Another has on the obverse “Simon,” in a wreath; reverse, a three-stringed lyre instead of the pitcher. Some with this type of the lyre have no date. Copper coins of the same period appear bearing the name of Simon: obverse, “Simon,” the name divided by a palm-tree; reverse, “The Deliverance of Jerusalem;” a vine-leaf. Another with a cluster of grapes instead of the vine-leaf. Another with the date of the second year. Another with “Jerusalem” instead of Simon. Another similar, with date of the second year.

Simon the son of Gamaliel is believed to have struck coins; and those are attributed to him which bear the title of Nasi—chief or prince, used in the later age of the Jewish polity to signify prince or president of the Sanhedrin. One is of a large size, and probably struck on a large brass Roman coin. It bears the legend “Simon Prince of Israel,” in a wreath clasped with a gem; and reverse, a vase with two handles; “First Year of the Redemption of Israel.” Other coins are of the usual size—the half-copper shkel: “Simon Prince of Israel,” written on the two sides of a palm-tree; reverse, vine-leaf; “First Year of the Redemption of Israel.” A similar coin has the date of the second year. To the same prince must be attributed coins with the same legends, but bearing on the obverse a palm-branch within a wreath, and on the reverse a lyre with three, five, or six strings.

Coins occur also in copper without any name: obverse, a vase with two handles; “The Year Two;” reverse, a vine-leaf; “The Deliverance of Zion.” Another with the “Year Three.” These are thought to have been struck by the authority of the Sanhedrin.

Another coin of the period of this first revolt, bearing the vine-leaf and the palm-tree, may possibly belong to Ananus or John of Gischala; but this is a matter of conjecture. This revolt terminated in the taking of Jerusalem by Titus and the destruction of the Temple.

The coins struck by Vespasian and Titus to commemorate the capture of Jerusalem, though not Jewish coins, still merit some notice here. They are of all metals and sizes, and many are of very beautiful workmanship.
They exhibit on the obverse the head of the emperor, with his titles, and usually the date of his tribunician power. On the reverse is the figure of the captive Judaea, generally sitting on the ground under a palm-tree, and in one instance the hands bound behind the back. On the gold and silver the legend, where there is one, of the reverse, is simply “Judaea,” or “Judaea devicta;” on the brass, “Judæa capta,” “Judæa devicta,” and “Judæa navalis.” This coin refers to some victories gained over a body of Jews who had built a few small vessels and committed piracies on the coasts of Syria, Phoenicia, and Egypt. On the brass coins which commemorate the conquest, the captive sometimes appears guarded by a Roman soldier; sometimes a captive Jew stands on one side of the palm-tree, with his hands tied behind his back, and the female figure seated on the ground on the other. A coin of this kind was also struck by Domitian. See Money.

During the reign of the last emperor of the Flavian family the Jews were treated with great severity; and among the many acts of leniency which characterized the accession of Nerva, one was that he abolished the Jewish tribute, and struck a coin with the remarkable legend “Fisci Judæici colunmia sublata,” the words written round a palm.

But the Jews continued their rebellions, and in the reign of Hadrian a war broke out under the leadership of the celebrated Simon Barcooch (the son of a star). Of this leader we have, it appears, a curious and interesting series of coins, and they are the best ever struck by the Jews as an independent people. Till recently many of them, if not all, have been attributed to Simon the son of Gioras, whose money has already been noticed; but the fact that many are struck on Roman denarii of Trajan affords a proof not to be gainsaid that they belong to the later chief. They display the same types as the coins of the earlier revolt. Obverse, “Simon,” within a wreath. Reverse, the pitcher and palm-branch; “The Deliverance of Jerusalem” struck on a denarius of Vespasian, the legend of which is partly legible. Others of the same type exhibit traces of the legends of Titus, Domitian, and Trajan. Another type—“Simon,” round a cluster of grapes; reverse, the son of Gioras; but they bear traces of being struck on coins of Vespasian, and the presence of the star above the temple seems to point them out as belonging to Barcooch. There is also a copper coin struck on a piece of Trajan, and identifiable in like manner: obverse, “Simon,” on either side of a palm-tree; reverse, “The Deliverance of Jerusalem;” a vine-leaf.

III. Christian Coinage.—That with which we are specially concerned is the numismatics of the first centuries of our era, or prior to medieval times. Strictly this ought to begin with Constantine the Great, because from his time the adoption of the Christian religion was recognized on the coins of the empire; but there are some anterior circumstances which scientifically prepared the way for this feature.

1. Christian Numismatics before Constantine.—Three signs of Christianity have been noted by numismatists on the medals prior to the period in question: namely, the monogram of Christ, the representation of the deluge, and the formula “in pace.” We will briefly recapitulate these leading facts relating to each in this connection.

a. A medallion with the effigy of Trajan-Decius, struck at Monna, in Lydia, presents this very curious peculiarity: at the top of the reverse, which represents Bacchus in a car drawn by two panthers, the letters X and P of the Greek word APX, which made part of the legend, are found combined in such a manner as exactly to form the monogram of Christ, ΧΡ. I have now to speak of certain medals of Apamea, in Phrygia, of the effigy of Septimius Severus, and of Macræius and Philip his father, which bear on the reverse a double scene, usually referred to the deluge. On these medals we discover, first in the ark, and afterwards out of it, the figures of a man and a woman, which were formerly regardeil as those of Deucalion and Pyrrha; but the two birds in the same connection, and especially the dove with the olive-branch, are foreign to the story of the son of Prometheus. It still remains a difficultly to explain the relation of the Jewish tradition with the heathen city of Asia Minor, and with the early Church (Eckhel, Doctr. Num. iii, 137). Its occurrence in the Catacombs of Rome is probably to be explained as a symbol of salvation by the Gospel “ark of safety.” See Noah’s Ark.

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c. Finally, there remains a bronze denarius of the empress Salonina, wife of Gallienus, on the reverse of which is the albegata, a denarius of Vespasian, the legend of which is partly legible. Others of the same type exhibit traces of the legends of Titus, Domitian, and Trajan. Another type—“Simon,” round a cluster of grapes; reverse, the son of Gioras; but they bear traces of being struck on coins of Vespasian, and the presence of the star above the temple seems to point them out as belonging to Barcooch. There is also a copper coin struck on a piece of Trajan, and identifiable in like manner: obverse, “Simon,” on either side of a palm-tree; reverse, “The Deliverance of Jerusalem;” a vine-leaf.

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exploits and civil enterprises, and probably already some Christian symbols; and that when he at length founded a new metropolis of the empire, he freely placed upon his coins, and on those of his sons the Cæsars, either the monogram of Christ or other signs appropriate to the true religion. See Cavedoni, Ricerche medaglie di Constantino (Modena, 1858); Foucault, Essai sur les Médailles de Constantin (Paris, 1858); Garucci, Numismatici Constantinianni (Rome, 1858). This last savant thus classifies the coins of this period:

a. A certain number of these bear the legend "Virtus exercitus," and a fact worthy of remark, although but little observed hitherto, is that three of these pieces belong to the two Licinius. We are entitled to believe that the coins comprising this series were struck between the years 321 and 325.

b. To an age but little later belong a series of very interesting pieces with the images of Constantine, the father, and Crispus and Constantine the younger, bearing on the reverse several signs of Christianity, and the legend "Victoria late proc. perp." Several copies

Coin of the Emperor Constantine. (Obverse: bust of the emperor, with the inscription "Imp. Constantivs Aug.;" helmeted head, on the helmet two monograms of Christ, separated by a band which supports the plume. Reverse: the legend as above, with winged figures and a shield.)

struck at Sicilia or Arles have in place of the monogram two stars composed of the letters I and X, i.e., Jesus Christ.

c. The legend "Gloria exercitus" is read on a great number of pieces of Constantine the younger, of the Constantinian his sons, and of Dalmatian his nephew, with various Christian symbols, of the general type below.

Later Coin of Constantine. (Obverse as above. Reverse: two helmeted soldiers, each holding a spear and furnished with a shield; between them the Constantinian labarum.)

d. There are some pieces with the legend of Constantinople, or else of Rome or the Roman people, which have been assigned to Constantine or his sons.

e. Finally, we have some medals of consecration, on which the title "dacia" is given to Constantine. Eckhel was not aware of this epithet being attributed to Constantine and a number of his successors after their death.

3. Numismatic of the Successors of Constantine down to Julian the Apostle.—The most important of the changes that appear in these coins, and one that seems to have taken place in the very year that followed the death of Constantine, is the introduction of the symbols of eternity, the a and a, gradually amplified, and with various legends and devices, as in the preceding and following example.

Coin of Vetranio, colleague for six months with Constantine II. (Obverse: bust of Vetranio, diadem and beard to the right, with inscription "D. N. Vetranivs P. F. Aug." Reverse: legend "Salutator reipublicae;" Vetranio holding the labarum surmounted by a cross; Victory crowning him.)

Large Bronze Coin of Magnentius. (Obverse: bust of the emperor to the right, with inscription "D. N. Magnentivs P. F. Aug." Reverse: the monogram of Christ occupying the whole field, and in its best type, with the legend "Salutis D. N. Aug. et Caes.")

4. Christian Numismatics after Julian the Apostle to Augustus (or the end of the empire of the West).—Some antiquarians attribute to Julian a bronze medallion containing a figure of the Christian monogram; but if the piece be genuine it must belong to the very first portion of his reign. All his other coins, and they are very numerous, either bear no religious symbol, or else the figure of some of the pagan deities, as Apollo, Jupiter, Nilus, the Genius of Antioch, Anubis, etc.

Under Jovian, the immediate successor of Julian, Christianity resumed on the public coins its place, for the moment usurped, but not again to be lost. Jovian's coins bear new Christian types, and various devices, some equestrian, and generally the legend "Adventus Augusti."

Valentinian I, Valens, Procopius, Gratian, and Valentinian II introduced little modification into the signs of Christianity on their coins. The most common type is the ever-present labarum in the hand of the emperor, and the simple letter X in place of the full monogram of Christ. The following are notable examples:

Coin of Valentinian I. (Obverse: bust of the emperor, diadem, front view: inscription, "D. N. Valentinianvs D. F. Aug." Reverse: figure of Victory sitting, and holding in her right hand a cross and a globe; legend, "Restitutor reipublica.")

Coin of Gratian. (Obverse: diadem and bust of the emperor to the right, holding a spear; inscription, "D. N. Gratianvs P. F. Aug." Reverse: the emperor in military dress on a ship of war, Victory at the helm; on one side a cross, on the other a crown; legend, "Gloria Romanorum.")
NUMISMATICS

Under Theodosius I, justly called the Great, and who had the distinguished honor of definitely establishing the Christian faith throughout the empire, few new types of coinage are found.

Coin of Placella, wife of Theodosius I. (Obverse: diadem of bust of the empress to the right; inscription "Æl. Placella Aug." Reverse: Victory seated, holding on a shield the sign of Christ, with the legend "SALVS AUGIBVLCNB.")

The medals of the tyrant Maximus, those of his son Victor, and likewise those of Eugenius, a usurper like them, have the marks of Christianity more rare, and those that occur are of the common type.

 Honorius and Arcadius, on dividing the empire of their father, adopted the same types of money; it even appears that for a certain time the same coins served for both portions of the empire. A notable innovation is due to these two princes, namely, the introduction of the monogram of Christ on the sceptre. The usual legend is "Æl. Antonia Aug." Two empresses bore the name of Eudoxia—one the wife of Arcadius, the other of Theodosius II. The common inscription is "Æl. Eudoxia." A gold piece bearing the legend "SALVS Orientis, Felicitas Occiden-
tis," is believed to belong to the former.

Under Placidia, a daughter of Theodosius, and successively wife of Ataullphus and Constantius, we may note hitherto unusual symbols of Christianity. The following is an example:

In the time of Valentinian II and Theodosius the younger the cross appears on almost all the pieces in various positions, and completely replaces the two forms of the monogram of Christ. The latter prince, who ruled the East, was entitled to as little credit as his colleagues for valor in arms. Nevertheless he obtained compliments on coins.

The brief occupancy of the throne by Petronius Maximus and Avitus has left no traces on numismatics.

In the East, under Marcus and Leo, we see reproduced the familiar types of the preceding reigns. At Rome Majorianus is frequently represented with the monogram of Christ on his shield, or on a spiral upon his left arm, and on the reverse a subdued dragon.

Anthemius and Leo generally have a nimbus and toga, with a long cross like a spear and a globe; sometimes both emperors diademed and in military dress, clasping hands, with a tablet between their heads sur-

mounted by a cross on which is inscribed "Pax.

In all that we have hitherto found, nothing perhaps has been so remarkable as the pious seal exhibited in the legend "SALVS undulata" surrounding the cross on a gold piece of Olybrius.

No innovation in the types of Christian coins occurs during the following reigns of Zeno, Glycerius, Julius Nepos, or Romanus Augustulus, with whom the empire of the West expired. The usual type of his money is a cross in a crown of laurel.

5. From the Fall of the Western Empire to the End of the Sixth Century.—Under Anastasius I the early Roman type disappears almost completely from the coinage to give place to the Byzantine character, which it preserves, although with many modifications, down to the capture of Constantinople. Numismatic art fell there-

after, especially that in copper, into a great decadence, and after Honorius into complete barbarism. Anastasius ordered that his pieces of copper should express their value in Greek or Roman numerals.

Copper follis of Justin I, with the monogram of Christ on the breast of the emperor.

The coins of the Gothic kings who occupied Italy from 476 to 558, and those of the Vandals who reigned in Africa from 429 to 534, take their place in the Byzantine series, since they generally bear the effigy of the contemporary emperors of the East, Anastasius, Justin I, or Justinian I. They often have the cross on the reverse side. The same is the case with the autonomous medals of Ravenna and Carthage of the same period.

The coins of Justin II do not differ from those of the three preceding emperors, at least when that prince is the sole figure on them. Occasionally, however, he is represented with his wife Sophia, and the legend "Vita." The reverse of some coins of Tiberius Constantine presents for the first time those elevated crosses, or on a globe, of which the type becomes very frequent a little later, especially after the time of Heraclius.

We thus arrive at the year 582, which is near the close of the period we are considering. Indeed, up to the time of Phocas, who begins the seventh century (602), Christian numismatics present no new feature. In the course of this century, that is to say, after Heraclius up to Justinian II, the legend "Dexa adjusa Romania" appears, with the cross very variously formed. Under the latter prince, too, Byzantine money began to bear the Constantinian motto in Greek, iverp πινε, which appears already under Nicephorus I in the hybrid form "Justin Chrestos nicia."


-In the eighth century the Byzantine money assumes still more decided marks of debased Christianity, by admitting, in place of pious legends, the images of Jesus Christ, of the Virgin Mary, angels, and the saints. We are passing the borders of antiquity in order to give a complete view of the numismatics of the Eastern empire. The following examples will suffice for the purpose.
Gold Coin of Justinian II (A.D. 705), bearing on the reverse the bust of the Saviour, with the cross behind the head, the book of the Gospel in the hand, and the legend "De, IHS rex regnantis."

Coin of Leo VI, "the Wise" (A.D. 888), bearing on the reverse the bust of the Virgin Mary, the hands extended, with the letters MR inscribed on one side of the veiled head and θγ on the other, and the legend "Maria."

IV. Literature.—In addition to the works above noted, and those cited under Coin and Money, see BAYER, De nummis Hephaistos-Samar (Valen. 1781; with supplement. Vesicle, 1790); Hardouin, De nummis Hierodulius (Par. 1628); Walsh, Notice de Coins illustrant la Christiit (Lond. 1829); Ziebich, De nummis antiquis sacris (Viebris, 1745); Ring, Early Christian Numismatica (Lond. 1873); De Saulety, Numismatique de la Terre Sainte (Par. 1874); Knight, Numism. veteri. in Museo Britannico (Lond. 1890); Madden, Jewish Coinage (Ibidi. 1894); Eckhel, Doctrina Numorum Vetus (Vincna, 1783-1820); Mionet, Description des Medailles antiques Grecs et Romans (A.D. 1860-1893); Henin, Numismatic Anecdotis (Ibid. 1830); Grassett, Alte Numismatik (Leips. 1822, 1855); Prime, Coins, Medals, and Seals (N. Y. 1861); Vaillant, Numismatica Imperatorum Romanorum (Par. 1674); Ackerman, Numismatic Illustrations of the N. T. (Lond. 1846); Cavedoni, Numismatica Biblica (1800-1850-1855; transl. in German, with additions by Werthoff, 1855, 1856); Levy, Judische Münzen (Bresl. 1862); Humphreys, The Coin Collector's Manual (Lond. 1889).

ναιν (Heb. 711) [once Nón, 712, 1 Chron. vii, 27; A.V. "Non"]). Arising branches or descendent; in the Syriac and Chaldean, a fish, because of its prolifereus; Sept. Núnv v. r. Našů, Našk, an Israelite of the tribe of Ephraim (B. C. cir. 1600); father of Joshua, the great leader of Israel, who is usually called Joshua Bin-Nun (732-72, not 732), the son of Nun, e. g. Numb. xi, 28; xiv, 6. Of the life of Nun no account is given. Some of the early English versions write the name Naur, after the Sept. Num, which Geuenius (Thee, ii, 804) thinks an error of transcription for Naun Naivy; but Ewald (Ib. Gesch. ii, 226) thinks to be taken from another pointing in the Hebrew (732, nayón), or perhaps it is an omission of the final N. See JOSUA.

Nun (Latin, nonnae; Greek, poviq) is not exclusively used for females, for we find it used in Latin, in the Middle Ages, both under the masculine and the feminine form, as Nouns, Nonae. Dوقعus furnishes many instances of the use of the masculine form. The word may be considered as equivalent to sanctus, sanctus, sanctus, in the origin of the word
life, cut off her hair, which God hath given her for a memorial of subjection, let her be anathema, as one that disannuls the decree of subjection;” and Theodosius the Great added a civil sanction to confirm the ecclesiastical decree made against this practice. Although the virgins were not ordained to a special office in the Church, as the deaconesses were, they were of great esteem in the Church, and had some particular honors paid to them. They were specially protected by the law, and ladies of high rank were accustomed to entertain them, and to seek their salutations and embraces. The mother of Constantine used to wait upon them at her own table and do them service. The widows of the Church were generally under the same laws and rules as the ecclesiastical virgins were concerning their habit, consecration, profession, and maintenance. Religious communities sprang up in the Church soon after the institution of these ascetic congregations of females, and nuns proper dwelt under rule in special residences. Pachomius erected such residences in the 4th century in Egypt—the first one being built on the island of Tabenna in the Nile. They soon spread through Europe, and became a common institution. See Monasticism.

Modern Practice.—The consecration of a nun in the Roman Church is a great ceremony. The habit, veil, and ring of the candidate are carried to the altar, and she herself is conducted to the bishop, who, after mass and an anthem (the subject of which is that she ought to have her lamp lighted, for the Bridegroom is coming), pronounces the benediction; then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her new habit, she presents herself before the bishop, and says, on her knees, Ancilla Christi sum, etc.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and finally the crown of virginity. When she is crowned, an anathema is pronounced against all who shall attempt to make her break her vows. The Latin form for the benediction and consecration of virgins occupies twenty-five pages in the Pontificale Romanum of 1818. The key of the whole is given in these questions which the pontiff (—bishop or other minister dignified who presides) puts to them in the beginning of the service to be answered affirmatively:

“Do you wish to persevere in the purpose of holy virginity?”
“Do you promise that you will preserve your virginity forever?”
“Do you wish to be blessed and consecrated and be trusted to our Lord Jesus Christ, the Son of the Supreme God?”

After various genuflexions and prostrations and chanting and prayers and sprinklings with holy water, nuns go up two at a time to the pontiff, who puts the veil upon each nun’s head, saying:

“Receive the sacred veil, by which you may be known to have despised the world, and to have truly and humbly, with all the striving of your heart, subjected yourself forever as a bride to Jesus Christ; and may God guard you from all evil and bring you through to eternal life.”

After further chanting and prayer, they go up again in pairs, and the pontiff puts a ring on the ring-finger of each nun’s right hand, declaring her espoused to Jesus Christ, upon which the two chant:

“I have been betrothed to him whom angels serve, whose beauty sun and moon admire.”

Afterwards each nun has a crown or wreath put on her head by the bishop, with a similar declaration and chanting. Then follow prayers, chanting, and two long nuptial benedictions upon the nuns, who first stand humbly inclined, and then kneel. Then the pontiff, sitting on his seat and wearing his mitre, pronounces the following anathema:

“By the authority of Almighty God, and of his blessed apostles Peter and Paul, we firmly and under threat of anathema forbid any one to lead off these virgins or religious persons from the divine service, to which they have been subjected under the banner of chastity, or to plunder their goods, lest them possess these in quiet. But if any one shall have dared to attempt this, let him be cursed in his house and out of his house; cursed in the city and in the country, cursed in watching and sleeping, cursed in eating and drinking, cursed in walking and sitting; cursed be his flesh and bones; from the sole of his foot to the top of his head let him have no soundness. Let there come upon him the curse of man, which the Lord through Moses in the law sent upon the sons of iniquity. Let his name be blotted from the book of the living, and not written with the just. Let his part and inheritance be with Cain that slew his brother, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who said unto God, ‘Depart from us, we desire not the path [knowledge] of thy ways.’ Let him perish at the day of judgment, let everlasting fire devour him with the devil and his angels, unless he shall have made restitution, and come to amendment: let it be done, let it be done.”

The remaining services consist principally of the mass, the delivery of the breviary to the nuns, and their return to the gate.
of the monastery, where the pontiff formally presents them to the abbess. The pontiff then returns to the church, and closes the whole with the beginning of the Gospel according to John. The "Ceremony of Reception" takes place, among the Sisters of Mercy, etc., when the novice takes the white veil; the "Ceremony of Profession" follows in the fourth yard, and the novice drapes herself in the white veil with a promise "to persevere until death."

Fosbrok's British Monachism distinguishes the profession from the consecration of a nun thus:

"The applicant for any woman, whether virgin or not, to be admitted to the Oblates of Mercy, is received and instructed by the Mother Superior, and is prepared to enter the order, usually within a year after the period of probation and change of the habit; but consecration could only be made by the bishop. Nunhood is only consecrated at the altar of the church, even if not consecrated till twenty-five; and this veil could only be given on festivals and Sundays. In the year 1261 Pope Leo ordered that a nun should receive the veil, consecrated by a bishop, only when she was a virgin."

The following description of the ceremonial of a novice taking the vows is from the pen of an eye-witness of the scene as it took place in Rome:

"By particular favor we had been furnished with billets for the best seats, and, after waiting half an hour, two footmen in rich liveries made way for the young company. Whilst they were passing in and out of the nave, her dark hair blazing with diamonds. Supported by her mother, she advanced to the altar. The officiating priest was a venerable monk, a fine old bishop, who, with his cape over his silver miter, and his crozier in his hand, looked like a relic of the world for a foretaste of the Joys of heaven. The solemn benediction of the cardinal was repeated three times. She was received by the alter at the feet of the cardinal, solemnly adjured that world whose pleasures and affections she seemed so well contented to enjoy, and pronounced those vows which severed her from them forever. As her voice in soft desire chanted these fatal words, I believe there was not an eye in the whole of that vast church numbed by tears. The diamonds that sparkled in her dark hair, her veil, which, even with this fall luxuriantly flowed down her shoulders. The grace that was to enshroud her was opened. The abbess and her black train followed her, her hand was clasped by theirs, and the strain of welcome. It said, or seemed to say, 'Sister spirit, come away.' She renounced her name and title, and assumed a new appellation, received the solemn benediction of the cardinal, and the last embraces of her weeping friend, and passed into that bourne whence she was never to return. A panel behind the high-altar now opened, and she appeared at the grate again. She was now decked with her ornaments and her splendid attire, her beautiful hair was mercilessly severed from her head by the fatal shears of the abbot, and they hastened to insert the veil, in sober robes of violet and the novitiate veil. Throughout the whole ceremony she showed great composure and firmness, and it appeared that her eyes were moist with tears of ardent emotion. She afterwards appeared at the little postern of the church, when the benediction was pronounced, and the praise and congratulations of all her friends and acquaintance, nay, even of strangers, of all who were expected to pass the vestry doors, were repeated to her, and the assembling voices of the choir amounted to a soft song. The description here given refers to the first profession of a nun on the taking of the white veil, a step which forms the commencement of the novitiate or year of trial, and is irrevocable. But the profession, properly so called, or the taking of the black veil, is the conclusion of the novitiate, and the commencement of the regular life of the professed nun. When once this ceremony has been gone through, the step, both in the eye of the Roman Church and in the eye of the civil law in Roman Catholic countries, is beyond recall. The individual who has taken the black veil is a recluse for life, and can only return to the world from her vows by death. She is then attended, which thus seals the nun's doom for life is attended, of course, with peculiar solemnity and interest. We give a graphic account of it from the pen of the Rev. Hobart Seymour, as contained in his Picturage to Rome:

"In a short time the masses were finished, and before long we were ushered into the nave of the church, and to the sight that met us. It was the scene. The cardinal-vicar, to whose province the Roman Church is always said, the veil covered with a shroud to screen it from the world, was held up by his mitre, held his crozier, and seated himself in front of the high-altar. He was robed in silver dress brocaded with purple, a high miter upon his head, and the cross of Christ entered. She was led into the chapel and along the aisle by the princess Borgese. They knelt for a few moments at the side-altar, and then the princess conducted her to the cardinal-vicar. They both knelt to him, and as the candidate bent her head long, rich tresses of chestnut hair fell upon her breast, and they were cruelly richly darkened in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and rich hair, and the richness of her rich dress in all the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long train of crape mantle was hooded upon her head. The dress by those of whose persons is said that their visits are few and far between. It was an angel, or, rather still, a seraph. It had the appearance of a little girl of eight years of age, a pretty, gentle thing that seemed frightened at the altar. It had a wreath of no earth-born, but finger-made flowers upon its head. It had a short, a very short, dress of pale-blue silk, to show it was some young girl of twenty-one, in all its arms and its neck and its legs were covered, not, as in mortals, with skin, but with a silken texture that was colored like flesh; and on her shoulders she had what might be called a hood, for it had two wings, regular feather wings, projecting from the shoulders, and wound within and without. There could be no doubt that, if not an infant angel, it was a real serif or seraph, descended from the skies to wait on the Pope, and on the cardinal-vicar, and on the reverend confessors, attired in their monkish dress, approached, kissed the hand of the cardinal-vicar, and received from him the ring of office. She was thus admitted to deliver an address or sermon to the destined novices. The arms of the altar, the feet of the cardinal, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverend confessor of the altar, and the reverend bishop of the altar, and the reverent
maid of about forty years of age. She was the maid of the lady of the house, and had joined the nunnery of the Dominican order, and had now changed the service of the princess, where she was a domestic, for a life in a monastery, where she was a nun. A striking instance of the influence which these devoted virgins exercised upon the Church or the world; and we may well believe that, shut up in their cloisters and confined to a dull routine of daily duty, they could exercise but little. They would chant their offices, copy their books, and dwell with themselves in foolish pride, displayed the jewels of the family."

On the continent of Europe nunneries were not done away with as soon as the Reformation was introduced. Those who are at all familiar with the history of the 16th century must be well aware how much the spirit prevailed the practice of religious reforms. Monastic foundations, among other institutions, were suffered for some time after the new doctrines had been widely disseminated, and the "evangelical doctrine" was received by and preached in many a convent. This was not without its effect upon the simpler people, and it soon became incompatible with their existence. Stranger still is the story of the Cistercian abbey of which Heyck speaks (vol. v, pt. iv, ch. 55) as situated in Frauenburg, in Westphalia, which was partly Roman and partly Lutheran, and of which the abbesses were of both denominations alternately; adding that there were various other abbey ruins in the same country, both of men and women, which were wholly Lutheran. Of the "Secular Canons"—a body closely analogous to the Beguines (q. v.)—he tells us (vol. vi, pt. iv, ch. 50 sq.) that at St. Stephen, two miles from Zwickau, there were two nunneries, one of the middle of the 16th century to 1869; that at Gandersheim, Quedlinburg, Herford, and elsewhere in Germany, they were Lutherans in his time. He speaks in like manner of some Danish convents (vol. vi, pt. iv, ch. 55) where the nuns had long since forsaken the Reformed doctrines, continued to live in communities under a superior, such as those of St. Dominic at Copenhagen. See, however, the article SISTERHOODS.

The following orders of nuns, among others of lesser note, were in England prior to the Reformation: 1. The Nuns of the Order of Fontevrault, of which the abbess of Fontevrault was superior: they had their first establishment at Nuneaton, in Warwickshire, and possessed only two other houses. 2. The Nuns of the Order of St. Clare, or, as they were denominated from their scanty endowments, "the poor Clare." St. Clare was born in the same town, and was contemporary with St. Francis; and the nuns of St. Clare, observing the Franciscan rule, were sometimes called Minoresses, and their house, without Aldgate, in London, was called the Minorises. Blanche, queen of Navarre, first introduced them into England, and they are called Nuns of Great Siste, or of the Holy Souls, instituted by Bridget, duchess of Niercia, in Sweden, about the middle of the 14th century. They followed the rule of St. Augustine, with some additions. There was but one house in England belonging to the Brigitines, or the celebration of the festival of the Virgin Sepulchre in the course of the year. See under the respective names of the orders.

The religious houses in England were mercilessly treated at the Reformation. In reference to Scotland, Cunningham says, in his Church History, "It was not to be expected that the supine mind, ever susceptible of religious impressions, should withstand the tendency to monasticism at that time so prevalent. At Edinburgh, Berwick, St. Bathans, Coldstream, Eccles, Haddington, Aberdeen, Dunbar, and several other places, there were nuneries; and within these ladies were connected with many of the noblest families." In 1665 the Five-mile Act came into operation throughout the country. The nuns of Scotland revered as the first of their order in that country a legendary St. Bridiga, who is said to have belonged to Caithness, to have resided in the north of Scotland, and finally to have died at Abernethy in the 6th century. Church chroniclers relate that before Coldingham was erected into a priory for monks it had been a sanctuary for nuns, who acquired immortal renown by cutting off their noses and lips, and to themselves equated to some piratical Danes who had landed on the coast. The sisterhood of Lincluden were of a different mind, for they were expelled by Archibald, earl of Douglas, for violating their vows as the brides of heaven, and the house was converted into a collegiate church in the year 1613. History contains no record of the influence which these devoted virgins exercised upon the Church or the world; and we may well believe that, shut up in their cloisters and confined to a dull routine of daily duty, they could exercise but little. They would chant their offices, copy their books, and dwell with themselves in foolish pride, displaying the jewels of the family."

"As a natural thing, however, the convent (so far as Rome is concerned) is neither, on the one hand, a terrestrial paradise inhabited by angels, nor, on the other, is it given over to vice and abominations. The reason is, that the monastic life is a discipline of the mind, and that the nuns, who take the veil: 1. Young girls, who become interested in religion, and, blindly following the path of piety, believe the priest's declamations against conjugal love and domestic affection as unholy and tending to eradi- ciate the regard of men, are yet conscious of an irresistible need of loving some object, and therefore seek to be loved, as they say, by the Lord Jesus Christ, who is represented as a young man of marvellous beauty and most winning look, with a heart shining with love, and who, as we hear, died for his love to his bride. The young women, educated from childhood in the nuninery, remain there, and become nuns without knowing why, and give up with clarity a world which they have never seen.

Dr. De Sanctis alludes to some cases of notorious immor- tality, and says: "As a natural thing, however, the convent (so far as Rome is concerned) is neither, on the one hand, a terrestrial paradise inhabited by angels, nor, on the other, is it given over to vice and abominations. The reason is, that the monastic life is a discipline of the mind, and that the nuns, who take the veil: 1. Young girls, who become interested in religion, and, blindly following the path of piety, believe the priest's declamations against conjugal love and domestic affection as unholy and tending to eradi- cicate the regard of men, are yet conscious of an irresistible need of loving some object, and therefore seek to be loved, as they say, by the Lord Jesus Christ, who is represented as a young man of marvellous beauty and most winning look, with a heart shining with love, and who, as we hear, died for his love to his bride. The young women, educated from childhood in the nunenery, remain there, and become nuns without knowing why, and give up with clarity a world which they have never seen.

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In regard to health, Dr. De Sanctis divides the con- vent of Rome into two classes: 1. Those in which the inmates have no other occupation besides prayer; 2. Those in which they are employed in instructing the young. Of nuns in the former class of convents Dr. De Sanctis writes: "They go without necessary food; they wear hair-cloth which they love; they desire restoratives; they refuse to give themselves remedies which would arrest disease, and this from a false modesty which forbids the communicating of their ailments to the physician. Many have I known of such procedure. You will call these nuns poor victims of delusion, and I shall think with you; but I cannot say that the doctrines of the convent are termed 'holy martyrs of sacred modesty.'"

In this class of convents are some where the rigor of discipline tends under the most sacred laws of nature, as is the case of that called Vice Sepulchre (=buried alive), of which Dr. De Sanctis thus speaks: "When a youth I resided in the neighborhood of this convent, and I remember that one day the pope, Leo XII, made an unexpected visit to the institution. It excited much curiosity in the quarter to know the occasion of this visit, which as was follows: A woman had an only daugh- ter, and it happened that during these visits, she became a nun, often to the institution, and with a mother's tears besought that she might be allowed, if not to see, at least to hear the voice of her daughter. What request more just and more sacred from a mother? But what is there of sacredness and justice that fanatizism does not corrupt? The question was put by the usual word of the convent. Her mother that, if she did not cease to importune her, she would refuse to speak to her even on the church (once a year) when she would be allowed to do so. That day at length arrived; the widowed mother was the first to present herself before the priest; he condescended, and she told him that she could not see her daughter. In despair she asked, Why? No answer. Was she sick? No reply. Was she dead? Not a word. The miserable mother conjured her daughter that she was dead. She ran to the superiors to obtain at least one interview with her, and was told that her daughter was dead. She went to the pope; a mother's tears touched the breast of Leo XII, and he promised her that on the next visit he would be there. She waited and ascended the fact. She did so, unexpectedly to all. Those doors, which were accustomed to open only for the admit- tance of the religious, opened at her request, and the convent of the Church of Rome. Seeing the wretched mother who was there on her knees, he called her to him and ordered her to follow him into the nunery. The daughter, who,
NUNC DIMITTIS

by an excess of barbarous fanaticism, thought to please Heaven by persecution of heretics; a new wave of nature, concealed herself upon hearing that her mother had entered the convent. The pope called together in a hall the entire hierarchy, and commanded them to lift the veils from their faces. The mother's heart throbbed with vehemence; she looked anxiously from face to face, but her daughter was not there. She believed now that she was dead, and, with a piercing cry, fell down in a swoon. She was revived, but when she was revived, she asked the mother superior whether the daughter was dead or alive. She replied, at length, that she had seen the daughter again. It was a vision only too visible, in virtue of the obedience due to him, and upon pain of mortal sin, that the nun came forth. This occurred about the men's name (from Rom. 11:13), which might have resulted in Parricide, is denounced in the vocabulary of monasticism "virtue in heroic degree."

See Augustines; Monachism; Monasteries; Sisterhoods.

Nunc Dimittis are the first words of the Latin king of Simeon. "Lord, now lettest thou thy servant depart in peace," appointed as one of the hymns to be used in the rubric of the Church of England, and in the Protestant Episcopal service after the second lesson at evening prayer, was used in place of certain traditional hymns. It is found in the apostolic constitutions. Even at the present day this hymn is repeated at evening prayer in the patriarchate of Constantinople. After the second evening lesson out of the epistles of the holy apostles this hymn is most commonly used. The author of it is still unknown to be his as the missal of Simeon, the saint, son of the famous rabbi Hillel, a man of eminent integrity, and one who opposed the then common opinion of the Messiah's temporal kingdom. The occasion of composing it was his meeting Christ in the temple when he came to the offering there, wherein God fulfilled his promise to him that he should not die till he had seen the Messiah; taking Jesus therefore in his arms, inspired with joy and the Holy Ghost, he sang this "Nunc dimittis." This hymn comes very properly after the second lesson, which is always taken out of the New Testament, wherein is contained and delivered that Gospel, the enjoyment and participation of which is the ground and foundation of the whole hymn. It should be added that this hymn is addressed to God; and, since it may be used as the personal address of every devout Christian, no one should repeat it in a careless manner.

Nuncio is the term designating an ambassador from the pope, or a prince or state; or a person who attends on the pope's behalf at a congress, or at an assembly of several ambassadors. A nuncio, in fact, is the pope's ambassador, as the internuncio is his envoy extraordinary. A nuncio has a jurisdiction, and may delegate judges in all the states where he resides, except in France, where he has no authority beyond that of a simple ambassador. Sometimes a nuncio is invested with the functions of a legatus natus. See Legates.

During the temporal power of the pope, nuncios or papal ambassadors were sustained at all the courts of the Continent in the interest of the Roman Church, or for the purpose of intercourse with other temporal powers; since the derenonyme of the pope as temporal sovereign these have been obstinately continued, and are gradually being turned into focal points of Jesuitical propaganda. In Germany, in the present conflict with the papacy, the nuncio maintained at the court of Bavaria is believed to be the head of the Ultramontane movement in all Germany. See Papiac; Ultramontanism.

The ambassador to a republic or to the court of a minor sovereign is called Internuncio or Internuntius.

Nundinae or Nundinal Letters. The Romans used letters called litera nundinales, eight in number, to denote the dies profecti, nundinae, in their calendars. The nundinae, or market-days, happened every ninth day. In imitation of them, the European nations have adopted seven domenical or Sunday letters, one of which occurs every Sunday throughout all the months of the year. See Dominical Letter.

Nundy, Gopinath, a Presbyterian native missionary to the Hindoos, was born of respectable parents belonging to the Kayath caste, in Calcutta, India, in 1807. At an early age he was instructed in the Bengalee, his own vernacular language, and when perfected in this he was sent to the School Society's institution to study English. The intercourse which surrounded him during his English studies were of the most pernicious character. A native minister of Calcutta thus refers to him while under these trying circumstances: "While he was quietly carrying on his studies, the beginnings of the great mighty moral revolution were perceptible in native society. The study of European literature and science disclosed to a few young men the absurdity of the prevailing religion of the country. The godless system of education pursued in the Hindoos college produced its inevitable fruit. Free-thinking was the order of the day." In order to check this licentiousness of opinion, and to give a right direction to the newly aroused native mind, a course of lectures on the evidences and doctrines of Christianity was delivered. The result was that Gopinath, with many other young men, was convinced of the necessity of Hinduism, and determined to become a Christian. He soon after made a profession of religion, and in 1833 accompanied archdeacon Corrie, afterwards bishop of Madrid, to the North-west, and took charge of an English school at Futtelpore. During 1837-38 a fearful famine prevailed in India, and a large number of orphans were to be cared for. His services at this time were invaluable, and from 1838 to the time of his death he was in the employment of this mission. In 1844 he was ordained, and was stationed at the cantonment of Futtelpore, and subsequently, in 1855, at Fultogur, where he remained until his death, March 14, 1861. Mr. Nundy was a man of great energy and decision of character; as a missionary, very laborious and efficient. See Wilson, Presb. Hist. Almanac, 1862, p. 112. (J. L. S.)

Nunes, Barreto (Belchior), a Portuguese Roman Catholic missionary, was born in Oporto in 1520. Having entered the Order of the Jesuits in 1548, he departed, although still young, for India. St. Francis Xavier received him at Goa. His merit was recognised, and soon he became superior of the residence of Baca. A little later he was nominated provincial of his order to India; this was for him the assured pledge of new labors and new victories. He was successively sent to Malacca and Japan, then returned to the coast of Coromandel. Assisted by forty Portuguese, he went to the sovereign of Bango, and resolutely undertook to convert a celebrated Nestorian bishop known by the name of Mar Joseph, who filled the mountains of Malabar with his doctrine. It is affirmed that his efforts were crowned with success. There are few missionaries who have thrown so much light over the East as Nunes. He died August 10, 1571. The most of his letters remain in manuscript, with the exception of the Carta escrita en 1554, on his arrival in India, a letter in which he reports the circumstances which accompanied the death of St. Francis Xavier, as well as his funeral ceremonies. The letters of Nunes Barreto, translated into all the languages of Europe, still circulate in manuscript, and singularly enough contribute to shed much light on matters in the extreme East. See references in the following article.

Nunes, P. Leonardo, another missionary settled in India, who must not be confounded with the former, was born in San-Vicente-do-Beira. He was one of the five monks who accompanied Thomas de Souza to Brazil in 1549; the savages whom he catechised, wishing to place his apostolic activity under a canopy, had him Abare Rebe (the father who flies). He was shipwrecked and drowned June 30, 1554. See Barbosa
NUÑES-TORRES, DAVID, a great Talmudical scholar, was born in the second half of the 17th century, either at Lisbon or Amsterdam. In the last-named place he was for many years president of the academies Abi Jethomim and Keter Shem Tob. Towards the end of the year 1690 he was called to the Hague as rabbi of the Portuguese congregation, which position he held until his death, which occurred in 1728. Besides some sermons which he published in 1690 and 1691, under the title Sermones de David Nuñes-Torres, Preceptor de celebre irmandade de Abi Jethomim (Amsterdam, 1693, 4to), he wrote the Hebrew Bible, with the commentary of Rashii and the Vulgate (Amst. 1700, 4 vols.)—the Shulchann Aruch of Jos. Karo (q.v.) in connection with Sal. Jeh. Leone (ibid. 1688)—the היסכפנ of Mainmonides (q.v.), in 4 vols. (ibid. 1702). See Fürst, Bibl. Jud. iii, 41; Wolf, Bibl. Hebr., iii, 201; xiv, 809; Memor. d. Lit. Portuguese, iv, 287; Catalogus libros, ed. Dan. Nuñes-Torres, varii, gen& eis editionis (Hague, 1728); Kayserling in Frankel's Monatschrift, 1864, p. 317 sqq. (B. F.)

Nuñes, Fernando, a noble Spanish Protestant, was a descendant of the house of Guzman, and flourished in the early part of the 17th century. He sacrificed his prospect of civil honors to the love of study; was actively engaged in a censure of the Protestant doctrines, which he finally embraced. Nuñes was of the Order of St. Iago, and was commonly called among his countrymen "the Greek commentator" (Argensola, Anales de Aragon, p. 332). His notes on the classics are praised by Lipius, Gronovius, and other critics, who usually cite him by the name of Pictavius of Valladolid, his native city. That he did not confine his attention to ancient learning appears from his having published in 1602 an edition of the poems of his countryman, Juan de Mena, with notes. Cyprian de Valera quotes from a collection of Spanish proverbs published by him under the title of Refrane Españoles (Dos Tratados, p. 288). Marineo extols the erudition of Nuñes as far superior to that of Lebrizá; but, in the first place, he expresses this opinion in a letter to the object of his panegyric; and, in the second place, he had been involved in a quarrel with Lebrizá, in which his countryman, Pedro Martyr, was not disposed to take his part (Martír: Epist. ep. xxxv). In the edition of the Bible, in various languages, perfected by cardinal Ximenes, in imitation of Origen's enterprise, Nuñes was goaded on by the papists, and he defended himself with great zeal. Indeed, Nuñes was reputed in his time the best Spanish Orientalist. It is said that in 1535, when an enthusiastic scholar visited Spain, he found Hebrew neglected, and could not meet with a single native ac- quainted with Arabic except the venerable Nuñes, who still recollected the characters of a language to which he had paid some attention in his youth (see authorities in McCrie). The time of his death is not known to us. It must have occurred before 1560, for in that year we find his widow, with three of her daughters and her son, residing at Seville for the first time. Their tragic story is thus related by McCrie: "As there was no evidence against them they were put to the torture, but refused to inform against one another. Upon this the preeding inquisitor called one of the young women into the audience-chamber, and after conversing with her for some time, professed an acquaintance with her person. Having repeated this at another interview, he told her that he could be of no service to her unless she imparted to him the whole facts of her case; but if she intrusted him with these, he would manage the affair in such a way that she and all her friends should be set at liberty. Falling into the snare, she handed him a little unsuspecting girl confessed to him that she had at different times conversed with her mother, sisters, and aunt on the Lutheran doctrines. The wretch immediately brought her into court, and obliged her to declare judicially what she had owned to him in private. Nor was this all: under the pretense that her confession was not sufficiently ample and ingenious, she was put to the torture by the most excruciating engines, the pulley and the wooden horse; by which means evidence was extracted from her which led, not only to the condemnation of herself and her relations, but also to the seizure and conviction of others who afterwards perished in the flames." See McCrie, Ref. in Spain, p. 64 sqq., 67, 73, 270.

Nuñes, Juan, an old Spanish painter who flourished about 1656. He was a scholar of Sanchez de Castro, and probably assisted with the character of his father in his day; but most of his works have been destroyed. There is a picture by him in the cathedral of Seville, in an excellent state of preservation, representing The Body of Christ in the arms of the Virgin, with St. Michael, St. Vincent, and other figures. This work is in the stiff Gothic style prevalent at that time; but it deserves praise for its rich and beautiful draperies.

Nuñes, Don Pedro Villavicencio, a Spanish painter of note, was born at Seville of a noble family in 1635. He studied design as an accomplishment, but was more exclusively devoted to painting, and was induced to enter the school of Murillo, though without the intention of practicing painting. He was greatly beloved by that master, and studied for some time in his school; after which he visited Malta for the discharge of his duties as a knight of St. John, and studied under Mattio Preti, called il Calabresse. Nuñes followed for a short time the vigorous style of that master, but afterwards returned to the tender and harmonious coloring of Murillo. According to Bermudez, he was distinguished in portraits, and painted children in a beautiful manner, and was introduced to Murillo. He presented several of his pictures to the academy of Seville, where he died in 1700. There is a Holy Family by him at Alton Towers, the seat of lord Shrewbury, which partakes of the dark style of Petro.

Numeriers, convicts for nuns. The origin of societies for female recluses, or nuns, was probably contemporary with that of monasteries, and both advanced together. The numeriers, or convicts, as they are generally termed, though with less accuracy, since convent properly signifies a religious house for either men or women, are generally devoted to some form of work for the Church. (For an account of their houses and their work in the United States at the present time, see article Monachism). The rules of the different numeriers differ widely, but all agree in requiring absolute obedience of all the members. It is only necessary here to specify a few particulars peculiar to the religious orders of females. Of these the most striking perhaps is the strictness, in the regularly authorized orders of nuns, of the "cloister," or enclosure, which no extern is ever permitted to enter, and beyond which nuns are never permitted to pass without express leave of the bishop. The superior of a numerier is termed abbess, princess, or mother superior. The authority of the mother superior is very comprehensive; but it is strictly defined and separated from that of the priest. The officers are, ordinarily speaking, elected by chapters of their own body, with the approval of the bishop, unless the convent be one of the class called exempt houses, which are immediately subject to the authority of the Holy See. The ceremony of the solemn blessing or inauguration of the abbess is reserved to the bishop, or to a priest delegated by him. See NUNN.

Nuptial Deities are those gods among the ancient heathen nations who presided over marriage cer- monies. These included some of the most eminent as well as of the inferior deities. Juno, Jupiter,
Venus, and Diana were considered so indispensable to the celebration of all marriages that the names of both gods were worshipped on such occasions. Jupiter joined the bride and bridegroom together in the yoke of matrimony; Dionysus conducted the bride to the house of the bridegroom; Viripulca received the solemn vow, and the just celebration that the wife might never leave her husband, but abide with him on all occasions, whether in prosperity or adversity. See Marriage.

The Roman Massal has a “Mass for the Bridegroom and Bride,” which may be said on certain days as a votive mass, after the nuptial ceremony. It has its own introit, gradual, tract, epistle (Eph. v. 22–23), gospel (Matt. xix. 3–6), and prayers; but the commemoration of it may be introduced into the mass for a Sunday, etc. The following is its nuptial benediction:

“The God of Abraham, the God of Isaac, and the God of Jacob be with you, and himself fulfill his own blessing in you; that you may see your children’s children to the third and fourth generation, and afterwards have eternal life without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.”

The priest solemnly admonishes them to be faithful to one another, to remain chaste in the time of prayer, and especially of fasts and solemnities, to love one another, and to keep themselves in the fear of God; and then sprinkles them with holy water; after which the mass is finished in the usual manner. The nuptial benediction is withheld, mass is not celebrated, nor is solemnization of marriage in the church allowed, where one of the parties is a heretic or schismatic. See Matrimony.

Nuptials relate to betrothal, dowry, virginity, wedding, paranymphs, marriage-supper, bride and bridegroom, wedlock, etc. (each of which see in “ace”). For monographs, see Volbeding, Index Programmatis, p. 153.

Nura, an ancient goddess among the Chinese, worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the voice of storms, and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of the elemental confusion brought natural order.

Nuremberg (Ger. Nürnberg; Lat. Norimberga or Norico), a fortified city of the Bavarian province of Middle Franconia, situated in 49° 28′ N. lat. and 11° 5′ E. long, and now having a population of 114,891, is noted for its magnificence as the seat of five of the most important Church councils, two of which in the Reformation period decided the fate of the new movement. Aside from this relation to ecclesiastical history, Nuremberg is famed as one of the most remarkable and interesting cities of Germany, on account of the numerous remains of medieval architecture which it preserves in its picturesque streets, with their gabled houses, stone balconies, and quaint ironwork. Indeed, no city retained until the Austrian-Prussian war of 1866 a stronger impress of the characteristics which distinguished the wealthy burgher classes in the Middle Ages; and its double lines of fortified walls, separated from each other by public walks and gardens, and guarded by seventy towers, together with the numerous bridges which span the Pegnitz, on whose banks the city is built, gave it distinctive features of its own. At present the demonlithy of the surrounding country, and interesting for its ancient landmarks, and there remain only the houses to trace the age of this quaint old city, once an independent sovereignty. Among the most remarkable of its numerous public buildings are the old palace or castle, commanding from its high position a magnificent view of the surrounding country, and interesting for its ancient architecture and for its gallery of paintings, rich in gems of early German art; the town-hall, which ranks among the noblest of its kind in Germany, and is adorned with works of Giuseppe and Guido della Vegg; the noble Gothic fountain opposite the cathedral by Schönhofer, with its numerous groups of figures, beautifully restored in modern times; and many other fountains deserving notice. Of its numerous churches, the most remarkable is the St. Lawrence, a Gothic structure, built between 1270 and 1310, with its beautiful transept, its lovely towers, its noble towers and doorway, and the celebrated stone pyx, completed in 1506, by Adam Kraft, after five years’ assiduous labor. Other notable Protestant churches are those of St. Elisabdis, St. James, and St. Egidius, all designed for their work by the same architect. The church of the Holy Ghost, which was restored in 1850, contained the jewels of the imperial German crown from 1424 until 1906, when they were removed to Vienna. The Roman Catholic church, or Frauenkirche, is remarkable for its richly ornamented Gothic portal.

Nuremberg, Diets of. The most important of the Church councils convened here during the Reformation, and of special interest, are the diets held in 1522 and 1523. After Solimans the Turk had made a successful invasion into Hungary, Charles V convened a diet at Nuremberg March 22, 1522, to devise means for the defense of the empire against the Turks. The diet, however, was opposed to the war, and most of the members opposed the course of events. The emperor then dissolved the diet, and by the Edict of Worms, 1521, proscribed the protestants, and opposed to the diet, and by the Edict of Worms, 1521, proscribed the protestants, and Augustus the Strong, Elector of Saxony, invited him in the next diet to “protect and maintain the dignity and majesty of the apostolic see, and with it the peace of Christendom, as his ancestors had done.” Frederick, in his answer (Corp. Rerum Hister., cc. xii. 76, 77), declared that the emperor was in error, and that the war did not concern the protectorate of Christ and the peace of the empire were his principal aims, but that it was evident that Luther and his adherents should be opposed by reason, and not by force. Adrian V, the pope, instructed Chieregati, to be present on the representation of the emperor, adherent only in external, but as politically dangerous persons, “attacking all authority under the plea of evangelical liberty.” In another brief he addressed the elector as the friend of the most dangerous heresy, and even declared that he alone was answerable for the many who were falling away from the union of the Church; reminding him that his family owed their elevation to pope Gregory V. He also forbade him, under penalty of ecclesiastical and temporal punishment, to continue his protection to Luther. Adrian addressed similar briefs to duke Henry of Mecklenburg, and to the cities of Utrecht, Brunse, Cambrai, and Dantzig. Emperor, emperor of Saxony, was not present at the diet, but was represented by his chancellor, Hans von Plauinitz (Plantitz), a friend of Luther, who acquired great influence over the diet, which opened Dec. 15, 1522. Chieregati presented to the diet a papal brief full of invective against Luther. He demanded the forcible repression of heresy, and fiercely denounced the Lutheran preachers of Nuremberg, demanding not only their arrest, but their transfer to Rome, to be judged there. This, however, he found the diet unwilling to grant; and the assembly having moreover returned a firm answer to the pope’s request, the diet recessed early in 1523 to have received new instructions from Rome. He now appeared again before the diet, this
time insisting on the enforcement of the decrees of the Diet of Worms for the suppression of Luther's heresy, but declaring, on the other hand, that the bad state of the emperor was due to the want of discipline in the clergy, confessing that bad example had been given sometimes by popes themselves, which had been eagerly followed by their subordinates. The pope himself freely acknowledged the need of reform in the Church, and declared his willingness to effect it if only he were relieved of the violation of the concordats, but he, Adrian, could not consider himself liable for the faults of his predecessors, and would keep all the engagements he contracted himself. These declarations of the papal legate disinterested both parties. The Roman emperor therefore asked the pope for the via media of the state of the Church, and denouncing his predecessors as faithless. The evangelical party, on the other hand, scoffed at the reforms which Adrian would be likely to introduce. The legate gave his instructions to the state, which appointed a committee to draw up an answer to Chieresgati. On Jan. 19, 1529, the reply was submitted to the diet, and by it amended. As a whole it was strikingly opposed to the views of the pope, and seemed to favor the Protestant principles. The complaints of the Romanists on account of the non-representation of the states or the violations by the conduct of the Roman court, whose abuses had only been fully shown up by Luther, the immorality of the clergy, high and low, the violation of the concordats, etc.: altogether it made eighty-one different points. It was further demanded that a free council should be held within a year at Strasbourg, Cologne, Mayence, Metz, or some other city of Germany, engaging that neither Luther nor his adherents should create any disturbance, either by preaching or writing. To these remonstrances Chieresgati answered by pointing out the necessity of holding up the dignity of the papal see for the welfare of Christianity, and insisted on the execution of the terms of the Edict of the Diet of Worms. As the states wished to have him attend to their list of grievances, he suddenly left (Feb. 28), and these had to be sent after him; and the states now declared that should this not be attended to they would be obliged to take the matter into their own hands. These articles were declared to be the decisions of the diet March 6, 1529; yet Philip von Felletzsch, the envoy of the elector of Saxony, protested against the stipulation that Luther and his adherents be punished, meaning that the emperor could himself not have written down the prohibition of the new movements, and regulation he considered as directed against the Reformation, although the diet had, in fact, silently cancelled its resolutions by the effect of the Edict of Worms. Luther himself wrote to elector Frederick, representing him that he should ask for the same freedom to defend himself as in the opposition party, and attacked him that the stipulation not to publish anything until the settlement of the difficulties could not apply to the publishing of the Bible nor the preaching of the Gospel, as the Word of God could not be thus bound. The diet had completed its business and the threat of the pope; its appeals to the emperor remained without effect, the latter being angry at the pope's interference in his affairs with France, and Adrian himself died of grief at the failure of his efforts Sept. 14, 1529. (See Planck, Gesch. d. Deutsch. protest. Lehrbegr., ii, 100 sq; Saig, Volletacht. Hist. d. Auffah. Conf., i, 65 sq.)

The state of things in Germany, the relation of the emperor to the empire and to foreign countries, and the change which had just occurred in the papal see, led to another diet, which convened at Nuremberg Nov. 11, 1529. Nuremberg had long seemed a long time ago, and Frederick was only prevailed upon by Ferdinand himself to be present. Here the elector received a brief from the new pope, Clement VII, recommending to him cardinal Lorenzo Campeggio as his legate to the diet. The cardinal was the worthy tool of his master, who, from his residence at the Papal Court, had bought only to uphold the power of the see of Rome, and to use temporal power for personal or political purposes. The diet was finally opened January 14, 1524. Campeggio had not yet arrived. On his journey he had ample occasion to observe what progress the Reformation was making, and how slight was the hold the Romish Church yet retained among the people; but this only made him more resolute in abating nothing from his demands of the diet. He reached Nuremberg Feb. 14, 1524. The Holy Roman emperor, which was sent to the Diet by the Emperor, and which was in the presence of the pope, sent a present to the emperor, and the pope, and even to the pope and the emperor and the electors of Saxony, requesting him to serve the interests of the see of Rome. On his arrival Campeggio was not received by the states, but only by the clergy, and in the name of the assembly of the bishops at Bamberg and Trier. From the first, the majority in the assembly determined itself on the proposition, on which the object of furnishing assistance to the king of Hungary, of contributing to the war against the Turks, and of removing the seat of government from Nuremberg to Eisingen. On this point the majority went as much against the wishes of the emperor as on others against those of the papal legate. The emperor, in the capacity of the imperial party, Haunart, announced clearly that his master's diet dissatisfied, and the pope, and the emperor, and the assembly of the see of Rome, as a body, to the king of Hungary, of contributing to the war against the Turks, and of removing the seat of government from Nuremberg to Eisingen. On this point the majority went as much against the wishes of the emperor as on others against those of the papal legate. The emperor, in the capacity of the imperial party, Haunart, announced clearly that his master's diet dissatisfied, and the pope, and the emperor, and the assembly of the see of Rome, as a body, to the king of Hungary, of contributing to the war against the Turks, and of removing the seat of government from Nuremberg to Eisingen. 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classes, leading them to insubordination, irreligion, etc. He insisted on the Edict of Worms being strictly carried out. Feltzsch, count Bernard of Solms, and count George von Wertheim protested; but the emperor, who found it for his advantage to please the pope, sent direct orders to the states; he was, however, prevented, by complications with France, from injuring the Reformation as deeply as had at first been feared. The states believed that the emperor was not the man to do anything "so far as they could" in their own way, did not prove very strict, and the pope complained bitterly of it to the emperor and to the kings of France and of England. He even threatened to excommunicate Frederick as a heretic. His legate was in the mean time seeking to organize a league to restrain the movement. He went to see the evangelical princes and states, and even attempted, but in vain, to gain Melancthon to his side (Corr. Reform., i, 657-672).

The Reformation all this time was rapidly gaining ground. In 1542 and 1543 two other diets were held at Nuremberg, but they were of less importance, both in a political and in a religious point of view. In 1542 the emperor was in a very critical position, being at war with the Turks and with France, while at home the war of Brunswick was on the eve of breaking out, on account of the demands of Henry the Wolfenbüttel against Brunswick, which had called to its assistance John Frederick of Saxony and the landgrave of Hesse. It was feared at one time that all the princes belonging to the league of Smealcad would unite and make war on the Roman Catholic states, but they proved that their only object was to defend their own state, without reference to religious questions. All these difficulties, together with the dissatisfaction arising from promised reforms not having been carried out, led to another diet being summoned for Nov. 14, 1542; it was afterwards postponed to December, and formally assembled on January 31, 1543 (according to Seiden, lib. xx, 483; Ranke, iv, 285; but according to Seckendorf [p. 416] in the early part of February). King Ferdinand came, on January 17, to take part in it. Charles V was represented by Frederick of the Palatinate, John of Navarre, and Christopher, bishop of Augsburg, all persons at least distasteful to the evangelical party. Bishop Christopher died suddenly during the conference, and was replaced by Otto of Truchses. King Ferdinand had repeatedly invited the elector of Saxony, through Dr. Andreas Conerizza, to be personally present at the diet. Count Todelmann, representing the emperor and his brother to act as leniently as possible towards the evangelical states. Still the Roman Catholics clearly evinced their old opposition to all reform, and thus the other party was obliged to act with vigor. At the opening of the diet King Ferdinand put forward the necessity of carrying on the war against the Turks with increased energy, and of protecting Hungary and the neighboring regions; after that, assistance was asked against the French, who had invaded the Netherlands. On February 5 Granvelle addressed the diet, representing the exigencies of the war against the Turks, praised the emperor for all he had done for the country, and promised in his name that he would devote his life, if need be, to overcome the enemies of Christianity, if the states would help him in the war against France. The evangelical princes and states of Woltemde protested; but the emperor, who, to the imperial commissioners a list of their grievances. They complained of the peace of Nuremberg having been broken by the imperial charter of justice, and of the promised reforms not having been carried out. They also charged the empire with the oppression of that court, and that they rejected its arbitrary decisions, for instance, in the case of the affairs of Brunswick, etc. They also required religious liberty, which was incompatible with that tribunal. All the questions started by both parties gave rise to numerous debates. Duke Ulrich of Wurtemberg sought to uphold the views of the imperial commissioners against the evangelical party by means of political considerations. He attached himself especially to the affair of Brunswick, and thought to organize a league of Bavaria, and of Hesse. Leonard Eck drew up the articles of the bond, into which other states were to be afterwards admitted. These articles did not suit either the landgrave of Hesse or the elector of Saxony, and they both demanded first of all that Bavaria should be pledged to render no assistance to duke Henry, and this put an end to the plan. The mistrust of the evangelical party was greatly increased by letters of duke Henry having been discovered, in which he spoke of the emperor intending soon to restore him in his government, and to give his son privilege, or would not take Henry's part. To this was added that Ferdinand and the imperial commissioners commenced agitating the question of the forthcoming council which was to be held at Trent; that they insisted that duke Henry, who was claiming his estates back, should not be denied his rights; the evangelical party answered that they did not accept this council, nor would they attend it, and declined, since they were given no sure guarantees of peace, to take any further part in the proceedings of the diet. The resolution of the diet was signed on April 28, without the participation of the evangelical states. They repeated the demand for a reform, postponed the settlement of the Brunswick affair until the return of the emperor, and renewed the assurance given by the Diet of Spires, in 1542, of a peace of five years. The evangelical states declined recognizing these decisions, as they had been drawn up without their participation, and also because they did not receive sufficient guarantees of the promised peace being kept. They at the same time declared themselves unwilling to take any part in the Turkish war, and announced their intention of sending a deputation to the emperor, to present him their propositions. The resolutions were never acted upon, but gave rise to numerous conferences between the two parties, in which all the questions at issue were repeatedly discussed. See Seckendorf, Hist. Luther, p. 416; Seiden, De statu Reip., lib. xxv, 483-486; Neudecker, Urkunden, p. 661 sq.; id., Merkblatt, Aventisschen, p. 525 sq.

Nurse (properly νηήρη, one Hen, τινηροχ, nutris nutrix; fem. ἱγιενή, one's mother, τινηροχ, nurse; from τινηρό, to carry [see Is. ix, 4]; usually χετρον, megæth, fem. part. Hiph., from τινηροχ, "suck," with τινηρο, γυνη φρονεσσα [Exod. ii, 7]; in the N. T. τινηροχ, nutrie [1 Thess. ii, 7]). Moses applied this term to himself in relation to Israel, though only to express his inability to fulfill what it required, or his sense of oppression under the responsibility involved in it (Num. xix, 15). But more commonly it is applied to women, and much more apparently in the same manner and with the same regard that is usual among ourselves. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honor and importance [see Gen. xxvi, 59; xxxvi, 8; 2 Sam. iv, 4; 2 Kings xi, 2; 2 Macc. i, 29; comp. Homes, Od. ii, 361; xix, 15, 251; Eurip. Iphigen., oppid.; Hopp, ibid.; fol.; Virgil, En. vii, 17]. The same term is applied to a foster father or mother, etc. [Num. xi, 12; Ruth iv, 16; Is. xxx, 28]. In great families male servants, probably eunuchs in later times, were intrusted with the charge of the boys [2 Kings i, 5; see also 2 Kings, iv, 65, 'Tegg's ed.; Mrs. Poole, Engle, in Egyp., iii, 201]. See Child.

In Christian times nursing the sick has ever been the special care of pious females, and many have devoted themselves to this work, in hospitals and elsewhere, both in war and peace, with religious earnestness.
Among the Roman Catholics this is one of the special duties of the "Sisters of Charity."

Nut is the rendering of the A. V. of two Heb. words.

1. Botim, בּוֹתִים, occurs only in Gen. xiii, 11, where Jacob, wishing to conciliate the ruler of Egypt, sends by his sons a present, and along with other articles mentions "nuts and almonds." This and the various translations of this term Celsius enumerates walnuts, hazel-nuts, pine-nuts, peaches, dates, the fruit of the terebinth-tree, and even almonds; but there is little doubt that pistacchio-nuts is the true rendering. From the context it is evident that the articles intended for presentation were the products of Syria, and that they were probably less common in Egypt. The Sept. and Vulg. render by terebinth, the Persian version has pustch, from which it is believed the Arabic fustak is derived, whence the Greek πυρσακια and the Latin pistacia. The Heb. word botim is very similar to the Arabic batam, which we find in Arabian authors, as Ehases, Serapion, and Avicenna. It is sometimes written batam, boton, botin, and albotin. The name is applied specially to the terebinth-tree, or Pistacia terebinthus of botanists, the τιρυανις και πυρσακια of the Greeks. This is the true yielding pistacia, a native of Syria and of the Greek Archipelago. See Oak. The tree yields one of the finest kinds of turpentine, that usually called Chio or Cyprus, which, employed as a medicine in ancient times, still holds its place in the British pharmacopoeia. From being produced only in a few places, and from being highly valued, it is usually adulterated with the common kinds of turpentine. In many places, however, where the tree grows well, it does not yield turpentine, which may account for its not being noticed as a product of Palestine; otherwise we might have inferred that the turpentine of this species of pistacia formed one of the articles sent as a present into Egypt. The name batam is applied by the Arabs both to the terebinth and to the tree. It appears, however, to be sometimes used generically, as in some Arabic works it is applied to a tree of which the kernels of the seeds are described as being of a green color. This is the distinguishing characteristic of another species of pistacia, the P. eba, of botanists, of which the fruit is well known to the Arabs by the name of batuk. This, in 1100, gave the origin to the Greek πυρσακια, said by Dioscorides to be like pine-nuts. Besides these edible kernels, the pistacia-tree is described in the Arabic works on Materia Medica as yielding another product somewhat similar to the turpentine of the batum, but which is called alak el-ombat, a resin of the embat, as if this were another name for the pistacia-tree. This brings it much nearer the botim of Scripture. The botim of the Talmud is considered by annotators to be the pistacia (Celsius, Hierobot, i, 26). Bochart for this and other reasons considers botim to be the kernels of the pistacia-tree (Chamaan, i, 10).

The pistacio-nut-tree is well known, extending as it does from Syria to Afghanistan. From the latter country the seeds are carried as an article of commerce to India, where they are eaten in their uncooked state, added to sweetmeats, or as a dessert fried with pepper and salt, being much relished by Europeans for the delicacy of their flavor. The pistacchio-tree is most common in the northern, that is, the cooler parts of Syria, but it is also found wild in Palestine. Syria and Palestine have been long famous for pistacchio-trees, see Dioscorides (i, 177) and Pliny (xvil, 5) says, "Syria has several trees that are profitable for the nut; among the others is the well-known pistacia;" in another place (xv, 22) he states that Vitellius introduced this tree into Italy, and that Flaccus Pompeius brought it at the same time into Spain. The district around Aleppo is especially celebrated for the excellence of the pistacchio-nuts, see Russell (Hist. of Aleppo, i, 82, 2d ed.) and Galeen (De Frac. Alia, 2, p. 812), who mentions Ber-

Pistachio-nuts (Pistacia Vera).
where they are grown, and, as we have seen, they form articles of commerce from Afghanistan to India—a hot country like Egypt. They are also exported from Syria to Europe in considerable quantities. They might therefore have well formed a part of the present intended for Joseph, notwithstanding the high position which he occupied in Egypt.

2. *Egyp.*, Ἠβραϊκά; Sept. *καρποῦ*; Cebus. *καρπόν*. This word occurs in the Song of Solomon (v, 11): “I went into the garden of *nuta*,” where probably what is known as *English walnut*, or in the American market as “Meadow nuts,” is intended. The Hebrew name is evidently the same as the Persian *gair*, and the Arabic *jew*, both of which, when they stand alone, signify the walnut, *gour-ben* being the walnut-tree; when used in composition they may signify the nut of any other tree; thus *jew-s-deh* is the nutmeg, *jew-s-hinda* is the Indian or coconut, etc. Abul Fadil (in Celsus) says, “The Arabs have borrowed the word *jews* from the Persian; in Arabic the term is *Chaf*, which is a tall tree.” The *Chaf* or *Chasf* is translated by Freytag “an esculent nut, the walnut.” The Jewish rabbis understand the walnut by *Egyp.*. The Greeks employed *καρπόν*, and the Romans *nucem*, to denote the walnut (see Celsus, Or. Athen. Sec., ii, 65; Ovid, *Nux Elegia*; Celsus, *Herbol. i, 29*); which last remains in modern languages, as Ital. noce, Fr. noix, Span. nuez, and Ger. *nuss*. The walnut was, however, also called *καρπόν* βασαλείου (Diosc. i, 179), royal nut, from its excellence, and also *πυγνεύς*, or Persian, having been introduced into Greece from Persia: the name *juglana* has been derived from *Jorja glanes*, the scorn, or nut of Jove. That the nut was highly esteemed in the East we learn from Abulpharagius, who states that Al Mahadi, the third caliph of the Abbasides, “was buried at the foot of the walnut-tree under which he used to sit.” That it is found in Syria has been recorded by several travellers. Théveton found it in the neighborhood of Mount Sinai, and Belon says of a village not far from Lebanon that it was “well shaded with oak and walnut trees.” That it was planted at an early period is well known, and might be easily proved from a variety of sources. According to Josephus (War, iii, 10, 8) the walnut-tree was formerly common, and grew most luxuriantly around the lake of Gennesareth; Schulze, speaking of this same district, says he often saw walnut-trees growing there large enough to shelter four-and-twenty persons. See also Kitté (*Phys. Hist. Nat.* p. 250) and Burchardt (*Syria*, p. 260).

The walnut, or *Juglana regia* of botanists, belongs to the natural family of *Juglandae*, of which the species are found in North America and in Northern Asia. The walnut itself extends from Greece and Asia Minor over Lebanon and Persia, probably all along the Hind Kush to the Himalayas, and is abundant in Cashmire (*Him. Bot.* p. 342). The walnut-tree is well known as a lofty, wide-spread tree, which affords a grateful shade, and of which the leaves have an agreeable odor when bruised. It seems formerly to have been thought unwholesome to sit under its shade, but this appears to be incorrect. The flowers begin to open in April, and the fruit is ripe in September and October. The tree is much esteemed for the excellence of its wood; and the kernel of the nut is valued not only as an article of diet, but for the oil which it yields. Being thus known to and highly valued by the Greeks in early times, it is more than probable that, if not indigenous in Syria, it was introduced there at a still earlier period, and that therefore it may be alluded to in the above passage, more especially as Solomon has said, “I made me gardens and orchards, and planted trees in them of all kind of fruits” (Ecclesiastes, vi, 5).


*Nuts* or *Bazurgus* is the name of a class of Gypsies who dwell in Hindostan. A late intelligent writer has, with much plausibility, endeavored to trace from them the origin of the Gypsies of the West. They are both wandering tribes, and have each a language understood by themselves, but principally fortune-telling (by palmistry and other means), and are alike addicted to thieving. The Gypsies are governed by their king; the Nuts by their *padar batah*. They appear to be equally indifferent on the subject of religion, and in no respect particular in their food, or the manner in which it is obtained. According to a list furnished by captain Richardson, the languages adopted by these people would appear to possess a very strong affinity to each other. “The Bazurgus are subdivided into seven castes, viz. the Cham, Athiba, Bynas, Pushtute, Kalkkr, Dorut, and Gungwarte; but the difference seems only in name, for they live together and intermarry as one people. They say they are descended from four brothers of the same family. They profess to be Mussulmans; that is, they undergo circumcision; and at their weddings and burials a girt and mollah attend to read the service; thus far, and no further, are they Mussulmans. Of the Prophet they seem to have little knowledge; and though in the creed, which some of them can indistinctly recollect, they repeat his titles, yet, when questioned on the subject, they can give no further account of him than that he was a saint or pir. They acknowledge a God, and in all their hopes and fears address him, except when such addresses might be supposed to interfere with Sanyar’s department—a famous musician, who flourished, I believe, in the time of Akbar, and whom they consider as their tutelary deity; consequently they look up to him for success and safety in all their professional employments. These consist of playing on various instruments, singing, dancing, tumbling, etc. The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race are principally derived from their songs, which are beautifully simple. They are commonly the production of Kubier, a poet of great fame, and who, considering the nature of his poems, deserves to be better known. He was a weaver by
ngets

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NUVOLONE

trade, and flourished in the time of Shir Shah, the
Cromwell of Indian history. There are, however, vari-
ous and contradictory traditions relative to our humble
philosopher, as some accounts bring him down to the
time of the Mughals, and others assign him to the
time of Asoka. There are various stories of his life,
and a number of legends connected with his name.

Nuts

Leved on the girls of each set as often as they may have
attracted the notice of persons not of their own caste.
This, from their mode of life, must be a tolerably pro-
ductive duty. When the parties return from their ex-
ntravagances to their natal town, the greedy agent of the
bittah, who convenses his people, and they continue eating
and drinking till the whole is expended. When any of
the surdars are suspected of giving in an unfair statement
of their profits, a punchaet is assembled, before whom
the supposed culprit is ordered to undergo a fiery ordeal,
burying his tongue to a piece of red-hot iron; if it
burns him, he is declared guilty. A fine, always con-
sisting of liquor, is imposed. If the liquor be not im-
mEDIATELY produced, the delinquent is banished from
their society, hooted and execrated wherever he comes;
his very wife and children avoid him. Thus oppressed,
he soon becomes a suppliant to the nadar bittah. Some
of the women of the Bazzurges are, I have heard, ex-
tremely handsome, and esteemed as courtesans in the
East accordingly; though I must confess I have not
seen any who, in my opinion, came under that descrip-
tion as to person or character."

Nuvra, an ancient goddess among the Chinese, was
worshipped before the time of Confucius. She presided
over the war of the natural elements, stilling the vio-
lence of storms and establishing the authority of law.
She caused the world to spring from the primitive
chaos, and out of elemental confusion brought natural
order.

Nuvolone, Carlo Francesco, a distinguished
Italian painter, the eldest son of Panfilo Nuvolone, was
born at Milan in 1608. He studied under his father,
but finished his education in the school of Giulio Cesare
Procaccini, although he did not adopt the style of either,
but became a faithful follower of Guido. The forms of his
figures are elegant, and the air of his heads graceful, with
a remarkable sweetness and harmony of tints, so that he
deserves the name which he still enjoys of "the Guido
of Lombardy." His Madonnas are in much request for
private collections. Nuvolone also painted many portraits
for the nobility, which possess great excellence; and he was
selected to paint the queen of Spain when she visited
Milan in 1649. Lanzi mentions his fine picture of the
Miracle of St. Peter in S. Vittore at Milan; and says he
painted many other works in excellent taste, at Milan,
Parma, Cremona, Piacenza, and Como. He died,
according to Orlandi, in 1651, though Bryan says
1661.

Nuvolone, Giuseppe, called Il Panfilo, an emi-
tive Italian artist, the younger son of Panfilo Nuv-
olone, was born at Milan in 1613. Like his brother,
Carlo Francesco, he studied first under his father
and afterwards under Giulio Cesare Procaccini. Lanzi
says that in his works may everywhere be traced a
composition and coloring derived from the school of
Procaccini. His compositions are copious, and the
oppositions of his lights and shadows are conducted
with great intelligence and vigor; but his taste is
often inferior to that of his brother, and his shadows
are occasionally dark and sombre. He wrought
with great facility, and was indefatigable in the prac-
tice of his profession during a long life, painting until
his last years, and his latter works have lost much of
their purity. There are many of his paintings in the
cities of Lombardy; also in Brescia and other Venetian
cities, among which Lanzi mentions his fine picture
of St. Domenico ransacking a Dead Man, in the
capella grande at Cremona. This work of art is animated
by the most natural expression, and adorned with
beautiful architecture. He died in 1703.

Nuvolone, Panfilo, a Cremonese painter, flour-
ished, according to Zaist, about 1608. He studied
under Cav. Gio. Battista Trotti, called Il Malosso,
and was among the ablest disciples of that master.
true, six systems of Hindu philosophy, viz. the Nyaya, Vaiseshika (q. v.), Sankhya (q. v.), Yoga (q. v.), Fe-
danta (q. v.), and Mimansa (q. v.); but, as we have
said in the article MIMANSA, the term philosophical
system is generally applied to all of them, and it
should also be stated that the Vaiseshika is in some
sort supplementary to the Nyaya, and the two are fa-
miliarly spoken of as one collected system, though we do
not so treat them here. Accordingly it is customary
to speak of Hindu philosophy as being divisible into
the Nyaya, Sankhya, Yoga, and Vedanta. These were
Nyavartins, too, if we follow the commentators, differ more in ap-
pearance than in reality. Assuming each of them im-
plicitly the truth of the Vedas (q. v.), and proceeding
to give on that foundation a comprehensive view of
the totality of things, the three systems differ in their
point of view of the universe; viz. as it stands in rela-
tion severally to sensation, emotion, and intellect.

The adherent of the Nyaya system, starting from
the premise that we have various sensations, inquires what
and how many are the channels through which such
varied knowledge flows. For believing that there are five
different channels, he imagines five different ex-
ternals adapted to these. Hence his theory of the five
elements, the aggregate of what the Nyaya regards as
the causes of affection. The student of the Sankhya,
struck with the fact that we have emotions, with an eye to
the question, conceives our impressions as due to our
quality. Are they pleasing, displeasing, or indifferent?
These three qualities constitute for him the external;
and to their aggregate he gives the name of Nature.
With the former he agrees in wishing that he
were well rid of all three; holding that things pleasing
and things indifferent are not less incompatible with
man's chief end than things positively displeasing.
Thus, while the Nyaya allows to the external a sub-
stantial existence, the Sankhya admits its existence
only as an aggregate of qualities; while both allow
that it is not necessarily and essentially the same as the
Vedanta, rising above the question as to what is pleas-
ing, displeasing, or indifferent, asks simply what is and
what is not. The categories are here reduced to two
— the Real and the Unreal. The categories of the Ny-
aya and the Sankhya are merely scaffolding to reach
this pinnacle of philosophy, others in other systems.
The Nyaya and the Sankhya are simply introductory to the
great system of the Vedanta. With this introductory
element we must content ourselves at this place, and
now enter upon a consideration of the Nyaya (proper)
system, which may be already familiar to our read-
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knowledge of 'that whereof the matter is seen,' and knowledge of 'that whereof the matter is unseen' (revelation).

2. The objects or matters about which the inquiry is concerned (pramanya). These are: a. The real (caitya). It is composed of parts, a framed substance, not inchoative, and not consisting of the three elements, earth, water, and fire, as some say, nor of four, or all the five elements (viz. air and ether, in addition to the former), as others maintain, but merely earthy. b. Organs of sensation (indriya): from the elements, earth, water, light, air, and ether, they are smell, taste, sight, touch, and hearing. c. Their objects (arthaka). They are the qualities of earth, etc., viz. odor, savory, color, tangibility, and sound. d. Understanding (buddhi), or apprehension (unpalabhi), or conception (jada), terms which are used synonymously. e. Activity (prarabdhi), or that which originates the utterances of the voice, the cognitions of the understanding, and the actions of the body. f. The organ of imagination and volition (manas). Its property is not to giving rise simultaneously to more notions than one. g. Activity (prarabdhi), or that which originates the utterances of the voice, the cognitions of the understanding, and the actions of the body. h. Faults or failings (dosha), which cause activity, viz. affection, aversion, and bewilderment. i. Transmigration (rebirth), the becoming body after having divided the right body of the soul, which commences with one's first birth, and ends only with final emancipation. It does not belong to the body, because the latter is different in successive births, but to the soul, because it is eternal. j. Fruit or retribution (phala), or that which accrues from activity and from the effects of sin or goodness of the form of pain or pleasure.

L Pain (daksha), or that which has the characteristic mark of causing vexation. It is defined as 'the occurrence of birth,' or the originating of 'body,' since body is associated with various kinds of distress. Pleasure is not denied to exist, but, according to the Nyaya, it deserves little consideration, since it is ever closely connected with pain. m. Absolute deliverance or emancipation (apavarga). It is annulling of pain, or absolute cessation of one's troubles once for all. 

(As before) 'Instruments of right notion,' and 'the power of the Nyaya house.' The Nyaya house studies the investigation of the following topics. 3. Doubt (samayoga). It arises from unsteadiness in the recognition or non-recognition of some mark, which, if we were sure of its presence or absence, would determine the subject to be so or so, or not to be so or so; but it may also arise from conflicting testimony. 4. Notice (pratyaya), or that by which a person is moved to action. 5. A familiar case (drishtanta), or that in regard to which a man of an ordinary and a man of a superior intellect entertain the same opinion. 6. Tenet or dogma (diddhanta). It is either 'a tenet of all schools,' i.e. universally acknowledged, or 'a tenet peculiar to some school,' i.e. partially acknowledged; or 'a hypothetical dogma,' i.e. one which rests on the supposed truth of another dogma; or 'an implied dogma,' i.e. one the correctness of which is not expressly proved, but tacitly admitted by the Nyaya. 7. The different members (aryagrama) of a regular argument or syllogism (nyaya). 8. Conflation or reduction to absurdity (tarka). It consists in directing a person who does not apprehend the force of the argument as first presented to him, to look at it from an opposite point of view. 9. An affirmation of a sentiment. It is the determination of a question by bearing both what is to be said for and against it, after having been in doubt. The next three topics relate to the topic of controversy, viz. 10. Discussion (vada), which is defined as consisting in defending by proofs on the part of the one disputant, and controverting by objections on the part of the other, without discordance with respect to the principles on which the conclusion is to depend; it is, in short, an honest sort of discussion, such as takes place between two sentiments, or his pupil, and where the debate is conducted without ambition of victory. 11. Wrangling (jala), consisting in the defense or attack of a proposition by means of tricks, futilities, and such like means; it is therefore a kind of discussion where the disputants are merely desirous of victory, instead of being desirous of truth. 12. Carrying (sahid), when a man does not attempt to establish the opposite side of the question, but confines himself to carrying disingenuously at the arguments of the other party. 13. Fallacies, or semiances of reasons (aakhyayana), five sorts of which are distinguished, viz. the erratic, the contradictory, the equally available on both sides; that which, standing itself in the need of proof, does not differ from that which is to be proved, and that which is added when the time is not that when it might have availed. 14. Tricks, or unfairness in disputation (nalah), or the opposing of a proposition by means of assuming a different sense from that which the objector well knows the proponent intended to convey by his terms. It is distinguished as verbal misconstruing of what is ambiguous, as perverting, in a literal sense, what is said in a metaphorical one, and by the same means for which, therefore, objections (jana), of which twenty-four sorts are enumerated; and, 16, failure in argument or reason of defeat (mukhakha-sthana), of which twenty-two distinctions are specified.

The great prominence given by the Nyaya to the method, by means of which truth might be ascertained, has sometimes misled European writers into the belief that it is merely a system of formal logic, not engaged in metaphysical investigations. But though the foregoing enumeration of the topics treated by it could only touch the surface of the work, yet the reader of the Nyaya, it will sufficiently show that the Nyaya is intended to be a complete system of philosophical investigation; and some questions, such as the nature of intellect, articulated sound, etc., or those of genus, variety, and individual, it has dealt with in a masterly manner, well deserving of notice on speculation. That the atomic theory has been devolved from it will be seen under the article VAISHEISHIKA. On account of the prominent position, however, which the method of discussion holds in this system, and the frequency with which the Nyaya, as a whole, meets with the syllogism, it will be expedient to explain how the Nyaya defines the 'different members of a syllogism' under its seventh topic. A regular argument consists, according to its, of five members, viz.: a, the proposition (pratijna), or the declaration of what is to be established; b, the reason (hetu), or 'the means for the establishing of what is to be established;' c, the example (udakaraana), i.e. some familiar case illustrating the fact to be established, or, inversely, some familiar case illustrating the impossibility of the contrary fact; d, the application (upapagraha), or 'the restatement of that with respect to which something is to be established;' and, e, the conclusion (nisparmanam), or 'the restating of the proposition because of the mention of the reason.' An instance of such a syllogism would run accordingly thus: a, This hill is fiery, b, for it smokes, c, as a culinary hearth, or (inversely) not as a lake, from which vapor is seen arising—vapor not being smoke, because a lake is invariably devoid of fire; d, accordingly the hill is smacking; e, therefore, it is fiery.

The founder of the Nyaya system passes under the name of Ganges. The short form of the name is Ganga, which would mean a descendant of Gotama. There is, however, nothing as yet known of the history of this personage or the time when he lived, though it is probable that the work attributed to him is, in its present shape, later than the work of the great grammarian
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Painit. It consists of five books or adhyâyás, each divided into two 'days', or diurnal lessons, which are again sub-divided into sections or topees, each of which contains several aphorisms or sûtras (q.v.). Like the text-books of other sciences among the Hindús, it has been explained or annotated by a triple set of commentaries, which, in their turn, have become the source of more popular or elementary treatises. Mr. Banerjea, in his Dialogue on the Hindu Philosophy (Lon. 1861, 8vo), considers the Buddhists' system as closely resembling the Nyaya system, and points out its similarity to and differences from that of Kapila (q.v.). The latter agrees with the Nyaya in that it makes all souls eternally subject to the same law of life. Its evil to be overcome is the same, viz. transmigration; and its method of release is the same, viz. Buddhism, or knowledge. They differ in that the Nyaya assumes beyond that of Kapila a third eternal and indestructible principle as the basis of matter, viz. atoms. It also assumes the existence of a supreme soul, Brahma, who is almighty and all-wise. The Sanscrit text of the Sûtras of Gotama, with a commentary by Vyasa-nâtha, has been edited at Calcuta (1859); and the first four books, and part of the fifth, of the text, with an English version, an English commentary, and a translation of the Fifth Book, were printed at the Sanscrit Academy of Calcutta, by the late Dr. J. R. Ballantyne (Alahabad, 1850–54). This excellent English version and commentary, and the celebrated essays on the Nyaya by H. T. Colebrooke (Trans. of the Royal Asiatic Society, vol. i, Lond. 1817; and Hymns of the Vedas, vol. i, Lond. 1837), and Ballantyne, Christianity contrasted with Hindu Philosophy (Lon. 1839, 8vo), are the best guides for the theological student who, without a knowledge of Sanscrit, would wish to familiarize himself with the Nyaya system. See Thom- son, Outlines on Thought (Appendix on Hindu Logic, Lond. 1857); Ballantyne, Lectures upon the Nyaya Philosophy; Division of the Categories of the Nyaya Philosophy, in the Bibliotheca Indica, No. 33 and 35; Dictionary of the Technical Terms of the Nyaya Philo- sophy (Bombay, 1875); Barthelmy Saint-Hilaire, Mémorial sur le Nyaya; Bibliothèque Sacra, 1861, p. 673–697.

NYCtâgés (from νυκτάς, to nyctes, to nyph, to nyphos, to nyphar), is the name which was given in the early Church to those who repudiated the night hours of prayer on the ground that as the day is divinely ordained for work, so the night, which is only for rest, is for sleep. De Hierar. (iv.); De Hierar. (v.); Ebd. (c.); In Bibl. (xxiv., 1557). They are also spoken of under the name of Dormitantes by St. Jerome in his treatise against Vigilantius.

NYCtELIA (from νυκτῆλια, the name given to the festivities of the ancient Greeks observed in honor of Bacchus, were so called, from νυκτῆλιος, because the sacrifice and other ceremonies were performed in the night. These festivities were celebrated every three years in the beginning of spring, with lighted torches, drinking, and the worst of impurities, for which reason the Romans prohibited the observance of them in Italy. See Brough- ton, Hist. of Religion, s. v.

Nyder, Johannes, a celebrated Dominican, who flourished during the Hussite Reformation, is noted as one of the embassy selected by the Council of Basle to debate at Egra, in Bohemia, the case of the Hussites. But little is known of his personal history, but in the excited period of ecclesiastical strife in which he struggled he played no unimportant part in the defence of the papal cause. See Jenkins, Life of Cardinal Julian, p. 187 sq.

Nye, Philip, an English theologian, was born about 1596, in Sussex. He studied at Oxford, entered the Church, and was at first settled at St. Michael, and later at St. John's College. It is said that he was a learned, mild pulpit orator. Having ventured to oppose the doctrines of the Established Church, he was obliged to retire for some years to Holland. Appointed pastor of Kimbolton in 1640, he was one of the most zealous advocates of Presbyterianism, and afterwards joined the Independents, when they were in the ascendency. In December, 1647, he was sent by the leaders of the army, together with Marshall, to the castle of Carisbrooke, to inform the king of the vote deposing him from the throne. A few days after he was despatched to all the offices, but left at liberty. He died at London Sept. 27, 1672. Wood and Calamy represent him as a violent, dangerous man; but Stoughton, himself an Independent, pays him high tribute, and says that Nye, though one of the ablest and most active of the denominations, had no power to do any hurt to the cause of the church. He was particularly regarded by the Royalists, and even by Parliament. Nye wrote some controversial works. See Wood, Athenae Oxon.; Calamy, History of Dissenting Churches; Hook, Eccles. Biog. n. s.; Stoughton, Eccles. Hist. of England (Ch. of Restor.), i, 45, 91, 194, 297; Fletcher, Hist. of the Independents, iii, 187; iv, 31, (J. H. W.)

Nymphè or Nymph (Gr. νυμφή) is, in classic mythology, the name of a numerous class of inferior female divinities, though they are designated by the title of the goddesses, and in the New Testament the meetings of the gods in Olympus. They are described as the daughters of Zeus, and were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grovethes (Homer, Odyssey, vi, 125, etc.; xii, 515; Il. xx, 9; xvi. 415). They were usually served by their companions, the nymphs, in their approaches to them, with wine, with weeping in their grovethes purple garments, and kindly watching over the fate of mortals (Odys. vi, 105; ix, 104; xii, 107, 586; xvii, 243; Il. vi, 420; xvi, 416). Men offer up sacrifice either to them alone, or in conjunction with other gods, such as Hermes (Odys. viii, 360; xvii, 240; xix, 450). From the places which they inhabit they are called ὄρνονυμα (Odys. vi, 105), ὄρνητας (Il. vi, 420), and νυμαῖς (Odys. xii, 134). The nymphs, whose number is almost indefinite, may be divided into two great classes. The first class embraces those who must be regarded as a kind of inferior divinities, recognised in the worshippers of nature. The early Greeks saw in all the phenomena of ordinary nature some manifestation of the Deity; springs, rivers, woods, mountains, groves, trees, and all such objects were regarded as spirits with whom they were in a sort of communion or sympathy, and who were said to be the gods of the various divinities of nature. The second class of nymphs are personifications of tribes, races, and states, such as Cyrene, and many others. The nymphs of the first class must again be subdivided into various species, according to the different parts of nature in which they are representatives.

1. Nymphs of the Watery Element. Here we first mention the nymphs of the ocean (Οὐρανίων ή Οὐρανίων ὄμοιας, νυμφάδα θαλασσών), who are regarded as the daughters of Oceanus (Heiod. Theog. 546, etc., 564; Æschyl. Prom.; Callim. Hymn. in Dion. 18; Apollon. Rhod. iv, 1414; Sophocles, Philoct. 1470); and the next the nymphs of the Mediterranean, or Inner Sea, who are regarded as the daughters of Nereus, whence they are called Neridea (Heiod. Theog. 240, etc.). The rivers were represented by the Panomedei, a part of them, as Acheloides, Amryides, Ismenides, Amnisides, Pactolides (Apollon. Rhod. iii, 1219; Virgil, Æn. v, iii, 70; Pausan. v, 5, 6; i, 51, 2; Callim. Hymn. in Dion. 18; Ovid, Met. vi, 16; Steph. Byza. s. v. Ἄμφρες). But the nymphs of fresh water, springs, lakes, and rivers, were designated by the general name Naiades, though they have in addition their specific names, as Ἀμφρες,
Nymphæa

Nymphaeum

Nymphæa (νυμφαῖς; Vulg. Nypheam), a wealthy and zealous Christian in Laodicea (Col. iv. 15). A.D. 57. His house was used as a place of assembly for the Christians; and hence Grotius, making an extraordinarily high estimate of it, has probably said that the man who must have lived in a rural district; nor is there any good reason for the supposition of Chrysostom that the Church consisted solely of the family of Nymphæus (comp. Rom. xvi. 5; 1 Cor. xvi. 19; Phil. ii. 3). In the Vatican MS. (B) this name is taken for that of a woman (αἵρητη); and the reading appears in some Latin writers, as pseudo-Amrose, pseudo-Anselm, and has been adopted in Lachmann's N. T. The common reading, however (αἵρετος), is found in most MSS., and is the only one known to the Greek fathers. The Alexandrian and Sinaitic MSS. (A and N), and that of Ephraem Syrus (C), do not determine the sex (αἱρετός). The difficulty presented by the plural in the text is easily explained by referring it to Nymphæus and his family (constructio ad sensum), or αἴρετος may refer to the ἄδελφοι.

Nymphidilanus (Νυμφιδιάνας) of Smyrna, a Neo-Platonist, lived in the time of the emperor Julian, and was a friend and correspondent of Maximus and Claudianus, a grandson of the emperor Julian, who was greatly attached to Maximus, made Nymphidilanus his interpreter and Greek secretary, though he was more fit to write declamations and disputations than letters. He survived his brother Maximus, and died at an advanced age (Eunapius, Vit. Soph. 187).

Nymphæum, COUNCIL OF (Concilium Nymphæense), an ecclesiastical council of some importance, was held in April, 1294, under the emperor John, who was then at Nymphæum. In 1238 Gregory IX had sent four legates to Germany, the patriarch of Constantinople, in order, if possible, to effect a union between the churches. The legates, who did not arrive before the beginning of the year 1294, were received with much honor, deputies from the emperor and the patriarch meeting them on the road. They first held a discussion with the Greeks at Nicsea, after which they proceeded to Constantinople to abide the issue of a conference between the four Oriental patriarchs. They were then invited to a conference at Nymphæum, where a discussion was again opened upon the two subjects of the procession of the Holy Spirit and the number of elders in the church. The legates insisted that the words "filioque" were used rather in explanation than as an addition, showing both from Holy Scripture and the writings of the fathers that.

Nymphaeum was the name of a fountain of water placed in the atrium of a church, in which the people were accustomed to wash their hands and faces before they entered. It was variously called κρήνη, φαλά, φιάλα, κυδωνίαν, λεπτόνια, νυμφαῖα, etc. Most care is taken to prove that the practice of sprinkling with holy water at the entrance of the church is derived from that which was considered, by the earlier Christians, as a symbol of purification. But at its introduction it was recognised as a Grecian rite, and is to be traced, with the greater number of papal ceremonies, to the heathen. See MARRIAGE.
OAHU, one of the principal of the Hawaiian or Sandwich Islands group, is situated in 156° W. long. and between 21° and 23° Lat., with a population in 1873 of 20,871, of whom 3129 were foreigners. It is twenty-five miles W.N.W. of Molokai, the most romantic and fertile of the whole group, and its port is the best in the islands. Honolulu, on the south side of Oahu, is the residence of the king and seat of government. Oahu abounds richly in soil, and the Japanese farmers, who cultivate it, are the most prosperous of the island. In the north-western portion of the island may be seen a lake, sixty miles in circumference, which is connected with the sea, and on its shore are small villages, which are inhabited by the chief of the island and his followers. The American Board have seven stations on this island. See SANDWICH ISLANDS.

Oak is the rendering in the A.V. of four Hebrew words (םַפְרָד, דָּשָּׁם, דָּשָׁם, דָּשָׁם) (in the plural, however, only so rendered), which are all from the same or cognate roots (םַפְרָד, דָּשָׁם, דָּשָׁם, דָּשָׁם), significant of strength. We take each of these in regular order, and then give a general statement of the subject. For the various opinions upon the meaning of these kinds of terms, see Genesis, Theological, p. 47, 51, 103; and Stanley, Sinai and Pal. p. 519. See TREE.

1. עֵץ (םוֹפְרָד, Sept. πάτροδος; Alex. πατρόδος; Aq., Syr., Theod., ἐλέυθ., Vulg. cupressus) occurs only in the singular number in Gen. xiv, 6 ("El-paraun"). It is uncertain whether it should be joined with Paran in forming a proper name, or whether it is to be taken separately, as the "terebinth," or the "oak," or the "grove" of Paran. Onkelos and Saadia follow the Vulg., whence the "plain" of the A.V. (margin) (see Stanley, Sinai and Pal. p. 519, 520, App.). Rosenmuller (Schol. ad l. c.) follows Archi (Comment. in Pind. ad Gen. xiv, 6), and is for retaining the proper name. Turovsky gives a collective form of it: קָכָּלָה, קְכָלָה, and קָכָּלָה. Elum, the second station where the Israelites halted after they had crossed the Red Sea, in all probability derived its name from the seventy-palm-trees there; the name דָּשָּׁם, which more particularly signifies an oak, being here put for any grove or plantation. Similarly the other double form, דְּלָכָה or דְּלָכָה, may refer, as Stanley (Sinai and Pal. p. 20) conjectures, to the palm-grove at Akaba. The plural קָכָּלָה occurs in Isa. i, 29, where probably "oaks" are intended; in Isa. lxi, 5, and Ezra xxxi, 15, any strong, flourishing trees may be denoted. See ELUM.

2. עֵץ (םוֹפְרָד, Sept. πάτροδος, ἐλέυθ., Aq., δρῶς, Δίνυρα, δρῶς [δρῶς συνίστασθαι, Symm.]; πάτροδος in Hos. iv, 13 [δρῶς συνίστασθαι]; Vulg. terebinthus, quercus; A.V. "oak," "elah," "tell-tree" in Isa. vi, 13; "elms" in Hos. iv, 18). See ELAM.
OAK

"Abraham's Oak," near Hebron. (From a photograph taken by the editor in 1874.)

vored with some valuable remarks from Dr. Hooker, who says, "The forests have been so completely cleared off all Palestine that we must not look for existing evidence of what the trees were in Biblical times and antecedently. In Syria proper there are only three common oaks. All form large trees in many countries, but very rarely now in Palestine; though that they do so occasionally is proof enough that they once did." Abraham's oak, near Hebron, is a familiar example of a noble tree of one species, the prickly evergreen oak (Quercus pseudo-coccifera [see Tristram, Nat. Hist. of the Bible, p. 369]). Dr. Robinson (Bib. Res. ii, 81) has given a minute account of it; and "his description," says Dr. Hooker, "is good, and his measurements tally with same writer remarks, "We have oaks in Lebanon twice the size of this (Abraham's oak), and every way more striking and majestic." Dr. Hooker has no doubt that Thomson is correct in saying there are far finer oaks in Lebanon; "though," he observes, "I did not see any larger, and only one or two at all near it. Cyril Graham told me there were forests of noble oaks in Lebanon north of the cedar valley." It is evident from these observations that two oaks (Quercus pseudo-coccifera and Q. agilops) are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes. The oaks of Bashan probably belong to the

Evergreen Oak of Palestine (Quercus pseudo-coccifera).

Great prickly-cupped or Valonia Oak (Quercus agilops).
species known as Quercus ilicifolia, the Valonia oak, which is said to be common in Gilead and Bashan. It rises on a stout gnarled trunk, from one to two yards in circumference, to the height of twenty to thirty feet; a rather round-headed, densely leaved tree, giving an open park-like appearance to the landscape. The wood is said to be excellent, and the tree is, like other timber in Syria, indiscriminately cut for house-fitting and fuel. Its acorns form the valonia of commerce, for which 150,000 cwt. are yearly imported into England for the use of tanners. Another species of oak, besides those named above, is the Quercus infectoria, which is common in Galilee and Samaria. It is rather a small tree in Palestine, and seldom grows above thirty feet high, though in ancient times it might have been a noble

tree. It is also called the Kermes oak (Quercus cocciifera), from an insect (kermes, of the genus coccus) which adheres to the branches of this bushy evergreen shrub in the form of small reddish balls about the size of a pea. This affords a crimson dye, formerly celebrated, but now superseded by cochineal. This dye was used by the ancient Hebrews; for the word told (22710), which denotes a worm, and particularly the kermes worm, denotes also the dye prepared from it (Isa. i. 18; Lam. iv. 5), and is accordingly rendered ezezuvow in those passages where it occurs. For a description of the oaks of Palestine, see Dr. Hooker's paper read before the Linnean Society, June, 1861.

The oak is, in fact, less frequently mentioned in the original than in the A.V., where it occurs so often as to suggest that the oak is as conspicuous and as common in Palestine as in this country. But in Syria oaks are by no means common, except in hilly regions, where the elevation gives the effect of a more northern climate; and even in such circumstances it does not attain the grandeur in which it often appears in our latitudes. Indeed, Syria has not the species (Quercus robur) which forms the glory of our own forests. The "oaks of Bashan" are in Scripture mentioned with peculiar distinction (Isa. ii. 18; Zech. xi. 2), as if in the hills beyond the Jordan the oaks had been more abundant and of larger growth than elsewhere. Of these the Syrians used to make their oars (Ezek. xxvii, 6; comp. Theophr. Plant. v, 8; Val. Flacc. ii, 644; Strabo, iv, 190), and idolaters their images (Ism. xiii, 14). They are abundant even at the present day. In the hilly regions of Bashan and Gilead, Burckhardt repeatedly mentioned forests of thick oaks—thicker than any forest he had seen in Syria, making a grateful shade, and imparting to the scenery a European aspect (p. 348). On the lower slopes of the Syrian mountains oaks are numerous, and the inhabitants employ their branches in the construction of the flat roofs of their dwellings (p. 386). Oaks of low stature are frequent in the hills and plains near the sources of the Jordan (p. 45, 312, 315); and some of large dimensions are found in different parts of the country, beside the natural reservoirs of water fed by springs (p. 198, 315). On the lower slopes of Lebanon low oak-trees are numerous, and the inhabitants employ their branches in the construction of the flat roofs of their dwellings (p. 4, 7, 18, 198, 312, etc.).

Lord Lindsay also makes frequent mention of oaks in Palestine. He confirms their existing abundance in the countries of Bashan and Gilead. He calls them "noble prickly oaks," and "evergreen oaks," and remarks a variety of the latter with a broader leaf than usual (Travels, ii, 192, 124, 157; see also Pococke, East, iii, 270; Hasselquist, Trav. p. 554). But oak-trees are by no means wanting on the west of the Jordan, in the proper Land of Canaan. Lord Lindsay describes the hills of southern Judea about Hebron as covered to the top with low shrubs of the prickly oak. Fine park scenery, composed chiefly of prickly and evergreen oaks, occurs between Samaria and the Carmel. The same trees are seen on the southern prolongations of that mountain, and on the banks of the Kishon. The thick woods which cover Mount Tabor are composed chiefly of oaks and pistacio-trees; and oaks are found in the valleys which trend from that mountain (Lindsay, ii, 51, 77, 85). Hasselquist found groves of the Kermes oak (Quercus cocciifera) in the valleys beyond the plains of Acre, on the road to Nazareth (Travels, p. 153). Under oaks the dead were buried (Gen. xxxv, 8; comp. 1 Sam. xxxi, 13; 1 Chron. xi, 12); offerings were made to idols (Hos. iv, 13; comp. Virg. Geor. iii, 382; Ovid, Met. vii, 745 sq.); Kiesling, De Superstitione Israel, sub quercub. cult. [Leips. 1748], and national assemblies were held (Judg. ix, 6, 87). Single oaks of great height served also as landmarks (1 Sam. x, 9), and bore a distinguishing name (Judg. ix, 6, 37; where תְּנֵס, oak, is mistakenly rendered plain in the English version). See MEONNIM; OAK-WORSHIP.

Oak of Reformation. During the turmoil which preceded the Reformation various insurrections took place in different parts of England. The insurrection in Norfolk was headed by one Ket, a tanner, who assumed to himself the power of judicature under an old oak, called thence the Oak of Reformation. The rebels were 20,000 strong; but the earl of Warwick, with 6000 foot and 1500 horse, quickly dispersed them. Several of the leaders were executed, and Ket was hanged in chains.

Oak-worship. The oak has in all ages been looked upon as the most important of all the trees of the forest. Groves of oak-trees were even in the earliest times reckoned peculiarly appropriate places for religious services. As we learn from Ezek. xxiii, 38, the people of Tyre were likewise the scene of idolatrous practices. Altars were set up under them (Josh. xxiv, 26), and, probably in the East as well as in the West, appointments to meet at conspicuous oaks were made, and many affairs were transacted or treated of under their shade, as we read in Hdt. and Diodorus. The橡 tree is very common among the Hebrews to sit under oaks (Judg. vi, 11; 1 Kings xiii, 14). Jacob buried idolatrous images under an oak (Gen. xxxv, 4), and Deborah, Rebekah's nurse, was buried under one of these trees (Gen. xxxv, 8; 1 Chron. xxiv, 22). Abraham was born under an oak (Gen. xiv, 22). Vergil, in the Aeneid, has the oak under which one of the kings of Spain was crowned (p. 412). Idolatry was practiced under oaks (Isa. i, 29; lxxvi, 5; Hos. iv, 13). Idols were made of oaks (Isa. xliii, 14). See BAAL; GROVE.
Among the ancient Greeks the oak, as the noblest of trees, was sacred to Zeus, and among the Romans to Jupiter. Oak-worship, however, was one of the most remarkable peculiarities of the religion of the northern nations. The inhabitants of the holy city of King K(3,7),(997,984)(5,7),(997,984), and the Gauls to which the sacrificial oak in their annual voyages to the Black Sea in June. The oak was considered by the Hieria as the symbol of the abode of the gods. Winifred, an apostle of the Germans, cut down an enormous oak which was sacred to Thor; and such was the horror and judgment were expected to fall upon the head of the impious missionary. "The gods of the ancient Prussians," says Mr. Gross, "showed a decided predilection both for the oak and for the linen. The ground upon which they stood was holy ground, and was called Romowe. Under their ample shade the principal gods of the Prussians were worshipped. The most celebrated oak was at Romowe, in the country of the Nattages. Its trunk was of extraordinary size, and its branches so dense and diffuse that neither rain nor cold could penetrate through them. It is affirmed that its foliage enjoyed an amaranthine green, and that it afforded amulets to both man and beast—under the firm belief of the former at least that thus employed it would prove a sure preventive against every species of evil. The Romans, too, were great admirers of oak, and it appears they had their Luci in most parts of the city." "As Jupiter," to quote from the same intelligent writer, "gave oracles by means of the oak, so the oaken crown was deemed a fit ornament to deck the majestic brow of the god, contemplated as Poiesis, the king of the city. The origin of the oaken crown as a symbol of Jupiter is attributed by Plutarch to the admirable qualities of the oak. 'It is the oak,' says he, 'which among wild trees bears the finest fruit, and which among those that are cultivated is the strongest.' Its fruit has been used as food, and the honey gathered from it as a sweet secretion. When the oak was personified under the name of a nymph named Melissa. Meat, too, is indirectly furnished in supplying nourishment to ruminant and other quadrupeds suitable for diet, and in yielding bahlen, with which the feathered tribes are secured. The exulant properties of the fruit of some trees, as the Quercus cœlularis, and the many useful qualities of their timber, may well entitle them to the rank of trees of life, and to the distinction and veneration of suppliers of the first food for the simple wants of man. Hence, on account of its valuable frugal productions recognition of the oak is genealogically known as the sagus, a term which is derived from σαγειν, to eat. There was a period in the history of mankind when the fruit of the oak, the neatly encaised acorn, formed the chief means of subsistence; and the Chasian oak of the Pelasgic age have justly been immortalized on account of their alimentary virtues. It was then, according to Greek authors, that the noble oak was cherished and celebrated as the mother and nurse of man. For these reasons Jupiter, the munificent source of so great a blessing, was adored as the benignant foster-father of the Pelasgic population. In the blissful and hallowed oak-tree, according to the puerile notions of those illiterate people, dwelt the food-dispensing god. The ominous rustling of its leaves, the mysterious notes of the feathered songsters among its branches, announced the presence of the divinity to astonished and admiring votaries, and gave hints and encouragement to those whose interest or curiosity prompted them to consult the oracle. For this reason odoriferous fumes of incense were offered to the oak-god under the Dodonian oak.1"

The religious veneration paid to the oak-tree by the original natives of Britain in the time of the Druids is well known to every reader of British history. The Druids esteemed the oak the most sacred object in nature, and they believed the mistletoe also which grew upon it to partake of its sacred character. Hence originated the famous ceremony of cutting the mistletoe, which took place at the beginning of the year. See Mistletoe. We have reason to think that this veneration was brought from the East, and that the Druids who came to Britain, having plundered the sacrifices under a sacred oak, continued the custom. The Druids received these sacrifices in Oriental countries. In fact, since in hot countries nothing is more desirable than shade, nothing more refreshing than the shade of a tree, we may easily suppose the inhabitants would resort for such enjoyment to "where'er the oak's thick branches spread A deeper, darker shade."

The Supreme Being, whom the Druids termed Hassus or Mighty, was worshipped under the form of an oak. See Druids.

Oakes, Uriah, president of Harvard College, was born in England in 1631, and brought to America in his childhood. A sweetness of disposition exhibited itself very humble, like the fifth ear of corn which hangs near the ground. He was graduated at Harvard College in 1649. He soon after returned to England, and was settled in the ministry at Titchfield, in Hampshire; but being silenced in 1662 as a nonconforming divine, he longed for employment on this side the Atlantic. The church of Cambridge, on the river Great Ouse, in the county of Hunts, in 1668, sent a deputation to England to invite him to become their minister. He accepted in 1671, and was also placed at the head of Harvard College April 7, 1675, still however retaining the pastoral care of his flock. On Feb. 2, 1680, the corporation appointed him president, and commissioned him to be inaugurated, and to devote himself exclusively to this object. He died July 25, 1681. Mr. Oakes was a man of extensive erudition and distinguished usefulness. He excelled equally as a scholar, as a divine, and as a Christian. By his contemporaries he was considered as one of the most resplendent lights that ever shone in this part of the world. In the opinion of Dr. Mather, America never had a greater master of the true, pure, Ciceronian Latin, of his skill in which language a specimen from one of his commencement orations is preserved in the Magna Charta. With all his greatness he was in the fifteenth ear of corn which hangs near the ground. He published an artillery-election sermon, entitled, The Unconquerable, All-Conquering, and more than Conquering Christian Soldier (1672);—Election Sermon (1675);—A Sermon at Cambridge on the Choice and Suffering of the Grace of Redemption.—A Fast Sermon (1680);—A Discourse on the Elegy on the Death of Rev. Mr. Shepard, of Charlestown (1677), pathetic and replete with imagery. See Holmes, Hist. of Cambridge: Peirce, Hist. of Harvard University: Allen, Amer. Biog. s. v.; Sprague, Annals American. Pulpit, vol. v. .

Oannes, the name of a Babylonian god, who, in the first year of the foundation of Babylon, is said to have come out of the Persian Gulf, or the old Erythrean Sea, adjoining Babylon. He is described as having the head and body of a fish, to which were added a human head and feet under the fish's head and at the tail. He lived among men during the daytime, without, however, taking any human food, and retired at sunset to the sea from which he had emerged. Oannes had a human voice, and instructed men in the use of letters and in all the principal arts and sciences of civilization, which he communicated to them. Such is the account of him given by the Sumerian and Babylonian kings. Many legends are said to have come out of the Persian Gulf: one, called Aeneidos or Idolion, in the reign of Amenon, the fourth king of Babylon; another in that of the fifth king; and the last, called Oedacn (or Ho Dagon), apparently the Phoenician Dagon, under the sixth. Many questions of Oannes, resembling one of the fish, having the upper part of a man and the lower of a fish, or as a man covered with a fish's body, have been found in the sculptures of Kuirjik and Khorsabad, as well as on many cylinders and gems. Oannes is supposed to have
symbolized the conquest of Babylonia by a more civilised nation coming in ships to the mouth of the Euphrates; but he is apparently a water-god, resembling in character the Phoenician Dagon and the Greek Proteus and Triton. See Heliadus, Apud. Phot. Cod. 279, p. 335, 84; Richter, De Deorum; Cory, Anc. Fragm. p. 30; Bunsen, Egypt's Place, i. 706; Layard, Nineveh, p. 346; See Dagon.

Oates, Titus (alias Ambrose), a noted character in English ecclesiastical history, was born about 1620 at London. He was the son of a ribbon-haver, who, having escaped from the Anabaptists among whom he had preached, after the Restoration conformed to the doctrines of the English Established Church, took orders, and held a benefice. Titus was educated at Merchant Taylors' School in London, and at the University of Cambridge. Having received ordination, he was made chaplain to the duke of Norfolk, who also settled him in a small living. He was subsequently accused of perjury, but he escaped conviction, and became chaplain in one of the king's ships, from which he was disgracefully expelled. Shortly afterwards, he embraced Roman Catholic doctrines. Later he entered the college at St. Omer, and resided for some time among the students. On his return from a mission to Spain in 1677, the Jesuits, who were heartily tired of their convert, dismissed him from their seminary; and it is probable that resentment for this dismissal was accompanied by a perception of gain, induced him to contrive the atrocious scheme known as the "Popish Plot," which alone has preserved his name in history. The English people were in Oates's time greatly agitated by religious controversy. It was generally asserted and believed that king Charles was at heart a Roman Catholic; and his brother, the duke of York, afterwards James II., was an active and avowed zealot on the same side. The growing confidence of the Roman Catholics was unconcealed; and with or without special reason, the cry so often since heard arose, and was everywhere echoed, that the "Protestant religion was in danger." In this fevered state of general feeling Oates saw his opportunity, and dexterously and boldly availed himself of it. In September, 1678, he made a disclosure before Sir Edmundbury Godfrey, a noted and active justice of the peace, and afterwards before the council and the House of Commons, to the effect that the pope felt himself entitled to the possession of England and Ireland on account of the heresy of prince and people, and had accordingly assumed the sovereignty of these kingdoms; that power to govern them had been delegated by the pope to the Society of Jesuits, who, through Oliva, the general of their order, had issued commissions appointing various persons whom they could trust to the chief offices of state, both civil and military. Lord Arundel (he said) was to be chancellor; lord Powis, treasurer; lord Bellasis, general of the papal army; lord Stafford, paymaster; Sir William Godolphin, privy seal; and Coleman, secretary of state. All the dignities, too, of the Church he alleged to be newly appropriated, and many of them to Spaniards and other foreigners. Two men, named Grove and Fickering, he declared, were hired to shoot the king, and Sir George Wakeham, the queen's physician, had engaged to poison him, the queen herself being privy to the scheme. He also stated that the Roman Catholics were to rise in different districts of the kingdom; and that every means would be adopted for the extirpation of Protestantism." His evidence was confirmed by two men named Tonge and Bedloe, especially the latter, who was of low extraction and bad reputation. (For the list of persons, both Jesuits and men of importance in the kingdom, who suffered imprisonment and execution through the accusations of Oates, we must refer to the general histories of the time.)

Notwithstanding the almost universal credence which was given to him at the time, it has subsequently been placed beyond doubt that the plot which Oates pretended to reveal was an infamous fabrication. His circumstances, his character, the nature of his evidence, the manner of its production, not at one time but at several times, though he had previously professed to have told all that he knew, the mode in which the first disclosure was made, together with inconsistency and errors, evidently betray imposture. It may be urged that the universal credit given to Oates's evidence at the time is a strong proof that his story was true. There are circumstances, however, which account for the ready belief with which his accusations were received, although they do not prove their truth. The English Protestants had long apprehended an attempt on the part of the Roman Catholics to restore their religion and re-establish their power; and an anxiety on this account had latterly been augmented in some degree by the conduct of the king, and in a still greater degree by the duke of York's open profession of the old religion, and his attachment to its adherents. Moreover, there were immediately connected with Oates's disclosure two events giving it an apparent corroborative, which was eagerly assumed to be real by the feverish minds of contemporary partisans. The first of these was the sudden and violent death of Sir Edmundbury Godfrey, the magistrate who had taken Oates's depositions. No proofs could be adduced to show the manner of his death, whether he committed suicide or was murdered; but the fact that he had taken Oates's evidence, and had...
been active in searching out the supposed plot, was suf-

ficient to convince the Protestants, excited as they were, that he had been murdered by Roman Catholics, partly out of revenge and partly to aid the escape of their con-
spirators. The second apparent corroboration of Oates's evidence—which, though not a real thing, had at the time an influence in maintaining its credibility—is that it led to the discovery of a plot, though not such a plot as he disclosed (see Hallam, Const. Hist., ii, 571). Oates denounced Coleman, the secretary of the dowry of York; and upon searching his house there were found among his correspondence, in the Fore Chaise papers at which proved a combination for the purpose of re-establishing Roman Catholicism in England. That it was a plot, that it was on the part of the Roman Catholics, and discovered through Oates, was sufficient in the state of public opinion then prevailing to secure him, etc. (public disclosure, though Coleman's plans did not coincide with the schemes which Oates pretended to have discovered.

During the closing years of the reign of Charles II, Oates was protected by the government, and received a pension of £200 a year. In the following reign, as might be expected, his enemies revenged themselves. The duke of York had not long succeeded his brother on the throne before Oates was tried and convicted of perjury, sentenced to imprisonment for life, and to be whipped and stand in the pillory at intervals. The punishment was enforced with such dash and brutality as to leave no doubt that it was intended, under cover of carrying out the sentence, to take away his life. He survived, however; and after much urgent petitioning he was, after the accession of King William, declared by Parliament the subject of an illegal trial, and therefore pardoned and granted anew a pension of £200 a year. He was not much heard of after this event, and died in 1705 in comparative obscurity. Oates is considered as the author of Eiusdem Basiensis, or the Picture of the late King James drawn to the Life (Lond. 1686, 4to, 8d ed.):—

"The Popish damnable Plot against our Religion and Liberties, etc. (ibid. 1686, 8vo).—A Collection of Letters and Other Writings under the Name of the King's Petition, published by authority [ibid. 1679, fol.). The True Speeches of Thomas Whitehead, Provincial of the Jesuits in England; John Harcourt, pretended Secretary of London; John Freeman, Procurator for the Jesuits in England; John Harris and Anthony Turner, all Jesuits and Priests, before their Execution at Tyburn, June 20, 1673, etc. (ibid. 1679, fol.).—The Report of the Committee upon the Complaint of Mr. Peter Norris (ibid. 1680, fol.).—The Popish damnable Plot against our Religion and Liberties, etc. (ibid. 1680, fol.).—A Collection of Letters and Other Writings under the Name of the King's Petition, published by order of the House of Commons [ibid. 1681, fol.). See State Trials, x, 1079-1830; Evelyn, Diary; North, Examinations; Burnet, Hist. of his Own Times, vol. i; Crosby, Hist. of the Bishops; Neal, Hist. of the Puritans; Collier, Eccles. Hist. (see Index in vol. viii); Hume, Hist. of Scotland; Macaulay, Hist. of England; Darling, Cyclop. Biog., ii, 1224; Allibone, Dict. of Brit. and Amer. Authors, s. v., Knight, Pict. Hist. of England, iii, 717 sq., and especially the article in the English Cyclopaedia.

Oath (Jewish), an appeal to God, or to authorities recognised by the respective adjurers, or to anything esteemed sacred, in attestation of an assertion or in confirmation of a given promise or a duty undertaken. The following statement as to Hebrew oaths gives the ancient information with whatever light modern research has thrown on the subject. For Swete, "oath" is the rendering in the A. V. of two Hebrew words, alak, הָרִצָה, and shebaskh, הָרִצָה, each of which is used in the three significations:- 1. An oath as an appeal to God in attestation of the truth of a statement (Neh. x, 30; Exod. xx. 10, 11). 2. A sworn covenant (Gen. xxvi, 28; 2 Sam. xxii. 7). 3. A curse or imprecation (Num. v, 21; Dan. iv. 11). In the first of these senses, which answers to our word "oath," the Sept. renders both words by ἵππος, and the Vulg. by juramentum or jujuramentum; while in the last sense we have the rendering of ἤππος, maledictio.

The two words ἤππος and ἱππος, however, are by no means synonymous. They denote two different modes of swearing, or rather two classes of oaths. Thus ἤππος (from ἤππος, to lament, to weep, to express woe; or, according to Gesenius, Thesaur. p. 44, 99, akin with ἴππος, God) properly means the invocation of woe upon one's self; and shows that the mode of swearing, which the Jews employed, was a professed contraction of divine vengeance on the party, if the aseveration made were not true; while ἱππος (from ἱππος, seven) literally signifies to seven one's self, to produce seven, i.e. to make a declaration confirmed by seven victims, or before seven witnesses, because, as Ibn-Ezra (comp. Gen. 57, 41 a.), who is followed by most modern expositors and lexicographers, rightly remarks, seven animals were used in ancient times when mutual promises were given and when alliances were effected (Gen. xxxi, 28-30). This is moreover confirmed by the practice of the ancient Arabs, who, in pledging their faith, drew blood by an incision made in their hands, and smeared it on seven stones (Herod. iii. 6). The principles of such a contract, therefore, between the two oaths is, that in the case of the former an imprecation was used, while in the latter no imprecation was employed. Hence in Numb. v, 21, where an oath with an imprecation is described, the phrase ἤππος or ἱππος is used, and the formula of imprecation is forthwith given.

II. Nature and Sanction of Oaths. The term juramentum or juramento is defined by Cicero (De Officia, iii. 29) as an affirmation vouchèd for by an appeal to a divinity. To these two elements which every oath contains—1, an affirmation or promise; 2, an appeal to God as omniscient and the punisher of falsehoods—a third is commonly added, a solemn or judicial occasion. To these three requisites the canon law refers when it enumerates juramentum, veritas, iustitia, as entering into the constitution of an oath. An oath is accordingly a religious undertaking either to say (juramentum asseratorium) or to do (juramentum promissorium) something entered into voluntarily with the customary forms. Being a religious undertaking, the appeal will vary according to the religion of him who makes it. In some instances it will be an appeal immediately to God; in others, to objects supposed to have divine power; and by a natural declension, when men have left the only true God, then to the "powers of this world" (put ev,' in the English version). When the Romans swore by their own heads or those of their children, or by the genius of the emperor, we shall find similar errors and abuses among the Jews. The essence of an oath lies obviously in the appeal which is thereby made to God, or to divine knowledge and power. The customary form establishes this, "So help me God." The Latin words (hāve a to have been used as early as the 6th century), whence our English form is taken, thus: "Si me Deus adjutor et hae sancta Evangelia," So may God and these holy Gospels help me; that is, "as I say the truth." The present custom of kisining a book containing the Gospels has, in England and the United States, taken the place of the latter clause in the Latin formula.

1. The cardinal principle on which an oath is held to be founded is that it be laid down in Heb. vi. 16—-21, as an ultimate appeal to divine authority to ratify an assertion (see the principle stated and defended by Philo, De Leg. Alleg. iii, 73; 1, 128, ed. Mang.). There the Almithy is represented as promising or denouncing an oath, i.e. doing so in the name of the living and solemn manner (see such passages as Gen. xxii. 16 and xii. 7 compared with xxi. 7; Exod. xvii. 2 and Lev. xxvi. 14 with Dan. ix. 11; 2 Sam. viii, 2. 13 with Acts ii, 30; Ps. cxv, 4 and Rom. vi, 21, 25; Isa. xxxiv,
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20. With this divine assurance we may compare the Stigian oath of Greek mythology (Homer, IL xxv, 37; Hesiod, Theog. 400, 860; see also the Laws of Men, ch. viii, p. 110; Sir W. J. Jones, Works, iii, 291).

21. On the same principle that oath has always been held most binding which appealed to the highest authority for the protection of some holy object, thus believers in Jehovah appealed to him, both judicially and extra-judicially, with such phrases as "The God of Abraham judge;" "As the living lord;" "God do so to me and more also;" "God knoweth, and will bring it to pass;" etc. (Exod. xxxi, 18; Numb. viii, 1; Sam. xiv, 39, 44; 1 Kings ii, 42; Isa. xlvii, 1; xlv, 16; Hos. iv, 15). So also our Lord himself accepted the high-priest's adjuration (Matt. xxvi, 65), and Paul frequently appeals to God in confirmation of his statements (Acts xxv, 39; Rom. i, 5; ix, 1; 2 Cor. i, 21; ii, 31; Phil. i, 8; see also Rev. xv, 6). Appeals of this kind to authorities recognized respectively by adjoining parties were regarded as bonds of international security, and their infraction as being not only a ground of international complaint, but also an offense against divine justice. So Zezechiah, after swearing fidelity to the king of Babylon, was not only punished by him, but denounced by the prophet as a breaker of his oath (2 Chron. xxxvi, 13; Ezra xvii, 18, 18). Some, however, have supposed that the Law forbade any intercourse with heathen nations which involved the use of such oaths. But this appears to be a misapprehension of the Law (Exod. xxvii, 27; Selden, De Jur. Nat., ii, 13; see also Livy, 3; Laws of Men, ch. viii, p. 113; Smith, Dict. of Antiq., s. v. Just Jurisdiction).

3. As a consequence of this principle, (a) appeals to God's name on the one hand, and to heathen deities on the other, are treated in the Scripture as tests of allegiance (Exod. xxiii, 13; xxxiv, 6; Deut. xxiv, 12; Josh. xxii, 27–40; xxiv, 12–14; 2 Chr. xxv, 19, 14; Isa. xiii, 18, 18; xiv, 23; Jer. xii, 18; Amos viii, 14; Zeph. i, 5). (b) So also the sovereign's name is sometimes used as a form of obligation, as was the case among the Romans with the name of the emperor, and of Hophra a custom by which the kings of France used to appeal to themselves at their coronation (Gen. xlii, 15; 2 Sam. xi, 11; xiv, 19; Martyr. Syr. Polycarp, c. ix; Tertull. Apol. c. xxxii; Sueton. Calig. c. xxxvi; Hofmann, Lex. c. xxvi, 2). See also Laws of Men, art. 256, vol. iv, p. 102, ed. Smith).

4. Other objects of appeal, serious or frivolous, are mentioned: as, by the blood of Abel (Selden, De Jur. Nat., v, 8); by the heart; by heaven, the Temple, etc., some of which are condemned by our Lord (Matt. v, 17; 23, 19, 21–22; 26; xxvii, 18, 18); and yet he did not refuse the solemn adjuration of the high-priest (Matt. xxvi, 65, 64; see also Jud. xut, vi, 16; Mart. xi, 94; Mishna, Sanh. iii, 2, compared with Amos viii, 7; Spencer, De Leg. Hebri., i, 1–4).

III. OCCASIONS WHEN OATHS WERE TAKEN.—From time immemorial the Hebrews used oaths both in private intercourse and public transactions.

1. In private intercourse, or on extra-judicial occasions, oaths were taken or demanded when promises were made (2 Sam. xxv, 11; xiv, 20) or exacted (Gen. xxiv, 2–4; 25; Josh. ii, 19, 21; iv, 26; ix, 9; Ezra x, 5); when covenants were concluded (Gen. xxxv, 58; 2 Kings xi, 4; 1 Mac. vii, 15; Joseph. Ant. xii, 1, 2); when a solemn assurance was made (Gen. xiv, 22; Judg. xxi, 1–7; 1 Sam. xiv, 89, 44; xiv, 9); and when a oath was given to God, foreshadowing a covenant, or obedience from an inferior to a superior was promised (1 Kings xviii, 10; 2 Kings xi, 17; 1 Chron. xii, 8; xxiv, 24; 2 Chron. xiv, 14, 15; xxxvi, 13; Eccles. viii, 2; Joseph. Ant. xxii, 1, 1; xxv, 10, 4). A vow was in the nature of an oath (Lev. vii, 4).

2. On judicial occasions oaths were demanded by the Mosaic law on the following four occasions: (a) When goods deposited with any one were stolen or destroyed, the depository was to take an oath that he was not guilty in the loss, and the proprietor was bound to accept it without restitution (Exod. xxvii, 10, 11; 1 Kings viii, 31; 2 Chron. vii, 22). A wilful breaker of trust, especially if he added perjury to his fraud, was to be severely punished (Lev. vi, 2–5; Deut. xix, 16–18). (b) When one was suspected of having found or otherwise possessed something that might be distasteful to any one, he was to be sworn an oath, and thereby vindicate himself of the charge (Lev. vi, 5). (c) When a wife was suspected of inconstancy, she was required to clear herself by an oath (Num. v, 19–22). (d) When a theft was committed or an injury was inflicted by a criminal, the offender was to be brought before a priest, who was to be sworn an oath, and if any one knew the culprit and refused to make him known after hearing this public adhesion, he bore the guilt (Lev. v, 1; Judg. xviii, 2). (e) It appears that witnesses were examined on oath, and that a false witness, or one guilty of suppression of the truth, was to be severely punished (Prov. xxxii, 24; Micah. l. c. art. 206, vol. iv, p. 109; Deut. xix, 16–19; Gro- tius, in Crit. Sacr. on Matt. xxvi, 63; Knobel on Lev. v, 1, in Kurzg. Exeg. Homer.).

It will be seen that the leading feature of Jewish criminal procedure was that the accused person was put upon his oath to clear himself (Exod. xxii, 11; Num. v, 19–22; 1 Kings viii, 31; 2 Chron. vi, 22; Matt. xxvi, 63).

IV. AS TO FORMS OF OATHS, the Jews appealed to God with or without an imprecation in such phrases (cited above) as "God do so and more also if," etc. (1 Sam. xiv, 44); "As the living lord" (1 Sam. xiv, 39, 40, 4; 2 Sam. xxv, 21; 1 Kings xvii, 10); "As the living lord, and as thy soul liveth" (1 Sam. xx, 3); "The Lord be between thee and me forevermore" (1 Sam. xx, 29); "The God of Abraham judge between us" (Gen. xxxvi, 53). The Jews also swore "by heaven," "by the earth," "by the sun," "by Jerusalem," "by the Temple" (Mishna, Sheboth, iv, 2; Matt. v, 34; xxiii, 16; Berachoth, 55; Kiddushin, 71 a; Maimonides, Inst. Law, ch. 6; Bekithoth Sheboth, xix, 3); "by the angels" (Joseph, War, ii, 16, 4); by the lives of distinguished persons (Gen. xlii, 15; 1 Sam. i, 26; xviii, 55; 2 Sam. xi, 11; xiv, 19).

V. The external manner observed when taking an oath was as follows: 1. Originally the oath of a covenant was taken by solemnly sacrificing seven animals, or it was attested by seven witnesses or pledges, consisting either of so many animals presented to the contracting party, or of memorials erected to testify to the act, as is indicated by one of the Hebrew names for oath (יֵצַע), which properly denotes seven, and by the verb to swear (יָשָׂה), which means to swear, to produce seven (comp. Gen. xxix, 28–31; Knobel, Comment. on Gen. ad loc.).

2. Another primitive custom which obtained in the patriarchal age was that the one who took the oath "put his hand under the thigh" of the adjurer (Gen. xxiv, 2; xxvii, 29). This practice evidently arose from the fact that the genital member, which is meant by the euphemistic expression "thigh" (יוֹצָע), was regarded as the most sacred part of the body, being the symbol of the union in the tenderest and most intimate relations, and the seat whence all issue proceeds, and the perpetuity so much coveted by the ancients (comp. the phrase יָשָׂה וְיֵצַע, Gen. xxix, 28; Exod. i, 5; Judg. viii, 30).

Hence this creative organ became the symbol of the Creator and the object of worship among all nations of antiquity (comp. Ezek. xvi, 17; Jerome, Comment. in Hose, v. Nork, Etymologich-sympholc-mythologisch Real-Wörterbuch, s. v. Phallusculus; Paulus, Real-Enzyklopädie der klassischen Alterthumskunde, s. v. Phallus); and it is for this reason that God claimed it as the sign of the covenant between himself and his
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chosen people in the rite of circumcision. Nothing, therefore, could render the oath more solemn in those days than touching the symbol of creation, the sign of the covenant, and the source of that issue which may at any future period avenge the breaking of a compact made with the servitor. To this the counterpart was the laying on of the hands on the head of the future son of David. The formula is the same before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking towards the Temple (1 Kings viii, 31; 2 Chron. vii, 22; Godwyn, L. c. vi, 6; Carpzov, p. 654; see also Juvenal, Sat. xiv, 219; Homer, Iliad, iv, 272).

VI. Sommery of an Oath—The only oath enacted in the Mosaic code is a cleanness oath, i. e., the prosecutor is not to be put on his oath to prove the guilt of the accused, but the defendant is to swear and thereby clear himself of the charge or suspicion (Exod. xxii, 11; Lev. vi, 1; vii, 6; Num. v, 19-20). Hence the great care exercised in inculcating the sacredness of oaths, and the heavy punishment for perjury or frivolous swearing (Exod. xx, 7; Lev. xix, 12; Deut. xix, 16-19; Psalms, xiv, 4; Jer. vi, 2; vii, 9; Ezekiel, xvi, 59; Hos. x, 4; Zechariah, vii, 17; Mishna, Sheloth, iii, 11; iv, 8). Whether the "swearing" mentioned by Jeremiah (xxxii, 10) and by Hosea (iv, 2) was false swearing, or profane abuse of oaths, is not certain. If the latter, the crime is one which had been condemned by the Law (Lev. xxvi, 11; Matt. xvii, 74).

From the laws deduced many special cases of oaths, which are thus classified: 1. Jurisprudence promissoriorum, a rash considerance promise for the future, and s consciousment to the one party (Lev. vii, 10), 2. Votum, an absolute self-sacrificial assertion; 3. Depositum, breach of contract denied (Lev. xix, 11); 4. Perjury, judicial or private, is v, 1; see Nicodamus and Selden, De Juramentis, in Ugozlin, Theororum, xxii; Lightfoot, Hor. Hebr. on Matt. v, 10, where it is said, Mishna, Sheloth, iii, vi, iv, 1; vi, 2, Oto, Leg. Rubb. s. v. Juramentum).

The Jewish canons enacted that when the demand of the prosecutor is very trivial, the defendant's simple denial is sufficient, and he cannot be compelled to take the judicial oath to clear himself (Mishna, Sheloth, vi, 1-3). For the same reason it is enacted that when the complainant is deaf and dumb, silly, or a minor, the defendant need not take the oath, because such people, not being able to appreciate the solemnity of an oath, may multiply swearing on too trivial grounds; and that a minor is not to be asked to take an oath (Sheloth, vi, 4). Women, though forbidden to bear witness on oath (Deut. xix, 17 with Mishna, Sheloth, iv, 1), are not to be asked to take an oath (Mishna, Sheloth, iii, 7). If one simply says to another, "I adjure thee," the oath is valid; but if any one swears by heaven, earth, or Jerusalem, or any other creature, the oath is invalid (Mishna, Sheloth, iv, 18). As this oath could be taken with impunity, it became very common among the Jews, who, though that, because it involved nothing, it amounted nothing. Hence the remarks of our Saviour (Matt. v, 34-36; xxiii, 18-22). If any one swears frivolously, which is defined by the Jewish canons as follows: If he swears that something is different from what it is known to be true, or that a stone pillar is cold, that a woman is a man; or if it is about anything impossible, that he saw a camel flying in the air; or if any one says to witnesses, "Come and give testimony to what you have seen," and they say, "We swear that we will not bear witness" (Lev. vi, 1); or if one swears to transgress a commandment, i.e. to not to make a tablecloth, or not to put on phylacteries, this is a frivolous oath, for which, if taken deliberately, the man must be scourged (Mishna, Sheloth, iii, 8). So great was the sanctity with which the pious Jews, prior to the days of Christ, regarded an oath, that they could not endure swearing altogether (comp. Esopus, xxiii, 11, etc.; and especially Philo, De decem oraculis, sec. xvii, in Opp. ii, 194, et. ed. Mag.). The Pharisees took great care to abstain from oaths as much as possible (comp. She-
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booth, 39 b; Gittin, 35 a; Midrash Rabba on Num. xxiii), while the Essenes laid it down as a principle not to swear at all, but to say yea yea, and nay nay. How firmly and conscientiously they adhered to it may be seen from the fact that Herod, who, on ascending the throne, had a number of allegiances from all the rest of the Jews, was obliged to absolve the Essenes from it (comp. Joseph. Ant. xv, 10, 4; Ginsburg, The Essenes, their History and Doctrines [Lond. 1864], p. 34).
Whether our Saviour's prohibition of swearing (Matt. v, 37) relates to the same total abstinence from all juridical oaths, or from profane and careless oaths, is a matter of dispute.

VII. Oaths of contemporary and later Nations.

The stringent nature of the Roman military oath, and the penalties attached to its violation, are attested to, more or less, by the laws of the three principal and its successors (Buryhantiz, Notes on Bed. i, 127 sq.; see also Dionys. Hal. xi, 43, and Aul. Gell. xvi, 4. See SACRAMENT.

The most solemn Mohammedan oath is made on the open Koran. Mohammed himself used the form, "By the setting of the stars" (Chardin, Voy. vi, 57; Sale's Koran, i, p. 437).

Belshun Arabus uses various sorts of adjuration, one of which somewhat resembles the oath "By the Temple." The person takes hold of the middle tent-peg, and swears all the life of the tent and its owners (Burckhardt, Notes on Bed., i. 127 sq.; see also another case mentioned by Burckhardt, Syriac, p. 398).

The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law (P. Figuus, on Onkel. ad Exod. xxvi, i; Justinian, Nov. c. viii, Epit.; Matt. Paris, Hist. p. 916). Our Lord's prohibition of swearing was clearly always understood by the Christian Church as directed against profane and careless swearing, not against the serious judicial form (Bürckhardt, Notes on Bed. i, 127 sq.; Aug. Ep. 157, c. iv, 40); and thus we find the fourth Council of Carthage (a. 61) reproving clerical persons for swearing by created objects. See PROFANITY.

VIII. Literature. — The Mishna, Tractate Shevuth; Maimonides, Jed ha-Chatzot, Hilkhot Shevuth, iii, 1 sq.; Lightfoot, Hebrew and Talmudical Exorcisms on Matt. v, 33; Frankel, Die Eidesleistung der Juden in theologischer und historischer Beziehung (2d ed. Breslau, 1847); by the same author, Der gerichtliche Befehl nach Mosescht-talmudischem Rechte (Berlin, 1849), p. 91 sq.; Raddatz, Ch. 7, 1, 4; Aug. Ep. 157, c. iv, 40; p. 608 sq.; Ewald, Die Alterthümer des Volkes Israel (Göttingen, 1854), p. 15 sq. See PERNY.

OATH (Anglo-Saxon, ath) may be defined (see above) as an expressed or implied solemn invocation of a superior power, admitted to be acquainted with all the secrets of our hearts, with our inward thoughts as well as our outward actions, to witness the truth of what we assert, and to inflict vengeance upon us if we assert what is not true, or promise what we do not mean to perform. Almost all nations, whether savage or civilized, use, or have used, the light of revelation in the absence of the practice in any people is one of the clearest proofs of a want of conception of the existence of God. Indeed, it is a noticeable fact that in the earliest state of civilization the belief of the special interference of divinity in the affairs of men, and all but universal idea. Man, it was thought, by certain mystic forms and hallowed ceremonies, could compel the interference of the Divinity either to establish innocence or to detect guilt. Hence came or

deals and trials by battles and by lot; hence the belief that by the eating of bread or by the drinking of water, by walking barefoot over burning ploughshares, by thrusting the hand amid poisonous serpents, or throwing the accusing, bound hand and foot, into water, amid prayers and the imposition of ashes, all from the most remote, God would manifest the truth by a miraculous violation of the laws of nature. So extensively diffused was this idea, that it was alike believed by the polished Athenian on the banks of the Ilissus, the stern Israelite amid the hills of Judaea, the African dweller under the burning heat of the burning zone, the Syrian, the Indian worshipper of Thor or Odin amid the fastnesses of the North. All nations, barbarous or just emerging from barbarism, have resorted to the Divinity for the decision of disputed questions with somewhat similar ceremonies, and with the same success, with like success. Fact and parcel with ordeals, whether of bread or of water, of poisons or of ploughshares, whether of Grecian, Jewish, Hindoo, or Scandinavian form and origin, based upon the same principle, involving the same leading idea, is the oath by which divine vengeance is imprecatcd upon falsehood, and by the truth of their word, bound to inflict the requisite and appropriate punishment in case of its violation. As the analogies traceable amid the radical words of different languages all point to a common origin — a primitively — the analogy, generalizable, that these are capable amid the elemental forms of jurisprudence among nations diverse in their local habitations, with varying customs and sympathies and languages, would equally seem to indicate a common source, from which at some point of time, now uncertain or lost, the darkness of a remote antiquity, they originally sprang. (For an inquiry into the origin of oaths, and an acute disquisition on oaths generally, see Heiniccius, Exercit. xviii, De Lubricitate, etc.)

Among Christians an oath is a solemn appeal for the truth of our assertions, the sincerity of our promises, and the fidelity of our engagements, to the one only God, the Judge of the whole earth, who is everywhere present, and sees and hears and knows whatever is said or done or thought in any part of the world. Such is the Being whom Christians, when they take an oath, invoke to bear testimony to the truth of their words and the integrity of their hearts. Surely, then, if oaths be a matter of so much moment, it well behoves us not to treat them with levity, nor ever to take them without due consideration. Hence we ought, whenever we are confronted with a mingling oaths in our ordinary discourse, and from associating the name of God with low or disgusting images, or using it on trivial occasions, as not only a profane levity in itself, but tending to destroy that reverence for the Supreme Majesty which ought to prevail in society and to dwell in our own hearts. Perhaps all excesses in this case are caused by the extravagant, profane, and wasteful use of oaths among us, so utterly at variance with the command, "Swear not at all," making the oath so powerless for good and so potent for evil.

To develop clearly the use of oaths in early and modern times, we will here briefly notice the purposes for which and the occasions on which they have been taken, their different forms and ceremonies, the various punishments for their violation, the theory which justifies and explains their adoption as a sanction for truth, and their real force and efficiency in the administration of judicial affairs. (We rely mainly upon Appleton's Rule of Evidence Stated and Discussed [Phila. 1860, 8vo], ch. xvi.)

For the usages among the Jews, see the preceding article.

Perjury, by the Mosaic law, was an offence against the civil law; to God alone was left its punishment. The civil magistrate had no jurisdiction of the offence
changed, except in the case of a false charge of crime, when punishment was to be inflicted upon the person falsely charging it. The perjurer might escape his guilt by making the prescribed and predetermined trespass offerings. The misunderstanding or misinterpretation of this may in later times have led to the interpreters to the "Dil melamim" and the sale of indulgences; for it is difficult to perceive much difference in principle whether the offerings made to escape the punishment of the Deity be in certain specific articles or in certain money payments.

The form of swearing among the Greeks was by lifting up the hand to heaven or touching the altar, adding a solemn imprecation to their oaths, for the satisfaction of the person by whom the oath was imposed, as well as to lay a more inviolable obligation upon the person taking it—in terms something like this: If what I swear be true, may I enjoy much happiness; if not, may I utterly perish. In judicial proceedings the oath was administered to the witness before an altar erected in the courts of judicature, and with the greatest solemnity. The parties were likewise sworn—the plaintiff that he would make no false charge, the defendant that he would answer truly to the charge preferred.

An ancient form among the Romans was for the juror to hold a stone in his hand, and imprecate a curse upon himself should he swear falsely, in these words: If I knowingly deceive, why then, the stone which is by me held in my left hand, shall be hurled into the sea where never man shall find it. Among the Greeks and Romans, the oath was not merely used to induce faith in judicial proceedings, but the gods were invoked as witnesses to contracts between individuals and treaties between nations.

When the shrine of Jupiter gave place to that of St. Peter; when the innumerable gods and goddesses of ancient superstition were converted into the equally numberless saints and saintheires of Catholicism; when the Pontifex Maximus of consular and imperial, because the pontifex maximus of papal Rome, without even the change of his sacerdotal vestments; when the rites and ceremonies—the whole ritual of the pagan worship—were transferred bodily to the worship of the papacy, the oath, which was essentially a religious ceremony, was adopted as it had heretofore been administered, except so far as was required by the alteration in the name of the object of worship, and in its purposes and its beliefs. As before this change the altar, or the sacred things upon it, were touched or kissed, as the more gods one swore by the stronger the oath, so we find after this change the same acts of ceremonial adoration adopted with slight variations. The very form of the impregnation used is of pagan origin. So help me Jupiter and these sacred things became So help me God and these sacred relics, or these holy Evangelists. The flamen of Jupiter, from the sacredness of his office, was not compelled to take an oath, and the word of the priest, verbum sacerdotium, in conformity with the old superstition, has sufficed. Justinian prescribes the following form: I swear by God Almighty, and by his co-begotten Son, our Lord Jesus Christ, by the Holy Ghost, by the glory of St. Mary, mother of God, and always a virgin, and by the four Gospels which I hold in my hand, and by the holy archangels Michael and Gabriel, etc., closing with an imprecation upon his head of the terrible judgment of God and Christ, our Saviour, and that he might have part with Judas and the leper Gehazi, and that the curse of Cain might be upon him. Besides oaths on solemn and judicial occasions, the ancients were in the habit of making use of them, as nowadays, as the supplemental ornament of speech—

"as expiatives to plump the speech, and fill up sentences," swearing by the patron divinities of their cities, as in later days by patron saints; by all manner of beasts and creeping things, by the fishes of the sea, and by stones and mountains.

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"Per Solis radios, Tarpejae fulminis jurat St. Martinus flammeae, et Cirrhiss episcopis Vatis; Per calamos Venetiae pharetraque Puellam, Per parasines Aegis, et Neptunae capellam, Adulit et Herculese arcus, hastamque Missure, Quiquid habent telorum armamentaria culta."

Indeed, the common profane oath of the English is but a trasfiguration of the "Dil melamim" with all its ceremonies. But the oaths of the ancients, however absurd or ridiculous, were infinitely exceeded in absurdity by the exuberant and grotesque profanities of the Christians of the Middle Ages. They swore "by Sion and Mount Zion, the Most Holy City," "by the brightness of God," "by Christ's foot," "by nails and by blood," "by God's arms two"—they swore

"By the solitary bones and relics Scattered through the wide arena; By the holy coat of Jesus, And the foot of Magdalen."}

Menn, the great lawgiver of the East, the son of the Self-existent, as he is termed in the sacred books of the Hindos, ordains that the judge, having assembled the witnesses in the court, should in the presence of the plaintiff and defendant address them as follows:

"What ye know to have been transacted in the matter before us, between the parties reciprocally, declare at large and with truth, for your evidence is required. The party also to swear falsely shall be cast bound under water in the sandy coves of Varuna, and he shall be utterly deprived of power to escape torment during a hundred thousand years; let him die in darkness and eternal testimony.

"Per Solis et terrae ardua, tormentum wither, and deprived of sight, shall the man who gives false testimony go with a potsherd to beg bread at the door of his enemy. Himself and in utter darkness shall the impious wretch tumble into hell, who, being interrogated in a judicial inquiry, answers one question falsely.

"The priest must be aware, by his very vocation, that the soldier by his bow, the horseman by his horse, the elephant by his elephant, or the weapon by his weapon; the merchant by his merchandise, and gold and silver by his money; by speaking falsely, all possible crimes."

In this code the guilt of perjury varies in intensity according to the subject-matter of testimony.

"By false testimony concerning cattle in general, the witness incurs the guilt of killing five men; he kills ten by false testimony concerning kine; he kills a hundred by false testimony concerning horses; and a thousand by false testimony concerning human beings."

But what is human life compared with gold, or with land? The scale rises, the atrocity increases:

"By speaking falsely in a case concerning gold, he kills, or incurs the guilt of killing, the born and unborn; by false testimony concerning land, he incurs the guilt of being animated. Beware, then, of speaking falsely concerning land. Marking well all the murders which are comprehended in the word of perjury, be the whole truth as it was heard and as it was seen by thee." Notwithstanding all this, pious falsehood—for instance, perjury to save life which would be forfeited by the rigor of the law—is not merely allowed, but approved, and eulogistically termed the speech of the gods.

To a woman on a proposal of marriage, in the case of grass or fruit eaten by a sow, of wood taken for a sacrifice, or of a promise made for the preservation of a Brahmin, it is no deadly sin to take a slight falsehood. Somewhat famous has been the lubricity of lovers' oaths. The lover swears by a woman, as said by the Greeks, oaths made in love never enter into the ears of the gods. This, probably, is the only code not only allowing and approving falsehoods by lovers, but by others. Various are the modes of administering an oath. A cow is sometime time the court, swearing by pen and writing, but the satisfaction of swearing with her tail in his hand; the leaf of the sweet basil and the waters of the Ganges are swallowed; the witness holds fire, or touches the head of his children or wife; while the less orthodox followers of Brahmin, those of the jungle tribes, impressed with the belief that what is false and lies shall be food for tigers, are sworn in the skin of one. Among the Mohammedans the oath is administered with the Koran on the head of the witness; but it is not binding
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unless taken in the express name of the Almighty, and then it is incomplete unless the witness, after having given in his evidence, again swears that he has spoken nothing but the truth. The oath is not worthy of credit unless all is before the name of God; and the swearer must corroborate it by reciting the attributes of God, as, "I swear by the God besides whom there is no other righteous God, who is acquainted with what is hidden," etc.

Much of the judicial proceedings of our Anglo-Saxon ancestors rested upon oaths, and the punishment of their violators was severe. The penalty was declared unworthy of the ordeal, was incompetent as a witness, de- nied Christian burial, and was cursed with witches, murderers, and the most obnoxious members of society. Oaths were administered to the complainant in criminal proceed- ings and to the accused. The oath of the complainant was as follows: "In the Lord, I accuse not E either from hate, or art, or unjust avarice, nor do I know anything more true; but so my mind said to me, and I myself tell for truth that he was the thief of my goods." The accused swore as follows: "In the Lord, I am innocent, both in word and deed, of that charge of which P accused me." The oath of the witness was: "In the name of Almighty God, as I stand here a true witness, unbidden and unought, so I ovears it with mine eyes, and even heard it in my ears, what I have said." From this time forth, advocates for the law, early in the constituting the invertebrate chicanery of Norman jurisprudence had cursed English soil, it was usual to swear the parties—those who knew something about the matter. The different oaths of modern Europe—oredal oaths, oaths of compurgators, desory oaths, oaths of calumni, oaths military and ma- niac—might well deserve attention; but we have al- ready, perhaps, occupied too much attention in reverting to the forms and usages of the past. There are but two instances of nations among whom oaths have not been adopted in judicial proceedings. Among the Chinese no particular value is given to the magistrates and witnesses. This is true to a great extent of the Indian testimony. When they question each other's testimony, appeals to the gods are only made by cutting off the head of a fowl and wishing they may thus suffer, or blowing out a candle, and wishing they may thus be extinguished, if they do not speak the truth. The other instance is to be found in the code of laws formed with great judgment and much discrimination by the mis- sionaries at Tahiti, where, we believe, oaths have for the first time been abolished by Christian people (comp. Ellis, Polynesian Researches, p. 160).

The form of oaths in Christian countries varies greatly, and are they worse cons- trued, either to convey the meaning or impress the ob- ligation of an oath, than in Great Britain and America. The juror with us, after repeating the promise or affirmation which the oath is intended to confirm, adds, "So help me God," or, more frequently, the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion, "So help you God." The en- ergy of this sentence resides in the particle so—that is, hoc loco, upon condition of my speaking the truth or performing this promise, and not otherwise, may God have mercy upon me. The years of human life, the value of the oath, holds his right hand upon a Bible, or other book containing the Gospels, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency of oaths, has brought about a general inadvertence to the obligation of them. This, however, is not a disadvantage to the method; for by the very nature of the case, the usual tendency of speech is in the first place, unshaken. The oath is employed in such a manner as not to be feared, and shame universally attendant upon the ignorance at- tached to falsehood detected, the disgrace of the liar—in other words, similar sentiments only exist in the rare and accidental exceptions—is found tending in the same direction. Much the greater part of what is known, is known only from the testimony of others. Our neces- sities, the necessities of others and of social intercourse, require that, for our own observation as well as for that of others, the truth should be told. Hence among all nations, barbarous and civilized, and among civilized in proportion to their advancement, the oath has been one of deep reproof, never used without inflicting pain on the person to whom it is applied. However great the disgrace, it is immured. The witness is excommunicated, when the falsehood is uttered. It is a judicial one. The more im- portant the occasion, the greater the public indignation and scorn brought upon its violation. The torture and the severity of the oath, which is peculiarly desirable in judicial investiga- tions, may impose severe penalties for false testimony—mendacity—penalties varying in degree of severity ac- cording to the aggravation of the offense, and thus must furnish a still more efficacious check upon the security of trustworthiness. It may happen that the statement of a witness, while true in part, may be defective in detail, either by its want of the true or by its utterance of the true particulars. Correctness and completeness are both included in perfect accuracy. Inaccurate, false or imperfect, not in the material extent, the evils of such incompleteness and in- correctness, when not the result of design, may be as great as falsehood. The intention of the truth is all the more important. How best to attain those indispensable requisites is the problem, the solution of which becomes so important in the practical elucidation of the law; or how to compel the reluctant and evasive witness; how to quicken the careless and indifferent; how to check and restrain
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the rash and presumpitious; how to convict the deliberately and wilfully false; how to extort from recalcitrant lips the oath of faith. An oath—how to effect a perjury which shall not be也不可能 be detected: these results may be attained, is the great question. Interrogation and cross-examination—rigid, severe, and systematic—may produce the system of probabilities, confirmed and strengthened by the sanctions already alluded to, and to these sanctions (in the form of temporal punishment) an additional reliance must be placed. The ordinary motives to veracity, without the aid of cross-examination, and unaccompanied by any Tartar paths of proof, are found sufficient in the common affairs of life to produce veracity. The extraordinary security afforded by punishment may, no doubt, be a means of keeping an oath in force; but it would seem to suffice in the case of evidence judicially given. As, however, the temporary consequences of an oath only appear upon the ceremonial called an oath, it is only punishable, if false, after the oath has been legally adminis-

tered. It is not the punishment but the sanctions of law which should so will, the temporal punishment might as well be inflicted without as with an oath."
to certain words, in what is the difference to the beer, or the general injury to the company? Why in case punish, in the other exempt from punishment? If Dr. P., dispositions, that he is not innocent, but which, not being ascribed to him, give us an unnatural and unde- served advantage. The penalty, however, is provided, and we must be regarded with as much indifference as among the Hindoos; remove all fear of temporal punishment in consistence with our public morals. It is about as to the examination; leave the willing or unwilling witness to strike the subject till the day 'little and little' be shed; and, in the suit of Omichund, the great Hindoos banker, whose melancholy face reflects little credit on British morality. But it is not enough that all infidels, without reference to their religion, might be received and sworn, according to the customs of their respective countries; not because such was the law, but because to exclude them would be a 'most impolitic no- tion, and would only contribute to destroy all trade and commerce.' Even judicial optims, with dim and beclouded vision, saw that if the whole population of a country were excluded as infidels, people might be deficient; but it was thought to be to the advantage of the nation to carry on trade and commerce in foreign countries, and in many cases, by health and by consent, those who might be to trample the law under foot. A judicial cavet, how- ever, was this: 'the same code is, or may be, in another place, the same code, either 'by court or jury, to an infidel witness as to a Christian; provided only the wrath of God be im- moral, nor does it appear for the first time in the case of an infidel. The witness imag- ines that the world has been taken by the most cultivated minds of Europe; by the Lord into the bosom of the Church or the State; by those who, from their sta- tion, their education and intelligence, would be least likely to yield to superstition. Their oaths required, therefore, were an admission of the necessity of obedience to statutes framed centuries ago by and for a set of monks, and are as consonant with the present state of society as fit for the actual condition of the witness. A general-in-chief at the head of his army. Consequently, the consequences of such an event would be a matter of astonishment to all, equally to those sworn to observe and those sworn to require their observ- ance. Another habitual violation of oaths has been seen in the conduct of English judges and jurists in the adminis- tration of the criminal law. The English code was written in blood. Draco would have flustered at the multiplicity of its bloody enactments. Death was inflicted in cases of treason and only upon the value of the thing stolen. With greater regard to the dictates of hu- manity than to their oath-obligations, jurists, at the ang- ragement of the court, and for the express purpose of evad- ing the law, have intentionally returned the article stolen as of less than its true value, to avoid the punishment of death, though they might have benefited by it in the case of conviction. Unanimity, too, is required in jurists. A court is seldom united in its judgments; and in the vast concourse of cases you know how much complexity it is to exist. The really dissenting minority yield to the majority. The court aid or ed- diles, that the man is moved into that condition by partial starvation; thus bringing physical want to their aid to coerce real opinion. The open and profane viola- tion of religion, denote a spirit of disrespect, a ground- less position that in England they have been abolished. In this country a bill that effect, with the application of the late John Quincy Adams, was introduced, but we believed it was defeated. A committee of the British Parliament, in their report on the judicial affairs of British India, recommended the abolition of oaths, on the ground that their moral sanction was void of authority. They accused oaths, or Mohammedans; that the only practical restraint on perjury is the state itself, by the penalty of punishment, for the denial of that oath, and that fear of consequences in a futu- re state, or the loss of character or reputation among their fellow-countrymen. The majority of the people in securing true and honest testi- mony, when they may be influenced by the bias of fear, favor or gain. After the evidence is taken, and the next question upon, and caused by the oath, affords an unanswer- less argument against its being in no nation in the dominion of religion, by the witness. In Barbadoes, and barrenness of the soil, and the natural scarcity of food, there is a characteristic of unenlightened legislation, have excluded with wretchedness of life and the starry heavens. The government, determining what shall be the faith, decrees that dissidents shall be branded as infidels. The term in- fidel, however, is a term of contempt, with a reference to the truth or falsehood of the thing disbelieved. It is the epithet which majorities apply to minorities. And it is one of respect. It has excluded infidels. Hindus and Mohammedans excluded infidels, because of their infidelity, and, by way of reprisal, they in their turn were excluded by Christians for the same cause. Such was the common law, as drawn from its purest fountains—from Flata and Bracton. Coke, its commentators, and the chief political writers, reckoned the worst of all the infidels for, says he, they are perpetual enemies—as between them as subjects, they are, and Christians, there is perpetual hostility and fear for peace; for, as the apostle said, 'And what concord hath men which believe not the same thing, and how can they be at peace with an infidel?' It was not until the East India Com- pany commenced that splendid career of conquest by which the dominium of the Moslem ruler was dispersed. The king was, and it was seen that an urgent necessity required the testi- mony of the natives, that the court, overruling the well- known and long established precedents, established a rule, and in the suit of Omichund, the great Hindoos banker, whose melancholy face reflects little credit on British morality. 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or want of belief, may not merely be conceded, but the oath enacting the same may induce the misfortune of one's life. But because one of the securities for truth may be shamming, and others may rely upon it, all oaths in full force and vigor, the witness should not be heard; and why after, not, as the common law shows, and which belief, such belief not being formed by those who are to decide upon the matter in the disputation of the truth or falsehood of his statements. He is religious and endeavor to believe that he may be be

lively circumstances, that the right of others may be

and, and the law will permit such a person to go unpunished; unless there happens to be a witness whose belief should comport with the judicial idea of competency. Let the witness testify under the pains and penalties of perjury, and the great argument for the wholesale exclusion of testimony by the law is done away with. No intelligent

Judge or juryman ever relied upon the security of an oath alone. Judge of the truth by his appearance, manner, manner and the security of his conscience by his testimony; and, altogether, there is just as much legal 

oath with the lights derivable from every source. Punish

false testimony; they are only affected in proportion to the wrong done, not with one uniform measure of punishment, as if the offence were in all cases the same. Therefore it is, that, under all kinds of oath, the lesser else both are lost. Elevate the standard of versacy by 

requiring it on all occasions, and in this way public mo

really or externally, and the social fabric rests are strengthened.

It may be added in defence of those who approve of the practice of judicial swearing, that such look upon the oath as a reminder of the obligation to tell the truth only, a duty which they claim "man is too prone to forget." The object of all forms of adjuration, they teach, "should be to show us that we are calling the attention of man to God; that we are not calling upon him to punish the wrong-doer, but upon man to re

remember that he will" (Tylor, p. 144). In this sense the oath should be defined as "an outward pledge given by the

jury that his assertion or promise is made under an immediate sense of his responsibility to God." Those who approve of oaths teach that God will punish false swearing with more severity than a simple lie or breach of promise. They regard as the "osaious" of the de

famous: "1. Perjury is a sin of greater deliberation. 2. It violates a superior confidence. 3. God directed the Is

raelites to swear by his name (Deut. vi, 18; x, 20), and was pleased to confirm his covenant with that people by an oath; neither of which, it is probable, he would have done had he not been in the world and intended to have having some meaning and effect beyond the obligation of a bare promise." See PERSY. Promissory oaths, it is generally agreed, are not binding where the promi

se itself would not be so. See PROMISE. As oaths are designed for the security of the imposer, it is manifest that they must be interpreted and performed in the sense in which the imposer intends them.

Refusals to take the oath have been frequent in modern times, but mainly in English-speaking countries. Of Protestants, the Anabaptists were the first to teach their followers not to take it. In the Quakers also this belief was held thus. Like them, the Quakers and the Moravians, applyng literally the words of Christ (Matt. v, 34), re

gard all oaths as unlawful. But other communions generally restrict this prohibition to ordinary and private disputes. Matt. v, 21; i Cor. x, 20; i Pet. iii, 14; 2 Pet. iii, 16; i Thess. iv, 1; Col. ii, 8; and 1 Thess. ii, 5, full warrant for the law

fulness of oaths in judicial and other solemn use. From some passages of the fathers it appears that they had scruples as to the lawfulness of swearing (comp. Brown, Exposition of the XXXIX Articles, p. 840-841); but those Christians whom the fathers reprehend for having the writings of these fathers as for the most part refer

ring to the oaths required of Christians by the pagans, which generally involved a recognition of particular pagan divinities; and that they condemned these pagan oaths, rather as involving, or even directly constituting, a profession of the popular paganism, than as unlawful in themselves. The Christians of the Later ages may perhaps be said to have multiplied in an opposite degree the occasions of oaths, especially of what were called "charitable oaths," in which sense it was sometimes said, in order to avoid a crime justified himself by swearing his innocence. These oaths were commonly accompanied by some impreca

tory form or ceremonial, and were often expected to be followed by immediate manifestations of the divine vengeance upon the perjurer. The common instrument of these was a vow, or promise; this was sometimes a mere formal "taking an oath," but oaths were sometimes sworn on the relics of saints, or other sacred objects; sometimes simply by raising the hand to heaven, or by laying it upon the breast or the head. In canonical processes the oath was often administered to the perjurer, occasionally forms varied very much, the most general being that which the English oath still retains (Sic me Deus adjur.

et). Divines commonly require, in order to the law

fulness of an oath, three conditions (found upon Jer. iv, 2), viz. truth, justice, and judgment; that is to say (1) that it should be true, and that the promise, if the oath be promissory, shall be made and shall be kept in good faith; (2) that the thing promised shall be objectively lawful and good; (3) that the oath shall not be sworn without due discre

tion and deliberation, nor without satisfactory reasons founded on necessity, or at least on grave and manifest utility. Hence the person who is a witness must have sufficient understanding to know the nature and obliga

tions of an oath; and on this ground young children are incompetent to be witnesses. Another condition or qualification required in the case of one who takes an oath as a witness is, that he has a competent sense of religion; in other words, he must not only have some religious knowledge, but some religious belief. He must, in sub

stance, believe in the existence of a God, and in the moral government of the world; and though he cannot be questioned minutely as to his particular religious opinions, yet, if it appear that he does not believe in a God and future state, he will not be allowed to give his evidence, for it is assumed that without the religious sanction his testimony cannot be relied upon. So long, therefore, as atheists are not, in a nominal, in a perfunctory way, and as a mere form of the oath, the mere form of the oath is not material. The usual practice in the United States and in Great Britain is for the witness, after hearing the oath repeated by the officer of court, to kiss the four gospels by way of assurance; and in Scotland the witness repeats similar oaths, and kisses the Bible, in the same way, on the right hand, "swearing by Almighty God, as he shall answer to God at the great day of judgment," but with

out kissing any book. Jews, if they so desire, are sworn on the Pentateuch, keeping on their hats, and the oath ends with the words, "So help you Jehovah." A Mo

hammedan is sworn on the Koran; a Chinese witness has been sworn by kneeling and breaking a China sau

cer against the witness-box. Thus the mere form of taking the oath is immaterial; the witness is allowed to take the oath in whatever form he considers most binding upon his own conscience—the essential thing being, however, that the witness acknowledge some binding effect derived from his belief in a God or a future state. The policy of insisting upon the religious formalities attending the taking of an oath has been much discussed of late years, and it has been disputed whether atheists, who avow an entire absence of all religious be

lief, should be entirely rejected as witnesses (as is some

times the case), and justice be thereby frustrated. See Paley, Moral Philosophy, vol. i, ch. xvi; Grotius, De Jur.

is, i, 11, ch. 8, § 21; Barrow, Works, vol. i, ser. 19; Burnet, Exposition of the Old Testament, vol. ii, part 13, ch. x, 1. Of the science of England, p. 475, 515 sq., Herp, Essay on Truths of Importance and Doctrine of Oaths; Doddridge, Lectures,
OATH OF ABJURATION

Oath of Abjuration is a name for the oath which was administered to the subjects of Scotland after the deposition of King James. The obvious clause in this oath reads as follows:

"And I do faithfully promise, to the utmost of my power, to support, maintain, and defend the succession of the crown against him, the said James, and all other persons whatsoever, who should stand and stand settled by an act entitled 'An Act declaring the Rights and Liberties of the Subject, and setting the Succession of the Crown to her present Majesty and the Heirs of Her Body, being Protestant;' and as the same, by another act entitled 'An Act for the further limitation of the Crown, and better securing the Rights and Liberties of the Subject,' is and stands settled."

See NONJURORS.

Oath of Allegiance. See OATHS OF ALLEGIANCE AND SUPREMACY.

Oath, Burges, an old oath in some Scottish barons. It was:

"Here I protest before God and your lordships that I present to you in my see, among my clergy and my episcopally professed within this realm, and authorized by the laws thereof: I shall abide thereto, and defend the same to my life's end, renouncing the Roman religion called papistry."

Oath of Canonical Obedience. See INSTITUTION; OBEDIENCE; ROMANISM.

Oath of a Christian. See the last of the THIRTY-NINE ARTICLES.

Oath of Conformity and Obedience is the title of the vow taken by all benefited preists, professors, and bishops of the Roman Church. The oaths taken by the priests and professors will be inserted in the article ROMANISM. We make room here only for the bishop's oath, which is translated from the Pontifical Romanum, published by authority of the pope, and reprinted at Rome in 1689 by the Congregation of Rites and the Propaganda:

"I, N., elect of the Church of N., from this hour henceforward will be faithful and obedient to the blessed Peter the apostle, and to the holy Roman Church, and to our lord, the pope (Plano), pope N. [IX.], and to his successors canonically coming in. I will not advise, or counsel, or do anything that they may lose life or member, or be taken by an evil devise, or have hands violently laid upon them in any way, or have injuries offered to them under any pretence whatsoever. The counsell which they shall insist to me, by themselves, or by their messengers or letters, I will not, to their harm, knowingly reveal to any one."

The Roman papacy and the royalties of St. Peter will I help them to retain and defend, without prejudice to my order, or the dignities, and liberties, and worship of the holy apostolic see, in his going and returning, I will treat all manner of persons, and all manner of people, in the same manner as I have treated my predecessors and the apostolic successors. The rights, honors, privileges, and authority of the holy apostolic see, and the crown I am subject to as aforesaid successors, I will take care to preserve, defend, increase, and promote. Nor will I be in any connection, or deal, or working, for which things my predecessor or successors, or I, or anyone of my successors, or any others whatsoever in my name, my order, or my crown, may do to the knowledge of the people. The Holy See, apostles, and all the orders of the holy church, and all things, and if this be necessary, my crown, I will defend and perpetuate. And if I should know any thing that is to be taken in hand or managed by any whomsoever, I will hinder this as far as I can; and as soon as it shall be possible I will be ready, and will submit to our said lord, or to some other one by whom it may come to my knowledge."

See NONJURORS.

OATH OF CONFORMITY

The Roman Bishop elect taking the Oath.

"VII.—9*

[Image of Roman Bishop elect taking the Oath]
With my whole strength I will observe, and cause to be observed by others, the rules of the holy fathers, the decrees, ordinances, or dispositions, and mandates of the apostles. I will hereafter profit by a certain other special cause for this purpose, a priest of the diocese, or by some secular or regular priest of tried virtue and piety, who has been elected on all the above subjects. I will not sell, nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, unless by the leave of the Roman pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the common statutes or enactments on this subject. The consecrated bishop, holding the Gospels on his lap, and received the oath from the bishop-elect, olendo, also put both hands upon the book, and said, "So may God help me, and these holy Gospels of God."

The bishop-elect and the assistant bishops now took their seats, and while the consecrated read aloud the epiclesis (examination) the assistant bishops accompanied his words in a low voice. The concluding questions were answered by the bishops elect. "Ita ex toto corde, solo in omnibus consensu et obole" (Thus from my whole heart I desire in all things to consent and to obey). Among the questions in the examination are the following:

1. Observe. — Will thou teach, both by word and example, the people for whom thou art to be ordained those things which thou understandest from the holy Scriptures?
2. Assent. — I will.
3. Oath. — Will thou venerate receive, teach, and keep the traditions of the orthodox fathers and the decrees of the councils of the holy and apostolic sees?
4. Oath. — I will.
5. Oath. — Will thou exhibit in all things fidelity, subjecting thyself to the obedience, according to the duty, to the blessed Peter the apostle, to whom was given by God the power of binding and loosing: and to his vicar, our lord pope Plus IX, and to his successores the Roman pontiffs?
6. Oath. — I will.

The examination having closed, the bishops elect were led to the consecrator, before whom they knelt, and reverently kissed his hand. Mousignor Bedini, laying off his mitre, turned to the altar and commenced the mass, the bishops elect being at his left hand, and the assistant bishops at their seats. See Barnum, Romanism, p. 27.

Oath of Purgation. In an ecclesiastical process, when full proof is not to be had against a person accused and strongly suspected, he is allowed at length to clear himself by an oath:

"I, A B, now under process before the Session of the Congregation of C for the sin of..., alleged to have been committed by me for ending certain cases, and giving satisfaction to all, do declare, before God and this session, that I am innocent and free of the said sin of...; charge that has been cast against me, I hereby declare to be false. Great God, the judge and avenger of all falsehood, to be witness, and judge, and let me in this matter be guilty. And this I do by taking his blessed name in my mouth, and swearing by him who is the searcher of the heart, and that in sincerity, according to the truth of the matter and my own innocence, as I shall answer at the great day of judgment, when I stand before him to answer for all that I have done in the flesh, and as I would partake of his glory in heaven after this life is at an end."

Oath against Simony. Canon xni, in the Church of England, provides the following oath:

"I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, for any knowledge, or information, to any person or persons whatsoever, for or concerning the punishment of any ecclesiastical person, whose preferment, office, or living, nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent. So help me God, through Jesus Christ."

See SIMONY.

Oath of Supremacy. See OATHS OF ALLEGIANCE AND SUPREMACY.

Oaths of Allegiance and Supremacy.

The appointment of these oaths was a measure of defence against the pretensions and practices of Romanism.

1. The Oath of Allegiance (1600), or of submission to the king as temporal sovereign, independently of any earthly power, took its rise from the discovery of the Gunpowder Plot. The Oath of Allegiance is as follows:

"I, A B, do sincerely promise and swear that I will be faithful, and bear true allegiance to her majesty queen Victoria: So help me God." 2. The Oath of Supremacy (1559) was connected with the Act of Supremacy, which was entitled "An Act for restoring to the crown the ancient jurisdiction over the state ecclesiastical, and abolishing all foreign power repugnant to the same." It was the same in effect with an act passed in the reign of Henry VIII., but falls short of that which was afterwards ennobled by being joined to all ecclesiastics, on penalty of forfeiting their promotions, and of being incapable of holding any public office. The taking of this oath was enforced by a stringent act of Parliament in 1558. The Oath of Supremacy is —

"I, A B, do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position that princes excommunicated or deprived by the pope, or by any other authority of the see of Rome, may be deposed or murdered by their subjects or any other whatsoever. And I do declare that no foreigner, superior or inferior, can have any power or authority to have any jurisdiction, power, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God in the name of the holy Trinity." 3. Dispensations for violating oaths form one of the most frightful features of popery. Many theologians and canonists in that Church have inculcated this doctrine. Quotations might be given to this effect from Bailly, Denis, Cajetan, Aquinas, Bernard, and the Jesuits. One specimen may be taken from Denis, who says: 'A work is a standard of popery in Ireland.' He says a confessor "should assert his ignorance of the truths which he knows only by sacramental confession, and confirm his assertion, if necessary, by oath. Such facts he is to conceal, though the life or safety of a man, or the destruction of the state, depended on the disclosure." The reason assigned is as extraordinary as the doctrine itself: "The confessor is questioned and answers as a man. This truth, however, he knows not as man, but as God." See Willett, Synop. Pop. (Index in vol. vii.)

Obadjah (Heb. Obadzha, עבּדְזָחא, servant of Je- hovah [1 Chron. ii, 21; vii, 3; viii, 38; ix, 16, 44; Ezra vii, 9]; elsewhere the lengthened form, Obadzha, עבּדְזָחָא; [Sept. variously, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς, Ἀβαίς; v. t. Ἀβαίς, ὁ ἄνδρας τοῦ Ἰβαίς, ὁ ἄνδρας τοῦ Ἰβαίς, ὁ ἄνδρας τοῦ Ἰβαίς]. The name was in use among the Hebrews, corresponding to the Arabic Abudallah.

1. The second in order of the eleven lion-faced Gattites, captains of the host, who joined David's standard at Ziklag (1 Chron. xii, 9). B.C. 1054.
2. The father of Jeshuaiah, which latter was chief of the tribe of Zebulon in David's reign (1 Chron. xxvii, 19). B.C. ante 1014.
3. According to the received text, the third named of the five sons of Izriahah, a descendant of Issachar, and a chief man of his tribe (1 Chron. vii, 3).
4. Only mentioned by the Chronicler. His name is retold in four of Kennicott's MSS., which omit the words "and the sons of Izriahah," thus making Izriahah the brother, and not father, of Obadiah, and both sons of Uzi. The Syriac and Arabic versions follow the received text, but read "four" instead of "five" (Smith). The latter is the less probable reading, as the other can be readily explained as an error of repetition. The five "sons" are doubtless here descendants, of the time of David. B.C. cir. 1014.
5. The second named of five nobles ("princes") whom king Jehoshaphat sent as lieutenant teachers in the cities of Judah (2 Chron. xvii, 7). B.C. 909.
6. An officer of high rank in the court of Ahab, who is described as "over the house," that is, apparently, lord high chamberlain, or mayor of the palace (1 Kings
OBADIAH

viii, 3). B.C. cir. 904. His influence with the king must have been great to enable him to retain his position, though a devout worshipper of Jehovah, during the fierce persecution of the prophets by Jezebel. At the peril of his life he concealed a hundred of them in caves, and fed them there with bread and water. But he himself does not seem to have been suspected (xviii, 4, 13). The occasion upon which Obadiah appears in the history shows the confidential nature of his office. In the third year of the terrible famine with which Samaria was visited, when the fountains and streams were dried up consecutively by long-continued drought, and horses and mules were perishing for lack of water, Ahab and Obadiah divided the land between them, and set forth, each unattended, to search for whatever remains of herbage might still be left around the springs and in the fissures of the river-beds. Their mission was of such importance that it could only be intrusted to the two principal persons in the kingdom. Obadiah was started on his solitary journey by the abrupt appearance of Elijah, who had disappeared since the commencement of the famine, and now commanded him and Ahab to go their way (2 Chr. xiii, 1). Ahab, who had a son, Jezabel, and Arahi, and the king of the house of Jehoshaphat, apparently afraid that his long-continued attachment to the worship of Jehovah should thus be disclosed and his life fail a sacrifice. At the same time he was anxious that the prophet should not doubt his sincerity, and appealed to what he had done in the persecution by Jezebel, and all the evils he had experienced by Jezebel for his intention of encountering Ahab, and Obadiah had no choice but to obey (xviii, 7-16). The interview and its consequences belong to the history of Elijah (q. v.). According to the Jewish tradition preserved in Ephrem Syrus (Assem. Bibl. Or. Clem. p. 70), Obadiah the chief officer of Ahab was the same with Obadiah the prophet. He was of Shechem in the land of Ephraim, and a disciple of Elijah, and was the third captain of fifty who was sent by Ahab (2 Kings i, 13). After this he left the king's service, prophesied, died, and was buried. The "certain woman of the wives of the sons of the prophets" who came to Elisah (iv, 1) was, according to the tradition in Rashi, his widow. 6. The fifth named of the six sons of Azel (1 Chron. vii, 38; ix, 44), and a descendant of Jonathan, son of Saul, in the tenth generation. B.C. cir. 730. 7. A noted prophet, his name being the same with that of his master (2 Kings x, 1). As Obadiah is not mentioned in the Bible except when certain of him except what we can gather from the very short prophecy which bears his name, we shall find it most convenient to consider him personally in connection with his book. In doing this we gather together whatever is available in the ancient testimony with the modern speculations upon it. 1. Date.—The attempts to identify him with one or other of the persons of the same name mentioned in Scripture are mere unfounded conjectures. Entirely baseless also is the suggestion of Augusti (Einlaut, § 225) that ἤδαιμων, in the title of this prophecy, is an appellativum—"a servant of Jehovah, or "some pious person," for the word is never so used, and all the ancient versions give it as a proper name; nor is there any ground for the assertion of Arababnel that he was an Idumean, who, on becoming a proselyte to Judaism, took the name of servant or worshipper of Jehovah (Perey in Ezech. p. 158, col. 4; see also Jarchi on ver. 1 of the Prophecy). The Tarqum on 2 Kings iv, 1, and Josephus, Ant. ix, 4, followed by Christians, e. g. Jerome, as well as Jews, Kircher, Albarani, and others, identify this Obadiah with the husband of that woman "of the wives of the prophets who sought the protection of Elijah for her two sons from their father's creditor (2 Kings iv, 1); for of Obadiah, the governor of Ahab's house, it is said that he "feared the Lord greatly," and of the husband of this widow that he "did fear the Lord," and it is supposed that the gift of prophecy was conferred on him as a reward for his singular faith and clemency. The question of his date must depend upon the interpretation of the 11th and 20th verses of his prophecy. He there speaks of the conquest of Jerusalem and the captivity of Jacob. If he is referring to the well-known captivity by Nebuchadnezzar, he must have lived at the time of the Babylonian captivity, and prophesied subsequently to the year B.C. 588. If, further, the prophecy against Edom found its first fulfilment in the conquest of that country by Nebuchadnezzar in the year B.C. 588, we have its date fixed. It must have been uttered at some time in the five years which intervened between these two dates. Jäger (so also John and others) argues at length for an earlier date. He admits that ver. 11 refers to a capture of Jerusalem, but maintains that it may apply to its capture by Shishak in the reign of Rehoboam (1 Kings xvii, 25; 2 Chron. xii, 2); by the Philistines under King Joab (2 Sam. ii, 8, xvi, 16); by Joash in the reign of Amaziah (xxv, 22); by the Chaldæans in the reigns of Jehoiakim and of Jehoiachin (2 Kings xxiv, 2, 10). The Idumeans might, he argues, have joined the enemies of Judah on any of these occasions, as their invertebrate hostility from their intercourse by sea and by land prevented their uniting, e. g. Joel iii, 19; Amos i, 11. He thinks it probable that the occasion referred to by Obadiah is the capture of Jerusalem by the Ephraimites in the reign of Amaziah (2 Chron. xxv, 22). The utmost force of these arguments is a very questionable possibility. Hengstenberg (Gesch. Bibl., p. 295), Hverringen (Ei. ii, 821), and Caspari (Der Prophet, Obadiah), while admitting that the prophecy relates to the time of the captivity, would assign an earlier date to its composition, placing that in the reign of Uzziah, and regarding the reference to the Chaldaean invasion as prophetic. The only argument of any weight for the early date of Obadiah is his position in the list of the books of the minor prophets. Why should he have been inserted between Amos and Jonah if his date is about B.C. 585? Schnurrer seems to answer this question satisfactorily when he says that the prophecy of Obadiah is an amplification of the last verses of Amos, and was therefore placed next after the book of Amos. The conclusion in favor of the later date assigned to him is that of most critics, including Feilcr, Schnurrer, Rosenmüller, De Wette, Grotius, and Maurer, and the English commentators generally. 2. Originality.—The exceedingly brevity of this prophecy gives no good reason to regard it (with Eichhorn and others) as only a fragment of a longer writing. It is a compact and complete composition, and has no appearance of having been detached from another work. From a comparison of Obad. ver. 1-4 with Jer. xlix, 14-16; Obad. ver. 6 with Jer. xlix, 9, 10; and Obad. ver. 8 with Jer. xlix, 7, it is evident that there was some connection between the two works. It is not easy, however, to decide whether one or other of the two was copied from the other, or whether both were borrowed from a common source (see Horne's Introd. ii, 955, 10th ed.); but from the fact that Jeremiah had made use of the writings of other prophets also, it has generally been concluded that Obadiah was the original writer (see Eichhorn, Einlaut, § 492; Rosenmüller, Commentary, and Jäger, Ueb. die Zeit Obadijah's). That Obadiah borrow- ed from Jeremiah has been maintained by Credner, De Wette, and others. De Wette supposes (Introd. § 283) that Obadiah made use of Jeremiah from recollection; Bähr holds (Einlaut, § 1527) that nothing is to be found ever lived. Those who give an early date to Obadiah thereby settle the question of borrowing. Those who place him later leave the question open, as he would in that case be a contemporary of Jeremiah. Luther
holds that Obadiah followed Jeremiah. Schnurrer
makes it more probable that Jeremiah's prophecy is an
altered form of Obadiah's. Eichhorn, Schlutz, Rosen-
müller, and Maurer agree with him. Whatever be
the relation of Jeremiah to Obadiah, Obadiah is indepen-
dent of Jeremiah. The verses common to the two form
in Obadiah a completely new and unprogressive vision,
in Jeremiah they are scattered and disjointed. This
feeling was so powerful with Ewald that he could not
regard Obadiah as the follower of Jeremiah, but con-
cluded that Obadiah 1-10 and ver. 17, 18 belonged to an
earlier work, which had been appended or added by Obadiah,
i.e. the writer of the present book, and freely
used by Jeremiah (Prophe
eti, I, 599). Stihelin, too,
under the same feeling, though he regards Jeremiah's
original prophecy as having exceeded Obadiah's, yet
fancies that Jeremiah in his latest revision of his
prophecies used Obadiah, and embodied much of him
in his own work! (Ewst, p. 312). Bleek, who also con-
iders Jeremiah prior to Obadiah, yet comes to this con-
clusion because he fancies the day of Jacob's calamity
can be no other than the Chaldean conquest; still he
does not bring the one out of the context of a com-
motion with the other (Ewst, p. 587).
There are likewise remarkable coincidences between
Obadiah and others of the minor prophets, especially
Joel. Both call the treatment of Judah by Edom vio-
ence (Joel iv, 19; Obad, 10, comp. Amos ii, 11); both com-
pare the Edomites to a great serpent (Isaiah ii.
Jerusalem) (Joel iv, 5; Obad, 11); both say it was done by stran-
gers (Joel iv, 17; Obad, 11); both use the formula, cost
lots on Jerusalem (Joel iv, 5; Obad, 11; again in Nah.
ill, 10); both speak of the day of the Lord (Joel iv, 14;
i, 5; Obad, 15); both make prominent the idea of re-
emption in that day (Joel iv, 4, 7; Obad, 15); both speak of
the remnant or refuge that shall be in that day (Joel
iii, 5; Obad, 17), both saying it shall be on Mount Zion
(Joel iii, 5; Obad, 17), and both that it shall be holy
(Joel iv, 17; Obad, 17); both employ the simile of fire
for a destroyer (Joel ii, 8; Obad, 18); and both clinch
their predictions against Jerusalem's foes and in-
vaders with the formula, For the Lord hath said it (Joel
iv, 8; Obad, 18). The correspondences with Amos are
fewer, consisting mainly in the similarity of their allu-
sions to Edom, the absorption of which by Israel is pre-
picted by both (Amos iv, 12; Obad, 21), an advance
over Joel, who merely predicts Edom's destruction.
3. Contents, and their Verification.—The book of
Obadiah is a sustained denunciation of the Edomites, melt-
ing, as is the wont of the Hebrew prophets (comp. Joel
iv, 13), into a vindication of the fortunes of Zion, when
the arm of the Lord should have wrought her de-
livance and have repaid double upon her enemies.
Previous to the captivity, the Edomites were in a simi-
lar relation to the Jews with that which the Samaritans
afterwards held. They were near neighbors, and they
were relatives. The result was that intensified hatred
which such conditions are likely to produce, if they do
not produce cordiality and good-will. The Edomites
are the types of those who ought to be friends and are
not—of those who ought to be helpers, but in the day of
their blessing found themselves on the other side. The
prophet first touches on their basis of justification, and
then denounces their "violence against their brother Jacob" at the time of the capture of Jeru-
salem. There is a sad tone of reproach in the form in
which he throws down his denunciation, that contrasts with the parallel denunciations of Ezekiel (xxv and xxxv),
Jeremiah (Lam, iv, 21), and the author of the 137th Psalm, which seem to have been uttered on the same
occasion and for the same cause. The Psalmist's 'Re-
member the children of Edom, O Lord, in the day of
Jerusalem, how they say, Down with it, down with it,
even to the ground!" coupled with the succeeding reproach on Babylon, is a sternest utter-
ance, by the side of which the "Thou shouldst not" of
Obadiah appears rather as the sad remembrance of
disappointment. He complains that they looked on
and rejoiced in the destruction of Jerusalem; that they
triumphed over her and plundered her; and that they
cut off the fugitives who were probably making their
way through Idumea to Egypt.

The last six verses are the most important part of
Obadiah's prophecy. The parallel denunciation presented to
the prophet is that of Zion triumphant over the Idumeans
and all her enemies, restored to her ancient possessions,
and extending her borders northward and southward and
eastward and westward. He sees the house of Jacob who has been assigned the lands originally occupied by Obadiah, i.e. the writer of the present book, and freely used by Jeremiah (Prophe
eti, I, 599). Stihelin, too, under the same feeling, though he regards Jeremiah's original prophecy as having exceeded Obadiah's, yet fancies that Jeremiah in his latest revision of his prophecies used Obadiah, and embodied much of him in his own work! (Ewst, p. 312). Bleek, who also con-
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the remnant or refuge that shall be in that day (Joel
iii, 5; Obad, 17), both saying it shall be on Mount Zion
(Joel iii, 5; Obad, 17), and both that it shall be holy
(Joel iv, 17; Obad, 17); both employ the simile of fire
for a destroyer (Joel ii, 8; Obad, 18); and both clinch
their predictions against Jerusalem's foes and in-
vaders with the formula, For the Lord hath said it (Joel
iv, 8; Obad, 18). The correspondences with Amos are
fewer, consisting mainly in the similarity of their allu-
sions to Edom, the absorption of which by Israel is pre-
picted by both (Amos iv, 12; Obad, 21), an advance
over Joel, who merely predicts Edom's destruction.
3. Contents, and their Verification.—The book of
Obadiah is a sustained denunciation of the Edomites, melt-
ing, as is the wont of the Hebrew prophets (comp. Joel
iv, 13), into a vindication of the fortunes of Zion, when
the arm of the Lord should have wrought her de-
livance and have repaid double upon her enemies.
Previous to the captivity, the Edomites were in a simi-
lar relation to the Jews with that which the Samaritans
afterwards held. They were near neighbors, and they
were relatives. The result was that intensified hatred
which such conditions are likely to produce, if they do
not produce cordiality and good-will. The Edomites
are the types of those who ought to be friends and are
not—of those who ought to be helpers, but in the day of
their blessing found themselves on the other side. The
prophet first touches on their basis of justification, and
then denounces their "violence against their brother Jacob" at the time of the capture of Jeru-
salem. There is a sad tone of reproach in the form in
which he throws down his denunciation, that contrasts with the parallel denunciations of Ezekiel (xxv and xxxv),
Jeremiah (Lam, iv, 21), and the author of the 137th Psalm, which seem to have been uttered on the same
occasion and for the same cause. The Psalmist's 'Re-
member the children of Edom, O Lord, in the day of
Jerusalem, how they say, Down with it, down with it,
even to the ground!" coupled with the succeeding reproach on Babylon, is a sternest utter-
ance, by the side of which the "Thou shouldst not" of
Obadiah appears rather as the sad remembrance of

her adversaries. Whether that fulfillment has already occurred in the spread of the Gospel through the world, or whether it remains to come (Rev. xx. 4), for whether, being conditional, it is not to be expected safely in a limited and curtained degree, is not to be determined here.

The book of Obadiah is a favorite study of the modern Jews. It is here especially that they read the future fate of their enemies and themselves. Those unseen in their literature may wonder where the Christians are found in the book of Obadiah. But it is a fixed principle of rabbinical interpretation that by Edomite is prophetically meant Christians, and that by Edom is meant Rome. Thus Kimchi (on Obadiah) says, "The prophets and their successors have said about the destruction of Edom in the last times has reference to Rome." So rabbi Bechai, on Isa. lxxvi, 17; and Abarbanel has written a commentary on Obadiah resting on this hypothesis as its basis. Other examples are given by Buxtorf (Lex. Talm. in voc. דומא and סננה) and Synagogas Judaicae) The reasons of this rabbinical dictum are as various and as ridiculous as might be imagined. Nachmanides, Dechi, and Abarbanel say that Janus, the first king of Latium, was grandson of Esau. Kimchi (on Joel iii, 19) says that Julius Caesar was an Idumean. Scaliger (ad Chron. Euseb. n. 2192) reports, "The Jews, both those who are comparatively ancient and those who are modern, believe that Titus was Esau, and when the prophets denounced Edom they frequently refer to it as Titus." Aboe-Ezza says that there were no Christians except such as were Idumeans until the time of Constantine, and that Constantine having embraced their religion, the whole Roman empire became entitled Idumean. Levy says that some of the Jews read Roman, Rome, or מרים, Dubrov, in Isa. xxvi, 11. Finally, some of the rabbis, and with them Abarbanel, maintain that it was the soul of Esau which lived again in Christ. The color given to the prophecies of Obadiah, when looked at from this point of view, is most curious. The following is a specimen from Abarbanel on ver. 1: "The true explanation, as I have said, is to be found in this: The Idumeans, by which, as I have shown, all the Christians are to be understood (for they took their origin from Rome), will go up to lay waste Jerusalem, which is the seat of holiness, and where the tomb of their God Jesus is, as indeed they have several times gone up already, nor have any of them ever attempted that, because they were deposed, and that from Edom proceeded the kings who reigned in Italy, and who built up Rome to be great among the nations and chief among the provinces; and in this way Italy and Greece and all the western provinces became filled with Edomites, and the name of Rome is the name of this Edom, which was the whole of that nation by the name of Edom." On ver. 8: "There shall not be found counsel or wisdom among the Edomites, and their children when they go up to that war." On ver. 19: "Those who have gone as exiles into the Edomites, that is, into the Christians' land, and have there suffered affliction, will desire to have the best part of their country and their metropolis as Mount Seir." On ver. 20: "Sarepta is France," "Sepharad" is "Spain." The "Mount of Esau," in ver. 21, is "the city of Rome," which is to be judged; and the Jews are not to be the [Jewish] Messiah and his chiefians, who are to be "Judges." 4. Style, etc.--The language of Obadiah is pure; but John and others have observed that he is inferior to the more ancient prophets in his too great addiction to the interrogatory form of expression (see ver. 8). His sentences are noble, and his figures bold and striking (De Wette's Introduct. Engl. tran.). De Wette's translator observes that his hatred towards other nations is not so deep and deadly as that of some of his younger contemporaries. 5. Commentary.--The special exegetical helps on this prophecy are the following: Ephraem Syrus, Explanation (in Syriac, in his Opp. v, 269); Jerome, Commentarius (in Opp. ii, 145); Hugo & St. Victor, Annotaciones (in Opp. i); Luther, Enarratio (in Opp. iii, 1585); Regius, Regius Commentarius (in Opp. iii, 100); Dagonio, Commentarios (Argent. 1588, 8vo.; Rost. 1548, 8vo.; 1598, 4to.; Del Castillo, Commentarius (Rom. 1556, 4to.; Pontac, Commentarius (Rabbinic, includ. other books) [Par. 1566; Hebr. only]. Jena, 1767, 4to.; Grynus, Commentarius (Basil. 1584, 8vo.; De Loet, Commentarius [includ. all. J.; Samt. 1590, 4to.; Drusius, Lectiones [includ. other books] (Lugd. 1595, 8vo.; Leucht, Erklärung (Darmst. 1606, 4to.; Reynolds, Application (Lond. 1618, 4to.; Reuter, Commentarius (Fr.; ad Od. 1617, 4to.; Gesley, Commentarius (Hamb. 1618, 8vo.; Zieric, Erklärung (Rotenb. 1620, 4to.; Mercier, Commentarius [from the Rabbinics, includ. other books] (Lugd. 1621, 4to.; Tarnovius, Commentarius (Rost. 1624, 4to.; Marbury, Commentarius (Lond. 1689, 4to.; Ellis, Commentarius (ibid. 1641, 4vo.; König, Dissertationes (Alt. 1647, 4to.; Leusden, Commentarius [from the Rabbinics, includ. Joel] (Ultraj. 1657, 4vo.; Stephens, Rabbi's Comment. [in Heb., includ. other books] (Par. 1658, 4to.; Pilkington, Exposition [includ. Hag.] (Lond. 1662, 8vo.; also in Works, p. 201); Pfeiffer, Commentarius (Ultraj. 1666, 8vo.; Croke, Cronicus Rabbinic (Brem. 1678, 4to.; Wasmuth, Rabbin's Comment. [in Heb.] (Jen. 1678, 8vo.; Acoculthus, Adnotationes [on the Armenians] (Lips. 1680, 8vo.; Leigh, Commentaries (Hafn. 1697, 4to.; Heupel, Adnotationes (Argent. 1693, 4to.; Outhoff, Verklärung (Gron. 1700; 8vo.; Dort, 1704, 4to.; Ehrlich, Erklärung (Frankf. und Leips. 1719, 4to.; Abruoch, Specim. philol. [on vers. 1-8] (Fr. ad M. 1757, 4to.; Schrör, Erklärung (Bresl. and Leips. 1766, 8vo.; Hoppach, Anmähr. (Coburg, 1779, 8vo.; Köhler, Anmähr. [on certain parts] (in Eichhorn's Repertor. 2003; 2005; Schnurrer, Dissertation (Tubing. 1787, 4to.; also in his Dissertation. p. 388); Holzapfel, Erklärung (Rinteln, 1796, 8vo.; Plum, Observationes [includ. Hab.] (Götting. 1796, 8vo.; Grimm, Edito [on the Syriac, includ. Jonah] (Duisb. 1799, 8vo.; Venema, Lect. (in Oppus. Ultraj. 1810); Krahmer, Observationes [on parts] (Marb. 1846, 8vo.; Hendewerk, Enucleatio (Regiom. 1886, 8vo.; Jüger, Zeitalter Ob. (Tubing. 1887, 8vo.; Caspari, Auslegung (Leips. 1842, 8vo.; also in Delitzsch and Caspari's Exeg. Handb.). See Prophets, Minor. 9. A descendant of David (1 Chron. iii, 21), probably the same as Arman (1 Sam. and 2 Sam.); carved its standing image, which is the "image," "image of the sons of"; apparently the same with Judah (Luke iii, 20) and Antid (Matt. i, 13) of Christ's genealogy (q. v.). B.C. cir. 470. 10. The son of Jehiel, and descendant of Joab, who led back from captivity, under Ezra, a company containing two hundred and eighteen male kinsmen (Ezra vii, 9). B.C. 450. 11. A Levite, son of Shemiaiah, and descended from Jeduthun (1 Chron. ix, 16). He appears to have been a principal musician in the Temple choir in the time of Nehemiah (Neh. xii, 25). B.C. cir. 446. It is evident, from a comparison of the last-quotation with 1 Chron. 25:17 and Neh. xi, 17-19, that the first three names, "Mattaniah, Bakubiah, and Obadiah," belong to ver. 24, and the last three, "Meshullam, Talmon, Akkub," were the families of porters. The name is omitted in the Vat. MS. in Neh. xii, 25, whereas the Codex Fred. Aug. has it here. In Neh. xi, 17 this Obadiah is called "Abda, the son of Shammua." 12. One of the priests who joined in the covenant with Nehemiah (Neh. x, 9). B.C. 440. Obadiah, a name common to many distinguished Jewish writers, of whom the following are especially noteworthy: 1. OBADIAH IN BOZZOLO, so called from his native place, Bozoozo, in Italy, flourished about the beginning
of the 14th century, and wrote "עֲבֵּד אֲדֹנָי הִימָר a cabalistic exposition and explanations of the Jewish ritual, consisting of four parts, of which the first part, entitled שָׁלֹחַ הַיָּמָּה, "the tree of life," treats of meals of the second, רֹאשִׁי הַיָּמָּה, "the fountain of life," treats of what is to be done when going to bed; the third, מַעָּלָה הַיָּמָּה, "the way of life," treats of the reading of the law in the original and in the Chaldee paraphrase; and the fourth part, entitled מְדַבֵּר הַיָּמָּה, "the path of life," treats of mystical thoughts during prayer. Only the first two parts were printed in Paris in 1546, but the latter is to be found in MS in the Oppenheim Library. See First, Bibl. Jud. i. 129; Wolf, Bibl. Heb. i. 375; iii. 606; Jöcher, Allgemeines Gelehrten-Leben.

2. OBADIAH BEN-DAVID, who flourished about 1522, and wrote a commentary on that section of Maimonides' (q. v.) 1. Jad ha-Cheraka which treats on the Jewish calendar and astronomy, reprinted in the ed. of the Jad ha-Cheraka ed. by D. N. Torres (Amst. 1702, fol., and often since). See First, Bibl. Jud. iii. 43; Wolf, Bibl. Heb. i. 938 sq.; iii. 855 sq.; Jöcher, Allgemeines Gelehrten-Leben.

3. OBADIAH DA BERTRONI, who flourished A.D. 1461, was a native of Citta di Castello, which is the Roman province of Ancona, Italy. In the year 1488 he left his native place for Palestine, where he soon occupied a high position, having been appointed chief rabbi at Jerusalem. This eminent place he held until his death, which occurred in 1520. He is especially known in Jewish literature for the commentary on the Mishnah, the הַיָּמָּה, which is generally reprinted in the editions of the Mishnah, and which has also been translated into Latin by Surenhusius in his excellent edition of the Mishnah. Obadiah also wrote a commentary on Ruth, entitled יִשָּׂה יִשָּׂה, printed at Cracow under the title הַיָּמָּה יִשָּׂה, and reprinted in the collection הַיָּמָּה הַיָּמָּה (Venice, 1585). Besides, he wrote a super-commentary on Rashi's commentary on the Pentateuch, entitled הַיָּמָּה הַיָּמָּה (Pisa, 1810; Solikow, 1837; Censorwitz, 1857). See First, Bibl. Jud. i. 113 sq.; Wolf, Bibl. Heb. i. 988; ii. 965; De Rossi, Dizionario storico degli autori Ebrei (Germ. transl. by Hamberger); Jost, Gesch. der Juden, i. 278 sq.; Gritzner, Gesch. d. Juden, ix. 50, 94, 234; Ederich, "Introduction to Hebrew Literature," p. 414; Steinachendorf, Catalogus librorum Hebr. in Bibliotheca Bodleiana, col. 2075; Kitto, Cyclopedia, s. v. Obad., "Jahrbuch der Gesch. d. Juden u. d. Judenkom.," ii. 945, (B. P.)

Obed (Heb. עָבֵד, בֶּן עָבֵד, a bare district; Sept. Οἰκήμα τοῦ Ὀβαδῆ), son of Joktan, B.C. post 2060, and head of an Arabian tribe, mentioned in Gen. x. 28, and of the region wherein it dwelt, 1 Chron. i. 22 (where it is called עָבֵד, q. v.). Bochart (Phal. ii. 23) understands the עָבֵד, a people on the Syrian coast, near the Strait of Bab-el-Mandeb (Ptol., iv. 57), v. עָבֵד, name of the Sinus Abilites (Piniy, vi. 34). They were a commercial people (Forster, Geogr. d. Arab., iv. 148). Others make Obed the same with the ג 보면ית of Josephus (Phyl. i. 12, ii. 1, 2; iii. 2, 1; see Schultz, Parad. p. 84), but here there is not even a resemblance עבֵד and עבֵד. See ARAMIA.

Obed-edom (O′bēd-ēdōm v. r. 'Oβεδ-ĕdôm; Vulg. Obad), a corrupt form of (1 Esdr. v. 58) of the Heb. name HABABAI (Ezra ii. 61).

Obduracy. See HARDNESS OF HEART; SIN.

Obe, Obesh, or Obi (etymology unknown), designates a species of witchcraft practiced among the Negroes, especially in the West Indies, the apprehension of which, operating upon their superstitious fears, is frequently attended with disease and death. This custom is called an Obah man or Obah woman. It differs in no essential respect from the corresponding superstitions all over Africa. See MAGIC; WITCHCRAFT.

O'bed (Heb. עָבָד דֶּוָד, сера́н, i. e. of Jehovah; Sept. Οὐβέδ in Ruth, and so in the N. T.; Ιουβεδ in Chronicles, the name of several Hebrews. See also OBAD-EDOM.

1. The son of Boaz and Ruth, and father of Jesse the father of David, according to the apparently incomplete genealogical list (Ruth iv. 17; 1 Chron. ii. 12). B.C. cir. 1800. The name occurs in the genealogies of Christ given by Luke (iii. 33) and Luke (ii. 33). See DAVID; GENEALOGY.

2. One of David's mighty men (1 Chron. xi. 47).

3. The third named of the sons of Shemaiah who were gate-keepers of the Temple (1 Chron. xxvi. 7). B.C. cir. 1017.

4. Son of Ephah and father of Jehu, descendant of Jarha, the Egyptian slave of Sheshan in the family of Jerahmeel (1 Chron. ii. 37, 38, from which it appears that he was grandson of Zabad [q. v.], one of David's warriors). B.C. post 1014.

5. Father of Azariah, which latter was one of the captains of hundreds who joined with Jehoiada in the revolution by which Athaliah fell (2 Chron. xxiii. 1), B.C. ante 876.

O'bed-edom (Heb. עָבָד-֚דֶוָד, servant of Edom; Sept. Οὐβαδουὴν ἐν Θέρμω, in Chronicles Φιλάπτεσθαι, Αὐθόπτεσθαι, v. other many other v. r.'s). B.C. consecutively of three Levities.

1. A person in whose premises, and under whose care, the ark was deposited when the death of Uzzah caused David to apprehend danger in taking it further. B.C. 1045. It remained there three months, during which the ark stood in Uzzah's house, so signals prepared that the king was encouraged to resume his first intention, which
As to the nature of this obedience, it must be—(1) active, not passive; yielding to, not performing what is commanded (Col. iii, 8, 10); (2) personal, for though Christ has obeyed the law for us as a covenant of works, yet he has not abrogated it as a rule of life (Rom. vii, 22; iii, 31); (3) sincere (Psa. li, 6; 1 Tim. i, 5); (4) affectionate, springing from love (Psa. lxxix, 10); (5) whole, and not partial, not slothful (Gal. i, 16; Psa. xlviii, 44; Rom. xii, 11); (6) conspicuous and open (Phil. ii, 15; Matt. v, 16); (7) universal; not one duty, but all must be performed (2 Pet. i, 5, 10); (8) perpetual, at all times, places, and occasions (Rom. vii, 7; Gal. vi, 9).

The expression of obedience for the Hebrew verb is (1) it adorns the Gospel (Tit. ii, 10); (2) it is evidential of grace (2 Cor. v, 17); (3) it rejoices the hearts of the ministers and people of God (2 John 2; 2 Thess. i, 19, 20); (4) it silences gainsayers (2 Pet. i, 11, 12); (5) encourages the saints, while it reproves the lukewarm (Matt. xxi, 16); (6) it affords peace to the subject (1 Pet. iv, 12, 18; Acts xxvii, 16); (7) it powerfully recommends religion, as that which is both delightful and practicable (Colos. i, 10); (8) it is the forerunner and evidence of eternal glory (Rom. vii, 22; Rev. xxi, 14).

2. Obedience to God and the parents is held to be the subject matter of the N.T. Scriptures in Ephes. vi, 1 (also in Colos. iii, 20): "Children, obey your parents in the Lord, for this is right." Thus also servants are to obey their masters, as taught in Ephes. vi, 5 (also Colos. iii, 22; 1 Pet. ii, 18): "Servants, be obedient to them that are your masters according to the flesh, not with fear or trembling, but in singleness of your heart, as unto Christ."

3. Obedience to authority (q. v.); this, however, the Christian is taught to exercise only when not out of harmony with the law of God, for it is the duty of the Christian to obey God rather than man (Acts iv, 17; v, 29).

See Krekl, Neu-Testament. Handworterbuch, a. v. Gehorsam; Charnock, Works, xi, 1212; Tillotson, Sermons, ser. 122; Saurin, Sermons, vol. i, ser. 4; Ridgley, Body of Divinity, qu. 92; Dwight, Theology; Walker, Sermons; Fuller, Works; Robert Hall, Works. See Holiness; Liberty; Necessity; Sanctification.

Obedience of Christ (Σεβαστία) is generally divided into active and passive. His active obedience implies what he did; his passive what he suffered. The divines distinguish the two. They refer our pardon to his passive, and our title to glory to his active obedience; though Dr. Owen observes that it cannot be clearly evinced that there is any such thing, in propriety of speech, as passive obedience; obeying is doing, to which an act must be ascribed. The active obedience of Christ, the Scriptures assure us that he took upon him the form of a servant, and really became one (Isa. lxxiii, 8; Phil. ii, 6; Heb. viii). He was subject to the law of God: "He was made under the law," the judicial or civil law of the Jews, the ceremonial law, and the moral law (Matt. xvii, 24; Luke ii, 22; 2 Psa. xi, 7, 8). He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as respects the first and second table. Christ's obedience was (1) voluntary (Psa. li, 6); (2) complete (1 Pet. ii, 22); (3) wrought out in the room and stead of his people (Rom. x, 4; v, 19); (4) well pleasing and acceptable in the sight of God; (5) followed by a glorious reward (Phil. ii, 9). See Atonement. Theologians commonly hold that the active obedience of Christ, in order to oblige us to make a part of his atonement or satisfaction as his passive obedience. This might be more clearly and definitively expressed as follows: The satisfaction which Christ has made consists both in his enduring the punishments incurred by men and in his yielding a perfect obedience to the divine law. The active obedience of Christ is derived from the twofold obligation of men (α) to keep the divine laws, and (β) when they have failed, to suf-
The subject is considered also by Eberhard, Apologie des Socrateii, ii, 310 sq. Of late years, a great number of Protestant theologians have declared themselves in favor of the opinion that the active obedience of Christ is properly no part of his satisfaction, which is the effect solely of his passive obedience. But the views of these men, and of Doderlein, are always connected. All that Christ did and suffered for our good receives its peculiar worth from the fact that he did it from obedience to the divine will. This is the virtue or obedience of Christ. If we would partake of the salutary consequences of his suffering, we must, under divine guidance and assistance, follow his example. This is an indispensable condition. The two things are always connected in the Bible, and should be so in our instructions; and then this doctrine cannot be abused. The remarks made by Mr. 1, p. 171) are of no use. The Bible, indeed, justifies us in saying (that everything which Christ actively performed during his whole life, in obedience to God, is salutary to us, was done on our account and for our good. But (2) we therefore truly affirm that our whole happiness (oραγορια) is the fruit of his obedience (ὑποτελείον), and that both in his command, both in his suffering and in all the actions of his life. Had he not shown this obedience, we should not have attained to this happiness. So the Scriptures everywhere teach. The obedience of Christ in suffering is therefore the foundation, and imparts to us the assurance that all his other obedience, in respect to all the divine commands, will be for our benefit (John vi, 51; iii, 14-16; xii, 24; 1 John iv, 9; 1 Thess, v, 9 sq). No injury to morals need be apprehended if the Scripture doctrine is followed, and things which belong together are not separated. See Knapp, Christian Theology, § 115; Smeaton, Doctrine of the Atonement (see Index); Harless, Christian Ethics (see Index); Ullmann, Simplicity of Jesus (see Index); Graves, Works, vol. i; Edwards, Works; Fletcher, Works; Fresh, Confession; Theol. Medium, or Cumberlé, Fresh, Rev. Oct. 1851; Fresh, Quart. and Prize, Jan. 1871, 4th Edit.; and the references in Malcolm, Theol. Index, s.v.

Obedience (Ecclesiastical), in canon law, means the duty by which the various gradations in ecclesiastical organization are held subject, in all things which concern their spiritual condition and status, to the orders and several superiors placed immediately above them, respectively, in the hierarchical scale. Thus priests and inferior clergy owe canonical obedience to the bishop, and priests are bound thereto by a solemn promise administered at ordination. The bishop primly took a similar oath to the metropolitan; but by the modern law the jurisdiction of the metropolitan is confined to the occasions of his holding a visitation or presiding in the provincial synod. Bishops, by the present law of the Roman Catholic Church, take an oath of obedience to the pope. This obedience, however, is not absolutely limited by the pope, they are held to bind in things consistent with the divine and natural law.

In ecclesiastical history the word obedience has a special signification, and is applied to the several parties in the Church who during the great Western schism (q. v.) adhered to the rival popes, to be contrasted with the Roman obedience, which included all who recognised the pope chosen at Rome, and the "Avignon obedience," which meant the supporters of the Avignon pope. So, again, historians speak of the obedience of Gregory XII, and the obedience of Benedict XIII.

Applied to the monastic institute, obedience means the voluntary submission which all members of religious orders vow, at their religious profession, to their immediate
OBERRNE, Thomas Lewis, D.D., an Irish prelate of note, was born in the County of Longford in 1747. He enjoyed excellent educational advantages, and after taking holy orders rapidly rose to positions of trust in the Church, and was appointed lord bishop of this country as chaplain. In 1796 he was elevated to the episcopate, and given the see of Osorgy; in 1798 he was transferred to that of Meath. He died in 1822. "As a preacher, Dr. O'Beirne ranked in the first class. His sermons seldom related to the thorny points of controversial theology. He was generally satisfied with expatiating on the grand and essential doctrines of Christianity, and his diction was perspicuous, animated, and nervous. He was occasionally sublime, frequently pathetic, always intelligible" (Annual Biog., vol. vii). The bishop was beloved, besides the great sermons (1799, 1818, 1821), a poem on the Crucifixion (1775, 4to), several political pamphlets, and a comedy. See Allibone, Dict. of Brit. and Amer. Authors, vol. ii, t. v.

Obeisance (a frequent rendering of marasch, akhak, in Hitpael, to bow one's self in reverence). In 1 Kings 11, 11, when Bathsheba bowed and did obeisance unto the king; and the king said, What wouldst thou? In India, "When a husband goes on a journey, or when he returns," Robert's says, "his wife on seeing him puts her hands together, and presents them to him as an act of obeisance. When she has an important request to make, she does the same thing; and it is surprising to see the weakness of him who pretends to be the stronger vessel, for, under such circumstances, she will gain almost anything she wants. Hence the force of their popular proverb, 'The woman who regularly makes obeisance to her husband, can make it rain whenever she pleases.' " When Bathsheba made obeisance to the king, he asked, 'What wouldst thou? but the Hebrew has this, 'What to thee?' This accords with the idiom of the Talmud language. Thus it will be asked of a person going to the hands of a great man, 'To thee what?' "If speaking of a third person, 'To him what?' or, literally, 'Him to what?' See ATTITUDE; BOWING; COURTESY; SALUTATION.

Oberamergau is a village of Upper Bavaria, in the county of Amberg, 56 miles S.W. of Munich, containing a population of about 1100, chiefly engaged in carving on wood. The place is celebrated for the devotional performance on twelve consecutive Sundays in the summer season of a play representing the passion and death of Christ, in which three hundred and fifty actors are employed besides sixty members of the orchestra and chorus, all selected from the villagers, some of whom exhibit great dramatic power and genius. The performances generally last from 8 A.M. to 4 P.M. A considerable portion of the space allotted to the theatre is uncovered. There is room for from 5000 to 6000 spectators, but the performance is generally attended by a larger, including visitors from foreign countries. The first performance in 1787 was interrupted by the Franco-German war, but was resumed in 1871. It is the only important passion or miracle play which continues to be performed. It originated in a vow taken by the population in 1884 to perform it every ten years in the event of their escaping from the plague which then prevailed. In the summer of 1875 they inaugurated another drama called the "School of the Cross." It is a series of scenes taken from Old-Testament history, in the original, as many as seventeen, or more being given. The great city of Ammergau will discover, however, that the performance of the passion play once in ten years in fulfilment of a religious vow, and carrying on a dramatic performance continually in response to the popular interest, will soon give to it two very different things. The consecration of the simplicity and talent of the actors gives a charm to the old performance which will soon be lost in the more worldly and unattractive attempt for pecuniary success. See the article MYSTERIES.

Oberli, Jakob Hermann, a Swiss alchemist and mystic, was born at Arbon, in Thurgau, in 1726. Almost the first book he read was the works of Miss Bourignon and Madame Guyon. He first studied surgery, then architecture, and travelled through Germany. He completed his studies at the universities of Hall and Berlin. After graduating, he settled at Lindau in 1750, and soon acquired great reputation as a physician. Here, however, his love for all pure made him lose his confidence of the public, and he fell into deep mystical speculation, the result of which is apparent in his Defence of Mysticism (1775), and Promenade de Gamalet, Juif Philosophe (1780). He died at Jenae in 1798.

Oberhäuser, Benedict, a German canonist, was born Jan. 25, 1719, at Wittenkirchen, in Austria. He joined the Jesuits, became a professor of philosophy, and on the death of the last archiepiscopal, was appointed archiepiscopal counsellor in 1776, and died April 20, 1786. He wrote Prelectiones canonicae juxta titulos librorum Decretalium ex monumentis, authoribus et controversiis (Antwerp, 1762, 1763, 4 vols. 8vo) —Systema historico-criticum divinarum potestatum in legis matris monasticarum superiorum atque inferiorum (Francofurti, 1771, 3 vols. 8vo) —Apologeticus historico-argumentativus (ibid. 1771, and Vienna, 1776, 8vo) —Compendium prelectionum canonum juxta libros V Decretalium (Francofurti, 1776, 2 vols. 8vo) —Thomistaeus obivisceratus, seu et nova Ecclesiae disciplinae de beneficiis et beneficariis (Salzburg, 1777, 2 vols. 8vo) —Moralis, sive moralis canonicae juxta abbatia de Ploey Historiam eclesiasticum (ibid. 1776, 4to) —Specimen cultivii jurisprudentiae canonicae ad justia iderna divinae primitae in Romana ecclesiam (ibid. 1777, 1778, 2 vols. 8vo) —De dignitate uirorum ecclesiasticorum et regularium (ibid, 1786, 8vo) —See Menologium, 3rd edition, 1793; Gekleide Ostreich, vol. i; Hischung, Handbuch; Menou, Lexikon.

Oberkirchenrath (Ger. for Superior Ecclesiastical
Council) is the highest ecclesiastical tribunal of the Evangelical Church of Prussia. It was founded by the King in 1866, with the view of giving to the Church more independence. See PRUSIA.

Oberlin, Jean Frederic, one of the most noted of French Lutheran divines, was born August 81, 1740, in Strasbourg, formerly the capital of Alsace, near the Rhine, and his birth was the more remarkable because it is a common observation that the French are less inclined to religious instruction than the English. His early education was conducted under Christian influences, Frederic from his childhood exhibited evidences of consistent piety, and was noted for the benevolence and gentleness of his disposition, his constant desire to protect the weak, to relieve the suffering, and to promote the comfort and happiness of the races. On the completion of his preparatory course, he entered the university for the purpose of prosecuting his studies, with a view to the Christian ministry. While a student he attended upon the religious instructions of one who was distinguished for the earnestness with which he preached "Christ and him crucified." A permanent change in the character of the young man was effected; impressions and influences at that time were made upon his mind which were never effaced. He was thoroughly awakened to the claims of the Gospel, and brought to make a full surrender of himself to Christ. At the age of twenty, in a solemn covenant, he consecrated himself to the service of God. This act of self-dedication, written and signed January 1, 1760, and renewed ten years afterwards, gives us some idea of his earnest Christian principles at this very early period, the key-note of his unaltering devotion to Christ and his cause. On the conclusion of his theological course he was ordained to the work of the ministry, but he did not immediately enter upon it. He was for several years employed as a private instructor in the family of a physician, with whom he incidentally acquired a large amount of medical knowledge, which proved of great value to him in his subsequent labors. In 1766 he was appointed chaplain in the French army, which position he had concluded to accept, and was already preparing himself for its duties when he received a most earnest appeal to labor in the interests of the parish of Waldbach, in the Ban de la Roche. This changed his plans. So fine a prospect of usefulness was here presented, that with his views of duty he could not disregard its claims, and he at once determined to occupy this field of labor. Waldbach was at the time a desolate, scarcely civilized village in the bleak, wild, and mountainous Ban de la Roche, which derived its name from a castle called La Roche, or the Rock, which the Ban or district surrounds. It is also known by the German name of Steinthal, the Valley of Stone. The district had suffered severely in

View in Ban de la Roche.

the Thirty-years War, and the population that survived its ravages were reduced to poverty and debased by ignorance. It was not until 1870, that any effort was made for the moral improvement and social elevation of this obscure and degraded people. He commenced his labors by combining faithful diligence in the ordinary duties of the pastorate, with wise and earnest endeavors to advance the education and general prosperity of the community. He projected improvements in the plans of improvement than his predecessor had attempted, and, as the best means of preparing the way for his pastoral instructions, he determined to teach the people the ordinary arts and comforts of life. His efforts at the same time were directed to the promotion of the interests of the church. The community had become accustomed to indulge so long in an indolent life that they could not believe that their happiness would be increased by exertion. Some of the more malicious, too, united in a plot to lie in ambush for their good minister, and inflict upon him personal violence. Having been informed of the design, and knowing that the minister had selected, he preached as usual, from the words, "But I say unto you, that ye resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also," and inculcated the lesson of Christian patience and submission under injury. At the conclusion of the services the conspirators gathered together, wondering whether the preacher would act in accordance with his principles when they were brought to the test; but, to their surprise, in the midst of their discussion he made his appearance among them. "Here am I," said he, "and I will suffer no one to injure me in my designs. If I have violated the rules which I have laid down for your government, chastise me. It is better that I should deliver myself into your hands than that you should be guilty of the meanness of lying in wait for me." Deeply touched by his simple address, and ashamed of their conduct, they implored his forgiveness and mercy, and promised never again to oppose his kind and well-meant efforts. Only a few weeks after this other scheme was concocted, in one of the other villages in the district, to seize him as he was returning from Waldbach. The minister coolly detected and beat him. Having heard of the plot, he preached on the safety of those who put their trust in the Lord, and of the sure protection promised them in all the trials and conflicts of life. He returned home after the exercises by the usual way, although he knew that those who had plotted against him lay concealed in the bushes, and were awaiting his approach. He felt, however, that the everlasting arms were underneath him. Undaunted he passed by his enemies, and so completely were they discomfited that not one ventured to touch him. These incidents had a salutary influence on the district, and greatly aided him in his benevolent mission. Confidence in the man and his work was increased; and these very individuals who had been detected in their wicked designs subsequently became his most devoted friends, and were most faithful in their co-operation. One of Oberlin's enterprises for the improvement of the people was the construction of a road, so that their territory might be accessible, and communication effected with the more civilized districts of the country. The proposition at first was listened to with astonishment and incredulity. His execution seemed to the ignorant and benighted peasants as if it were impossible, and they began to make excuses for not participating in the labor. But when they saw the worthy pastor take up a pick-axe and vigorously engage in the work, they all soon joined him. He continued to direct and share their labors, until a road was opened to Strasbourg, and a bridge thrown over the intervening river. When this was accomplished, he easily persuaded the people to make other roads, by means of which communication with all the five villages was established. He also introduced among the people the mechanical arts by selecting some of the best mechanics of his district, and instructing them in the rudiments of mechanics. He likewise improved their dwellings; neat cottages and comfortable homes were gradually substituted for the miserable huts, which had generally been hewn out of the rocks or erected of logs of timber by the mountain people. He was also acquainted with the improved methods of cultivating the soil, and inspired them among a taste for rear-
of all connected with the society, that they and their households may be saved; and for all God's children of every denomination, that they may be made more and more in the image of Christ, to whom the kingdom was given, to be restored, and the kingdom of God established among the heathen and nominal Christians; also for teachers and magistrates, for all pastors and laborers in the vineyard of the Lord, and for the young, that they may be preserved from the seductive influences of wicked example, and early led to a knowledge of the precious Redeemer. Another of the rules required that every Saturday evening all the members should pray for God's blessing on the preached Word the following day. He also selected various mottos and topics which he desired the mem-

bers to remember in their minds, and which he considered as these, "Bring forth much fruit:" "No lose time:" "Love not the world, neither the things of the world:" "Search the Scriptures diligently." Texts from the Bible were to be seen everywhere on the walls of his house. It was his constant aim to omit no occasion of doing good, or of improving on the heart and conscience important religious truths. He also established in his parish a Bible Society, auxiliary to the British and Foreign Bible Society. Stated meetings were held and collections taken for the parent institution; the Scriptures were also read and prayer offered for the success of the British and Foreign Bible Society. He organized, under the form of the members of which loaned the sacred volume to their neighbors, and read it to those who could not read it for themselves. His success in reconciling differences and adjusting difficulties among the people was so much remarked upon that he became widely known for the integrity of his character and the judiciousness of his counsels that all seemed disposed to trust his decisions and follow his advice. He successfully terminated an angry controversy which had existed for eighty years between the parsonage of Ban de la Roche and some members of the church of the non-conformists, the organization of infant schools, the first established of which there is any record. For each village he appointed a female teacher. In the exercises, amusement and instruction were blended, very much on the same principle on which these schools at the present day are conducted. Two women were employed in each school, one to direct the manual tasks, and the other the lessons and amusements of the children, whose ages were from two to seven years. When they became weary, the teacher would exhibit and explain to them pictures relating to the natural and supernatural; the children would assemble in rotation every Sunday in the church to sing the hymns and to recite the religious lessons which they had learned during the week, and to receive the counsels of their minister. Besides this meeting, all the scholars were once a week collected at Waldbach and examined in their studies. His friends at Stras-

burg contributed liberally in aid of his schools, so that he was enabled to procure books for a library, and also philosophical apparatus and mathematical instruments. At a certain period the scholars were required, each one to plant a beech tree, the trees being impressed upon the youthful mind the duty of contributing something to the general prosperity. He also or-

ganized in 1782, for the religious improvement of the people, a Christian Society similar to the Young Men's Christian Association. The exci-
cises consisted chiefly of prayer and religious conversa-
tion. Among the regulations of the society we find one requiring the members on the first day of every month to pray for the success of missions; and another proposing that every Sunday and Wednesday, at five o'clock P.M., the members offer supplication on behalf

ing fruit-trees, so that in a few years a marvellous change was wrought in the appearance of this wild and sterile country. After instructing them in the various arts of agriculture, of which they were totally ignorant, in 1778 he formed an agricultural soc-

ity, which, in addition to providing books and in-

struction on the subject, also instituted prizes for suc-

cessful competition in this department of labor. His principal efforts were, however, directed to the moral and spiritual improvement of the community. The labors were all made subordinate and tributary to this one great object. On the Lord's-day he carefully in-

structed them in the principles, doctrines, and duties of the Christian religion, and neglected no opportunity of reminding them of their natural depravity, of the necessity of repentance, and the consecration of all their powers to the Saviour. His labors on behalf of the rising generation were most faithful and effective. His confidence in God was so strong that he commenced the erection of a school-

house in each of the villages, although without the means necessary to defray the expenses. He firmly relied on the divine promises. Fervent in spirit and earnest in prayer, he felt that success was sure. His expectations were not disappointed. Assistance came from various quarters, and the joint support sup-

ported him in his measures. The buildings were erect-
ced, teachers were specially prepared for their work, and evidences of a marked change in the community were everywhere visible. The face of the country was completely renovated. Poverty and misery were sup-

planted by rural happiness and contentment. But Oberg,
in his desire to perfect the system of instruc-

tion, so as to make it beneficial to all ages, having ob-

served with concern the disadvantages from which the younger children suffered while their elder brothers and sisters were at school and their parents busily en-

gaged in the daily toil of the fields, provided for the organization of infant schools, the first established of which there is any record. For each village he ap-

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When he heard of the spiritual destitution that existed among brethren of his faith in the United States he wrote a letter to the earnest Macedonian cry, "Come over and help us." He had determined to immigrate to this country, where, it seemed to him, there was so much work to be done for the German population, and his arrangements were nearly completed, when his health gave out. Many of his friends, who were frustrated by the American Revolution. His work evidently was not yet done in the Ban de la Roche, or Providence would have opened the way for his departure. As the population of the Ban increased, Oberlin introduced among the peasants cotton-spinning and weaving; the art of hewing to the land and various branches of agriculture. The flourishing settlement began to attract attention from abroad, and in 1818, in testimony of his services to mankind, and especially in the science of agriculture, a gold medal was presented to the worthy pastor by the Royal Agricultural Society of Paris. The decoration of the Legion of Honor was also awarded him by Louis XVIII as an appreciation of his services to humanity. He was visited, too, by distinguished travellers from different parts of Europe, who expressed their utmost gratification with the order and happiness which prevailed at the settlement and the endearing charm which had been established. Oberlin's influence over his parish continued to the last. As he advanced in years, and physical infirmities increased, he resigned to his son-in-law his more active duties; but there was no abatement of his interest in the work. With a face habitually serene, his life presented one of the finest specimens of happy old age. When he could no longer labor, with unfaltering devotion he prayed for his beloved people; and that no one might be passed by, he was accustomed to keep a list of his parishioners and pray for them individually; and frequently wrote on his door the names of such as claimed special attention, lest they might be forgotten. He also spent a portion of his time in epistolary correspondence, and in writing essays on religious subjects for the instruction of his people. Every sentiment he uttered seemed animated by the spirit of the Master—an earnest desire to do good and to fulfill the object of life, by simple-hearted faith in God and patient submission to his will. His last illness was brief. On the morning of June 2, 1826, in the eighty-sixth year of his age, and the sixtieth of his ministry in the Ban de la Roche, he gently passed to his rest, the place "which sin can never dim, nor cloud." As the intelligence of the good man's death spread through the district it was received with unfeigned sorrow. The peasants in a vast concourse came from all directions, through drenching rains and muddy roads, to pay their last tribute of gratitude and affection to the memory of him who had been so closely identified with their interests, and who had steadfastly and enthusiastically dedicated his life to their moral elevation. With the procession with the corpse, on which were placed the Bible from which he had so long preached and the robes which he had worn in the pulpit, preceded by the oldest inhabitant carrying a cross designed to be placed by the grave, reached the church—a distance of two miles—the mourners had not yet left the house. At the funeral services in the church, which, although closely packed, only a small portion could enter, a paper written by Oberlin many years before in prospect of this event was read. Among other things, the following tender and impressive language occurs: "God will neither forget nor forsake the Ban de la Roche. His sorrow, were frustrated by the..." He had often said, thoughts of peace and mercy. All things will go well with thee. Only cleave thou to him. Forget my name, and retain only that of Jesus Christ, whom I have proclaimed to thee. He is thy Pastor; I am but the servant. He is the Father, he who sent me to thee that I might be useful. He alone is wise, good, and almighty; I am but a poor, fallen, wretched man. Pray, my friends, that you may all become the beloved sheep of his pasture. There is salvation in no other than Jesus Christ. If he knows you, he seeks you, and is ready to receive you. Go to him just as you are, with all your sins and infirmities. He alone can deliver you from them, and heal you. He will sanctify and perfect you. Consecrate yourselves to him, and he will reward you with the fruits of his grace. There have been men, of more brilliant talents, of greater erudition and more varied attainments, but few individuals have been more earnest and devoted to their work, or more successful in the influence which they wielded and the results they accomplished, than this humble Lutheran minister. He was the ideal of a good pastor—holy, harmless, separate from sinners; a man of warm heart and generous impulses, of great simplicity, of a frank, genial nature, uniform kindness, and unsullied integrity. He possessed energy, industry, unconquerable perseverance, and a purposeful and resolute endurance, which characterized the whole of his intellectual pursuits and methodical habits, a lover of order and subordination, sincere and unreserved in his intercourse, practical in his character, and entirely consecrated to the service of the Master. His career was one scene of active benevolence and zealous piety, an exhibition of a loving heart, a blameless life, and a tireless hand. He was thoroughly evangelical in his views, important in prayer, and strong in faith, and strikingly illustrated in his own walk and conversation the power and blessedness of the Gospel. Notwithstanding the comparatively obscure and humble station which he occupied, he became the beloved patriarch of a renovated country and a regenerated people. His fame as a philanthropist has extended over the world, and his example has stimulated and guided others in their Christian efforts to advance the welfare and elevate the character of the race. See North Amer. Rev. 1831, p. 463; Priscet. Repos. 1850, p. 582; Bulletin. Theol. Oct. 25, 1869, p. 810; Neander, Züge aus dem Leben u. Wirken des Pastor Oberlin (1835); Merlin, Le Pasteur Oberlin (1838); Rother, Leben J. F. Oberlin's (1847); The Ban de la Roche and its Benefactor (London, 1820); Lauteruth, Notes sur J. F. Oberlin (1822); A. de J. L. Vignaud, Memoires de J. F. Oberlin (3rd ed. L. 1833); Züge aus dem Leben Oberlin's (1845); Sime, Brief Memorials of Oberlin (Lond. 1830); Memoirs of Oberlin (8th ed. Lond. 1833); Memoirs of John Frederick Oberlin, Pastor of Waldschau, in the Ban de la Roche; compiled from the private letters and public papers of the man, with a dedication and translation, by the Rev. Luther Halsey (N. York, 1856); Blackie, Morals, p. 270; Hurn's Hagenbach, Ch. Hist. of the 18th and 19th Centuries, ii, 380 sq. (M. L. S.)

Oberlin, Jeremiah James, an eminent French educator, was an elder brother of the philanthropist Oberlin, and was born at Strasbourg August 7, 1735. He was educated at the gymnasia of that town. He afterwards spent a few months at Montbéliard for the purpose of learning the French language, and returned to Strasbourg in 1750, where he prosecuted his university studies. He took the degree of doctor of philosophy in 1758, and afterwards paid considerable attention to the study of theology. In 1768 he was appointed a teacher in the gymnasia where he had been educated, and in 1768 was intrusted with the care of the library of the college. He was appointed Master of Arts in 1772, ordinary professor of logic and metaphysics, and in 1787 director of the gymnasia. During the Revolu-
ution his life was in considerable danger. He was impr
Anonished at the beginning of November, 1738, but ob-
Anand his liberty at the end of a few months, and again
Ananomized his lectures at Strasburg, continuing them till
his death, which took place Oct. 10, 1806. Oeburin
was neither a man of恬ent nor oflered, but the story is but
Anfitted by the good editions of severiaf the Latin classics, of
which his Tacitus and Caesar are considered the most valu-
Anable. He had also paid great attention to the study of the
Anicient French language, and travelled more than once
through some of the provinces of France in order to be-
Anome the greatest masters of the language, and to ensure that
his students should be instructed in the best traditions of
the country. He published several works on this subject.
He was also the author of several other works, the prin-
cipal of which are, Dicessario Philologico de Veteris
Ritu ad condendae Mortuos (1757) — Ritual Romanoerum
Tabule in usum Auditorum (1774) — reprinted in 1784:
—Jugendarum Martyrum Flaviorum omnia aut Moll-
imas (1700—1775) — and Dissertations sur les Minne-
singers (the Troubadours of Alasc) (1782—1783).
The life of Oeburin has been written by Schweighäuser in
Latin, and by Winckler in the Magus, Encyclopädi.
(Anobin, 1811)

Oeberin Theology. An impression has very gen-
Anally prevailed that the theological views inculcated at
Oeburin College by the late Rev. Charles G. Finney and
his associates involve a considerable departure from the
accepted orthodox faith; and the term Oeburin Theol-
Anyl involves a term of opprobrium and contempt.
Errors are a real problem to us, and in Italy there is no
fear of "damnable heresies." There has been,
doubtless, much misapprehension on the subject; and
while these teachers have held views of their own on
some points of metaphysical or ethical theology, and
even of practical religion, there has scarcely been such
divergence from the accepted doctrines of the Church
as to warrant the idea of a new theology.

1. The general type of doctrine inculcated has been
the New-School Calvinism, of which the characteristic
thought is that all responsible character pertains to the
will in its voluntary activity and action, and that each
moral agent determines for himself, in the exercise of
his own freedom, under the motives which gather about
him, whatever is morally praiseworthy or blameworthy
in his character and life; that sin is a voluntary failure
to meet obligation, and that nothing else is sin; and
that righteousness or holiness is a voluntary conforming
of obligation, as such is always in the power of every
moral agent. Anything desirable or undesirable in
the nature or the thought or the feeling, which lies beyond
the range of voluntary action, is not a matter of imme-
diate obligation, and can be neither morally praiseworthy
nor blameworthy. Hence neither moral nor holiness
can be infused or inherent, or imputed, in the sense of being reckoned
to the account of one in whom it has not originated.
As punishment can be inflicted only as an expression of
blameworthiness, no one can be liable to punishment for
Adam's sin, because no one can be blameworthy for any
sin but his own; just as impossible is it that one should be
forgiven any sin but his own.

The repentance required as a condition of salvation is the
renunciation of sin, an obligation which presses upon
every sinner, and which is always within his power. The
question is, how can we have the sin renounced? And this
voluntary renunciation of sin is the change required
of every sinner in order to acceptance with God. The
work of the Holy Spirit in the sinner's conversion is a
moral work, accomplished by the presentation of motives
which induce repentance; and the subsequent work of
sanctification and preservation is essentially of the same
nature—a work accomplished by the Spirit through
the truth. The sovereignty of God works always in harmony
with the freedom and responsibility of the creature,
so that one factor in man's salvation must always be
his own. Each man's freedom and responsibility in the
sin of one cannot be imputed to another, so neither can
righteousness or merit. Hence the atonement cannot
involve the transfer either of our guilt to Christ, or of
his righteousness or merit to us, but consists rather in
such an exhibition, in the cross of Christ, of divine love
and faithfulness, and of man's sin and ill-desert, as to
make the remission of penalty safe and right in the case
of the penitent sinner. These views, in general, char-
acterize the particular system known as Oeburin Theology.

2. The ethical philosophy inculcated by Mr. Finney
and his associates of later years is essentially that of
the elder Edwards, which makes the well-being or blessed-
ness of the sentient universe the summum bonum, or uti-
minate good; and the voluntary regard for this good—
for the welfare of all others—constitutes the primary
end or aim of man's life. In this view, benevolence is
called benevolence, the grand element of all virtue.
This benevolence is the love which is the fulfilling of the
law—not a mere kindly or amiable feeling, or any
emotion whatever, but an attitude of will giving to
every apprehended interest its proper place; a good-will
exercised towards every being capable of good, begin-
ning with God, the value of whose being is infinite, and
coming down to the meanest of his creatures, embracing
alike the evil and the good, the just and the unjust.
This benevolence is consistent with every natural emo-
tion, and yet it is exercised towards God and other virtuous beings, and disconsistently exercised towards the wicked, but exhibiting the same
essential character—regard for the well-being of its
object.

The faculty by which the primary duty of benevo-
ience is apprehended is conscience, and its affirmation,
in its own sphere, is inevitable and infallible. Every
moral being affirms the duty by the very necessity of
his nature; and in reference to primary, subjective duty,
the utterance of conscience is forever the same, and
always right. A being whose conscience failed in this
respect would cease to be a moral being. In all execu-
tive action—the carrying out of the benevolent attitude
of the will in the performance of relative duties—the
judgment must decide what on the whole will tend to
promote well-being, or the good; then conscience follows
the judgment, and enjoins the performance of this appre-
prehended duty as an expression of benevolence. But
the judgment is fallible; and there may be and often is
misjudgment on the subject of outward or objective
duty, and conscience may thus require us to do what is
outwardly wrong. Still we must follow the best judg-
ment we can obtain, and the error is a mistake, not a sin.
The moral character is right while the con-
science is followed in the maintenance of the benevolent
nature. Blameworthiness can be involved only in a
failure in this required ultimate attitude of the will.
Hence moral sin is the action of one who has not
loved, which is immediately binding upon him; and meeting
this duty he is truly conscientious, and at the same time
truly righteous. His mistakes are not sins. They re-
quire correction, enlightenment, not forgiveness.

Thus the voluntary attitude called benevolence is the
constant element in all virtuous character, and the
source of all virtuous action. It is the root of all the
particular virtues, and constitutes the virtuous element
in them all. Justice, mercy, obedience, veracity, and
the like, become virtues by being expressions of benevo-
ience under varying conditions, and they cease to be
virtues. Benevolence is the only virtue, and it has a
binding force and its limitations in the primary duty of
benevolence. In this all duties must forever harmonize.
The duty of benevolence is apprehended intuitively and
rationally in connection with the idea of well-being,
and can never fail to be a moral being. It is seen to be
binding from its own inherent nature, irrespective of all tendency, while all executive action
promoted by benevolence is seen to be duty only on
condition of its tendency to promote well-being.
In this respect the Oeburin view is distinguished from ev-
ery scheme of utilitarian and co-operative morality.

As benevolence is the whole of virtue, so the refusal
to be benevolent is the whole of sin, whatever the mo-
tive which induces this refusal. These motives are
always the solicitations of impulse, desire, or passion, which turn the will aside from the requirements of benevolence. The sin takes its form from the immediate impulse to which the will subjects itself; but the essence of the sin is the refusal to assume that benevolent attitude which reason or conscience requires. The sinner, then, is not pursuing his own good as his supreme end. He sacrifices duty and his own good alike, in his subjection to an unworthy impulse. He is "carnally minded"—caries for the flesh or the desires. Benevolence requires seeing one's own well-being as well as that of his neighbor, but he sacrifices both in his voluntary subjection to desire. Every moral being, in the exercise of his freedom, stands between the motives which the reason presents, which urge to benevolence—regard for the well-being of God, and of the sentient universe because of its value—and the motives which the desires or impulses present, urging to self-gratification immediate or more remote, to the neglect of the true good of himself and of the universe at large, including the Creator. The character and action determined by the motives of the reason is right or wrong is determined by the motives of the flesh—the desires and passions—they are wrong, and are in violation of obligation. The righteousness on the one hand and the sinfulness on the other must lie in the voluntary attitude assumed in the acceptance of one or the other class of motives which actuate the moral character of God. The wrong remains while the voluntary attitude remains, whether the circumstances admit of outward action or not. Virtue or righteousness lies in that primary attitude of benevolence, and virtuous action is the action which springs from benevolence. Sin is in the refusal to be benevolent, and sinful action is the expression of the unbenevolent will in the outward life.

Thus it is a peculiarity of the Oberlin ethical philosophy to regard virtue, or righteousness, and sin as in their own nature antagonistic to each other, each being coerced into existence, and necessarily giving rise to the other. Virtue being benevolent, and sin the refusal to be benevolent, they cannot coexist in the same will. The will must be, at any given time, wholly in one attitude or the other. They may alternate, one giving place to the other, but in the unity of action which of necessity belongs to the will they cannot coexist. The supposition of coexistence involves essentially a twofold personality, capable of maintaining at the same instant contradictory ultimate attitudes of will. Hence the sinner, in turning from his sin, discards it utterly for the good of God and yields his whole will; and the good man, falling into sin, fails utterly in the benevolent attitude of the will; and, so far as his moral action is concerned, during that lapse he is wholly wrong. Many of his former experiences and plans and executive purposes may remain unchallenged; but the element of righteousness—the benevolent attitude of the will—is at the time wholly wanting.

3. This view of moral action as necessarily either right or wrong, and of moral character as necessarily, at any given time, either one thing or the other, has shaped what has been known as the Oberlin doctrine of sanctification. The view first promulgated at Oberlin by Mr. Finney and others was based upon the prevalent idea that somewhat of sin still remains in the character and action of the converted man, coexisting with his obedience. The problem of sanctification must be to eliminate this remnant of sin, and make the obedience entire and permanent. This view led to the idea of a special experience, corresponding with the original conversion, in which the Christian rises from a partial to a complete obedience. The attainment of this condition must be always possible and obligatory; just as the original conversion was possible and obligatory to the sinner. The only difficulty in the way must be a partial and imperfect faith. On this view, there would be two classes of Christians—the simply converted, rendering a partial consecration and obedience, and the entirely sanctified, whose consecration and obedience are entire. The teaching of the privilege and duty of entire sanctification, as thus apprehended, in the community at Oberlin, led to a very general quickening of the religious life, and to many marked experiences regarded at the time as miracles of grace. The fuller development of the conception of moral action as necessarily simple, forbidding the coexistence of sin and holiness, a restatement of the doctrine of sanctification became necessary. In this view conversion necessarily becomes entire consecration, and obedience and faith, as moral exercises, are necessarily complete. The difficulty with the regenerate soul is not that he has made only a partial surrender of his will, but that he is weak and inconstant, and inexperienced, liable at any moment to lapse into sin under the pressure of temptation. San- cification, then, becomes a growth, an attainment of experience and strength, not to be found in one special experience, an instantaneous rising from a partial to an entire consecration, but in the attainment of stability and strength and spiritual power by successive en- lightenment and the growth of the Spirit, and by "patient continuance in well-doing." No clear line of division can separate sanctified and unsanctified Christians. Every believer is sanctified in the sense of being entirely consecrated; and there are as many degrees of enlightenment and strength and stability as there are varying experiences of grace. The nature of moral action, the inculcation of the attainment of sanctification by one special experience ceased to be a feature of the religious instruction at Oberlin. The baptism of the Spirit is still presented as an object of faith and prayer, the standing promise of Christ to his people, appealing to him who receives it light and strength and stability.


Oberndorfer, Celestian, a German Roman Catholic theologian, was born at Landshut in 1724. He joined the Benedictines, and became successively pro- fessor of logic, then of natural philosophy, and afterwards of theology in the College of Freytag. He died in 1766. He wrote, Schola catholicae, tum philo- sophicae, jurisprudentiae sum, quae nostrae aedificata est, et usuarum, etc. (Freytag, 1762, 2 vols. 4to); —Resolu- tiones ex psychologia et theologia naturali (ibid, 1762, 4to) —Brevis apparatua eruditionis de fontibus theo- logiae (Augsb, 1760, 5 vols. 4to) —Theologia dog- matico-historico-scholastica (Freiburg, 1762-1765, 5 vols. 8vo); —Systema theologica dogmatico-historico- criticum (Freytag, 1762-1765, 5 vols. 8vo); Zacher added seven more volumes to this work. See Ras- der, Lexikon Baierssche Schriftsteller; Meusel, Lexi- kon.

Oberrauch, Anton Nicolauus (called also Hercu- llanum), a Roman Catholic theologian of note, was born in the Sarmental, in Tyrol, Dec. 1, 1578. On his early edu- cation he received at Innspurke, where he studied philos- ophy and theology. In the year 1570 he joined the Order of Francisans, and continued his studies until the year 1586. After having been engaged as an in- structor in the Franciscan monastery for some years, in 1572 he was appointed professor of theology at Bazet; from 1573 to 1575 he lectured on ecclesiastical law at Halle; from 1576 to 1578 he occupied the chair of moral theology at Innspurke, and died in 1606 at the monastery of Schwaz. He wrote, besides several smaller works,
OBERTHUR

OBIZZINI


Oberthür, Franz Dr., a noted Roman Catholic theologian, was born at Würzburg Aug. 6, 1746. Patronized by the bishop, Adam Frederick, count of Seixis, he was admitted into the Julius Hospital at Würzburg, where from 1763 to 1771 he studied philosophy, theology, and law, and was afterwards sent by his patron to Rome, in order to complete his studies there. In 1773 he was appointed counsellor of curacy and consistory, and in 1774 he was elected professor of dogmatics at Würzburg. In 1782 he was appointed spiritual counsellor and head of the city schools, in which position he labored especially with a view to reform. On account of the liberal dogmatics which Oberthür espoused in his Idea biblica ecclesiae Dei, a division was caused between him and his bishop. Oberthür was tendered another position instead of his professorship, which offer he, however, refused; but he was finally deprived of his position in 1805, and again in 1809, at the conclusion of the revolution of the university. In 1810 he was appointed as theologian of the chapter, which position he held until his death, Aug. 30, 1831. Oberthür was a very learned man, of a practical and catholic mind, who not only had the wants of the students at heart, but also those of the common people, to enable whose ideas was one of his main objects in life. In this his reformatory movement he also perceived the good in those who were not of his own creed, and, as his biographer Rulan states: "Maxime est gavisus ludari ab iis, qui erant alienus confessionis." Oberthür was a fertile writer. He published, Dogmatice et poenitentiae unita (Würzburg, 1776) — Idea biblica ecclesiae Dei (1790-1821, 6 vols.); — Bibliae Anthropologie (Münster, 1807-10, 4 vols.); — Eucalypetica (Würzburg, 1786; Germ. ed. 1828); — Methodologia (1828); — Opera poenitentiales Patrum de veritate religionis Christianae contra errores gentium et judeorum (Ibid., 6 vols., 1825-42); See Rulan, Series et vita professorum S. S. Theologi, qui Wurzburgi a fund. Academia usque in ann. 1804 docuerunt (Ibid. 1885); Dux, in Wetzer und Welte's Kirschen-Lexikon, vol. vii, a. v.; Theologisches Universal-Lexikon, a. v.; Fürst, Bibl. unit. iv, 44; Britih, Gesch. der Kathol. Literatur Deutschlands (1841), p. 713 sq.; Werner, Gesch. der Kathol. Theologie (see Index). (B. P.)

Oberto, Francesco di, was the earliest painter of the Genoese school, and his works are still extant. Lanzi mentions an altar-piece by him in the church of St. Domenico at Genoa, representing the Virgin between two angels, signed "Francesco de Oberto, 1683." Ob'ethur (O'bethur), a Graecized form (1 Esdr. viii, 32) of the name of Ezech (q. v.), son of Jonathan (Ezra viii, 6).

Obi. See Obeah.

O'bil (Heb. Obil, "from the Arabic obbî, an owner of camels; Sept. Oślaca v. 'Aślîa and Oślîa; Vulg. Ubîl), an Ishmaelite, or Arab, doubtless of the nomadic tribes, who had charge of the royal camels for the king of Judah; — an exciting animal, fit for an Arab (1 Chron. xxix, 30). As the name means in Arabic "a keeper of camels," Jerome (ii, 2) infers that the person had his name from his office, which has al-

ways been a very common circumstance in the East (see Bochard, Hieroz. i, ii, 2).

Obit (Lat. obitus, a going down, i. e. to death, therefore decease), of an individual, is used in ecclesiastical language to designate the commemoration of a saint's death; called also his celebration, departure, falling asleep, or surrender, by his people. The term is a contraction of the phrase "Obit mortem," i. e. he meets death, and is used specially to designate a funeral office, performed for the dead, and for his soul's health, as they say, at certain times and places. The Assumption is ascribed to the blessed Virgin, the Deposition to St. John, from the tradition that he laid himself down in his grave.

It was an early practice of the primitive Church to commemorate the martyrs on the anniversary of their death; and when the days of persecution had come to an end the custom was extended, or continued to prevail in respect to others of the departed besides martyrs, such as relatives, friends, and benefactors. Indeed, in former times, under the influence of the Romish priesthood, it was not uncommon for dying persons, though they had children to provide for or debts to pay, to postpone all care of relatives and other charity enterprises in order to secure for themselves masses satisfactory, anniversaries, obits, requiems, dirges, placebos, trentals, lamps, lights, and other offices to be performed daily, monthly, or yearly, as far as the sums left would afford, for the ease and help of the testator's soul. In religious houses, monasteries, and nunneries, where the obits or obitual days of their founders and benefactors, which was thence termed obituary. Thus in many colleges the obit or anniversary of the death of the founder is piously observed. There have been since the Reformation commemoration days at Oxford and Cambridge, on which the names of all the known benefactors to the universities are proclaimed and a special service is recited. For the offices used on the occasion of these commemorations in England, see the Annotated Book of Common Prayer, Appendix to the Burial Office.

Obituary. See Obit.

Obibzini, Tommaso, an Italian Orientalist, who flourished in the first half of the 17th century, was born in Non, near Novara. He entered the Order of the Minor Brothers, and applied himself to the study of the Oriental languages. Devoted to the missions of the East, he went to Jerusalem in the capacity of apostolic consignatory and guardian of a convent of his order. During his stay in the Holy Land he succeeded in restoring to Christian worship two churches dedicated to the Virgin and St. John the Baptist, of which the Turks had taken possession, and by order of pope Paul V he presided over a synod which condemned the heresies of Nestor and Eutyches, still influential in the East. On his return to Rome he taught for several years Arabic, Syriac, and Coptic in the monastery of St. Peter in Montorio, and formed a great number of missionaries. It was there that he died, according to Wadding, in 1638, at an advanced age; but Achilles Venerio, one of his disciples, says he died on the 22nd of December, 1638, in the 41st year of his order. — Grammatica Arabica aurgynia appellatum, cum versione Latina et ibratione expositione (ibid. 1631, viii, 20): this is a valuable edition of the Arabic Grammar entitled Jurumia, and favorably quoted by Silvestre de Sacy: — Thesaurus linguae Arabicae Sanctae (ibid. 1636, 4to): the printing, superintended by Achilles Venerio, is very faulty: this book was largely composed from a Syriac vocabulary whose author is Elias Barzina, a metropolitain of Nisibis, of the 11th century. See Wad-
OBJECT 280 OBLATION


Object, in the language of metaphysics, is that of any thinking being or subject can become cognizant. This subject itself, however, is capable of transmutation into an object, for one may think about oneself when thinking faculty. To conceive of a metaphysical object, actual existence is not necessary; it is enough that it is conceived by the subject. Nevertheless, it is customary to employ the term object as synonymous with real, so that a thing is said to be "objectively" considered when regarded in itself and independent of its relation to us. We perceive an apprehension. Scepticism denies the possibility of objective knowledge; i.e. it denies that we can ever become certain that our cognition of an object corresponds with the actual nature of that object. The verbal antithesis of objective and subjective representation is also largely employed in the fine arts; but even here, though the terms may be convenient, the difference expressed by them is only one of degree, and not of kind.

Objectives to Christianity. See Apolecticis.

Objective is a term which, like the preceding (i.e. object), is much used in scholastic theology for the expression of that phase of a thing which comprehends its existence, but of excluding that phase of anything which comprehends our knowledge of it. Thus applied, the energy of thought may be objectively directed towards the Divine Nature: Objective has a contemplation of the Divine Nature as in itself, and not as in its relation to us; i.e. our contemplation of it as "non ego; subjective, on the other hand, by contemplation of the Divine Nature as it forms part of a system, of which "Ego" is the starting-point, if not the centre. Applying the illustration to faith, it will be seen that Objective faith looks to that in which we believe; Subjective faith to that with which we believe: the first being that phase of belief in God, e.g. which fixes its gaze on God as its object; while the second is that phase of faith which sees the believer in God, and the operation of his mind in believing. Or again, the first represents a dogma, the second a faculty. In the same manner the terms may be applied to worship. Objective worship is adoration in its purest and most unselfish form; adoration of God as its object, without reference to the person adoring it, and according to its nature, admires, prays, offers sacrifices, and engages in any other religious act. For a full account of the history and use of the words, see notes at the end of Hamilton's edition of Reid's Works (Edinb. 1846).

Oblata (Lat. for offered), the name of the host before consecration. The oblates, not consecrated, though blessed on the altar, were given by the priest, before food in the refectory, to those monks who had not received the sacrament. Oblata were made in a kind of mould of a small pattern. Females, called sanctimoniales, had assigned to them the office of making these oblates, but always without let or hindrance, and occasionally placed on the bosoms of the dead. The host, before consecration, was cut in the form of a cross by a knife specially set apart for that purpose, and the vessels in which it was preserved were made in the form of small towers. According to the Mozarabic Liturgy, it was to be mystically divided into eight parts, called Gloria, etc. Information on these particulars may be obtained from Du Cange, s. v. Gloria, Lancela, Oblata, Paris, Turris. Oblates (Lat. oblatus, "offered up") is the name of three different classes of religious bodies in the Roman Catholic Church, which differ from the religious orders strictly so called in not being bound by the solemn vows of the religious profession.

(1.) The institution of the first of these, called the Oblates of St. Ambrose, was one of the many reforms introduced into the Church of Milan by the young bishop towards the close of the 18th century. The members consisted of secular priests who lived among the people and were merely bound by a promise to the bishop to devote themselves to any service which he should consider desirable for the interests of religion. St. Charles made use of their services chiefly as missionaries in the wild and inaccessible Alpine districts of his diocese. He drew up their constitutions, which were revised by St. Philip Neri (q. v.) and St. Felix Cantalici, and approved repeatedly by the papal see. This institute, which had many establishments at Milan, Verona, and other parts of Northern Italy, still exists, and has recently been introduced into England by cardinal Wiseman, and the order possesses at present in London five houses, and serves four city missions.

Attached to the London oblates, but distinct from them in idea and institute is St. Joseph's Society of the Sacred Heart for Foreign Missions, with a central house at Mill Hill, near London, and intrusted by pope Pius IX with the spiritual care of the freedmen of the United States. All missionaries educated by St. Joseph's Society leave Europe for life, devoting themselves to non-European missions. They make vows of obedience, and bind themselves to practice evangelical poverty, and to go wherever sent. This society counts (1875) twelve priests and thirty students in divinity from men of all nations. They have three missions to blacks exclusively, in Baltimore, Milledgeville, Georgia, and Philadelphia, and Bishop Henry H. Vaughan, of Salford, is the superior general.

(2.) Another institute, confined to females, is the Oblates of the Blessed Virgin Mary, a body of French origin, which arose in the present century, and has been very widely extended. Their chief object is to assist the Church by founding missions for the religious instruction of the people in any district to which they may be invited. This body was approved by pope Leo XII Feb. 17, 1828. They have been established in England and in Ireland, the British colonies, the islands of the Pacific, and the United States. Called to Canada in 1844, they immediately occupied the extreme north and west of British America the old Jesuit missionary posts, and extended their labors to the remotest tribes. In Canada they have several colleges, seminaries, and academies, with a constantly increasing body of students. They have also numerous establishments in Northern New York, Minnesota, Texas, and Washington territory. Other similar institutes might be enumerated, but the constitution of all is nearly the same.

(3.) There is also a female institute of oblates, which was established in Rome, about 1445, by St. Francesca of Rome, and which consists of ladies associated for charitable and religious objects, and living in community, but bound only by promise, and not by vow.

(4.) There are besides the Oblates Sisters of Providence, a sisterhood of colored women, founded at Baltimore in 1825 by the Rev. H. Jowber, for educating colored girls, taking charge of colored orphans, and attending to the general needs of the colored people in the United States. These sisters were approved by Gregory XVI in 1831. Their mother house is in Baltimore.

Oblates was also the name of those children who were dedicated from infancy to the cloister (the parents wrapped their boy's hand in altar-cloth, with a petition), and of the dying who assumed the cowl. In 1191 Cesteline III freed children from such vows. See the art. Conversi in Wetzer u. Welte, Kirchen-Lexi; Kanke, Hist. of the Popes, i. 370; Azog, Kirchengeesch., ii. 485; Bamm, Romanism, p. 487.

Oblati. See Oblates.

Oblation is the rendering frequently employed in the A. V. for several Heb. words, elsewhere with equal
OBLATION (CHRISTIAN) designates an offering to God, in certain ecclesiastical senses.

1. In the sacramental service of the Church of England the phrase "alms and oblations" occurs in the prayer for the Church militant, and evidently refers to a very ancient custom. "In the primitive Church, at the administration of the Lord's Supper, communicants were required to bring certain oblations, προσφοράς, or presents, δῶρα, of bread and wine. These were sometimes presented by persons who did not communicate. The bread and wine were enveloped in a white linen cloth called "fag," the wine being contained in a vessel called "ama" or "amula." After the deacon had said, "Let us pray," the communicants carried their offerings towards the altar, which were usually taken by a deacon, and, having been delivered or presented to the bishop, were laid upon the altar or upon a separate table provided for their reception. This custom of offering oblation ceased generally during the 12th and 13th centuries" (Riddle).

The rubric at the same time enjoins that if there be a communio the priest is then, "just before this prayer, "to place upon the table so much bread and wine as he shall think sufficient." Hence it is clearly evident that by that word we are to understand the elements of bread and wine which the priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, that henceforward they may be peculiarly his. In all the Jewish sacrifices, of which the people were partakers, the viands or materials of the feast were first made God's by a solemn oblation, and then afterwards eaten by the communicants, not as man's but God's provision by whom all shall receive them at his own table declared himself reconciled and again in covenant with them. Therefore the blessed Saviour, when he instituted the sacrament of his body and blood, first gave thanks, and blessed the elements, i.e. offered them up to God as the Lord of the creatures, and then gave them expressly for the communion; and so for that reason, whenever they celebrated the Eucharist, always offered the bread and wine for the communion to God upon the altar, by this or some such short ejaculation, "Lord, we offer thine own into what thou hast freely given." After this they received them, as it were, from him again, in order to convert them into the sacred banquet of the body and blood of his dear Son. Consonant with this, in the first common prayer of king Edward VI, the priest was ordeled in this place to set the bread and wine upon the altar. But at the second review, to conciliate the adherents of the Protestants, this ancient usage appears to have been thrown out. It was, however, restored at the last review of the Prayer-book in the reign of Charles II, when it was ordered that the bread and wine should be placed solemnly on the table by the priest himself. Hence it appears that the placing of the elements upon the altar before the beginning of the morning service by the hands of a lay-clerk or sexton, as is sometimes the practice, is a breach of the aforesaid rubric.

2. In a more extended sense, the word "oblations" signifies whatever Christians offer to God and the Church, whether in lands or goods. It is probable that the practice of St. Paul incited the primitive Christians to offer these gifts to the Church, for he appointed every one of the Corinthians and Galatians to yield something to God for the saints every Lord's-day; but this being thought too much, Tertullian told us often, that after this time it was afterwards done every month, and then ad libitum; but it was always the custom for communicants to offer something at receiving the sacrament, as well for holy uses as for the relief of the poor, which custom was, or ought to have been, observed in his day. In the first ages of the Church those déposita pietatis which are mentioned by Tertullian were all voluntary oblations, and they were received in lieu of tithes; for the Christians at that time lived chiefly in cities, and gave out of their common stock both to maintain the Church and those who served at the altar. But when their numbers increased, and they were spread abroad in the countries, a more fixed maintenance was necessary for the clergy. Yet oblations were made by the people, of which, if offered in the mother church, the bishop had half, and the other was divided among the clergy; but if they passed into the hands of the clergy, the bishop had a third part, and no more. These oblations, which at first were voluntary, afterwards became due by custom. It is true there are canons which require every one who approaches the altar to make some oblation to it; but this thing is not so common as to be certain. It is probable that, in obedience to the canons, it became customary for every man who made a will before the Reformation to devise something to the high-altar of
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the church where he lived, and something likewise to the mother church or cathedral; and those who were to be buried in the church usually gave seas: aiming toward its repairs. But at the great festivals all people were obliged to offer something, not merely if convenient, but as a duty; but the proportion was left to the discretion of the giver; and we think with great reason, for the bounty of the Christians in those ages was so great that men built churches on their own hands, on purpose that they might have an equal share of those oblations with the clergy. This might be the reason why the emperors Constantine and Valentineian made laws to prohibit excessive gifts, which in those days were kept in storehouses built for that very purpose. But in succeeding ages there was little occasion for such laws, for the zeal of the people was so considerably abated that, instead of those repositories, the clergy had little chests to contain these gifts, till at last they dwindled into so small a portion that now, as a quaint writer observes, they can scarce be felt in the parson's pocket.

In the Church of England whatever is offered at the altar is termed an obligation. They are principally alms, the bread and wine for the Lord's Supper, and prayers. The four days in the year—Christmas, Easter, Whitsun-tide, and All-souls' day—on which oblations are more especially made, are called offering days; and portion of the Roman Catholic and English Church service at which time the offerings are presented is called the offertory (q.v.). See Hook, Ch. Dict. s. v.; Froster, On Common Prayer, p. 348; Whately, On Common Prayer, p. 279; Nomeology, ii. Sodage, S. v.; S. c. Onrach, ii. 305; Althor, see Index in vol. iv.; Wetzar u. Wele, Kirchenlexicon, s. v. Oblationen.

Oblationarium, a side-table, on which the oblations of the people was which had been collected by the deacons was placed, and from which the officiating minister selected what was necessary for the celebration of the Eucharist. See Oblation. The custom of presenting oblations ceased generally during the 15th and 16th centuries. See Martigny, Dict. des Antiquites Chris. s. v.; Walcot, Sac. Archaeology, s. v.; Riddle, Christ. Antiquities. See Creditence-table.

Obligation (Lat. obligo, "to bind") is that by which we are bound to the performance of any action. In theological science it holds a place in the doctrinal sphere, for it enters into the justification scheme. It is held that the concept of obligation is as old as the idea of moral order. When God comes into the world a debtor to divine justice, and is therefore under an obligation to punish him, being deficient in that form of original justice in which he rendered to God all that service of love which is the great end of God demanded. Hence the terms due and duty to express the obligation (comp. Hampden, Bampton Lectures, vi. 296).

Obligation, as a moral factor, is generally distinguished as internal or rational and external or authoritative, according as the reason for acting arises in the mind of the agent, or from the will of another who has a right or authority to prescribe rules to others. Bishop Warburton (Disc. Leg. bk. i, § 4), however, has contended that all obligation necessarily implies an obliger different from the party obliged; i.e. moral obligation, being the obligation of a free agent, implies a law; and a law implies a lawmaker, and that therefore the will of God is the true ground of all obligation, strictly and properly so called. The perception of the difference between right and wrong can be said to obligate only as an indication of the will of God. This seems reasonable, indeed when we consider that our necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it is ipso facto worthy of blame for so doing; another regards it as springing from the moral order, so that the law is to be regarded in that reason and nature; another, from agreement with truth; and another, from expediency and promotion of the public good. A late writer has defined obligation to be "a state of mind perceiving the reasons for acting, or forbearing to act." But we confess this has a difficulty in it, because it carries with it an idea that a man should by his habitual practice of iniquity be so hardened as to lose a sense of duty, and not perceive the reasons why he should act morally, then he is under no obligation. And thus a depraved man might say he is under no obligation to do what is just, because the cause, through his desire of living a licentious life, he is led to suppose that there should be none. Evidently a difference should be made between obligation and a sense of it. Moral obligation, we think, arises from the will of God, as revealed in the light and law of nature, and in his Word. This is binding upon all men, because there is no situation in which mankind have not either the one or the other of these. We find, however, that the generality of men are so far sunk in depravity that a sense of obligation is nearly or quite lost. Still, however, their losing their sense does not remove the obligation. It is a nature;'Obligation is eternal and immutable, but the sense of it is lost by sin." Believing this, we do not accept the theory of those thinkers who lose sight altogether of man's perception of rectitude, and give undue, if not exclusive, prominence—by Lecky, for instance, by Leslie, by Horace, as well as Paley and his followers—to the rewards and punishments of a future life, as prompting to the practice of virtue. For although God, in accommodation to the weakness of our nature and the perils of our condition, has condescended to quicken us in the discharge of our duty by appealing to our hopes and fears, both in regard to the life that now is and that which is to come, it does not follow that self-love, or a concern for our own happiness, should be the only, or even the chief spring of our obedience. On the contrary, obedience to the divine will may spring from veneration and love for the divine character, arising from the most thorough conviction of the rectitude, wisdom, and goodness of the divine arrangements. That this, more than a regard to the rewards of everlasting life, is the proper spring of virtuous conduct, is an argument of the greatest importance, as (1) man is right merely for the sake of everlasting life is evidently acting from a motive far inferior, in purity and power, to love and veneration for the character and commands of him who is just and good, in a sense and to an extent to which our most elevated conceptions are inadequate. That the duty to the true throne is not the iron chain of selfishness, but the golden links of a love for all that is right; and our aspirations to the realms of bliss should be breathings after the prevalence of universal purity, rather than desires for our individual happiness. Self and world are too narrow to hold the heart of man when it is touched with a sense of its true dignity, and enlightened with the knowledge of its lofty destination. It swells with generous adoration of all that is right and good, and expands with a love which refuses to acknowledge any limits but the limits of the nature and will of him from whom all being and all happiness proceed, it acknowledges the only proper object of its adoration and submission; and in surrendering itself to his authority he is purified from all the dross of selfishness; for there is a most unquenchable love for all that is right and good. Dr. Adams (Sermon on the Nature and Obligation of Virtue) has well said, "Right implies duty in its idea. To perceive that an action is right is to see a reason for doing it in the action itself, abstracted from all other consider- ations. This is the reason why the decision of the unweaned rectitude in the action, is the very essence of ob-
OBLIGATION, FEASTS OF

OBERGON

legation; that which commands the approval of choice, and binds the conscience of every rational being." Mr. Stewart (Adv. and Mor. Powers, ii. 294) has put it thus: "The POWER OF COMMAND in law."

And that "The very notion of virtue implies the notion of obligation." See Sanderson, De Juramento Obligatione, precept, i. sect. 11; De Obligatione Concinentiae, precept. v.; Whewell, Morality, bk. i, ch. iv, p. 84-89; King, Essay on Law, Prelim. Dissert. sec.; Dr. Chalmers, Bridgewater Treatise, i. 78; Warburton, Legation, i. 38, 46, etc.; Paley, Moral Philo. i. 54; Robinson, Pref. to vol. iv of Saurin's Sermons; Mason, Christian Morals, ser. 23, ii. 256; Doddridge, Lect. lect. 52; Grove, Philo. ii. 66; Cudworth, Int. System. ii. 505, 606, et al.; Dr. Bush- nell, Distinction between the duties of the Christian Examinor, May, 1866, art. v.; Krauth's Fleming, Vocab. of Philo. s. v. See Right; Sanction.

Obligation, Feasts of, a name in the Roman Church of holy days on which work is suspended. In 1822 forty-one were cited, including Christmas, Circumcision, Epiphany, Ascension, Pentecost, and Easter (each with the feast and fasts); Good Friday; St. John the Evangelist, Holy Innocents, Purification, Annunciation, St. Mark, St. Philip and St. James, John the Baptist, St. Peter and St. Paul, St. James, St. Bartholomew, St. Matthew, St. Michael, St. Luke, St. Simon and St. Jude, St. Agnes, St. Andrew, St. Thomas the Apostle, Invention of Holy Cross, St. Thomas the Martyr; Corpus Christi, Translation of St. Thomas the Martyr, St. Mary Magdalene, Assumption, St. Lawrence, Nativity of the Blessed Virgin, Exaltation of the Holy Cross, St. Nicholas, Conception of the Blessed Virgin Mary, the dedication of the church, the patron saint of the church, and feasts ordained by the ordinary. In Worcester diocese the labor of the plough only was allowed on seven saints' days, and women's work was forbidden on the feasts of St. Agnes, St. Lucy, St. Margaret, and St. Agatha.

In the United States of America the "holy days of obligation," though they hold a very prominent place in the estimation and practice of Roman Catholics, have been reduced to the following: The Circumcision of our Lord (January 1), The Epiphany (January 6), The Annunciation of the Blessed Virgin Mary (March 25), The Ascension of our Lord (see above), Corpus Christi, The Assumption of the Blessed Virgin Mary (August 15), All Saints (November 1), Immaculate Conception of the Blessed Virgin Mary (December 8), Nativity of our Lord, or Christmas (December 25). (Sundays, and the feasts which fall on them, are not included in this enumeration.) See Western Episcopacy, Episcopacy, Annunciation, and Corpus Christi are not even regarded as holy days of obligation. See Barron, Romanism as it is, ch. xvi; Walcott, Sacred Archology (Lond. 1868), p. 407.

Obnam. See Stools.

O'both (Heb. Oboth), u'bh, water-skins, i.e., according to First, hollow pannes; Sept., ḫâbîq, v. zâbâbîq, the forty-sixth station of the Israelites on their way to Canaan, near Moab (Num. xxxii. 10, 11; xxxiii. 45, 44), between Penum and Jezreel; probably south of the Dead Sea, possibly near Wady el-Ghweil. See Exod.

Obotrites, Conversion of the. See Slaves; Viceruins.

Obrecht, Ulrich, a learned German philosopher and jurist, was descended from a noble family, and was born July 23, 1464, at Strasbourg, where he had his first educational training, and then proceeded to learn the elements of the science at Montbeliard and after. He inherited both the inclination and taste of his ancestors, who were all distinguished by the posts they held either in the university or in the senate of Stras- burg. The study of the Latin, Greek, and Hebrew tongues was almost the first amusement of his in-

fancy; and he learned French, Spanish, and Italian by way of play or diversion. At fifteen he was so good a rhetorician that he was ordered to compose and pro- nounce a speech in each of the three subjects and to render his ideas confused; everything was ranged in exact order in his mind; and he surprised the world not more with the prodigious extent of his knowledge than with his admirable neatness in delivering it. As soon as he had taken his licentiate's degree, he resolved to travel abroad for further improvement. With this view he went first to Vienna, in Austria, thence he passed to Venice, where his chief pleasure consisted in visiting the libraries and learned men. At his return from Italy his friends induced him to settle at Strasbourg, and he gave himself up to authorship and to teaching in the university. His skill in law and his business of having taught the Protestant religion; but the king of France having made himself master of Strasburg, and going there in person with the whole court, Mr. Pelis- son, who came among them, and who was acquainted with him, told it to Obrecht, and found Obrecht out, and to discourse with him upon that subject; and his conversion was completed by the Jesuits, who were established at Strasbourg by Lewis XIV. Obrecht abjured his religion in 1684 at Paris, and put the instrument into the hands of the bishop of Meaux. Upon his return to Strasburg he resumed his professorship in the law, and it was about this time that he wrote the notes which we see in some editions of Grotius, De iure belli ac pacis. In 1685 the king of France nominated him to preside, in his majesty's name, in the senate of Stras- burg, with the title of pretor-royal, in imitation of the old Romans; and from that time Obrecht applied him- self entirely to public affairs. The judges of Strasbourg, according to the principles of the Reformed religion, were empowered to dissolve marriages in case of adul- tery, and to enable the injured party to marry again. In opposition to this custom, Obrecht wrote a book, in the German tongue St. Austin's book of adulterous mar- riages, and obtained from the king a prohibition, upon pain of death, either to tolerate or solemnize the marriage, for the future, of any persons that were separated or divorced for adultery. This edict was not in public, which he performed, for the rest, although by the rights of his pretorship everything done in the senate must necessarily pass through his hands, yet he was so expeditious and so good a manager of time that there was some little left for his studies, which served him as a refreshment from the fatigue of business; and several valuable publications of his date from this period. But as all these things could not be done without public, which he performed for the time for his necessary meals, his health became unavoidable impaired, and his life was suddenly brought to a close in 1701. We have other publications of his, besides those already mentioned, which are of interest to us: Contra philosophos origines: De praepoem Celsa. See New Phil. Memoirs, vol. xxxv; Haug, La France Protestant, s. v.

Obregon, Bernard, the founder of the Spanish order of Minorite hospital brethren, was born at Las Huelgas, near Burgos, May 20, 1546. He was at first a soldier, but having been converted, he devoted him-
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self to the care of the poor in the court hospital of Madrid. He soon found followers, and formed a congregation, which, approved by Don Pedro Caraffa, nunco third order of St. Francis. See MINORITS. In 1592 Obregón went to Lisbon, where he reformed the numerous abuses existing in the administration of the hospitals of that city, and drew up a set of rules for the guidance of his congregation, which was finally completed in 1594. Upon his return to Madrid he cured king Philip II through his last illness, in Sept., 1598, and afterwards resumed the directorship of the general hospital. He died at Madrid August 6, 1599. Obregón wrote Instrucción de enfermos, y verdade prácctico como se hay de aplicar los remedios que enseñan los médicos (Madrid, 1607, 8vo). The Spaniards call the members of the order Obrero.

Obregón, Pedro de, a Spanish painter, was born at Madrid, according to Bemudez, in 1597. He studied under Vincenzo Carducci, and gained a high reputation in historical painting, especially in works of an easel size. Palomino commends a large picture by him, representing the Triumph in the reforesta de la Merced, and another of the Immaculate Conception in the church of Santa Cruz. There are some of his easel pictures in the collection at Madrid, where they are highly esteemed. Benudex says Obregón was also an excellent engraver. He died in 1594. Upon his death, Diego and Marco, whom he instructed in the art, he died in 1659. There was another Pedro de Obregón, who was a miniaturist, and illuminated books of devotion; he flourished about 1564.

O'Brien, James Thomas, D.D., a noted Irish prelate, was born in Ireland in 1792, and was educated at Trinity College, Dublin. He took holy orders immediately after graduation, and soon rose to the first appointments in the Church. In 1842 he was made bishop of Ossory. At the time of his death, which occurred January 18, 1875, he was the senior bishop of the Irish Episcopal Church. He is noted as a work on Jusdict by Faith only (ten sermons, Lond. 1838, 8vo), which is "one of the best expositions of the cardinal article of the Reformed Church extant" (Loudwes, Brit. Lib. p. 763). He also published several minor works, among them one entitled A Charge (1843, 8vo, and often since).

Obscene Prints, Books, or Pictures, so exhibited in public, as to damage the general morality, are not only to be preached and prayed against, but also legislated against; and it is the duty of the Christian public to see that the laws now on the statute books are faithfully executed and strengthened, to prevent the demoralization of the masses from this source. In Great Britain the laws are very strict; in the United States they might be greatly improved. In recent years a Mr. Comstock, of New York, has given much time to the suppression of the nefarious traffic in obscene publications, and has rendered great service to the general American public.

Obscurantists (Lat. obscure, "to darken, obscure") is the term originally applied in derision to a party who are supposed to look with dislike and apprehension upon the progress of knowledge, and to regard its general diffusion among men, taking, as they are ordinarily found, as prejudicial to their religious welfare, and possibly injurious to their material interests. Of those who avow such a doctrine, and have written to explain and defend it, it is only just to say that they profess earnestly to desire the progress of all true knowledge as a thing good in itself; but they regard the attempt to diffuse it among men, indiscriminately, as perilous and often hurtful, by producing presumption and discontent. They profess but to reduce to practice the motto, "A little learning is a dangerous thing."

It cannot be doubted, however, that there are fanatics of ignorance, as well as fanatics of science. There are religious, political, scientific, and artistic obscurantists. In the Reformation period the Humanists (q. v.) called those zealots who opposed all innovation Obscurantists.

Obsequens, Julius, an ancient sage who flourished some time in the early Christian period, is principally known as the author of a work entitled De Prophétia, or Prophétorum libelli. The work affords no geographical data, and there is not accessible from any other source anything which may reveal a knowledge of him personally, not even as to the place of his birth nor the time when he lived. Vossius thinks him anterior to Paul Orosius, and Scaliger claims that St. Jerome made some use of them; but there are mere guesses on both. Obsequens was not a historian, but a compiler. His work, of which a fragment only remains, is a collection of such phenomena as the Romans called Prophétia, or Osénta, and which they looked upon as miraculous manifestations of the divine power, and part of the signs foretold by the Law. It is chronologically divided, and the fragment we possess extends from the consulates of Scipio and Lælius, in B.C. 190, to that of Fabius and Ælius, in B.C. 11. The materials are generally taken from Livy, whom he sometimes copies literally. There is no MS. copy of his work known at present; that which served for the first edition belonged to Jodocus of Verona, and has long been lost. Towards the middle of the 16th century Conrad Woolfard, a professor at Basle—better known by the name of Conradus Lycothinae—published Obsequens' work, with a supplement. Judging from his introduction, he had a high aim in so doing. He says, "The Romans evinced their religious sentiments by the great attention they paid to marvelous phenomena and to omens, while their blindness was manifested by their worshiping false gods. Had they known the true religion, they would have supposed their priests to be their descendants, who are Christians more in name than in fact, and take no account of the events which Christ predicted should occur as the end of the world approached." Among the recent omens, Lycothinae mentions three or four eclipses, earthquakes, earthquakes, earthquakes, earthquakes, etc., which have made no impression upon the minds of the people. Their neglect of the divine warnings and their impious conduct have brought down upon them the wrath of God, who has given them up to civil war, diseases, and famine. Lycothinae thinks the publication of Obsequens' work useful, as showing the importance of the omens which people were neglecting. His supplement contains the phenomena observed since the foundation of Rome to the time when commences Obsequens' fragment, taken from Livy, Orosius, etc. The first edition of Julius Obsequens was published by Alde (Venice, 1508, 8vo; reprinted in 1518), in a volume containing also the letters of the younger Pliny. The second edition is that of Beatus Rhenanus (Strasbourg, 1518, 8vo), in a volume containing also the letters of Pliny, De vita illustrium Aurelii Victor, and De claris mulieribus of Suetonius. Robert Estienne published the third (Paris, 1529, 8vo), together with the letters of Pliny. The first edition, together with the supplement of Lycothinae, was published at Basle (1564, 8vo). Among subsequent editions, the best are those of 1673, by Oudenbost (Leyden, 1720, 8vo); Hase, in Lemaire's collection of Latin classics (Paris, 1822). It was translated into
French by Georges de la Bouthière (Lyons, 1558, 8vo), and by Victor Verger (Paris, 1825, 12mo); and into Italian by Damiano Maraffi (Lione, 1554, 8vo). See the introductions of Kapp, Lycothenses, Scheffer, and Oldendorp, in Hase’s edition. See Hoefer, Nouv. Biog. Générale et Complémentaire, Dict. de la Grèce et Rom. Biog. and Mythol. iii, 1–2. (J.N.P.)

Obsequies. See OBSEQUIUM.

Obsequium (Lat. obsequiens) is the unconditional surrender of one’s will to another’s authority, as demanded of monks and nuns by their monastic vows. See OBEDIENCE. Also the name of the prison in which those who overstep their vows are put; also the office for the departed, and sometimes also the solemn funeral service. See BURIAL.

Observantists (or OBSERVANT FRANCISCANS) are a class of Franciscans who have rejected the observance of the rigid rule prescribed by their order, and have adopted a more liberal interpretation of the rule of St. Francis. They are sometimes called Oscans, or Stricctoria Observans; but both bodies, although free to practice its own rule in its own way, were still required to submit to the general administration of the order, who, as the Fraticelli were by far the more numerous, was a member of that school. By degrees a second reform arose among a party in the order, whose zeal the rigor of the Observantists was insufficient to satisfy, and Clement VII permitted two Spanish friars, Stephen Melius and Martin Guzmán, to carry out in Spain these views in a distinct branch of the order, who take the name of Reformenti, or Reformed. This body has in later times been incorporated with the Observantists under one head. Before the French Revolution it was said to have numbered above 70,000, distributed in more than 300 convents; at a time when the number of the Franciscan order as a whole had diminished, but they were still a powerful and widespread body, as well in Europe as in the New World, and in the missionary districts of the East. In Ireland and England, and for a considerable time in Scotland, they maintained themselves throughout all the rigor of the penal times. Several communities are still found in the British Isles. See Chamber’s Cyclopædia, s.v., and the references to literature in art. Francis- cans; also Mrs. Johnson, Monast. Leg. (see Index); Barron, Hist. of the Reformation (see Index).

Observer of Times is the rendering in the A.V. of the Eng. ‘observer’ (Isa. xxiv. 1), ‘kepes’ (Deut. xix. 15); see also the verb, Lev. xix. 26; 2 Kings xxii. 6; 2 Chron. xxxiii. 6; elsewhere ‘enchanter,’ ‘Moemonim,’ ‘soothsayers’ (comp. Spencer, Leg. rit. II, 11, 3; and see NECROMANCER, SEER), and the superstition, intimately associated with astrology, and widely spread through the ancient world by the influence of the Oriental Magi, which dis- tinguished the day from the night and determined days as lucky or unlucky; seems to be plainly alluded to not only here, but also in the words onemim (כְָנֶמֶמֶמ יָפֵי, Isa. ii. 6; Jer. xxvii. 9) and onemah (יִפְלָפָל, Isa. ixi. 3), commonly rendered ‘soothsayers’ or ‘scourcers’ (q. v.).

Deleying (Oberriat, iii. 128 sq.) finds it mentioned also in Job iii. 5 (יִפְלָפָל), and see Gene. Thes. ii. 698). In Gal. iv. 10, Paul confesses the same practice. This peculiar regard to days originated at a very early period. It had already become prevalent in Greece in the age of Heroid (Works and Days, 770; comp. 768; see Ideler, Chronol. i. 88), and is often mentioned by later authors, both Greek and Roman (see, e.g., Sueton. Octav. 94; Nero, 8; Vitell. 8). Single families had their own peculiar unlucky days (‘dies atros,’ Sueton. Octav. 92). Even between different divisions and hours of the same day a similar distinction was made (Theocr. i. 15; comp. Ps. xiii. 6, in the Sept.; Hesiòd, Works and Days, 710 sq.; Macrobi. Sat. i. 16). The observance of days was not known to the ancient Persians (Ideler, Chronol. ii. 540) or to the early Germans (Cassius, Bell. Gal. i. 50; comp. Dusart, apud Rebecco, 1607; Potter, Greek Archæol. i. 758). The modern Jews make the second and fifth days of the week especially prominent (see Buxtorf, Synag. Jud. p. 279). See DIVINATION.

Obsequiendo, see Obsequium.

Obsequiatio, or obsequiatio sacras, or obsequiatio sacra, a term of the early ecclesiastical language to designate the baptism, or, better, the sealing by the Holy Spirit, as, e.g., in Ephes. i. 18, et al. See BAPTISM; SPIRIT.

Ocampo, Floridán, a Spanish ecclesiastic, noted as a chronicler, was born in Zamora in the beginning of the 16th century. After finishing his studies in the University of Alcalá, where he had as his teacher Antonio de Lebrina, he became an ecclesiastic, was provided with a canonicate, and obtained the title of historiographer of Charles V. In order to fulfil his duties he undertook the history of this prince, but he had the ambitious idea of going back to the deluge. "As one might foresee," says Ticknor, "he lived just long enough to finish a small fragment of so vast an enterprise, scarcely one quarter of the first of his four grand divisions; but he went far enough to show that the time for such writings was past. Not that credulity was wanting—he had too much of it; but it was not the poetical credulity of his predecessors trusting to the old national traditions; it was too ready faith in the bald impostures which bear the names of Berosus and Manetho, works discredited for half a century already, and which he employed as authorities, if not sufficient, at least probability, for an uninterrupted succession of Spanish kings from the mythical, and, according to him, Noah. Such credulity has no sort of chance; and, besides, the work of Ocampo is in its form dry and tiresome, and, as it is written in a formal and heavy style, it is almost impossible to read it. It is little to be regretted that he has brought his annals of Spain only to the period of the Scipions." He died in 1555. The Chronicon of Ocampo (Crónico ge- nelar de España) appeared for the first time in Zamora (1544, fol.); it was reprinted at Medina del Campo (1555, fol.); the best edition is that of Madrid (1791, 2 vols. 4to). See his Life in the introductory pages of his works, and his letters (ed. 1791); Don Alvar de Regalchal y Ugarte, Biblioteca de los escritores que han sido individu- ados de los seis colegios mayores; Hoefer, Nouv. Biog. Générale, xxxviii, 417; Ticknor, Hist. of Spanish Literature, i, 508.

Occam, or Occamism, Nicholas of, an English monastic of the Middle Ages, flourished at Oxford in the first half of the 14th century. He was bred a Franciscan, and was the eighteenth public lecturer of his convent in that university. He is highly praised by writers of his order for his learning, but Bale severely criticised him. See Fuller, Worthies (ed. 1840), iii, 213; Bale, De Scripturis Britannicæ cent. v. No. 17; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Occam, William of, the last of the great schol- ars in the succession of medieval scholasticism, and assuredly one of the most acute, was the notable pre- cursor of John Wickliffe, John Huss, and Martin Luther. His logical perspicacity and dialectical subtlety earned him the designation of the "First of the Gentiles," the "Singular (unique) Doctor." He pursued the refinements of eristic disputations so far as to render it impossible to proceed farther in the same direction. "The force of reason could no further go." But, if "he could divide a house in two, he would not divide a north wind," he next con- sented to "change his coat and still dissent." He was as earnest and sincere, and concealed a large fund of solid sense under the familiar forms of scholastic logomachy. If the wondrous machine of scholasticism did not actu-
ally break down under the strain to which it was subjected by him, it became too complex and rigid for any later Ulysses to bend, and lost its availability with succeeding generations. To this rejection of the great creation of the Middle Ages Occam contributed in another mode. He was not rather himself, in this respect, the creator of the times and of the tendencies of the times. No other schoolman connected dialectics so closely with practical life, or linked speculation and academic dispute so intimately with the pressing questions which agitated contemporaneous society.у. If he did not succeed in bringing scholasticism home to men's business and bosoms—an achievement incompatible with its nature—he did bring logic and metaphysics from the cloisters and from the "shady spaces of philosophy," and associated them with the politics and the ecclesiastical transformations of the day. The letters of Eloise and Abelard show how the desecrated members and hardened sinews of technical ratiorication may be adapted to the poignant expression of frenzied love—"quid non cogit amor?" In the writings of Occam the same dry and dreary formulas are rendered applicable to the popular and instinctive aspirations of the times. Occam thus unconsciously gave predominance to passion, interest, rude instinct, and popular tendency over abstract reasoning and formal controversy, though himself preserving all the externals of his tribe. He maintained himself on the ancient precepts alone, but a more active spirit was springing around him. When the monarch of the woods had fallen, the undergrowth shot up into tall timber, and filled the forest with an unlike production. The school of Occam survived, and the ranks of the schoolmen still continued to be adorned with illustrious names, such as those of John Gerson, cardinal D'Ailly, and others; but the age of the great leaders of sects had passed away, and the generation of the Epiphanes derives distinction from other qualities than those which had given renown to their precursors.

Life. The biography of the schoolmen, from the nature of their pursuits, is usually jejune and obscure. It rarely presents the fascination which is afforded by the romantic story of Abelard, or the calm instruction which is offered by the career of Bonaventura, or the angelical Thomas of Aquino. Until Occam had conquered fame, and had become a power among men, few and trifling are the details of his career that have been transmitted to us, and even the chronology of his fortunes is indistinct and confused. The name of Occam, by which he is habitually known, is derived from the hamlet of Ockham, that he laid in the wastes of Surrey, and straggled along the southern outskirts of what is now designated as Ockham Heath. The growing population of six centuries, and the proximity of London, have cleared and reclaimed the wilderness, and improved culture has converted sterility into productivity. At the close of the 13th century, and in the reign of Henry III or of Edward I, when Occam was born, the country round his birthplace must have been a dreary tract, given up to black cattle and hogs, except in scattered patches which were surrounded by the indomitable perseverance and far-reaching hope of monastic fraternities. The exact date of his birth has not been ascertained, but it may be concluded that he first saw the light before the 13th century had entered upon its last quarter, as he had attained distinction, and was regis, professor of theology in the University of Paris, in the early years of the 14th century, and died at an advanced age before the century had half expired. His brightness as a boy attracted the attention of the Cordeliers, who induced him to take the vows of the Franciscan Order, and who afforded him the best opportunities for cultivating his precocious talents. He was sent by them to Merton College, Oxford—this great university having been brought into renown under the supervision of Robert Grosseteste, bishop of Lincoln, and the teachings of Frater Agnellus, Adam de Marisco, and Roger Bacon. It must have been at this time that Duns Scotus, also an alumnus of Merton, and then at the height of his eminent reputation, was attracting to Oxford the thirty thousand pupils whom he is said to have drawn thither. Occam, on the other hand, found himself a pupil of the Subtle Doctor; but his own mind was of a bold and independent character—"nullius addictus jurare in verba magistri." He did not hesitate to assail the positions of his teacher, and to propound keen and embarrassing objections. After attaining his degree he opened a course of lectures and built almost as much enthusiasm as his master, winning many hearers from him. Duns Scotus was the acknowledged chief of the Realistic School, which had long been dominant, and was then reigning almost without opposition. Occam, however, and ardent for truth and unselfish enthusiasm as his master, was not actually dead, had long been dormant. A violent antagonsim thus arose between the Occamists and the Scotists—a discordance which frequently led to blows and wounds between the disputants. The belli tertii.rum cause may appear trivial and ridiculous to us with our changed habits of thought and diverse aspirations, but in the 12th, 13th, and 14th centuries it was neither a play upon words nor a fantastic difference to contend that abstract notions, or universals, were entia reiula, entia intelligibilia, or entia rationalia. The dissension involved the antagonism of the profoundest convictions, the conflict of two nomens, ideas and institutions, religious, ecclesiastical, political, and intellectual, which were then agitating society, and imperatively demanding a practical solution. See Nominalism and Realism. As Protoegenes divided the delicate colored line of Apelles by one still more delicate of different color, according to the anecdote reported by Pliny, so Occam drew still more attenuated distinctions among the fine and intricate lines of the logical propositions of Duns. Nor were these distinctions and divisions merely caprices of dialectical ingenuity. Occam was earnest, sagacious, and ardent for truth and practical results, under all the disguises of the cumbrous machinery of scholastic ratiorication. It has justly been said of him that "his eager, restless, and active mind was always at work acquiring and testing every kind of knowledge that presented itself, and his uncompromising enthusiasm early marked him out as one who would become a leader of men. The abstract dialect of the times could not veil his powerful, clear, and concrete vision; he must see everything with his own eyes ere he will believe or teach it. He was full of sturdy self-dependent energy and will, which were destined to mould the policy and State policy." How often has it happened that the speculations of the great thinkers of other days have been slighted or misunderstood because their language has been forgotten and their meaning become indistinct!

Of course the antagonism to the Scotists was only gradually developed. Occam was sent to Paris, and became reugieus professor of theology in the university. On his return to England he was appointed by the Franciscans one of their professors at Oxford. This office he was destined to hold with extraordinary constancy, and to effect so many exciting disturbances among the students. The young colleagues of that day were always ready for an uproar—even more so than in our own—whether the question concerned town and gown, battles, or metaphysical questions. Occam's bold despotic pronouncements on compromising polemics might well occasion controversies and quarrels among doctors and disciples, especially as the Dominicans and Thomists mustered strong in the cloisters and halls of Asia. The dates of Occam's scholastic career are exceedingly obscure and uncertain, and cannot be exhibited with any clear consistency. They can be determined only by vague conjecture, or by known synchronism with events historically determined. We cannot undertake their conciliation. Occam is said to have declined the archdeaconry of Stow.
in 1300, but to have accepted, two years later, a prebend at Bedford, and in 1306 to have been inducted into a living at Stow, which he did not resign till 1319. During much of this period he was certainly in Paris; but his benefices and residence were by no means inseparable in that day of papal manipulation, non-consultation, and expediency. It was in the first years of the 14th century that he engaged in the defence of the civil power, and obtained his earliest notoriety beyond the precincts of the schools by advocating the cause of Philip the Fair of France against the arrogant pretensions of Boniface VIII, and by inciting through his advocacy the Balance of power in favor of secular sovereignty. He maintained against the claims of the papacy the independence of princes in all temporal affairs, denied their subordination to the Church, and asserted their responsibility to God alone. It was not the first time that he had been summoned to appear before the pontifical court. They had been thrown into the pontifical dungeons at Avignon. They made their escape by the assistance of the emperor Louis of Bavaria, May 26, 1328, then in the midst of his warfare with the pope. With the emperor they found refuge, and were even communicated for their flight. Pontifical comminations had few terrors for Occam. His convictions andusions were unshaken by spiritual censures, which had lost their force in the wild ravings of Boniface VIII, and in the outrage which had been perpetrated on him which had not the same effect. It was at this time that he promised the emperor to defend him with his pen, if he received in return the protection of the imperial sword. He fulfilled his promise, and the alliance remained unbroken. It marked an era when letters became a ruling power in the world by the side of the Church and the State. Haurda may truly remark that Occam "began a revolution." He lived for years under the shelter afforded by his imperial patron, throwing himself courageously and passionately into the thickest of the strife; indefatigable in his labors, fearless in his opinions, keen in discernment, ingenuous in argumentation, yet just in motive, and possessed of the aura popularis of the approaching age. To his induction, or participation, may safely be ascribed the repudiation of papal jurisdiction in Germany, by the electors at Rense, and by the Diet at Frankfort, 1338—an early anticipation of Hus and Luther. Little information has been transmitted to us in regard to the later years of Occam. The time and place of his death have both been disputed, as has been the statement of his relief from the sentence of excommunication. Luke Warding, in his History of the Order of the Minorites, represents him as having died in 1341; but this writer stands alone in this opinion. The habitual statement is that he died in the monastery of his order at Munich, April 7, 1347, the year in which his protector, Louis of Bavaria, also died. By some authorities, 1348 is given as the year of Occam's death.

Philosophy and Writings.—Occam introduced no new principles into philosophy. He did introduce a new spirit. The tenets on which his system rested had all been advocated before. He recomposed previous opinions, and placed them in a new and clearer light. He was not a profound thinker, though the method is in model and spiriticism in his procedure. He has habitually been represented as the restorer of nominalism. This has recently been denied, and too strenuously denied. Individual Nominalists may, indeed, be found among his immediate predecessors and contemporaries, but they were few and unimportant among the multitudes of Realists—varius sunt in gurrite utro. Occam rendered nominalism again a power in the realm of speculation: it became dominant in his hands, and thenceforward continued to advance in public regard till it introduced a general tendency in rational thought. They had returned to the right channels of knowledge. It is the great and last duty of Occam to accuse the great schoolmen of wasting their powers over vain and abstract disputations. In their most refined abstractions they comprehended the urgent problems of the time, though it is with difficulty that our hasty glance can now Heurn, in their dry light, the vital issues of the hour. They clothed them in the costume of the day, and the fashions have entirely changed. We can recognise the more obviously practical discussions of Occam and his successors, and their rapid move-
ment in the direction of modern thought. If Occam was the last of the great schoolmen, he was the herald of the intellectual revolution which produced the modern world. What was most distinctive in his speculations was his statement of older theses in the language and forms of the Byzantine Logic, lately introduced to the admiration of the West by the Specula of Petrus Hispanus. It is repeatedly asserted that he recognized and exhibited the close coherence between logic and grammar; he preceded Hobbes in regarding words as nothing more than the counters of thought—as *voca hypotheticae repressaritum*, rather than as voces essentiae.* By prefiguring his work, though employing different terms and ascending to higher altitudes, in insisting upon the wide difference between impressions and ideas. These anticipations display both the modern habituses of his mind and his sceptical or antidogmatic tendency. Even a more notable characteristic of his philosophy was his straightforward, unequivocating application of his doctrine and dialectics to the questions which rent the spiritual and the secular society of his century. If he assailed his master, Duns Scotus, and the Realists, he attacked, with less restraint, popes, hierarchies, and synods, and oligarchic errors in politics and government. In all the struggles, disputes, and controversies, political, ecclesiastical, and theological, with emperor, pope, and universities, Occam was the chief actor. He thrust himself into every European strife, the biggest, bitterest figuration of his time, and contended throughout with internal fighting. He has put into clear and authoritative words every great question which men were dumby or inarticulately striving to express; and the whole life of his age centres in him, and is mirrored in his conduct." In the opening of his career he stood by the side of the haughty and tyrannical Philip the Fair, in the defence of temporal sovereignty, against the usurpations of the more haughty and imperious Boniface VIII. In the closing years of his life he maintained with equal resolution the cause of the empire, in the fierce duel between Louis of Bavaria and the popes John XXII, Benedict XII, and Clement VI. In the interval between these congruous extremes he stubbornly insisted upon the strict observance of the vows of his order, advocated apostolical destination with extravagant vigor, and denounced the immoralities of popes, papal courts, and clerical life. He was, indeed, a disturbed man, and lived under the sternest papal compilation, perhaps dying without care for its removal. It will thus be seen how much more prominent and potent was the action of Occam than his theoretical speculations. The natural course of events, however, greatly separated him from his contemporaries both in his philosophy and in his manner of stating it, and from the sincerity and unsparing temper of the man.

Unfortunately, Occam's writings are almost inaccessible, and can scarcely be found outside of the rich repositories of medieval lore and medieval thought in monastic libraries, or in libraries plundered from monastic collections. They have not been revealed to our long research, and we derive our imperfect knowledge, through many successions, from others. Before the middle of the 17th century Naudeus lamented the prospect that "the followers of Occam would be eternally denied the sight of his works;" and declared that "the hope was almost lost of ever seeing them printed." They had been printed a century and a half before, but had become as rare as manuscripts. They may have been consumed in the fires and popular excesses of the Reformations; but their character was calculated to condemn them to early obscurity. Occam gave an impulsion to the times, which enabled ensuing generations to leave him neglected on the strand—*stat magni nominis umbra.* We must note, with much second-hand materials as are available, the most striking opinions of Occam.

In the case of many men, who have occupied a large space in the eyes of the world, "the good they do is buried with their bones;" but in the case of others, and pre-eminently of Occam, all they achieved with their contemporaries constitutes but a small part of their actual service to mankind. This notice would accordingly be incomplete if it neglected to call attention to the relation of its subject to his own and the preceding age, and to illustrate his action on the ages which ensued. Necrology and misunderstood as the long medieval period has too often been, it cherished the accomplishment of the most stupendous labor ever imposed upon humanity—the transmutation of the ancient into the modern world; the transfiguration of panagism into Christianity; the change from the worship of nature and of the manifestations of nature to the worship of nature's God. Each century, in its order, seemed to have its own appointed task in the elaboration of this great *paibgasen* The thirteenth had been the period of premature renovation. It had witnessed the inaugural splendor of the Holy League, the high arrogance and triumph of the papacy, the glory of the schoolmen—Bonaventura, Albertus Magnus, Thomas.*
Occasionalism, or the doctrine of Occasional Causes, is the name of a religious philosophical theory marking an era in the development of the philosophical doctrine as to the relation between spirit and matter, and especially between the human mind and the human body; or, perhaps better, the synchronous action of both on the world, which thereby is dual. The proposition of this system therefore rests is dualism, i.e., the antagonism between spirit and matter. Christianity, by means of revelation, had solved the question concerning this heathen view of antagonism, by considering matter as the sympathy or instrument of the mind and body, and as the seat of the spirit. Yet in the Middle Ages the reminiscence of the heathen dualistic view again got the ascendency, and scholasticism found itself unable to solve the problem of removing that antagonism. While scholastic realism had for a long time permitted the occasional and material to be absorbed as insignificant in the general notion of the mind, the renewed nominalism (q.v.; see also Occam) had used spiritual knowledge as the opponent of empiric reality, and the dualistic opposition between spirit and matter is therefore equivalent to that between realism and nominalism. Descartes, the founder of modern philosophy, was the most ardent exponent of this dualism. According to him, the essence of mind is thought; that of matter, extension; and these two counterbalance each other. Hence the mind and the body, taken in themselves, have nothing in common; nor do they belong in common to the life of the body, the higher intellectual evolution, entirely distinct from the intellectual evolution of the mind. Yet the soul can modify the evolution of the body, as God (by a positive act) has connected it with the body, binding them together, and placing it in the pinal gland, where it is most intimately connected with the body. Descartes did not solve the problem of the manner in which the mind and the body are united. Arnold Geulinx sought to solve it after the manner of De la Forge (see Sigwart, Gesch. d. Philosophie, ii, 198), by saying in his Ethica that mind and body work together through the cooperation of God. In case the will operates, God makes the body act accordingly; and in case the body is affected, God makes the mind to perceive it. Thus in the first case spontaneity, and in the second receptivity, are but the reflex of divine actions; man becomes a simple spectator, for the action of his will, as well as that of his body, is a divine action. The causality is God, and therefore to be considered as absolute, unavoidable. According to this theory, the body ceases to be the mediate cause whenever the mind assumes (though it is only in appearance) this position, and vice versa. Thus, for example, it may be held that the activity, proceeding sometimes from the mind, sometimes from the body, are only perceptible as divine actions. Geulinx, therefore, draws no distinction between the relative action of the creature and the absolute action of God. His system of occasionalism is consequently incorrect, as its starting-point, the occasio, is fallacious. The system cannot be properly called casualism, but by its fatalism stands closely allied to pantheism. Malebranche tried to solve the question in a similar manner, yet in his theory the mediate causes on one side, and both sides of the universe, are stand opposed to each other, connected only at one point; in Geulinx, they are alternately appearing and disappearing; in Malebranche, they really exist only in God; finally, according to Spinoza, they are two opposite human modes of representing the same ontological action of the interchangeable divine substance. Yet these notions correspond to two infinite attributes of the divine nature, which always reveal themselves whole; sometimes the all-powerful body, sometimes the all-powerful mind. The opposition between mind and matter is of a paradoxical nature, as is the opposition between God and his world. Leibnitz, who objected to the occasionalist hypothesis on the ground that it supposes a perpetual action of God upon creatures, and as but a modification
of the system of direct assistance, sought to carry out more fully the idea of Gulinix; his monads are all of the same nature, and each represents one and the same universe, thus producing absolute harmony; but as individuals they are all completely distinct from each other, progressing harmoniously, and thus corresponding to the constituting principles of a pre-established harmony. The body and the soul are subject to different laws; but God has so regulated the parallelism of their action that it results in a harmonious whole. Thus the occasionalism of Gulinix isnullified by the theory of a regular system of causes and effects, or harmony by virtue of which we find in each moment a double series of intermediate causes accompanying an originally combined impulse. Leibnitz perceived a real alternate action of the body and the mind, but rejected it. Sensualism, on the other hand, considers the mind as the reflex of the sensitive faculty, while idealism looks upon the sensitive faculty as the reflex of spiritual spontaneity. From this we may conclude that Descartes had not yet fully reached occasionalism, while Leibniz had gone farther. The real medium is the system of Gulinix.—Herzog, Realencyc., s. v. Philosophy, ii, 42, 54; Newell, Specul. Philos., i, 99.

OCCOM, SAM($)SON, an American Indian preacher, was born at Mohoghan, on Thames River, near Norwich, Conn., about the year 1733. When Occon was a boy, Mr. Jewett, the minister of New London, now Montville, was preaching a sermon at the church on the Merrimack at Mohoghan. During the religious excitement about 1739 and 1740, several ministers visited the Indians, who repaired to the neighboring churches. Occon at this period became the subject of perpetual religious impressions, and was soon desirous of becoming the teacher of his tribe. He could then read by spelling, and in a year or two learned to read the Bible. At the age of nineteen he went to the Indian school of Mr. Wheelock, of Lebanon, and remained with him four years. In 1749 he kept a school in New London, but soon went to Montauk, on Long Island, where he taught among the Indians ten or eleven years, at the same time being the religious teacher of the Indians in their own language, and preaching also to the Skeneecook or Tenequock Indians, distant thirty miles. During a revival among the Montauks many became Christians. He was ordained by the Suffolk Presbytery Aug. 29, 1759, and was from that time a regular member of the presbytery. In 1766 Mr. Wheelock sent him to England with Mr. Whittaker, the minister of Norwich, to promote the interests of Moor's Indian charity school. He was the first Indian who visited England on this occasion. The houses in which he were preaching were thronged. Between Feb. 16, 1766, and July 22, 1767, he preached in various parts of the kingdom between three hundred and four hundred sermons. Large charitable donations were obtained, and the school was soon transplanted to Hanover, N. H., and connected with Dartmouth College. After his return, Occom sometimes resided at Mohoghan, and was often employed in missionary labors among distant Indians. In 1786 he removed to Brotherton, near Utica, N. Y., in the neighborhood of the home of the Stockbridge Indians, who were the Mohoghan root, and who had formerly been under the instruction of Mr. Sergeant and Mr. Edwards. A few of the Mohoghan, and other Indians of Connecticut, Long Island, and Rhode Island, removed about the same time. The Oneicas gave them a tract of land. Occom died in July, 1792. Dr. Dwight says, "I heard Mr. Occom twice. His discourses are not proofs of superior talent; were decent; and his utterance in some degree eloquent. His character at times labored under some imputations; yet there is good reason to believe that many, if not all, of them were unfounded; and there is satisfactory evidence that he was a man of piety." An account of the Montauk Indians, written by Occom, is preserved in the "Historical Collections." He published a sermon at the execution of Moses Paul, an Indian, at New Haven, Sept. 3, 1772 (London, 1789, 4to), with an account of the Montauk Indians, which has been published in the Mass. Hist. Soc. Collec. 1st ser. x, 106. See Buel, Ordination Sermon; Historical Collections, iv, 68; v, 18; ix, 89; x, 105; Dwight, Travels, ii, 112; Allen, Amer. Biog. Dict. s. v.; Grierson, Hist. Presb. Ch. in U. S. A. i, 151, 368; 386. (J. N. P.)

Occurrence, a term used in ecclesiastical language to designate a case when two festivals fall on the same day. The lesser is either omitted or anticipated, or translated, that is, deferred to the nearest vacant day. Festivals concur when at vespres or vespers of one day celebrations before the other is terminated. The lesser day is then only commemorated.

Oceanica, the name given to the fifth division of the globe, comprising all the islands which intervene between the south-eastern shores of the continent of Asia and the western shores of the American continent. It is naturally divided into three great sections: Malay Archipelago, Australasia (q. v.) or Melanesia, and Polynesia (q. v.).

Oceanides and Oceanitides, sea nymphs, daughters of Ocean, from whom they received their name, and of the goddess Tethys, numbered 3000 according to some, who mentioned the following of seven of them: Asia, Styx, Electra, Doris, Eurynome, Amphritrite, and Metis. Hesiod speaks of the eldest of them, and reckons forty-one: Pitho, Admete, Prymnos, Iantho, Rhodia, Hippo, Callirhoe, Urania, Clymene, Idia, Pasithoe, Glytis, Zeuxo, Galaxure, Plexaure, Perseis, Plato, Thei, Polydora, Meliboeus, Dion, Ceres, Xantho, Acasta, Janira, Telesto, Europa, Menesthe, Pe- trea, Eudora, Caipysos, Tyche, Ocyrus, Crisia, Amphiro, with those mentioned by Apollodonus, except Amphi- trite. Hyginus mentions sixteen, whose names are almost all different from those of Apollodonus and Hesiod, which difference proceeds from the mutilation of the original text. The Oceanides, as the rest of the inferior deities, were honored with libations and sacrifices. Prayers were offered to them, and they were entreated to protect sailors from storms and destructions.

Argonauta, before they proceeded on their expedition, made an offering of flour, honey, and oil on the sea-shore to all the deities of the sea, and sacrificed bulls to them, and entreated their protection. When the sacrifice was made on the sea-shore the blood of the victim was received in a basin, and it was in the opinion of the Greeks that the blood was permitted to run down into the water. When the sea was calm, the sailors generally offered a lamb or a young pig, but if it was agitated by the winds and rough, a black bull was deemed the most acceptable victim (Homer, Od. iii; Horst. Apollon.; Virg. Georg. iv, 341; Hesiod, Theog. 349; Apollo. i). See Nymph.
great solemnity a deity to whose care they intrusted themselves when going on any voyage (Hesiod, Theog. 495; Thucyd. 2.57, 81, etc.; Apollod. 1; Cicero, De Nat. D. iii. 29; Homer, IL).

OcédA, Samuel ben-Israel, a Jewish savant of note, flourished towards the end of the 16th century, and was a pupil of the famous Cabalistic Isaac Luria (q.v.) and Chazim Vital. He was a darshan or preacher at Safed, in Upper Galilee, and wrote a very extensive commentary on the treatise Aboth, called יבמ של יבמ, with special reference to the commentaries of Gerundai, Abudalma, Maamoudieh, Aburabiel, Beninore, Almoino, and others (Venice, 1519, and often):—

a commentary on Lamentations, entitled יבנ יבמ, "the Bread of Sorrow," the Hebrew text and Rashi's commentary (Venice, 1600, and often):—a commentary on Ruth, entitled יבמ יבמ, "the Letter of Rabbi Yehoahaz," (Constantinople, 1597, and often; last edition, Zolkiew, 1801). See Fürst, Bibl. Jud. iii, 44; Wolf, Bibl. Hebr. i, 1085; iii, 1070 sq.; H. Adams. History of the Jews (Boston, 1812), ii, 15; Rossi, Dizionario storico degli autori Ebrei, p. 254. (B. P.)

Ocellus Lucanus ('Ockelos [also 'Okoles, 'Ockelos, Ockelos, Ockelos, Heklos, 'Okelos, etc.] Διοκέλως), a Greek philosopher, was born in Lucania, whose surname and, as appears from his works, belonged to the Pythagorean school of philosophers. He was said to have been brought up from infancy prepotent to the Christian era. Philo, who lived in the 1st century, is the first writer who mentions him; for the letter of Archytas to Plato, and the latter's answer, quoted by Diogenes Laertius, cannot be considered genuine. According to Laertius's statement, Archytas wrote that at Plato's request he had been to Lucania and had found out the descendants of Ocellus, and obtained from them the treatises Περὶ νύμμων, Περὶ βασιλίδων, Περὶ θεοτωτίας, Περὶ τῆς τῶν θεῶν γενεᾶς, which he sent to Plato; and that he had been unable to procure any others, but would send as soon as he had discovered them. Plato thanked Archytas for his invoice, declaring that he had read the works of Ocellus with great pleasure, and that he considered him a worthy descendant of those Trojans who emigrated with Laomedon. These apocryphal documents only show that in the time of Diogenes Laertius, or of the author of the two spurious letters, there were four treatises attributed to Ocellus Lucanus, the Pythagorean philosopher, and that it was supposed he wrote others which were lost. Among the above-mentioned works there exists at present but the last, which is quite short. It is divided into three parts: the first, a summary of the spirituality of the species, combined with the mortality of the individuals, the fourth, of his duties, especially in the married state. Ocellus maintains that the universe has no beginning and can have no end; that a part of it is eternal and immaterial—that the heavens, or the whole of the celestial bodies; and another part variable in its form, but immaterial in its elements. He maintains also, in accordance with this cosmic theory, that mankind has always existed, and that man, mortal as an individual, is not more than a transient probability of the species, combined with the mortality of the individuals, leads, with individuals, to the necessity of reproduction. Hence the object of sexual intercourse is not pleasure, but the procreation of children and the perpetuity of the human race. Thus in marriage decency and moderation must be observed; fortune and birth are not the only consideration; but suitability of ages, tastes, mind, etc., must be sought, in order that the union may produce healthy children and a happy family; for the families constitute the state, and the welfare of the one includes that of the other. His treatise of Ocellus, though of no scientific value, is ingeniously conceived, and written with great clearness.

Our short analysis shows that Ocellus did not belong to the old Pythagorean school, whose ideas were more original, but less clear. His system is rather an eclectic mixture of Aristotle's physics with the metaphysics of the Eleatics and the morals of the Pythagoreans. Besides this intrinsic proof of its non-antiquity, which is very strong, we have another no less convincing in the fact that neither Plato nor Aristotle mentions any other philosopher before Philo, makes any mention of Ocellus or his works. Mr. Mullah supposes that the above treatise was written in the 1st century B.C., a time marked by a sort of revival of the Pythagorean system. Greek philosophers, after traversing the fruitful period of the school of Socrates, had to some extent withdrawn the schools of the Academicians, the Stoics, and Epicureans. It is easy to understand how some minds, dissatisfied with the doctrines of these various schools, returned to that of Pythagoras, as more elevated in its dogmas and purer in its morals. Judging of Mani- tiania, favored the revival of the Pythagorean school, by collecting at a great expense the works of Pythagoras and of his disciples, scattered through Greece and Italy. This proceeding, however, gave occasion for frauds, among which we must count the works of Ocellus, and particularly the treatise on the universe and its parts. According to Mr. Mullah's opinion, the forger has proved very skilful, and avoided all coarse anachronisms in language; he, nevertheless, copied sometimes textually the expressions of philosophers of the schools of Epics, Stoics, and Cynics. Besides, we cannot possess the treatise exactly as it was originally written. A fragment of the Περὶ νύμμων, quoted in Stobæus and other indices, shows that the works attributed to Ocellus were probably written in the Doric dialect, while the text now extant of the Περὶ τῆς τῶν θεῶν γενεᾶς is written in the Attic dialect, which had in course of time become the most generally used in literature. Mr. Mullah thinks that the change was made during the Byzantine period, perhaps in the 9th century. The treatise of Ocellus was first published by Conrad Neobar (Paris, 1559, 4to), and translated into Latin by Chretien, physician to Francis I of France (Lyons, 1541, 8vo). The edition published, together with a Latin translation, by Nogareli (Venice, 1559, 8vo), and reprinted by Jerome Comelin (1696), is better. Em. Vizzanius, professor at Padua, reprinted that treatise (Bologna, 1640, Amsterdam, 1660) with a new Latin version, and a useful though diffuse commentary. Gale, who inserted it in his Opuscula mythologico, ethical, et physica, and D'Argens, who published it with a French translation, in his Dissertation sur les principales questions de la Metaphysique, de la Physique, et des différentes sciences des anciens, has corrected the text. Bauche, on the contrary, made good use of one of the MSS. of Ocellus, which are contained at the Imperial Library at Paris, and his edition, together with a French translation, first published in the Recueil de l'Académie des Inscriptions xvi. (492-294), was the best until the appearance of that of A. F. W. Rudolph (Leips. 1801, 8vo), which was in turn surpassed by Mr. Mullah's two editions, the first of them bearing the title Aristotelis de Meliso, Xenophane et Gorgi disputatio, cum Eleaticorum philosophorum fragmenta, et Ocelli Lucani, qui fereur, de universae natura libellu (Berlin, 1846). The second was included in the Fragmenta philosophorum Graecorum (A. F. Didot's Bibliothèque Grecque, Paris, 1860). Ocellus Lucanus's works were translated into English by Thomas Taylor (1841, 8vo). See Diogenes Laertius, vii, 360; Meineke, Gesch. d. Wissenschaften in der Rom. vol. i; Bardill, Epochen d. vorsätzlichen philosoph. Begriffs (Halle, 1788); Fulborne, Beiträe z. Gesch. d. Philosophen, pt. x, p. 1-77; Mullah, Introduction a la Fragm. philosoph. Græc. p. 388; Ueberweg, Hist. der Philosophen i, 48; Butler, Anc. Philos. and Philos. (2 vols. in 1 vol.); Cocker, Christianity and Greek Philosophy.—Hoefcr, Nouv. Bibl. Génér. xxxiiii,
fell into the company of the Reformer of Spain, Juan Valdes, who had imbibed Luther's doctrine of predestination, and became if a protegé. He was then at Naples, and began at once to preach in favor of Protestant doctrines; which being taken notice of, he was summoned to appear at Rome, and, persuaded that he had truth on his side, he at once made preparation to set out on his way. But on his way to Florence Peter Martyr, with whom it is probable he had contracted an acquaintance at Naples. This friend persuaded him not to put himself into the pope's power; and they both agreed to withdraw into some place of safety. Ochino went first to Ferrara, where he discoursed to the effect of a soldier, and he fled thence to Genoa, where he arrived in 1542, and married. But feeling it unsafe to remain in Italy, he set out for Switzerland, and finally passed over to Germany, and settled at Augsburg, where he preached the refashioned doctrines, and also published several sermons, some of which he had brought with him from Italy (Prediche, n. l. [1542-44; 2 ed. Basel, 1562, 5 vols.]; twenty of these have been translated into German [Neuburg, 1545], twenty-two into French [Gen., about 1546-61], and twenty-five into English [Ipswich, 1544]). He continued here until 1547, when the emperor, visiting the city, obliged him to flee to Strasbourg, and thence he passed over into England, together with Peter Martyr (q. v.). There he preached to the Italian refugees living in London; he became a preacher in 1551, and was in great favor with archbishop Cranmer and the princess Elizabeth. On Mary's accession he fled again to Strasbourg, and thence to Geneva, but was obliged to leave that city on account of the opposition he made to the condemnation of Servetus. In 1555 he was in Basel, and shortly after received a call to Zurich. Here he commenced advocating some eccentric views on the doctrine of the Trinity, on marriage, and finally wrote in favor of polygamy, whereupon the authorities expelled him from the city, and in December, 1563, he went to Nuremberg. Here he wrote a justification in Schelhorn's Ergötzlichkeiten (pt. iii, p. 2007 sq.), to which the inhabitants of Zurich answered, March, 1564, by the Spongia adversus apargines B. Ochini, qua vera causa expositionum, ob quas üale ab urbe Tyriarum fuit relegatus (in the same year). In 1567 sq. he was a political and shortly after was exiled to Moravia, where he died, in the beginning of 1566, of the plague, at Slakow. Ochino has been considered by some as one of the heads of the Antitrinitarians. See Socinians.

The character of Ochino is variously represented by different authors, which is not to be wondered at, since men like him, undecided, and constantly changing from one phase of doctrine to another, are likely to make many opponents. Bayle observes that the confession he made publicly on the change of his religion is remarkable. He acknowledges it himself. But he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for some years, he would never have laid down the habit of his order; but as he did not find within himself that courage which is requisite to undergo martyrdom, he took refuge in a Protestant country. Thus to criticise Ochino's conduct is, we think, hardly fair. For the times and circumstances by which Ochino was controlled should be carefully considered. Long before he had been advanced to the highest dignity in his order he began to doubt; and while at Naples, in 1541, was re-elected to the same dignity. But while the favor of both prince and people, he
produce a corresponding change in his strain of preaching, which for some time was felt rather than understood by his hearers. He appealed directly to the Scriptures in support of the doctrines which he delivered, and exhorted the people to rest their faith on the infallible authority of the Word of God, and to build their hopes of salvation on the obedience of Christ alone. But a prudential regard to his own safety, and to the edification of his hearers, whose minds were not prepared for the discovery, prevented him from exposing the fallacy of Romish superstition. Only when Vales encouraged him to take a bolder departure Ochino was so far encouraged, and then he was obliged to quit his native land. Besides, no one can question his piety, however greatly the extreme errors into which Ochino fell may be depreciated. He was always great and good, and there is nothing in his life to condemn, though his doctrines were already heterodox, and in his last years he much weakened the Protestant cause in Poland, and Southern Europe generally. Certainly his great renown as a pupil orator was deserved, and should be remembered. "In such reputation he was held," says the annalist of the Capuchins, after an account of his early life, "we entertain one of the most admirable actions, gave him the command of his audience, especially as his life corresponded to his doctrine" (Deovius apud Bocz, Hist. Antiq. Italye, p. 77). The same is written by the Jesuit, "that he was esteemed incomparably the best preacher of Italy: his powers of elocution, accompanied with the most admirable action, gave him the command of his audience, especially as his life corresponded to his doctrine" (Deovius apud Bocz, Hist. Antiq. Italye, p. 77). Appeared during the appearance of King Henry II in England, he prepared middle age, contributed to heighten this effect. His snow-white head, and his beard of the same color flowing down to his middle, added to a pale countenance, which led the spectators to suppose that he was in bad health, rendered his aspect an object venerable and deeply interesting. "As a preacher," says M'Crie, "he was admired and followed equally by the learned and illiterate, by the great and the vulgar. Charles V, who used to attend his sermons when in Italy, pronounced this high encomium on him: 'That man would make the storms weep.'" Sedolf and Benno, who were still better judges than his imperial majesty, assigned to Ochino the palm of popular eloquence. At Perugia he prevailed on his hearers by his discourses to bury all their animosities and bring their lawsuits to an amicable settlement; and in Naples he preached to such good effect that he was installed as bishop, and his suffragans obeyed him to preach to them during the ensuing Lent. The cardinal wrote to Vittoria Colonna, Marchioness of Pesaro, begging her to intercede with Ochino, over whom she had great influence, to visit Venice, where he would find all the inhabitants in the most passionate desire to hear him. He went accordingly, and was enthusiastically received" (Ref. in Italy, p. 118 sqq.).

Ochino’s writings are rather numerous than bulky. His principal works are, Dialogi VII sacri, dove si contiene, nel primo dell’ impossibilità di Dio, etc. (1542): — Apologi negli quali si scuoprono gli abusi, errori, etc., della sinagoga del Papa, de’ suoi preti, monachi e frati (Genoa, 1544; German, Augsburg, 1550, 4to): — Esposizione sopra la epistola di S. Paolo alli Romani (1545; German, Augsburg, 1546; Latin, ibid. 1546): — Esposizione sopra la epistola di S. Paolo ai Galati (1546; German, Augsburg, 1546; Latin, ibid. 1546): — Dialogo del Purgatorio (Basel, 1556; Latin by Taddeo Duno, Zurich, 1556; French, 1559): — Sincera et vera doctrina de cana Domini defensione in quattuor testimonia (Basel, 1556): — Disputa intorno alla presenza del corpo di Cristo, Christo, in sacramento della cena (Basel, 1551; Latin, Liber de corpori Christi presenti in sacramento (ibid.): — Prediche del R. Padre Don Serafino da Piagone, dette Laboretti del libero out servo arbitrio, etc. (Stam- pati in Pavia, i. e. Basel; Latin, Labyrinthe, hoc est de libero out servo arbitrio, de divinus promotione, destinatione et libertate disputatio, Basel, probably printed in 1563): — II cattichiam, o vero istitutione Christiana, secundum ille formam, et obedientiam divini liberi divini, quorum primus est de Messa; secundus est, cum de rebus variis, tum potissimum de Trinitate (Basel, 1563). In these "Dialogues" Ochino tries to transform the objective satisfaction of the Church into an act of subjective reflection, whereby man comes to see that God has come to forgive and to save, not only men, but especially in Christ alone. (see Schinkel, i. 226 sq.)." See Zanchi, De tribus Elo- him (Neustadt, 1898, fol.); Sandiuss, Bibli. Antirituariorum; Bayly, Dictionnaire histor. s.v.; Struve, De vita, religione et fatis B. Ochini (in Observat. select. Italens. iv, 408 sq. v. 1 sq.); Flussi, Beitrage a. Reformationsgesch. d. Schweiz, v. 418 sq; Treschel, Die protestant. Antirituarierii, ii, 202; Palaeary, Life and Times, i, 283, 542; ii, 76, 81, 92, sq. 195 sq., 345 sq., 356 sq., 571 sq., 496 sq.; Wiffen, Life and Writings of Juan de Valdes (Lond. 1866), p. 104 sq.; M'Crie, Hist. of the Reft. in Italy, p. 106; "De ossa et levis in oblitera solutis, in Schelhorn's "Ergötzlichkeiten," ii, 765, 973, 1141, 1219; Bock, Hist. Antirit. (1874); Meyer, Essays sur la vie et, etc., de B. Ochini (1861); Hook, Eccles. Bior. v, 448-450; Benrath, Bern, Ochino (Leips. 1875).

Ochiai. See Ochiai.

Ocidus (O"cidus v. o. "Oc"idus; Vulg. Jug. Jus- rio, Redkis), a corrupt form (1 Esdr. ix, 22) of the Heb. name Jozabab (Izoxa x, 22).

Oci"na [most Oci"na (O"ci"na v. o. "Oc"ina), a city on the sea-coast of Phocinia or Palestine, only mentioned in connection with Sur (x. v.), in the apocryphal book of Judith (ii, 28), as being terraced at the approach of Holophernes. "The name seems to occur in a regular order from north to south; and as Oicina is mentioned between Tyre and Jemmaa (Jabneh), its position agrees with that of the ancient Acco, now Akko, and in medieval times sometimes called Acou (Docraeus; William of Tyre, etc.)" (Smith). The name may thus be a corruption of "Akkad (אָכָד). On an unfortunate conjecture in Gesenius, see Movers, in the Zeitschr. f. Philo- sophie u. Kth. Theolologie, xii, 88.

Ockley, Simon, an English divine and philosopher, eminent for his attainments in Oriental literature and languages, was born of a distinguished family at Exeter in 1678. He studied at Queen’s College, in the University of Oxford, from 1699, and early evinced a peculiar tendency to the study of the Eastern languages. Having entered the Church, he was appointed curate of Swavesey in 1705, through Simon Patrick, bishop of Ely, who had great regard for his talents; and in 1711 he was chosen professor of Arabic in the University of Cambridge. He was thoroughly acquainted with the Eastern languages, and very zealous in promoting their study, which he considered as the basis of theology, declaring that no one could become a great theologian without being more or less acquainted with them. He died at Swavesey Aug. 9, 1720. He wrote Introductio ad linguas orientales in qua tis discendis en mnemiv erum usus ostenditur (Cambridge, 1706, 8vo); it contains a chapter on the famous discussion between Buxtorf and Cappell on the origin and antiquity of the vowel points in Hebrew. Ockley, who at first sided with the former, changed his opinion afterwards:— The History of the present Jews throughout the World (ibid. 1707, 12mo), translated from the Italian of rabbi Leon of Modena, with the addition of a Supplement concerning the Karaites and Samaritans, after Richard Si- mon (1657—1712), The Improvement of Ruman (London 1706—1712), translated from the History of Hai-Ebn-Yokdhah, written about five hundred years ago by Abu Jasfar-Ebn-Tahrih ath (ibid. 1780, 8vo); the original was published by Pococke as early as 1650.
An Account of South-west Barbary, containing what is most remarkable in the Territories of the King of Fez and Morocco (ibid. 1713, 8vo, with a map)—The History of the Saracens (Lond. 1708-18, 2 vols. 8vo; 3d ed. Camb. 1757; 5th ed., augmented, Lond. 1848, royal 8vo; translated into German in 1746, and into French, by Dacier. The most correct is that of Ockley's works, is full of curious information concerning the region, habits, customs, and history of the Saracens from the death of Mohammed (632) to 1705. Ockley compiled a number of Arabic works previously but little known. It may still be read with advantage by those who are unacquainted with the Oriental languages. Gibbon made considerable use of it in his Decline and Fall, and speaks of the author in his autobiography as "an original in every sense, who had opened his eyes." This work, however, does not appear to have brought Ockley much profit; for he complains, in his inaugural oration in 1711, of his straitened circumstances, and dates the second volume of his history from Cambridge Castle, where he was imprisoned for debt:—The second apocryphal Book of Ezechius, translated in 1716 from an Arabian version; and some Sermons, of which one was on The Christian Priesthood, and another on The Necessity of Instructing Children in the Scriptures. See Chalmers, Gen. Biog. Dict. s. v.; Hoefer, Neue Biog. Générale, xxxiv, 441; Allibone, Dict. of Brit. and Amer. Authors, s. v.; English Cyclop. s. v. (J. N. P.)

Ockwallists. See Uckwallists.

Ocaia ve-Ocrah (אוכרא והאר) is the name which, in the course of time, was given by some to one or more redactions of the independent revision of the Masorah to distinguish it from the other Great Masorah, which was written above and below the text of the Bible. It obtained its name, Ocaia ve-Ocrah, from the first two words, הָּאֵּכֹר (1 Sam. i, 9), הָּאֵּכֹר (Gen. xxvii, 19), in the alphabetical list of words occurring twice in the Bible, once without and once with an Ibn, with which the Masorah begins. Dr. Stein- schneider, who in his Jewish Literature, p. 193 (Lond. 1837), says that "the book הָּאֵּכֹר is probably so called because it begins with these two words, is very anxious to claim the originality of this remark, as may be seen from note 31 in Geiger's Jüdische Zeitschrift, i, 316, 317 (Breslau, 1802); but we cannot understand why he should do so, since Elias Levita (q. v.), who made the Ocaia ve-Ocrah the basis of his masorhetic researches, says that it is derived from its beginning words (Massoreth ha-Massoreth, p. 138, ed. Ginsburg, Lond. 1867). By this appellation (viz. Ocaia ve-Ocrah) this particular redaction of the Great Masorah was first quoted towards the end of the 12th century by David Kimchi (q. v.) in his Grammar, entitled Micha'al הָּאֵּכֹר, 35 b, fol. 21; 51 a, col. 2 (ed. Levita, Bomberg, 1545, fol.), or 111 b, 163 a (ed. Heschel, Forth, 1788), and in his Lexicon, הָּאֵּכֹר יַלְעָל (i.e. the Book of Roots), s. v. בֵּית, p. 384 a (ed. Bisenthal and Lebrecht, Berlin, 1847), and Ibn Akinin (q. v.), in his ethical work, הָּאֵּכֹר יַלְעָל, and in his Methodology (comp. Stein- schneider, in Geiger's Zeitschrift, 1802, p. 316, note 31); in the middle of the 13th century it was quoted again by Isaac ben-Jehudah in his הָּאֵּכֹר יַלְעָל (comp. Stein- schneider, Catalogue Libr. Hebr. in Bibl. Bodley. col. 1418; the same author by Geiger, L. c.; Neubauer, Notices sur la Lexicographie hébraïque, p. 9, Paris, 1883), and then again by Levita in 1538, who described it as the only separate Masorah (Massoreth ha-Massoreth, p. 95, 94, 158, ed. Ginsburg). Henceforth it entirely disappeared. Even R. Solomon Norzi (q. v.) the great Biblical critic and masorhetic authority (cir. 1560-1600), who searched through the old massarah (q. v.), the Talmud (q. v.), and the whole cycle of rabbinic literature for various readings, could no longer find it (comp. Norzi's Comment. [ii. 27 b] on 1 Sam. i, 9). The disappearance of this valuable masorhetic work induced many distinguished scholars to believe in its entire loss; for Lebrecht says, in his introductory note to his edition of Kimchi's Lexicon, p. xlix (Berlin, 1847), "Seid postquam tota argumentorum ejus summa in Masorah magnam biblicum rabbinorum transmiserit, ipse liber peribit; magnopere videtur." The same opinion was held by the late Dr. Furst, who, in the introduction to his Concordance, expressly states that the masorhetic work Ocaia seems to be lost for us. Dr. Derenburg, however, while preparing the catalogue of Hebrew MSS. in the Imperial Library at Paris, had the good fortune to discover an independent "Great Masorah," concerning with the words Ocaia ve-Ocaia (Bibliothèque Impériale, Ancien Fonds Hebraïque, No. 56; Ben-Chananja, 1802, No. 7, p. 57 sq.). Shortly after Dr. Frensdorff, who for years has been engaged in masoretic researches, heard of this discovery (January, 1859); in 1862 he went to Paris, copied the MS. and published it, with learned annotations, under the title Das Buch Ocaia ve-Ocaia (Masorah) herausgegeben, übersetzt und mit erläuternden Anmerkungen versehen (Hanover, 1864, 4to). The whole is divided into 574 sections, treating on the most different subjects, which will be illustrated by two examples, quoted at random. Thus sec. 261, p. 142, gives eleven words which are preceded by יִהָּא, and in which this construction occur only once. Sec. 82, p. 88, gives an alphabetical list of words written in the Hebrew Pentateuch with majuscular letters. After this discovery at Paris it was thought that it was the original Ocaia ve-Ocaia, which had been lost for nearly three centuries, and that it was the same which Levita made the basis of his masorhetic labors. Even Dr. Frensdorff, starting from the false hypothesis that there was only one redaction of the Ocaia ve-Ocaia, and that his was the unique copy which had survived the ravages of time, was led to this preposterous conclusion, which, however, it proved to be incorrect by the discovery of another and much larger redaction of the Ocaia ve-Ocaia than that published by Dr. Frensdorff. The MS. is in the library of the University of Halle (T. b. 10), and a description of it by the late Prof. Hufnol has been given in the Zeitschrift der deutschen morgenländischen Gesellschaft, xxxi, 201-229 (Leips. 1867). See Ginsburg, Jacob ben-Chajim ben-Adomiah's Introduction to the Rabbinic Bible (Lond. 1867); Kimchi, Liber radicum (ed. Bisenthal and Lebrecht), p. 83; Geiger, Jüdische Zeitschrift für Wissenschaft und Geschichte, 1894 sqq. Breslau, 1884 sqq.; Stuller, in his Monatschrift für Geschichte und Wissenschaft des Judenthums, p. 31-37, 75-80, 269-277, 318-318 (ibid. 1865); Ocaia ve-Ocaia, ed. Frensdorff, p. iii sq. (B.P.)

O'Connor, Charles, a learned Irish Roman Catholic divine, who for many years was a resident in the family of the duke of Buckingham at Stowe as chaplain to the duchess and librarian to the duke, is the author of Columbia's Letters (2 vols.), a Narrative of the most interesting Events in Modern Irish History, and a collection of the ancient Irish chronicles; his studies having been chiefly directed to the elucidation of the history and antiquities of Ireland. He died in 1839 at Ballinrobe, Galway, the residence of his patron, the duke of Devon. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Oçtan (Heb. Oçron, שָׁמַע, oft cited; Sept. Ρέο- ραυ), the father of Pajael, which latter was the chief man of the tribe of Asher about the time of the exode (Num. i. 13, ii. 27; vii. 72, x. 26). R.C. ante 1638.

Octagonal Chapels or Churches occur only at Stony Middleton, Wymb, Milan, Perlugia, Ravenna, Hierapolis, and the modern St. Dunstan's-in-the-West, London, where it is formed on one side with a chamfer. The form is mentioned by Eusebius at Antioch in the case of a church built by Constantine, and was a modification of the principle of the round church. There is an octagonal porch at St. Mary's Redcliffe, and a cham-
Octava Infantium (eighth day) of the boles was a frequent designation of the first Sunday after Easter, so called in reference to the newly baptized as born of God. See Siegel, *Christliche Altertümere*, i, 208 sq.; Riddle, *Christian Antiquities*, p. 677.

Octave is, in the ecclesiastical calendar, the period intervening between any of the high days of the week and the eighth thereafter. The whole of this interval was formerly observed with great solemnity; and the Church of England has retained the notion by directing that the "preface" proper to Christmas-day, Easter-day, Ascension-day, and Whit-Sunday shall be used for the seven days immediately following each of these festivals; except that in the latter case (Whit-Sunday), that preface is to be used for six days only, because the eighth day from it is Trinity Sunday, which has a preface peculiar to itself. Sparrow, on the Common Prayer, says, because our whole life is the revolution of seven days or octaves which constitutes eternity, and this was the mystical reason why octaves were annexed to festivals. D. Cange says, because our Lord rose on the eighth day (including Sunday to Sunday), the octave of the feast was the day on which the whole solemnity closed. See Riddle, *Christian Antiquities*, p. 677, 680.

Octavian. Antipope, was born at Rome about 1055. He was a descendant of the Frascati family, and was made cardinal by Innocent II in 1138. Pope Eugeneius III appointed him his legate to Germany, and gave him a mission to the Diet at Ratibison, which he was prevented from fulfilling by the death of the emperor Conrad III in 1152. Under the pontificate of Adrian IV, Octavian began to show his ambitious views, seeking to create troubles in the Church; and it is said he had great influence in fostering the dispute concerning investitures between Frederick I and the pope. Being sent to that prince to induce him to desist from his attacks against the see of Rome, he betrayed his trust, and sided with the emperor. After the death of Adrian IV, Octavian, who aspired to the papacy, contested the election of cardinal Ronaldaini, who had taken the title of Alexander III. Octavian was opposed by two other opposing cardinals, John of Mercone, archdeacon of Tyre, and Guir of Creme, Sept. 5, 1159, and took the name of Victor IV. Alexander had already assumed the scarlet cope of the office when Octavian tore it from him; a senator who was present seized Octavian, and, by his own order, had him beheaded, and in his haste put it on wrong side out. At the same time an armed mob broke into the church to support Octavian. A few days afterwards cardinal Raymond and Simon Borelli, abbot of Subiaco, went over to his side, and he succeeded in inducing lmar, a French cardinal, bishop of Frascati, to consecrate him, Oct. 1, 1159. On the 28th of the same month Octavian wrote to the emperor Frederick and to members of the nobility, asking them to support his election. Frederick, who knew he could rely on him, answered favorably, and assembled a council at Paris, Feb. 5, 1158, which acknowledged Octavian as pope. His death, which occurred at Lucca, April 22, 1164, did not end the schism, and Frederick appointed as his successor Guir of Creme, who took the name of Pascal III (q. v.). See O. de Fracques, *D. Frédéric* (Paris, 1831), vol. xii; *Histoire, Hist. Eclesi. L. xix*, ch. xxxvii sq.; Auby, *Hist. des Cardinalz*, vol. i; Milman, *Hist. Lat. Christ.*, i, 289, 296; Cartwright, *Papal Conclave*, p. 15.

Octaviánius or Octaviánus, Roman emperor. See Augustus.

October-Horse, The, a horse anciently sacrificed in the month of October to Mars in the Campus Martius at Rome. The blood that dropped from the tail of the animal which was sacrificed was carefully preserved by the vestal virgins in the temple of Vesta, for the purpose of being burned at the festival Falia (q. v.), in order to produce a public purification by fire and smoke.

Octochoos is the name of a service-book used in the Greek Church. It consists of two volumes, the one containing the particular hymns and services for every day of the week, a portion of the daily service being appropriated to some saint or festival, besides those marked in the calendar. Thus, Sunday is dedicated to the resurrection; Monday, to the angels; Tuesday, to the Virgin; Wednesday, to the Virgin and the cross; Thursday, to the apostles; Friday, to the Saviour's passion; and Saturday, to saints and martyrs. The prayers being intoned in the Greek Church, the Octochoos enjoins which of the eight ordinarily in use is to be employed on different occasions and for different services.

Od (from the same root as Odis, and supposed to mean all-perceiving), the name given by baron Reichenbach to a peculiar physical force which he thought he had discovered. This force, according to him, pervades all nature, and manifests itself as a flickering flame or luminous appearance at the poles of magnets, in the whirlpools of waters, and wherever other physical action is going on. This would account for the luminous figures said to be sometimes seen over recent graves. The od force has positive and negative poles, like magnetism. The human body is od-positive on the left side, and od-negative on the right. Certain persons, called "sensitive," can see the odic radiation like a luminous vapor in the dark, and can feel it by the touch like a breath. As the meeting of like odic poles causes a disagreeable sensation, while the pairing of unlike poles causes a pleasant sensation, we have thus a sufficient reason for thoselings and anomalies hitherto held unaccountable. Some sensitive persons cannot sleep on their left side (in the northern hemisphere), because the north pole of the earth, which is od-negative, affects unpleasantly the od-negative left side. All motion generates od; why, then, may not a stream running underground affect a sensitive water-finder, so that the divining-rod in his or her hand shall move without, it may be, any conscious effort of will? All the phenomena of mesmerism are ascribed to the workings of this od-force. Reichenbach does not pretend to have entirely made up his own senses for any of these manifestations of his assumed od-force; the whole theory rests on the revelations made to him by "sensitive." It may be added that few if any really scientific men have any belief in the existence of such a force. Those curious in such matters are referred for the details of the subject to Reichenbach's large work, translated into English by Dr. Ashburner, under the title of *The Dynamics of Magnetism*, or to a briefer account in his *Odisch - Magnetische Briefe* (Stutt. 1852). See also *Lond. Qu. Rev.* Oct. 1871, p. 162. See Odius.

Odal or Odal Right (Celtic od, property) is the title of a tenure of land as absolute, and not dependent on a superior. The odal right prevailed throughout Northern Europe before the rise of feudalism. It was founded on the tie of blood which connected freeman with freeman, and not on the tie of service. It was the policy of the sovereign authority everywhere to make it advantageous for the freemen to exchange the odal tie for the tie of service—a change which paved the way for the feudal system. The oddaliers of Orkney were allowed to retain or resume their ancient privileges on paying a large contribution to the crown of St. Magnus's Cathedral at Kirkwall; and the odal tenure prevails to this day to a large extent in the Orkney and Shetland Islands, the right to land being completed with-
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ODERIC

O'Daly, Danait, an Irish monastic, was born in 1596, in the County of Kerry. He was educated in Flanders, and there took the vows in the Order of the Dominicans. Having been called to the court of Spain, he insinuated himself so much into the favor of Philip IV, that this prince, who was then master of Portugal, charged him to oversee the foundation of a convent in Lisbon for the Irish monks. He became the first superior of it. On the accession of the duke of Braganza to the throne he saw his credit increase, and was employed in the most considerable affairs of the kingdom. In 1655 he went to Louis XIV in the capacity of ambassador, in order to negotiate a treaty of alliance and commerce. Having arrived at Paris, he wished no other lodgings than the convenst of the Dominicans, in the street Saint-Honoré, where he dwelt during all the time of his embassy. "This beautiful eulogy has been given to him," says P. Baron, "that no one has ever made a more hearty design of dignity with prudence of modesty and religious humility with the gravity and wisdom of an ambassador." This modesty, however, did not hinder him from discharging the duties of his order, such as censor of the Inquisition, visitator-general and vicar-general of the Order. He died at Lisbon June 30, 1692. We have of his works, Initium, incrementum et exitus familiae Giraldirorum Desmonis comitum Kierria in Hibernia (Lisbon, 1655, 8vo). See V. Baron, Apologieaep, lib. ii, p. 448; lib. iii, p. 241; Echard et Quétif, Script. ord. praedicat. ii, 617.

Oddaxxi (or Odaasi), Giovanni, an Italian painter noted for his attainments in sacred art, was born at Rome in 1683. He first studied under Ciro Ferri, and on the death of that master became the pupil of Gio. Battista Gaulli, called Baciccia. The liveliness of his genius and his remarkable industry gained him great distinction and a multitude of commissions, not only for the churches, but for public edifices, and for individuals. He was one of the twelve artists selected to paint the prothesis in fresco at St. John of Lateran. The prophet Hosea, produced by Oddaxxi, was especially much commended for the manner of designing and dignity of expression. His most remarkable works, however, are the Full of Lucifer and his Angels in the church of Santi Apostoli, and St. Bruno in S. Maria degli Angeli. By aiming at the celerity and rapid execution of Baciccia, without possessing his powers, he proved but a faithful imitator of his master's style; and his painting is frequently careless and incorrect, though he had a commanding facility and great freedom of the pencil. He died in 1731.

Odd-fellows, the name assumed by one of the most extensive self-governed provident associations in the world. The institution, though in its secrecy and many usages closely resembling the masonic order, is so largely devoted to philanthropic labors as to deserve a short historical notice here. The order was originated in Manchester in 1812, although isolated "lodges" had existed in various parts of the country for a century or more previously. These latter were generally secret fraternities, humble imitations of Free-masonry—adopting a similar system of initiatory rites, phraseology, and organization—instituted for social and convivial purposes, and only occasionally extending charitable associations. On its institution in Manchester, the main purpose of Odd-fellowship was declared by its laws to be, "To render assistance to every brother who may apply through sickness, distress, or otherwise, if he be well attached to the queen and government, and faithful to the order." From attempts to establish the charitable character a supply was made in 1813. The Manchester Unity, which was then formed, still constitutes the principal body of British Odd-fellows. In the United States of America the first lodge was instituted in 1819; and from this country, where the order is by far the largest and most powerful, it has spread into Germany, Switzerland, Australia, South America, and the Hawaiian Islands, working under charters received from the American order. Candidates for admission must be free white males, of good moral character, twenty-one years of age or over, who believe in one God, the Creator and Preserver of the universe. Fidelity not only to the laws and obligations of the order, but to the laws of God, the laws of the land, and all the duties of citizenship, is strictly enjoined; but the order is a moral, not a religious organization.

Ode (qīhā, a song) originally meant any lyrical piece adapted to be sung. In the modern use of the word, odes are distinguished from songs by not being necessarily in a form to be sung, and by embodying loftier conceptions and more intense and passionate emotions. The language of the ode is therefore abrupt, concise, and energetic; and the highest art of the poet is called into requisition in adapting the metre and cadences to the varying thoughts and emotions; hence the changes of metre and variation that occur in many odes. The rapt state of inspiration that gives birth to the ode leads the poet to conceive we are all nature as animated and conscious, and instead of speaking about persons and objects, to address them as present.

Among the highest examples of the ode are the Song of Moses and several of the Psalms. Dryden's Alexander's Feast is reckoned one of the first odes in the English language. We may mention, as additional specimens, Gray's Bard; Collins's Ode to the Passions; Burns's Scots wha hae; Coleridge's Ode to Memory and Despondency; Shelley's Ode to the Skylark; and Wordsworth's Ode on the Recollections of Immortality in Childhood. See HYMN; PSALM; SONG.

O'dead (Heb. Oded), יִשְׁעַי, in the O.T., the name of two Hebrews.

1. The father of Azariah the prophet, who was commissioned to meet and encourage Asa on his return from defeating the Ethiopians (2 Chron. xxv, 1-8). B.C. ante 955. It curiously happens that the address which at the commencement is ascribed to Azariah, the son of Oded, is at the end ascribed to Oded himself (xxv, 8). But this is supposed to have been a slip of the copyists, and the versions (Sept., Vulg., and Syr.) read the latter verse like the former.

2. A prophet of Jehovah in Samaria, at the time of Pekah and Menahem (II Kings xix, 2). B.C. 738. 2 Chronicles (xix, 1, 2) calls him Obedas, אָבְדָה. On the return of the victorious army with the 200,000 captives of Judah and Jerusalem, Oded met them and prevailed upon them to let the captives go free (2 Chron. xxvii, 2). He was supported by the chivalrous feelings of some of thechieftains of Ephraim; and the narrative of the restoration of the prisoners, fed, clothed, and anointed, to Jericho, the city of palm-trees, is a pleasant episode of the last days of the northern kingdom.

Odem. See SARDIUS.

Oderic of Pordenone (or Porden) an Italian Franciscan noted as a traveller, was born in 1286 at Cividale, district of Pordenone (Friuli). After having finished his studies, and studied the sacred literature, he was sent by his order to the foreign missions, and resolved to carry the Gospel to Asia. During an absence of sixteen years, consecrated to the preaching of Christianity, Oderic administered baptism to more than 20,000 unbelievers. He returned to Pordenone in 1300; but the sufferings of all the places he had visited, and the misfortunes of the church, induced him to return to his native city. He died in 1320. His letters and the history of the missions, written in Latin and Italian, are of great value for the history of the church; but the best of his works are the Itinerarium, or Journals, of his travels.
ions, and solicit from him new aid for the conversion of the Tartars; but the troubles excited in the Order of the Franciscans by the schismatic election of Peter of Corbie, one of their number, to the papacy, under the name of Nicolas V, and an illness which surprised Odoric at Vienna prevented him from continuing this project in execu-
tion. He came to Padua, where, by order of the pro-
vincial, he dictated, although sick, the relation of his voyage to one of his brothers, called William de Solag-
na. Shortly after he entered his convent at Udine, and there died with the reputation of a saint, suppos-
ed to be a saint number of different authors of his life. His narrative, valuable for the geography of Asia in the 14th century, although we possess but five chapters of it, according to the common
opinion was printed for the first time in the Rerum
Italicae, ed. of 1568, ii. 245; however, Tiraboschi
Haym does not speak of it in his Biblioteca Italiana;
but he quotes an Italian translation of it by an anon-
ymous writer (Pessaro, 1578, 4to). The Bollandists
have inserted it in their Acta Sanctorum, and life of Odoric, and other authors have given edited versions of it at different times. They have also placed upon it different titles; the Bol-
danists call it B. Odorici Peregrinationum, ab Iametum de-
scripta; Wadding, Historia peregrinationum; and certain others, the Itinerarium, 

Odoric, CANONICO, an Italian priest, noted as a
painter, flourished at Siena in 1215. There is a manu-
script book, entitled Ori do orticetorum Seneciae Ecclesiae,
preserved in the library of the Academy at Florence,
written on parchment and dated 1483. In which other
letters are illuminated with little histories, orna-
ments of animals, etc., by this old painter. There are also similar books, illustrated on the borders of the parchments by him, preserved at Siena. They are esteemed valuable not only on account of their an-
tiquity, but as showing the state of the arts at that period.

Odescalchi, Benedetto. See ICONIC XI.

Odescalchi, Marc Antonio, an Italian of high rank, who devoted his time and fortune to acts of phi-
lanthropy. He was cousin to pope Innocent XI, who offered him many high dignities in the Church. Ob-
serving that though Rome contained several hospitals for the relief of the poor of different nations, there were many strangers who could find no asylum in any of them, but were obliged to take shelter in the porches of churches, the porticoes of palaces, or the ancient ru-
sins of the city, he converted his house into a hospital for the reception of these outcasts, without distinction. Here he fitted up 1000 beds, and employed a number of tailors constantly in making clothes for the objects of his bounty. In his rides he chanced to observe a for-
born wanderer, he would stop, take him into his car-
riage, and convey him to his mansion. At his death in 1670, he left all his property to the support of the hos-

tipal.

Odescalchi, Thomas, another member of the
same family, who was almoner to pope Innocent XI. In imitation of the preceding, he gave himself up to
works of charity. Perceiving that in the hospital of
St. Gale there were a number of children destitute of
education, he conceived the idea of erecting an asylum for
their reception; which he carried into execution, be-
ginning with thirty-eight children, who were instructed
and brought up to industry. The number soon increased,
thanks to the liberality of pope Leopold, and on the 27th
January 1686 Thomas Odescalchi laid the foundation of
a large hospital for the education and employment of poor
children in weaving cloth. This pious prelate died in 1692, and left considerable funds for the support of his institu-
tion, to which he gave the name of St. Michael de Rippe-
grande.

Odissa. See AULIUS.

Odilia, Sr., the patron saint of Alase, and especially of Strasburg, and protector of all who suffer with dis-
eases of the eye, born about A.D. 650, was the daughter of Ethicon, or Attich, duke of Alase. Being born blind, and disapproving her father, who expected a male heir, she was turned out of doors. Odilia was first committed to the care of a nurse, and afterwards placed in the mona-
stery of Palma (Became las Nonnes, near Besançon) for her education. Here she received her sight, and be-
came very much attached to monastic life. One day one of her brothers, Hugo, came to the monastery with-
out the knowledge of his father, and induced her to re-
turn home again, which she did. When her father be-
held her approach the castle, and was told that his son was the cause of her return, he became so exasper-
at that at this he treated his son in the most cruel manner, resulting in his death. The duke, repenting of his deed, now bestowed all his care upon his hitherto
neglected daughter, and gave her all his wealth. She
built a convent at Hohenberg (q. v.), of which she was
the first abbess, and there she gathered about her 180
nuns. For forty years Odilia labored in works of char-
ity, and died Dec. 15, 720. That day is observed by the
Himmled church in her honor. See Pfeiffer, Evangelisches
Kalender-Jahrbuch, 1835, p. 69 sq; ; Theologisches
Universal-Lezikon, s. v.; Miss Clemence, Handbook of
Legendary and Mythological Art (N. Y. 1872), p. 244 sq;
; Mabillon, Acta Sanctorum Benuel, ii. 2, 486; Rettinger,
Kirchengesch. Deutschlands, ii, 76 sq. (B. P.)

Odilo of MERCOUR, Saint, fifth abbot of Clugny,
noted as an anti-reformer, born in A.D. 943. He
relations that he was brought up in the church of
St. Julian at Brioude, and that St. Maleul, passing
through that town, induced him to become a monk.
However that may be, after he had entered the convent of Clugny, St. Maloup having having resigned his charge, Odilo was appointed his successor.
Sigebert, Alberic de Trois-
Fontaines, and the authors of the Histoire litteraire, state
that he became a monk only in 991. But the authors of
the Gallia Christiana quote documents showing that
he was already abbot of Clugny in 990. In 1027 Odilo
was present at Rheims at the coronation of Henry, son of
king Robert. In 1082 his reputation had become so
great that pope John XIX appointed him archbishop of
Lyons, and sent him the pallium and ring. The regular
clergy at the time had a very high opinion of the ser-
sives the convent of the Church, and Odilo was elected for the secular clergy. Odilo therefore declined, according to
Raoul Glaber, to accept the appointment. Labbé, in
his Concil. p. 858, quotes a letter of John XIX to the
abbot of Clugny, which mildly reproves Odilo for this
refusal. Odilo was highly esteemed by popes Sylvester
II, Benedict VIII, Urban II, John X, Urban III, John
XIX, and Clement II, and enjoyed the especial consid-
eration of pope Gregory VI, and stood at the head of
the German Reform party. He first introduced the festi-
vale of All-souls' day, and gave the real impetus to the so-called Day of the dead. (Truce of God). Under his adminis-
tration the abbey of Clugny rose to great prosperity and
renown. It is said that three bishops—Sanchez of
Pampeluna, Gautier of Macon, and Lebald, said un-
known—left their churches, and came to Clugny to live
under the direction of Odilo; and that the emperors
ODILON

Otho III, St. Henry, Conrad the Salique, Henry the Black (his son); Hugh Capet and Robert, kings of France; and also Sanchez, Ramir, and Gasias, kings of Spain, showed the greatest veneration for him. Odilo obtained desired praise on account of his many charitable works, especially among the poor people during a severe famine in France, and was so thought of by the populace as to be reputed even to have worked miracles. He died at Souvigny Jan. 1, 1049. The Church commemorates him on Jan. 2 and June 21; Baillet indicates April 12 and Nov. 13. Odilo wrote a life of St. Adelaide, the wife of emperor Otho I, which was first published by Canisius (Lectio Publica, vol. iii). Basnage claims that it is erroneously attributed to Odilo, but his arguments are refuted in the edition accompanied by a preface published by Duchesne and Marrier (Bibliotheca Christiana, p. 558). Odilo wrote also a biography of his predecessor, St. Maleul, published by Suris and the Bollandists under the date of May 11, and in the Bibliotheca Christiana, p. 279; the latter work contains also fourteen sermons of Odilo, and two others are given by Martene (Amoceta, v. 621). Most of his letters, according to Jotsa und, one of his biographers, were very numerous, are now lost; there are four given in the Bibliotheca Christiana, and three others by Loc d'Achery (Spicilegium, ii, 386). Finally, the Bibliotheca Christiana gives under his name some small poems, a writing entitled Credulitas, etc. See Gallia Christiana, vol. iv, col. 1225; (La France, v. 114; Jotsa und, Vite et Fasti, vol. i, 821); and J. P. eodem (ed.); Mabillon, Acta Sanctorum, viii, 680; S. Odiliones (Bibliotheca Christiana); Basnage, Acta Torum Testimonials: Canisius's Lectiones (1725); Baxmann, Politik der Päpste, vol. ii; Gieseler, Ch. Hist. ii, 176; Neander, Ch. Hist. iii, 419; Schroth, Kirchengesch. xxii, 93; etc.

ODILON, a French monastic, flourished in the opening of the 10th century. He died about 999. All that is known of the circumstances of his life is that he had intimate relations with Hubald of Saint-Amaud and Ingranne, dean of Saint-Médard, who was created bishop of Laon in 992. The writings of Odilon are, a record of the removal of the bodies of St. Sebastian and St. Gregory the Great from Rome to Saint-Médard de Soissons, published by Bollandus and Mabillon, Acta Sanctorum, vol. i, 423. Another history, of the removal of the relics of St. Marcellin, St. Peter the exorcist, and others, in the same volume of the Acta Sanctorum, is dedicated to Hubald of Soissons, and addressed to the public by Martene, Amphil. Collect. vol. i. The authors of the Hist. litterar. speak of some other works, but they are attributed to the monk Odilon only by simple conjecture. See Hist. litter. de la France, vi, 117.

Odin is the name of the principal divinity of Northern mythology. According to the sagas, Odin and his brothers, Vile and Vé, the sons of Hoer, or the first-born, slew Ymer or Chaos, and from his body created the world, converting his flesh into dry land; his blood, which at first became a flood into the sea; his bones into mountains; his skull into the vault of heaven; and his bow into the spot known as Midgard, the middle part of the earth, intended for the habitation of the sons of Odin. As the highest of the gods, the Allfather, rules heaven and earth, and is omniscient. As ruler of heaven, his seat is Valaskjal, whence his two black ravens, Hugin (Thought) and Muninn (Memory), fly daily forth to gather tidings of all that is done throughout the world. As god of war, he holds his court in Walhalla, whither come all brave warriors after death to revel in the tumultuous joys in which they took most pleasure while on earth. His greatest treasures are the enchanted spear Griswip, the spear Gungner, and his ring Draupner. As the creative and source of all greatness, excellence, and activity, Odin is called also by many other names. By drinking from Mimir's fountain he became the wisest of gods and men, but he purchased the distinction at the cost of one eye. He is the greatest of sorcerers, and imparts a knowledge of his wondrous arts to his favorites. Frigg is his queen, and the mother of Baldur, the Scandinavian Apollo; but he has other wives and favorites, and a numerous progeny of sons and daughters. Although the gods were wont to rove far and wide over lands and seas, it found its most zealous followers in Denmark, where he still rides abroad as the wild huntsman, rushing over land and water in the storm-beaten skies of winter.

The historical interpretation of this myth, as given by George Struleen, the compiler of the Heimskringla, or Chronicles of the Kings of Norway prior to the introduction of Christianity, and followed in recent times by the historian Suhr, is that Odin was a chief of the Osrirr, a Scythian tribe, who, fleeing before the ruthless conquerors from Rome, made their way to Scandinavia, where, by their noble appearance, super-prowess, and higher intelligence, they easily vanquished the inferior races of those lands, and persuaded them that they were of godlike origin. According to one tradition, Odin conquered the country of the Saxons on his way; and on another course, he is said to have introduced a new religion, in which he, as the chief god, Wotan, received divine honors, advanced on his victorious course, and making himself master of Denmark, placed another son, Skjöld, to reign over the land, from whom descends the royal family of the Skjdöllings. He next entered Sweden, where the king, Gyfle, accepted his new religion, and with the whole nation worshipped him as a deity, and received his son Ygmir as their supreme lord and high-priest, from whom descended the royal race of Tjuglings, who long reigned in Sweden. In like manner he founded, through his son Semming, a new dynasty in Norway; and besides these, many sovereign families of Northern Germany, including the Anglo-Saxon princes, traced their descent to Odin. As it has been found impossible to refer to one individual all the mythical and historical elements which group themselves around the name of Odin, Wotan, or Wotan, it has been suggested by Suhr and other historians that there may have been two or three ancient northern heroes of the name; but notwithstanding the conjectures which have been advanced since the very dawn of the historical period in the North in regard to the origin and native country of the assumed Odin, or even the time at which he lived, all that relates to him is shrouded in complete obscurity. It is much more probable, however, that the myth of Odin originated in nature-worship. See also Clarke, Treatise on the Origin and Worship of Odin (St. Augustine, Mythology, i, 829, 274 sq; Westminster Rev. Oct. 1884, art. i; Smith, Ancient Britain; Anderson, Northern Mythology (see Index). See Norse Mythology. Odin, John Mary, D.D., a Roman Catholic prelate who flourished in the United States, was born at Amherste, department of the Loire, France, near the opening of this century, and was educated in his native country. Entering the monastic life as a Lazarist, he was sent to the United States as missionary, and for a time preached in Missouri. In 1842 he was made bishop of Claudiaopolis, and vicar apostolic of Texas; was transferred to Cleveland in 1847, to New Orleans in 1861, and finally, was made archbishop of that diocese. He died at New Orleans May 25, 1870. See Drake, Dict. of Amer. Biog. v. 2. ODINGTON, Walter, called Walter of Exeorth, after a monastery in Worcestershire to which he belonged, lived in the reign of Henry VIII. He was a very learned ecclesiastic, and noted as an astronomer, mathematician, and musician, on account of which latter he was treated with special favor. De Motibus Planorum et Motuione Aeriae is attributed to him; and Dr. Burney observes of his treatise entitled Of the Spectacle of Music, which is preserved in the library of Benet Col.
le, Cambridge, "that if all other musical tracts, from the time of Boethius to France and John Cotton were lost, this MS our knowledge would not be much diminished."

**Odo of Cambray**, a French ecclesiastic of note, was born at Orleans about the middle of the 11th century. He was first known under the name of Oudard. Having entered the Church at an early age he became professor at Paris, and afterwards superior of the cathedral school at Laon. His reputation was such that he was sent to Rome in 1092 to obtain leave to bring to Church a large number of pupils from various parts, even from Germany and Italy. He was especially renowned for dialectics, in which he followed the method of the Realists. About 1092 he ceased teaching, and with five of his followers retired into the old abbey of St. Martin of Tours, where they followed at first the rule of St. Augustus. By the advice of Aimery, bishop of Anchin, Odo became a regular monk in 1095, and was appointed abbot. The congregation, composed at that time of some twenty persons, rapidly increased. Odo made them follow the customs of Cluny, and maintained the austerity. On July 2, 1105, the Council of Rheims made him bishop of Cambrai in the place of Gaucher, who, nevertheless, protected by the emperor Henry IV, retained his dignity until Henry V ascended the throne, when Odo was installed in his see in 1106. Odo refusing, however, to receive from that prince the investiture which he had already received from his metropolitan, he was expelled from Cambrai, and retired to the abbey of Anchin, where he busied himself in writing religious works. He died there June 19, 1118. His contemporaries ranked him among the saints; he is honored as such in several churches of the Netherlands, and is mentioned by the Bohlandists. Odo had the reputation of being learned in theology, mathematics, and poetry, and Dom Rivet states that he knew Greek and Hebrew. He wrote, Sacri canones missae expositio (Paris, 1496, 1696, 12mo; several times reprinted): De poecato originali, lib. iii.—Contra Judaeum nomine Leonem de advocatus Christi.—De blasphemia in Spiritum Sanctum.—In canones Evangeliorum.—Homilia de villa tugitatis: five tractates inserted in Schott, Bibl. (ed. 1618), vol. xv.—Epistolae Lamberti episcopi Arelatensis, in Bolland. Mem. v, 454. Among the MSS. attributed to him, although their authenticity is not fully established, are a poem on the creation, parables, an introduction to theology, several homilies, conferences, etc. Among the works supposed to be lost, is a poem in honor of St. Trojanus, in which he uses in an elegy on Odo written by Godfrey, a pupil of the school of Rheims. See Amand du Chastel, Vita beat. Odonis, in Acta SS. Juni, iii, 911-918; Tritheim, Scrip. Eccles. c. 370. p. 94 (ed. Fabricius); Molinier, Natales SS. Belg. p. 22; Saint-Sulp., Bolland. Belgica; Mabillon, Annales, v, 650, 661; Gallia Chris- tiana, iii, 25-27, 273; Hist. litter. de la France, ix, 588-606.

**Odo Cantisani.** See Odo of Kent.

**Odo of Châteaubriant**, a French prelate of distinction, was at first canon of the church of Paris, then chancellor in 1238. Ughelli claims that he afterwards became a monk, and was made abbot of Granselve, but this does not seem proved. On the contrary, it is very likely that he was still chancellor of Paris in 1248, when he was made cardinal-bishop of Turcslum by Innocent IV. In 1245 he returned to France as papal legate, preached a crusade in the pope's name, and embarked with Louis IX for Palestine towards the close of May, 1248. With him of Nantes, Joliville, and other historians agree in praising his courage, zeal, and disinterestedness. In 1255 we find him in Italy, and in 1256 he came again as legate to France. He died at Civita Vecchia in 1273. He wrote, Epistolae ad in- somnium (Paris, 1763, unpublished); in D'Anville's Epistol- gium, vii, 215: — Distinctiones de Pontificis et Inquisitio in MS. No. 1237, 1238, Sorbonne Collection, 857, St.

**Vicet's.—Sermones, No. 789, Sorbonne.—Lectio mag. Odonis de Castro Radulphe, postmodum episcopo Tur- culani, quae separata in Thesologia, in the same volume. See Hist. litter. de la France, xxii, 5; Johnville, Histoire de St. Louis, passim.**

**Odo, CLEMET (sometimes called Costier), a noted ecclesiastic who flourished in France, was born in England about the close of the 12th century. He joined the Benedictines, and had already acquired great reputation when at the death of Peter d'Anteuil he was appointed abbot of St. Denis, Feb. 10, 1229. He was consecrated on the same day by cardinal Romain, the papal legate in France, and received the investiture from King Louis. One of Odo's first undertakings was the restoration of the apse and choir of the church of St. Denis, which the monks, claiming that their church was consecrated by God himself, allowed to fall in ruins rather than have it consecrated again. Odo seems to have been as liberal as strong-minded. One of his decrees commands that five hundred poor should every day receive a portion of bread at the expense of the convent, and that moreover a like distribution should be made to a thousand poor on All-saints' day, on the anniversary of his death, and on the anniversary of the funeral of abbot Peter. He was a man of great activity and influence. Made bishop of Meaux, he succeeded in 1248 his son. Made archbishop of Rouen in March, 1248, Odo took part in the same year in the council assembled at Lyons. Matthew Paris accuses him of simony, pride, and ambition, but on what grounds does not appear. Odo died May 5, 1247. See Matthew Paris, Hist. mon., Henrici III, ann. 1247; Gallia Christ. vol. vii, col. 887; vol. xii, col. 61; Hist. litter. de la France, xviii, 527.

**Odo, St., second abbot of Cluny, illustrious for his learning and piety, is supposed to have been born about 879. His father, Abbon, one of the most powerful lords at the court of William the Strong, duke of Aquitaine, consecrated him to the Church before his birth by a solemn vow. Odo was educated in the convent of St. Martin of Tour, under St. Odalric. He afterwards completed his studies at Paris, returned to St. Martin, and not finding the rule sufficiently strict, he entered the Cistercian convent of Baume, in Burgundy, under Abbon, who recommended a strict and severe manner of life to the other houses of the order, Cluny, Massai, and Bourge- deaux. After Bernon's death Odo was elected to suc- ceed him as abbot of Cluny and of Bourdeleux. He proved a wise and energetic administrator, and under his rule the order made rapid progress, both in wealth and in reputation. The school of Cluny became the most renowned throughout Gaul. Odo himself was intrusted with the reform of a large number of conv- ents. The popes called him to Italy for the purpose of restoring peace between princes, and kings employed him in the most important diplomatic transactions, re- lying always on his great sagacity and honorable con- duct for a successful disposal of their annoyances. On his return from one of his journeys to Rome, he died in the convent of St. Julian at Tours, Nov. 18, 948. Odo deserves to be remembered as the founder of the principal foundations of the monastic institutions. "He was a man deeply pene- trated with the consciousness of the corruption of the Church among the clergy, monks, and laity; a man full of zeal for the renovation of the Christian life, while at the same time he was very far from placing the essence of the Christian religion in the asceticism of asceticism, though he endeavored to oppose the se- verity of monoasicism to the secularized life of the clergy and monks of his time, and to awaken an enthusiasm in its favor. As contrasted with the prevailing cor- ruption, the example of his pious zeal and of his integ- rity of life must have been to much the more powerful, and was acquired great authority." Odo left numerous works,
among which we notice Excerptio S. Odomis in Moribus Bus (Paris, 1617, 8vo; reprinted in the Bibl. Patr. (Lyons), vol. xvii); twelve anthems on St. Hubert among the Biblia Sacra and in the Bibl. Patr.; three masses in the Biblia Clunia, besides a poem on the Lord's Supper, and another hymn in Mabillon's Annales, iii, 712. The best-known of Odo's hymns is that for St. Mary Magdalen's day (Hymnus de Sancta Maria Magdalenæ) "Lauda, mater ecclesiae" (Engl. transl. by Neale: "Exult, O mother Church, to-day!"); by Chambers, in the People's Hymnal: "O Church, our mother, speak his praise;" Germ. transl. by Rombach, Königsfeld, Simrock. A dialogue on music, entitled Enchiri- ridon, of which there are several MSS. extant, and published in the Bibl. Clunia. The Life of St. Gerard, and his ascetic labours, has been ascribed to this Odo, but is by another, and is acknowledged by Gerbert himself. Still it appears proved that this Odo wrote on music; and Martin Ger- bert published under his name, from a MS. in Monte Cassino, a treatise entitled Tomara per ordinem, cum suis differentiae (in his Script. eccl. de musicis, i, 247).

The Biblia Cluniaca, gives, under his name, a life of St. Gerard, count of Aurillac, which was repeatedly translated into French, and is full of interpolations. The authentic life of St. Gerard, by Odo of Cluny, is found among the Liber chronicarum (Bibl. Clunia, fol. 754, No. 5991, 3783, and 3899; but the most useful and extensive text in the Biblia Cluniaca is spurious, as is also the De Reverencia B. Martini a Burgundia Tractatus. Among the works attributed to Odo, but whose authorship is not certain, is the Life of St. Geraldus, often referred under his name, as in Thierry Ruinart's edition of the Historia Francorum; the Miracula S. Mauri, attributed to him by Baronius, but written by Odo, abbot of Glenfeul, an exposition of the canon of the mass, written by Odo of Cambrai; and a treatise entitled Quod R. Martinus per divers apotropia, attrib- uted to Odo by Marrier, and to Adam of Perceigne by Martene. The most important of Odo's works was published under the title of Collectanea in the Biblia Cluniaca. In the catalogues and in MSS. that work is also entitled Occupaciones, Tractatus de sucordicio, De virtutibus vitæque animae, De perseverantia pravorum, De hujus vitæ qualitatem, De institutione divinae, De con- templatione, mandi, Liber ad expositionem sacrae Dei Ecclesiae, In Hierarchiam Prophetae, etc. Among some sermons given under the name of Odo of Cluny in Marrier, Biblia Cluniaca, fol. 177, 454; Aedificium Monstr. 1622, 2, 340; 1623, 9, 395; 1624, 9, 395; and 1625, 9, 395; by pope St. Leon, and is given in the edition of the latter's works by P. Quensel, p. 52. See Joanna Tri- themius, De viris illustr. lib. ii; Hist. litter. de la France, vol. vii; Veteran testimonia de Odone (Bibl. Clunia, fol. 754, No. 5991, 3783, and 3899); S. Odonis de origine (id.); Mabillon, Acta SS., ord. S. Bened. sec. v.; B. Hauréau, Hist. litter. du Maine, i, 183; id Simplicitus hist. et litter. p. 129-179; Vies des SS. de la Françoise-Comte; Hoefer, Nouv. Biog. Générale, xxxviii, 497; Bahr, Gesch. der römischen Literatur im Karl. Zeitalter, p. 590; Bazin, Poth. des P simples, vol. ii; Gieseler, Eccles. Hist. ii, 175; Neander, Ch. Hist. iii, 417, 444 sq.; Schröckl, Kirchengesch. xxiii, 25 sq.; Miller, Singers and Songs of the Ch. p. 21; Neale, Medieval Hymns, p. 46 sq.; Rombach, Authol. christl. Gesänge, i, 217 sq.; Königsfeld, Lat. Hymnus u. Ge- sänge, i, xxxix, 98 sq.; ii, 146; Simrock, Lauda Sion (Stutt. 1868), p. 232 sq.; Eichner, Rev. xxx, 248; xliii, 14.

Odo de Costeville, a French prelate, half-brother of William the Conqueror, was born in Normandy in 1032. He was made dean of Fascières, abbot of Lisieux, and, although but seventeen years old, was elevated to the bishopric of Bayeux in 1049 by his brother, the duke of Normandy. He at once took a great interest in the construction of the cathedral, to which he gave rich vessels of gold and silver. In 1050 and 1054 he granted charters to the abbeys of St. Evroult, St. Wandrille, and Mont St. Michel. In 1055 he took part in the provincial synod of Rouen, dedicated the church of Troarn May 18, 1059, reconstructed in 1066 the abbey of St. Vigor, and appointed the bishop of the diocese of Tomblaine. In the same year at Lillebonne he was one of the chief promoters of the expedition against England, and furnished his brother one hundred ships for the undertaking. On the day of the battle of Hastings, Oct. 14, 1066, Odo said mass and blessed the ar- mies, and took an active part in the operations. After the conquest, he received as his reward the town of Do- ver, and distributed the houses among his warriors. When William returned to Normandy, he intrusted the government during his absence to Odo and William Osborn. The Saxons revolted against their despotic rule, and their first attack was against Dover; he raised against them the battle of Fagdon, in 1074. On July 14, 1077, he consecrated the cathedral with great splendor. William was present with a number of bishop- ops, abbots, lords, etc., and gave him the barony and forest of Elton. On Sept. 19, 1077, Odo was present at the consecration of the church of St. Stephen at Caen, and on Oct. 23 at that of Notre Dame du Bec. After taking part, in May, 1080, in an assembly held at Lillebonne in presence of the duke, he went with an army through Northumberlanc, which had risen, putting to death or slavery wherever they came. After the death of his brother, he was made count of Kent and of Hereford. Not satisfied with this, he conceived the desire of becoming pope, the see of Rome having become vacant by the death of Gregory VII. After trying to corrupt all those who could secure his election, he raised troops in England, intending to go with them to Italy, and thus secure the object of his ambition. On hearing of these plans, William, at once returned to England. He assembled his barons in the Isle of Wight in 1085, and proposed to them to imprison Odo. As they did not dare to do this, he arrested him himself, Odo claiming that as a priest he was amenable only to the pope; but William answered that he arrested him not as a priest, but as his subject, and answerable to him. He caused him to be kept a prisoner in the tower of the old palace at Rouen until 1087. Liberated at the death of William, he at once took an active part in intrigues to overthrow William II, and to crown Robert. Besieged in Roch- ester, Odo was obliged to flee to England, and returning to Normandy he regained his ascendency over the weak-minded Robert, and helped him to preserve his power. After this first imprisonment, Odo was con- vinced of the importance of the existence of a legitimate successor. To this end he married his daughter Juana, long- illustrious marriage of Philip I, king of France, with Ber- trade, countess of Anjou, and as a reward received the income of all the churches of Mantes. Yet he was obliged to go to Dijon to be absolved from this marriage. Urbain I, the successor of Urban II, was crowned pope in the Council of Clermont in 1095, and in that of Rouen in Feb., 1096, he started with his nephew Robert for the Holy Land, but died on the way at Palermo in Feb., 1097. See Gallia Christ. vol. xi; Onleucis Vitalis, Historia ecclesiastica; Frevois, Hist. de Guillaume le Conquérant; Hermand, Hist. eccl. de Bayeux.

Odo of Deul (Lat. de Dieplo), a French ecclesi- astic, was born in Deul, in the valley of Montmoren- cy. He was a simple monk in the abbey of St. Denys when the abbé Suiger gave him for a secretary to Louis the Jeune, departing for Palestine. On his return he was appointed by Suiger abbé of St. Cor- neille de Compiegne. After the death of Suiger, in 1151, the monks of St. Denys recalled him, and intu- rmed to him the government of their congregation. His counsel was often sought by the king, who had sharp contests with the archbishop of Bourges and the bishop of Beauvais, who disputed with him the possession of some domains; that was in conform- ity with the spirit of the age, when the principal occupa- tion of an abbé was to curb the power of a king. Odo died in 1162. He had the reputation of being a firm and vigilant abbé. He left a good his-
ory of the second crusade. This narrative was published for the first time by P. Chifflet, at the head of his work entitled Sancti Bernardi genua illustrae asser-tem. See Gallia Christiana, t. vii, col. 387; Histoire litt. de la France, vii, 493.

Odo of Fossés, near Paris, was a French monas- tic. He was a member of the abbey of Fossés, and died 1195. Nothing is known of his life, except that, after having passed his youth in the abbey de Fossés, he was constrained to flee from that asylum. Only one of his writings has been preserved to us; it is the Vie de St. Burcard, comte de Melun, published by F. Porquet, in his supplement to the Antiquités de Paris; by Ducange, in his Glossarium, vol. i, p. 439; and by the editors of the Bibliothèque de Cha- nes, etc. This Vie contains interesting details upon the origin of the abbey de Fossés. It has found a place in his Histoire de Melun, which appeared in Paris in 1628. See Histoire littéraire de la France, vii, 493.

Odo (St.) of Kent (or Cantianus), an English prelate, was born in the province of East Anglia about 875. His parents were Danes, who had followed Ingar and Hubba in their expedition. Driven away from the parental home on account of his conversion to the Chris- tian faith, Odo was protected by Athelstan, the lord of the court of Alfred, king of England, who fur- nished him means to study and to enter the Church. He took him with him to Rome in 897, and Odo was there ordained priest. After his return to England, he was employed by Alfred and by Edward, his son and successor, on several important missions. King Athel- stan appointed him his chaplain, and about 908 made him bishop of Wilton. Edmund I, who succeeded his brother Athelstan in 941, prized so highly the advice of Odo that, in order to have him always near, he appointed him archbishop of Canterbury in 942. Odo now became a Benedictine, as at that time the diocese was always governed by men belonging to some monastic order. In 955 he crowned at Kingston Edwy, the eldest son of Edmund. This was the time when the first Sacramentarians, who rejected the doctrine of the real presence, appeared in England. Odo strenuously opposed them. He excommunicated king Edwy, some say for holding to these opinions, others say for incest. The Mercians and Northumbrians, tired of the excesses of Edwy, rose against him, and appointed his brother Edward in his place. Edward governed by the advice of Odo, who is said to have been the originator of many good and useful laws. Odo died at Canterbury July 4, 961, and was buried in the cathedral. He wrote Syn-odal Constitutions, published in Labbe’s Collection of Councils (vol. iv), together with a letter of the arch- bishop to his suffragans. Pits considers him the au- thor of some other works, which are not now extant.

Wright says: “It would be difficult to clear entirely the writings of Odo of Kent from the confusion in which they have been involved by ascribing to him books written by other persons of the name of Odo; but they seem to have consisted chiefly of commentaries on the Holy Scriptures and of sermons.” See Dom Ceilll, Hist. des auteurs eccles. xx, 97 sq.; Acta Sanctorum, July 4; Godescard, Vita des Pères, des Martyrs, etc.; Mabillon, Annales ordinis S. Benedicti (5th century); Wright, Biog. Britannica Literaria (A.-S. Period), p. 200; Croll, English Monasteries, p. 155 sqq.; Croll, Early English Ch. Hist., p. 227; Collet, Eccl. Hist. of Britain (see Index in vol. viii); Hook, Eccles. Biog. vii, 482; Bosseu, Variations, i, 108-9.

Odo of Morimond died, according to his epitaph, Aug. 31, 1290. We possess no definite information con- cerning his life. It is supposed that he was abbott of Morimond. He was the successor of Robert, abbot of Morimond, but this is not proved. It is also dif- ficult to ascertam among the works bearing his name those which are really his and those which are some other Odo’s. Among those which are undoubtedly are five sermons published by Combeins (Bibliothè. i, 25, 299, 797). He wrote a large number of others, which were never published. There are three collections of them in the Imperial Library of Paris, under the numbers 9701 fond du Roi, 80 of the Cordeliers, and 839 of the Sorbonne. There is also as 332 B, 3532 C du Roi, and 606 of St. Victor, a treatise De numero rerum, etc., which in most catalogues is attributed to him. Oudin and the authors of the Histoire littéraire, think that it was written by William, abbot of Aubervie, a pupil of Odo, under the latter’s inspiration, but this appears doubtful. The work treats on mathematics, theology, philosophy, etc.; and is not of much account, but is well written and full of original truth paradoxical errors. The library of Troyes contains a MS. of this treatise, which is probably the original of the others; it contains also under the No. 888 a MS. coming from Clairvaux, entitled Odois tractatus de Anaeleia ternarii; and under the No. 450 a MS. en- titled Tres gradus quibus pervenitur ad hareditatem salutis, which Mr. Harmand considers as the produc- tion of Odo. See Hist. litter. de la France, xii, 610; Henríques, Hist. dos cismáticos, vol. ii, p. 622; Mgr. Christ. vol. ix, col. 835; Oudin, De script. eccles. vol. ii, col. 1418; De Visch, Bibl. Cisterciensia, p. 258; Ca- tal. des manuscrits des Bibl. départementales, i, 202, 822, 589.

Odo of Soissons, abbé of Ourcarm, died about 1170. The bibliographers who give him the title of cardinal-bishop of Tusculum confound him with Odo- de Châteauneuf (q. v.). Those who, with Mr. Daunou, make him bishop of Préneste are equally mistaken; there is in the Italia Sacra of Ughelli no bishop of Préneste named Odo. The only work of Odo de Sois- sons which has been preserved to us has for a title Questions. Quite a large number of manuscripts of this are in existence. We designate here No. 2444, of the old library of the king, and No. 140 of Troyes. The Questions propounded by Odo de Soissons are all theological, and he treats them, as a faithful dis- ciple of Pierre Lombard, with a delicate prudence. This dogmatic collection is a book little known; it is, however, preferable to many compilations of the same kind composed in the 13th century. As for the two other works inscribed by Mr. Daunou in the catalogue of the works of Odo de Soissons, a Com- mentary on Isocrate, and a treatise on the monasteries, it does not exist, and the second belongs to Hugues de Saint-Victor. See Histoire litt. de la France, tom. xii.

Odoacer, a Gothic chief who, according to some authorities, was of the tribe of the Heruli, originally served as a mercenary in the barbarian auxiliary force which the later emperors of the West had taken into their pay for the defense of Italy. After the two rival emperors, Glycerius and Julius Nepos, were both driven from the throne, Orestes, a soldier from Pannonia, clothed his own son Romulus, yet a minor, with the imperial purple, but retained all the substantial authori- ty in his own hands. The barbarian troops now went for one third of the lands of Italy to be distributed among them as a reward for their services. Orestes having rejected their demand, they chose Odoacer for their leader, and he immediately marched against Orestes, who had shut himself up in Pavia. Odoacer took the city by storm, elected himself king of Italy, and was recognized by his soldiers. Orestes was taken prisoner and led to Placentia, where he was publicly executed, in August, A.D. 475, exactly a twelvemonth after he had driven Nepos out of Italy. Romulus, who was called Au- gustulus by way of derision, was in Ravenna, where he was subsequently murdered by his own officers in his imperial ornaments and banished him to a castle of Campania, but allowed him an honorable maintenance. Odoacer now proclaimed himself king of Italy, rejecting
the imperial titles of Caesar and Augustus. For this
time the Western empire is considered as having
ended with the deposition of Romulus Augustulus, the
son of Orestes. Odoacer's authority did not extend
beyond the boundaries of Italy. Little is known of the
exile of the Ostrogoths, who, at the instigation, as some
historians assert, of Zeno, emperor of the East, marched
from the banks of the Danube to dispossession Odoacer
of his kingdom. Theodoric, at the head of a large army,
defeated Odoacer near Aquileia, and entered Verona
without opposition. The Germans abounded itself in Ver-
nava in 496. The war, however, lasted several years.
Odoacer made a brave resistance, but was compelled
by famine to surrender Ravenna (March, 498). Theodoric
at first spared his life, but in a short time caused him
to be killed, and proclaimed himself king of Italy.

English Cyclop. a.v. See Jornandes, De Regnum succes-
s, p. 59, 60; De Rebis Gothicus, p. 128-141; Paul
Diacre, De Gestis Longobardor, i, 19; Gregory of Tours,
Hist. Franc, t. II, 118 sq.; Procopius, Bell. Got, i, 1; ii,
6; Eunodius, Vita Epiphani; Cassiodorus, Chron. ad
an, 476; Epist. i, 18; Evagrius, ii, 16; Le Beau, Hist.
del'Rom Empire, vol. xxxv; Gibbon, Decline and Fall of
the Roman Empire, ch. xxxvi; Hoefer, Nouv. Bihl. Géné-
rale, xxxviii, 481.

Odoalam (Odoalam, Vulg. Oddalam), the Greek
form of the name ADULAM (N Mac, 98). Adulam
is stated by Eusebius and Jerome (Quar. et Act. Adul-
lam) to have been in their day a large village, about
ten miles east of Eleutheropolis; and here (if Beza-
Jibirin be Eleutheropolis) a village with the name of
Bet Dulla (Tobler, Bethlehem, p. 29; Dritte Wnder, p.
151) or Bet Ula (Robinson, 1st ed. App, p. 117) now
stands. The obstacle to this identification is not that
Adulam, a town of the Shefelah, should be found
in the mountains, for that puzzling circumstance is not
unrequent, so much as in the catalogue of Joshua
xxi. 19, where it is associated with a group of
(Zareah, Sooch, etc.) which lay at the N.W. corner of
Judah, while Bet Dulla is found with those (Nezib, Khellah,
etc. of a separate group farther south. More re-
cently Mr. Ganneau has proposed to identify the site
of Adulam with that of Adi el-Mia, a hill-side near
Shuweik, burrowed with caves (Quar. Statement of
"Pal. Expl. Fund," Jan. 1875, p. 42) but the corre-
spondence in name is not striking; and he afterwards
expresses himself doubtful, after a prolonged investiga-
tion (ibid, July, 1875, p. 168-177).

The above reasoning is a requisite before we can posi-
tively say if there is any cavern in the neighborhood of
Bet Dulla answering to the "cave of Adulam." The
cavern at Khureitin, three miles south of Bethlehem,
usually shown to travellers as Adulam, is so far distant
as to make a connection difficult. It is probable that
this latter is the cavern in the wilderness of Engeid,
in which the adventure of Saul and David (1 Sam. xxiv)
occurred (see Van de Velde, Spr. and Pol., ii, 33).
Everything that can be said to identify it with the cave
of Adulam has been said by Dr. Bonar (Land of Promise,
p. 248-253), but his argument—an agreement in seven
features from 1 Sam. xxii, 1, in favor of its proximity to
Bethlehem—comes into direct collision with the statement
of Jerome quoted above, which it should be observed is
equally opposed to Dr. Robinson's position to place it
at Deir el-Dubb. The conflict, however, would be some-
what obviated by separating the cave from the town.
The name of Adulam appears to have been first applied
to Khureitun at the time of the Crusades (Will of Tyre,
xv, 6). Dr. Bonar suggests that the name Khureitun
represents the ancient Harath (Khureit). This is in-
graphy a questionable opinion; but Tobler (Umgaubungen,
etc. p. 522, 3) has made out a strong case for the name
being that of Chareidion, or Kretan, a famous Essene
hermit of the 3d or 4th century, who founded a Laura
in the cavern in question (Acta Somc'h, Sept. 28). Mr.
Ganneau reports the present name of the cave as

Otodlorl of Saint-Martial, a French ecclesiastic,
flourished in the first half of the 11th century. He
 commenced his studies in the monastery of Saint-
Marial at Limoges, and finished them at Fleur-sur-Loire.
On returning to Saint-Martial he was elected, in 1068,
by the monks, to 1025, successor of the abbé Hugues.
Odorlic died about 1040. To him is attributed the
compilation of the acts of the council assembled in
the city of Limoges in 1061 (Labbé, Concilia, ix,
470). The principal subject submitted to this coun-
cil was to know if Saint-Martial had been one of the
disciples of Jesus, sent by himself into Gaul.
The question was decided in the affirmative; but
historical criticism has not adopted this decision.
See Gallia Christiana, tom. ii, col. 558; Histoire litté-
ral de France, vi, 345.

Donorakers (Odonrup v. r. Odonrapin; Vulg.
Odoros), the name of a chieftain, apparently in the
vicinity of "Bethbasi, which is in the wilderness" east
of Judea, who was slain with his tribe by Jonathan
Maccabæus (1 Mac. ix, 66).

Odontius, Paul (originally Zohn, but changed into
Odontius in accordance with the fashion of the time),
a German divine of note, was born in 1570 at Lichten-
Pflaum, or the provine of Pfalz. Of his parents or his earliest childhood nothing is known. In March, 1575, he went to Grätz,
Steiermark, and was received as an alumnus in the
institute there, at the same time taking charge of the
education of three young noblemen. For three years
he remained in that position, preaching at the same
time in the Stiftskirche, at Grätz, by the permission of
the ecclesiastical authority. One day the countess Hyp-
polita of Windischgrätz attended Odontius' service,
and was so deeply impressed with his sermon that she
appointed him her court preacher. At Waldenstein,
year 1598 he entered upon his duties, and accompanied
the countess to the castle of Trautmannsdorf,
in Austria, where she died. About this time the
preaching of the Gospel in Steiermark was proscribed.
The emperor Ferdinand, a nursing of the Jesuits, who
had early taken a vow at Loreto before the picture of
the Madonna to extirpate heresy in his dominions, isued
his famous, or rather infamous edicts, dated Sept.
13, 23, and 28 of the year 1598, according to which all
evangelical churches and schools at Grätz, and in the
royal cities and market-places were to be closed, the
preachers and teachers, under penalty of death, were to
leave the country within eight days. From 1599 to 1604 a re-
ligious commission went through the country in order
to convert the inhabitants to the Roman Catholic faith.
Gallows were erected in the streets; the churches in the

Moghâret el-Mîdîd (Quar. Statement, April, 1874, p.
110). Lieut. Conder at first proposed a different loca-
tility as candidate for the honor of representing the cave
in question, namely, Moghâret Um el-Tunamîyeh (Cave
of the Mother of Two Twins), a remarkable cavern in
the mountains of Mt. Saba, not far from the "screvin"
Dibbeh, near Tell Saphieh (Gath) (Quar. Statement,
Jan. 1874, p. 18 sq.); but he admits that little if any
trace of the ancient name remains; and he afterwards
abandoned the position in favor of the above location
by Mr. Ganneau, which he defends with much ingenu-
ity and confidence (ibid. July, 1875, p. 145-149). The
theory of the cave, however, was in the eastern face of the hills of Judah would seem rather probable, from the fact that
at the times of David's adventures there (see especially
1 Sam. xxii, 8; 2 Sam. xxiii, 19) the Philistines had
control of all the other side and centre. On the other
hand, its situation in the Philistia territory seems to
be indicated as opposed to Judah (1 Sam. xxii, 5; xxiii, 8).
It was apparently located between Engedi and Je-
rusalem (if we may so interpret "up" from the former,
1 Sam. xxiv, 22, and "down" from the latter, 2 Sam.
y, 17). But in that case the cave was not in the vicinity
of the town, as we should naturally suppose. See
ADULLAM.
villages were destroyed, those in the cities and market-places of Ancona were given over to the Romans, and their houses were devastated; evangelical books were burned; the preachers expelled; the inhabitants had to swear allegiance to the Roman Catholic Church and the government; those who refused had to leave the country. Thus Steinmarck lost thousands of her most industrious people. In 1908 a special edict, dated August 13, 1639, was directed against the Protestant nobility, according to which within a year they had to sell their possessions and leave the country. The best of the nobility left the country, while others remained; and up to this day there is no more than a most nominal relation of the Church in circumstances Odontius thought that he would never again preach in his pulpit at Waldstein. But the tutors of the counts of Windischgrätz ordered him to come back, and take charge of his ministerial office as before. Finally an edict was issued for his dismissal. All protests were in vain, and on April 20, 1602, a body of soldiers appeared before Waldstein, made Odontius a prisoner, and brought him to Gritz. For ten weeks he was imprisoned there. When all means to convert him to the Romish Church were in vain, he was sentenced to be sent to the galley. On the way he was fortunate, however, to reach on his own accord, during his perilous voyage, the native place of his ancestor, of which in 1608 Odontius was appointed priest at Oderan in Saxony, where he died, Dec. 7, 1608. He had left us a narrative of his imprisonment and deliverance, which was first published in 1681, and reprinted in Jülicher Kalender, 1864, xv, 188 sq.; Jöcher, Algemeines Gelehrten-Lezikon, supplemented by Rottemund, &c.; Willich, Kirchenhistorie der Stadt Freiberg, (B. P.).

ODOR, SWEET (πηράζ, nich'o day, Lev. xxvi, 81; Deu. ii, 46; elsewhere "sweet savour"); was offered to the gods and sovereigns as representatives of all ancient nations. See Incense, But also in common life, not only the natural odors of flowers, but prepared extracts of plants, are far more used by the Orientals than by the Western nations. The odors of the groves of Lebanon were among the very famous (Hos. iv, 7; Cant. iv, 11); flowers, even exotic species, were cultivated in pleasure-gardens for this purpose (Cant. 1, 12; iv, 6, 14). Odorous extracts were used sometimes in the form of incense, sometimes as ointments (Cant. i, 8; iv, 10); sometimes in water, with which clothing, beds, furniture, etc. was sprinkled (Prov. vii, 17). See INCREASE; PERNER; PICASSO.

ODORAN (nus), a French monastic, was born in 965. Now little known, he enjoyed in his lifetime great celebrity. He cultivated letters with success, and excelled even in mechanical arts. He was an inmate of the abbey of Saint-Pierre-le-Vif, in Sens, where he displayed his skill by two works, of which he speaks himself: a crucifix—a remarkable piece of workmanship—and a well, the structure of which, it seems, was original and singular. It is presumed that he was persecuted by envious brothers, because he dared to express himself upon consecrated dogmas in terms of offensive novelty. Obliged to flee from the abbey of Saint-Pierre upon the charge of anthropomorphism, he went to Saint-Denis, near Paris. From thence he was called to Dreme by king Robert, and queen Constance, who commissioned him to execute several shrines of great price. He died some time after 1045. We can appreciate neither the experience nor the merit of the goldsmith or the architect. We know, however, some of his writings. The principal is a Chronica rerum in orbis gestarum, which commences with the year 675, and ends with the year 1032. It is found in the large collection of the Historien of France, vols. viii and x. It had already been published by Du Chaillu, and it is inserted, among the Translations of Saint-Saënsis, inserted by Mabillon in his Acta, viii, 354, and of a manuscript, Histoire de l'Abbaye de Saint-Pierre. See Illut. litté. de la France, v, 356.

Odylism (Gr. οδύλ, path, and ὀδύς, matter) is the doctrine of the supposed material power or influence producing the phenomena of mesmerism (q.v.), called also odistic force. See Od.

Œcolampadius, JOHANNES (more properly Jo- hanns Hausschein, for he Latinized his name according to the fashion of the Reformation age, like Melancthon, etc.), was one of the most eminent Reformers in Switzerland, and, as coadjutor of Zwingli, maintained such a relation to his master as Zwingli often likened to Luther's coadjutor, Melancthon. In German Switzerland he and Zwingli performed the same work that Beza and Calvin effected in the French sections of that mountain country. Œcolampadius was born at Weinsberg, a small town in the north of Wurttemberg, in 1482. His mother, a pious and devoted woman, was a native of Basle, in Switzerland. His father, a merchant, who destined the boy for the legal profession, sent him at first to the school at Heilbronn, and afterwards to the University of Bo- logna, and later to Heidelberg, where he yielded to his own inclinations and relinquished jurisprudence for theology. His early proficiency procured him the degree of bachelor of philosophy in his fourteenth year. He continued his theological studies for a while, and then accepted the appointment of tutor to a son of the noble family of Zähringen: but all too soon his zeal proved too short, and resumed his theological studies. He was next appointed to a benefice founded by his parents, and performed the duties for about six months, preaching with great acceptability. His sermons at this early period evinced a deep spirit of devotion and a close following of the New Testament. He especially exalted the efficacy of the Holy Virgin's intercession, and commended the conventual life. But deeming himself as yet incompetent for the charge, he shortly resigned and visited Tubingen and Stuttgart, where he sought a more thorough acquaintance with the sacred tongues. He acquired Hebrew from a Spaniard, and Greek under Reuchlin, and in a short time wrote a Greek grammar, which was published in 1520. While residing at Hei- delberg he formed a friendship with Capito, who was then preacher at Bruchsal, and was afterwards the Re- former at Freiburg. This acquaintance proved its effects on the individuals according to their various charac- ters: the ancient Capito soon became a zealous Re- former; the mild and studious Œcolampadius hesitated —he feared the misery which would probably result a day too soon, and of captivity in the Church he died till he felt convinced that the cause of truth should over- balance the fear of transient evils. For a short time Œcolampadius resumed his clerical duties at Weinsberg; but in 1518, Capito, then settled at Basle, induced him to undertake the office of preacher. At this important German-Swiss centre Œcolampadius enjoyed the asso- ciation of many of the most eminent minds of the 18th century. Erasmus was then engaged upon his Com- mentary of the New Testament, and in this work secured important assistance from the young preacher Œco- lampadius, who, even at this early time of his life, was distinguished all over the Continent, for vast erudition and mastery of the Hebrew and Greek tongues. But it is not only as a student that Œcolampadius's stay at Basle at this time is memorable. In the pulpit he was as distinguished as in the labors of the study. He not only attracted many hearers by his oratorical skill, but also on account of his outspoken condemnation of whatever he saw to condemn. He preached against many of the abuses which had crept into the Church, and held up purity of life as exhibited by Christ in the flesh. Yet he did not at that time cherish any ten- tion of rupture with the Church of Rome. He sought for reform from within, and hoped for a result which he afterwards learned it is impossible to bring about in the
GEOLOPADIUS 304 GELLOPADIUS
corrupt body of Romanism. His health failing him, he was finally obliged to abandon his position at Basle, and he returned to Geneva in 1519. But he maintained a close correspondence with Erasmus, and also with Luther and Melanchthon, whose views more or less influenced him even in the line of his studies. He devoted himself especially during this season of retirement to the careful study of the Hebrew; he also published a tract, De Fisci-
chitis (1518), in commendation of the broad humor with which the Easter sermons of the day abounded, and, strange to say, he wrote a tragedy containing six thousand lines. His piety during this period of his life was sincere, but so very somber that his friends often raised doubts about his inspiration; while Erasmus de-
scribed in part to his physical distempers, though the main cause of it was his imperfect knowledge of the way of salvation. As soon as his health would permit he went back to Basle, at the earnest request of Eras-
mus, who was getting out the second edition of his New Testament, and wanted his help; but after a sojourn of a few months (1518) Geolopadius removed to Augs-
burg, having been appointed one of the principal preach-
ers of that city. Here it was that he first met Luther, who came to Augsburg in May, 1519, to confer with the pastors of the city. The coldness of Geolopadius' reception, being that of a professor, was very great. During
the first year he had no office of any kind; yet it was a memorable year in his history, for in the course of it he was brought into contact with Zwingli, whose influence mightily quickened his progress in the path of reform, and who more than any other person helped to give to the system of faith and worship afterwards established at Basle its peculiar features. After waiting nearly two years for employment, and when just ready to despair of finding it, the door of entrance into the university was suddenly opened for Geolopadius, in consequence of a dispute between the council and the professors, which resulted in the deposition of two of the latter.
Their places were instantly filled by Geolopadius and Pellican. The chair of the former was that of Biblical learning—the one of all others for which he was best suited. He began his course of lectures with Isaias, and long before he had reached the middle of it his audience—room was unable to hold the crowd of students and citizens who flocked thither, all eager to hear the learned and eloquent expositor. Besides this academic position, Geolopadius occupied some time as a
preacher of St. Martin's; but in accepting this pastorate, he frankly told the council and people that he must be allowed to preach the Word with all freedom, and would not consider himself bound to observe useless or pernicious ceremonies. In his lectures he advanced as il-
logically as he could, with a coldness of manner and a
breath between him and Erasmus. Thus he spoke against the celibacy of the clergy, thinking that it were better for the interest of the Church that they should remain single, but holding with St. Paul that those who could not contain should marry. He even gave a bad example to their congregations, as did many priests of that period. In his sermons he became daily more severe against the abuses of the Roman Cath-
olic Church, which he attacked one by one, comparing them with the principles laid down in the Scriptures. In the mean time the discussion on the sacraments broke out; Karlstadt's works were condemned by the Council of Basle in 1525, and the book-sellers were forbidden to publish any of Geolopadius' writings. The Anabap-
tists also opposed him. Yet, although even his liberty was threatened, he did not flinch, and in 1525 he bap-
tized in German, discontinued the mass, and celebrated for the first time the Lord's Supper in the Reformed manner, having himself composed a liturgy for the pur-
pose. When the dispute arose between Zwingli and Lu-
ther respecting the real presence in the Lord's Supper, Geolopadius supported the latter, and published in 1525 De vero intellectu verborum Domini, Hoc est corpus meum—a work of which Erasmus says that he threatened with forcible expulsion and imprisonment. He finally left it in February, 1522, went to Heidelberg, and then returned to Basle, where he was refused all assistance by his old friend Erasmus, and by Sickingen. In the performance of his ecclesiastical dut-
ties at this place, he introduced an innovation by read-
ing the Gospel and Epistles in German instead of Latin, which it aptly compared to the unknown tongues.
It was written with much skill, good reasoning, and persuasive eloquence. It was answered by the Lutheran party in Syngnoma Suevicum, to which he replied in Respondentum, of which, one of the early English manuscripts, was burned in 1538, because, as Cranmer writes, "he thought it not necessary to be believed as an article of our faith that there is the very corporeal presence of Christ within the host and sacrament of the altar, and holds that there is but after the fashion of Celestianism." This contest with Luther on the subject of the Eucharist was, in many respects, the most painful of any in which Ecolampadius found it necessary to engage. Ecolampadius agreed substantially with Zwingli's view of the sacrament, and he defended it as a great and fundamental dogmatic skill against the Lutherans, especially Brendtius. He differed from Zwingli in the interpretation of the words of the institution, by taking the verb in the literal sense, and placing the figure in the predicate: "This is—really, not figuratively, in the sense of signification, as Zwingli explained it—'the symbol of my body' (figure corporis, as Tertullian once says). He attended, in company with Zwingli, Bucer, and Heliod, the religious conference with the Lutheran divines at Marburg in 1529, and was there confronted with Luther, who accused Zwingli of treachery against the mild Melancthon. But, although the champions of the Lutheran and Reformed churches agreed in fourteen fundamental articles, they could not settle their dispute concerning the real presence of Christ in the Eucharist. Luther even refused the hand of brotherhood to Zwingli, to which Zwingli at first made no reply, in spite of the difference of views. Nevertheless Ecolampadius lent his support to Bucer's efforts to bring about an agreement between the German and Swiss Reformers. It seems also that Ecolampadius modified his theory on the Eucharist, and gave up some of his former unmeasurable assertions. His learned biographer, Dr. Herzog (ii, 280), thinks that the Reformers of Basle held at last firmly to the view "that our souls are truly nourished with the true body and the blood of Christ, and that Christ is present to the believers in the Eucharist, although not in a manner essentially differing from his general presence in the Church." This is also the view which afterwards prevailed in the churches of Basle, as may be seen from the "Second Confession of Basle," called also "the First Helvetic Confession," drawn up by Bullinger, Geusen, and Myconius, in 1529, in which the 22d article follows: "Concerning the holy communion, we maintain that the Lord offers and communicates in it truly his own body and blood, i.e. himself, to his members as nourishment, to the effect that he lives in them more and more, and they in him; not that the flesh and blood of the man, however great his piety, learning, moderation, and tact, could have prevented the split; yet the strife might possibly have been less bitter if the reformer of Basle had declined to join either side. Unhappily for such a result, he was a lurking tendency to that spirituous spirituality which undervalues all external means of grace. Thus he regarded the ordinance of the Supper as purely a liturgia, rather than a means of grace; as a form, from which the Christian should seek to be freed, rising above it to immediate fellowship with God. "Believers," said he, "should use the sacraments more for their neighbors' sake than their own. For themselves they are already under the influence of the Holy Spirit, they are free, they are purified, they are justified, and, being a kingdom of priests, united to Christ, they do not require those external means in them." Now, while it is deeply to be regretted that this occasion was given for the contest between Switzerland and Germany about the ordinance which is at once the feast of Christ's love and the symbol of Christian unity, yet, when we weigh all the circumstances of the discussion, we must allow that there were many reasons for thankfulness that Luther opposed the doctrine of Zurich. The storm, indeed, left many traces of its desolating march; yet we are inclined to believe that the atmosphere was thereby rendered purer than it would have been if no such war of the elements had occurred. The germ of rationalism thus early developed in the system of Zwingli, if not entirely eradicated, was at least in a measure and for a time repressed. Ecolampadius next took part in the discussion of Baden (May, 1530), where he maintained the tenets of Zwingli against the old Roman Catholic party. But the feebleness of the party, their negligence; yet Zwingli and his followers were condemned as heretics, and strong resolutions were passed against the Reformation. The country, however, was too far advanced towards the principles of the Reformation for these resolutions to have much effect, and Ecolampadius and Zwingli were soon compelled to labor faithfully in its cause. On his return to Basle Ecolampadius published a more extended liturgy, and introduced the practice of singing the Psalms in German. The last was a most popular measure, and greatly helped the cause of the Reformation. The popular hymn-books as they might have been, and the Papists made much sport of them; but they supplied a long-felt want of thousands of pious hearts. As dangers thickened, the activity of the Reformer was redoubled; he preached every day, he composed and published a Catechism for children, and during the prevalence of the plague in 1526 he devoted himself with unwearied constancy to the sick and dying. In the mean time the council of Berne introduced the Reformation in that canton, and thus brought on a religious conference (Jan., 1528), in which Ecolampadius was an active and influential participant. The resistance to the Reformation led to the spread of the Reformation through the whole canton, and greatly encouraged its disciples in Basle. The latter city was gradually divided into two opposite parties. In order to bring matters to a crisis, Ecolampadius induced the evangelically inclined citizens to present to the council a petition for the re-establishment of public worship, while at the same time he took such measures with Zwingli as would prevent an outbreak; all passed well, and it was decided that a conference should be held, to determine on the continuation or the rejection of the mass, on the fourteenth day after Whit Sunday, 1529, until which time mass was to be read only in three churches throughout the city. On Feb. 8, 1529, the people assembled, and demanded that such members of the council as were opposed to the Reformation should resign their offices, and that their places should be filled by appointment from the grand council, instead of by the remaining members, as formerly; the emblems of Roman Catholic worship were removed from the churches, and on the following day the council acceded to all demands. Ecolampadius was immediately appointed to the highest offices, and as such took an active part in procuring the adoption of successes of the faithfulness in the faith, which was dated April 1, 1529. The university also was reorganized, and received a new impulse in the hands of its former professors. Ecolampadius was universally recognized as the leading spirit, and while he lived he was, by common consent, allowed to exercise a general supervision over all the parishes of the city and suburbs, as
well as to control the university affairs. He experienced much annoyance from the Anabaptists, who were not by any means satisfied with the Reformation; he had to do with them (especially the Mennonites) until June 10, 1527, and in 1531), but without result, and the sect continued to increase, notwithstanding the stringent measures adopted against them by the council of Basle. In 1531 he abolished the custom of posting the names of parties under excommunication on the doors of the churches, while at the same time he endeavored to establish a regular system of Church discipline. He differed from Calvin, who wished the absolute union of the Church and State, while Ecolampadius argued that, while moving harmoniously side by side, each should preserve its special character. "The Church is the civil power," he says in a letter to Zwingli, "will become even more inoffensive than Antichrist, if it robs the Church of her authority in spiritual things." He disapproved especially the use of violent means for the propagation of truth, and vainly endeavored to moderate the ardor of his friend Zwingli. Thus he warned the latter at the approach of the catastrophe of the Helvetic Reformation against war; and had Zwingli followed this good advice, he might have saved his own life, which was sacrificed in the unfortunate issue of the battle of Kappel, November, 1531. The death of this good but rash Reformer, the ministers of Zurich unanimously chose Ecolampadius as the successor of Zwingli. But he felt it his duty to remain in Basle. Only a few weeks after the death of his friend, he was himself called to pass from the Church militant to the Church triumphant. His last home on earth were full of interest. A severe illness suddenly arrested his incessant labors, which had long since undermined his sickly frame. He took the communion with his family; then assembled the magistrates and the ministers of Basle and of the canton, and moved the hearts with pious exhortations. Concerning himself he said: "The charge that I committed the crime of adulterating the truth does not affect me. By the grace of God, I approach the judgment-seat of Christ with a good conscience. There it will appear that I have not seduced the Church. I leave you behind as witnesses of this my assurance; and I confirm you as such in these my dying moments." He died Nov. 24, 1531, surrounded by ten ministers kneeling in prayer. Shortly before he had fervently recited the penitential psalm of David (Psa. 51), and exclaimed, "I shall soon be with the Lord Jesus. Lord Jesus, help and sanctify all my clustered family through the whole city of Basle."

His remains were deposited in the cathedral church. The mouth of slander circulated the rumor that he had committed suicide, or was killed by a member of his family. Even Luther, under the influence of strong prejudice, brought this charge to the bishop of Rome. But it had the good effect to bring out a minute description of his last days by two eye-witnesses—his friend Grynaeus and his servant Gundelfinger. He left a wife, Wilibrandis Rosenblatt, whom he had married (1520) after the death of his mother; a son, Eusebius, who died the same year; and two daughters, Altheia and Irene. The widow married afterwards successively two other Reformers—his friends Capito and Bucer of Strasburg, the last of whom she followed to Cambridge, in England. But, in 1564, her body was deposited in the same grave with Ecolampadius. The memory of the first Reformer of Basle is still cherished, and the fruits of his pious labors are seen to this day.

As has been truly said, Ecolampadius was the Lord's chosen instrument of leading on to victory those noble souls who had gathered under the banner of reform at Basle, and through the crown of martyrdom, of which he lived long enough to earn the glorious appellation of the Reformer of that city. But his labors entitle him to an appellation more indicative of the wide sphere in which he worked. In his intellectual and moral qualities, his modesty, gentleness, love of peace, eagerness for union, academic tastes, fondness for a meditative life rather than an active life, tendency to melancholy, relish for letters, and exquisite scholarship—he bore a striking resemblance to Luther's great friend and ally. Of his influence in the Church at Basle, and, if in Church or State, was the last one that Ecolampadius would have chosen to assume. If he had dared to follow his own inclinations, his life would have been spent in the quietude of the academy rather than amid the turbulence of the arenas, in converse with books instead of contests with men. He was inclined to look with profound veneration upon everything that bore the marks of hoary antiquity, and hence the reluctance—we may almost call it—with which he abandoned the Romish Church, and severed one by one the ties which connected him with the communion of Basel and with the Continental Reformers, none were less disposed than he to cast aside old forms, simply because they were old, or to introduce novelties merely for the purpose of making the Protestant worship as unlike the Papist as possible. In short, his tendencies and tastes, if yielded to, would have repelled him from the rude work and rough ways of the reformer: and his life supplies one of the many illustrations of the fact that the Lord chooses instruments which in human view are most unsuitable for the accomplishment of his designs.

The lives of both Ecolampadius and Binck were, besides those mentioned above, Annotatio in Genevam in librum Job zecemcapta; in Deiemele prophetam libri duo (1558, fol.); Commentarius omnes in libros prophetae (1558, 2 vols. fol.); Joannis Ecolampadii et Hueldrichi Zwingii epistolam libri ii, praecipue cum religiis a Christo nobis traditis paulum ecclesiasticam administra tionem officia nostro maxime secuto erroribus perturbato, convenieniens, ad amissum expressiorum (Basle, 1586, fol.). He also published translations of Chrysostom, Gregory of Nazianzus, and others of the early fathers. His learning, his knowledge of the fathers, contributed to give his exegetical labors a high value. No complete edition of his works has yet been published.

See Hess, Lebensgesch. Dr. J. Ecolampadius (Zurich, 1791); Herzog, Leben J. Ecolampadius u. d. Reform. d. Kirche z. Basel (Basle, 1843, 2 vols. 8vo); Hagenbach, Leben u. ausgewählte Schriften der Väter u. Begründér d. reform. Kirche, vol. ii (Elber, 1859, 8vo); Register zu Studien u. Krit. 1883-1847; Melchior Adam, Ref. u. v. s. v.; Harbaugh, Fathers of the German Ref. ch. i, 21 sq.; Merle D'Aubigné, Hist. Ref., in Germany and Switz.; iv, 127; and Hist. Ref. in Switzerland (see Index in vol. iii); Countess D'Istria, Switzerland, the Pioneer of the Ref. ii, 437; Soames, Hist. Ref., iii 153 sq.; Ruchst, Swiss Ref. (Ch. ch. i, iv, and p. 117-186; Gisseler, Eccles. Hist. iv, 99; Fisher, Eccles. Hist. (Basle, 1842), 6 sq.; Geogr. i, 85 sq.; Hallam, Literature, i, 151, 164, 188, 191, 255; Hardwick, Hist. Ref. (see Index); Princeton Review, April, 1851, art. ii.

Economists is the name given to a secret organization of infidel French philosophers, of whom Dr. Duquesnay was the founder. He so ingratiated himself with Louis XV that the latter used to call him his thinker, and gained the affections of the people under pretense of promoting economy in the state. According to abbé Baruel, however, the real object of the majority of the society was to subvert Christianity, by circulating the writings of Voltaire, Rousseau, and other infidels. They did by printing extracts from these popular authors, and circulating them through the kingdom by hawkers and peddlers, who had them for little or nothing, that they might undersell all other literature. Their secret agents among the ministers of the church, and abbeys, were held at baron Holbach's (q. v.). In some of these tracts their object was disguised; in others they were so bold as to avow their object under such titles as "Christianity unmaskt," etc. They also attempted schools, for the avowed intention of preparing children for trade and mechanic arts, in which the same
ECONOMUS

ECONOMUS (steward) was the name of a special official instituted in the midst of the 6th century to conduct the administration of Church property, in place of the earlier deacons. The steward, from the nature of his office, rose in mediæval times to high importance. The bishop, by early law, was not to appoint him, but he was to be chosen by the entire presbytery. The Constitution of Clovis enacted that it should be law, and that the stewards confirmed by the emperor Justinian, and ratified by later Church councils. The ecœnomi were always chosen from among the clergy. See ECOEOMISTS.

Economy (oikosuopia, stewardship) is a term sometimes used to designate the entire suppression or temporary withholding, in the instruction of the great mass of Christians, of a large portion of the Gospel doctrines which are the most earnestly set forth in Scripture, as a sort of esoteric mystery of which ordinary believers are unworthy, and which should be dealt out with the managing discretion of a steward (oikouμένη), only when there is a long period of pius submission. Those who vindicate this system represent it to themselves and others as the same with the gradual initiation of Christians in the knowledge of their religion, in proportion as they "are able to bear it." able that is, and willing to understand each point that is presented to them. Of course, the opponents of the system, on the other hand, maintain that it confounds things essentially different. While they allow the necessity of gradual teaching, as of reading the first line of a passage before a second; and while they readily admit that care is necessary to avoid teaching anything that is not true in itself, would be falsely understood by the hearers, they contend that this necessary caution is not to be confounded with the system of withholding a portion of Gospel truth from those able and willing to receive it, the system of "shunning to set before man the counsel of God," and of having one kind of religion for the initiated few, and another for the mass of the Christian world. The opponents of the "ecumenical" system assert, moreover, that very different was the apostle Paul's Gospel, which he assures us, "if it was hid, was hid from them that are lost" (men on the road to destruction, δραμαγοῦσα, whom the god of this world hath blinded" (2 Cor. iv, 4, 5). See SAVIOR.

Ecumenical (or Universal) Bishop is the title now assumed by the popes of Rome. It was stubbornly claimed by John the Farser, patriarch of Constantinople, in the end of the 6th century. The assumption of so lofty a title by Constantinopolitan patriarchs was strongly resented against by the rival bishops of Rome, particularly by Gregory the Great, who maintained the title to be profane, antichristian, and infernal; and, in order to make sure of a clear claim of Rome's superiority over Constantinople, he assumed the epithet "Servus servorum Dei," in reference to Matt. xxii, 10. (See Alzog, Kirchengesch. i, 341 [R. C.]; Soames, The Latin Ch. in Anglo-Saxon Times, p. 19; Neale, Hist. Eccl. Ch. [Intro.], i, 29.) In A.D. 606, however, the Roman patriarch, Isaac III, obtained this very title from Phocas, the Greek emperor; and from this period down to the present day the Pope claims to be the Ecumenical or Universal Bishop, having authority over the whole Church of Christ upon earth. All other churches except the Roman Catholic Church repudiates such a claim as alike unfounded, antichristian, and blasphemous.

Ecumenical Council is the name of an ecclesiastical convention of cardinals, bishops, and dignitaries of the Church of Rome, called together by the pope to deliberate really on the interests of the Romish Church, but, as it claims, on the interests of Christianity at large. The council is called ecumenical (i. e. an imperial gathering) from oikouμενη, or empire (technical meaning of the word, even in N.-T. Greek), because originally such councils were convened only by the emperor. Thus the Council of the Frankish Church of the year 589 was 21st of the Thirty-Nine Articles that "general councils may not be gathered together but by the commandment and will of princes." This was clearly the assumption of the first ecumenical synod held (see NICAEA COUNCIL), and of all the Eastern councils. "Not only no single priest, but no single private man (as we take the word in its most ancient sense), was sufficient to convene a general assembly from all parts of that vast territory; a council was part, as it were, of the original constitution of the Christian empire; and however summoned afterwards in the enlargement of the civil and ecclesiastical relation in the West, the principle has never been wholly abandoned. When the Western empire fell, the Eastern emperor still retained the inalienable right; and when the Eastern emperor became inaccessible to the needs of European Christendom, and the so-called 'Roman empire' became a thing of the past in the West, then the emperor of Germany (solely, or more properly, conjointly with his Byzantine brother) succeeded to the rights of Constantine" (Stanley, Lect. Eccl. Ch. p. 169). With the establishment of the temporal power of the papacy the bishop of Rome assumed the precedence which he held during the lifetime of the Church, as its spiritual head and sovereign lord. In the article COUNCIL we have already considered the general utility of such gatherings and their ecclesiastical authority. The conditions necessary to constitute an ecumenical council are a subject of much controversy among Romanists. As the subject is of less importance in Protestant divinity, it will be enough to explain here that a council is said by Roman Catholic divines to be ecumenical in three different ways, viz., in convocation, in celebration, and in acceptance. For the first, the summons of the pope, direct or indirect, is held to be necessary; this summons must be addressed to all the bishops of the entire Church. For the second, it is necessary that bishops from all parts of the Church should be present, and in sufficient numbers to constitute a really representative assembly: they must be presided over by the pope, or by a delegate or delegates of the pope; and they must enjoy liberty of discussion and of speech. For the third, the decrees of the council must be accepted by the pope, and by the body of the bishops throughout the Church, at least tacitly. The last of these conditions is absolutely requisite in order that the decrees of a council to the character of ecumenical; and even the decrees of provincial or national councils, so accepted, may acquire all the weight of infallible decisions in the eyes of Roman Catholics. It remains now only to name the councils regarded as ecumenical. Yet this is by no means an easy task, for Church historians are not agreed as to the total number of such synods hitherto held. The well-known mnemonic hexameter, "Ni Co E, Chal Co Co, Ni Co La, La La La, Ly Ly Vi, Fio Tri," standing for Nicea, Constantinople, Ephesus, etc., which counts but seventeen, is not accepted by all. While, e. g., the ecumenical council of Ephesus, in 449, had decided, not without the aid of "swords and sticks, and many monks' beaks," that Eutyches's opinion about the nature of Christ was the orthodox one, another orthodox council, fifteen years later, at Chalcedon, decided that the decision of its predecessor was null and void; and that so far from being an ecumenical council, it was a council of brigands, "Iatrocinium Ephesinum." Even so the Council of Basle was called "Basillicorum episcopis diemunum cunctis," because it rested against the teaching of its master. (See Deutsch, Literary Reminiscences, ch. xi; McElhenny, The Doctrine of the Ch. p. 81-94.) See also SYNOD. The Protstants have in recent times
Oeder, George Ludwig, a German divine noted for his ecclesiastical labors, flourished in the first half of the 18th century. He was born in 1694, and after studying at different high schools of his country, entered the ministry, and finally became rector at Anspach and dean of Feuchtwangen. He died in 1760. He was the author of "Free Inquiries concerning the Revelation, and several other works. Old Testament, in German — Aus
madervisiones Sacra — Observationum Sacrorum Sym
tagma, etc. See Hoefner, Nov., Biog. Générale, s. v.

Oedmann, Samuel, a noted Swedish divine, dis
inguished for his contributions to exegetical theology, was born in 1750, and flourished as professor of theology at the University of Upsala. He died in 1829. His Miserere mei, Deus (Upsala, 1829), was translated into German by Gröning (Rostock and Leipsic, 1786—90). See Hoefner, Nov., Biog. Géné
rale, s. v.

Oegir (from Ogn, "to shudder" at, to dread), or Eier (i. e. the stuffer) is the name in Northern mythology of the god of the sea or ocean. Oegir rules over the stormy, raging sea, far from land, where fishing and navigation cannot well be carried on; he is a giant, and in intercourse with the gods, whom he visits, and they in turn visit him. It was once when the gods visited him that his breathing-kettle was found so small, that Thor had to go to the giant Hymer, who had a kettle a mile deep. In Oegir's hall the bright gold was used instead of fire, and the ale passed round spontaneously. Some of the old Norse heroes are represented as possessing a terrifying helmet. Odin's helmet is the bearing sky; and as the dwarves cover themselves with a helmet of fog, so Oegir wears on his brow a helmet made of dense darkness, and heaven-reaching, terrifying breaker. The name of his wife, Rau (to plunder, to rob), denotes the sea, as craving its sacrifice of human life and of treasures. Sea net with which she catches those who venture out upon the sea; with her hand she is able to hold the ship fast. The ancient Norsemen believed that they who perished at sea were seized by Rau. Loke once bor
rowed Rau's net with which to catch the dwarf And
wari, who in the guise of a fish dwelt in a waterfall. Oegir and Rau have nine daughters, the waves of the ocean, and their names represent the waves in their various magnitudes and appearances. They have pale locks and white veils, and are always angry when the wind blows. Oegir and his family were regarded as mighty counselors, and often his friendship was sought by the gods themselves. See Thorpe, Northern Mythol., i. 67—
69; Kayser, Religion of the Northmen; Anderson, Norse Mythology (Chicago, 1875), p. 548-43.

Oehler, Gustav Friedrich, a very eminent Old
Testament scholar of Germany, was born at Ebingen, in Württemberg, June 10, 1812. Having finished his theological studies at Tübingen, he was appointed a lecturer at the Missionary Institute at Basle, which position he occupied from 1884 to 1887. After this he became a member of the theological seminary in Tübingen, teaching at the same time in the university there. In 1840 he was appointed vicar in Steins
gard, and in the same year professor of the theological seminary at Schönthal. In 1845 he accepted a call from the theological faculty in Breslau, Silesia, where he lectured until 1862, when he returned to Tübingen to occupy the higher position there which he had already held in the lower theological seminary. He died Feb. 20, 1872. He published a great many essays and articles in different reviews, in Herzog's theological and Schmid's pedagogical encyclopedias; and the following works, Prolegomena zur Theologie des Alten Testam
mente (Stuttgart, 1846) — Geschichte der theo
giis pavement, pars 1 (ibid. 1846) — Die Grundzüge der Altestamentlichen Weisheit (Tübingen, 1854) — Uber das Verhältniss der Altestamentlichen Prophezeiheit zur Heil-

Eccumenical Divines is the title given by the Greek Church to St. Basil the Great, St. Gregory the Divine, and St. John Chrysostom. A festival in honor of these three eccumenical divines, as they are termed, is held on January 30 every year.

Eccumenical Judge is the title given to the patriarch of Alexandria. It was first applied to Ariem
uis Philopatris A.D. 325, and is designated as follows: "A dispute having arisen between the emperor Basil and the patriarch of Constantinople, Sergius II, apparently on the subject of tax, which the former had levied, and to which the latter objected, Philo
thus, then at Constantinople, was called in as arbiter of the disagreement. Finding that both the prelate and the emperor were in the wrong, and unwilling to pro
voke their indignation by openly saying so, he had re
course to an ingenious and symbolical method of stating his opinion. Having made two figures of wax, repre
senting, we may suppose, the opposing parties, he carried them before Basil and Sergius, and cut off the right hand of that representing the emperor, and the tongue of that by which the patriarch was imaged, thus reproving the severe actions of the former and the unbridled words of the latter. Sergius placed his hand on him, hating him for his cruelty, since that period the patriarch of Alexandria wears two omopha
ria and a double crown on his mitre. This title was afterwards absurdly assumed by the Jacobite patriarchs, who interpret it as proving their authority to settle any dispute which may arise as to the time of Easter."

Eccumenius (Ecumenio). A Byzantine ecclesi
astical writer of the 10th century, of whose personal history nothing is known except that he was bishop of Tricoca, in Thessaly, and wrote Greek commentaries on various parts of the Gospel. The works attributed to him are: Commentaria in sacramenta quatuor Christi Eceumenica, etc. (Mantua, 1766); Interpretatione vero Joanne Henenio (Louvain, 1543, fol.). The Greek text was published by O. F. Matthei (Leips. 1792, 3 vols. 8vo).— "Eξηυγγείσες εἰς τὰς πραίσες τῶν Ποισίλων (compiled from the ancient Greek fathers, and especially from St. Chrysostom).— "Εξηγήσεις εἰς τὰς ἑταίρεις καθιστικὰς ἐπιστολὰς.—Bείς
τίνων Ἴωνον Ἀποκαλύφθην. These divers commentaries were several times published; one of the best ed
itions is that of Paris, 1851, 2 vols. 8vo. The commen
taries were first published by the Benedictines (ibid. 1846, 8vo). With Eccumenius originated the Catena (q. v.); his commentaries are chiefly composed of extracts from the writings of the fathers, with a few remarks of his own. "The various explanations are linked together, without regard to their agreement or contrariety, by such words as 'another' (αὐτός), 'otherwise' (ἀλλάς), 'and otherwise' (εἰς ἄλλως); and sometimes they amount to ten in one place. The reader is generally left to choose for himself, for Eccumenius seldom prefers one to another. The method of interpretation is gram
matical" (Davidson, Homenage of Eccumenius). It is not improbable that he does not read 1 John v, 7; and that he reads 2 John and not 3 (1 Tim. iii, 16). See Henenius, Pref. ad Eccumen. Comment.; Matthai, Proleg. ad Führinh Comment. in Quatror Evang.; Simon, Hist. crūtic with the principal commentators & Nouv. Trésor de c. xxiii; Possner, Apparatus sacror; Cave, Hist. Litter. ad ann. 990; Fabricius, Bibliotheca, viii, 318; Dupin, Bibl. Nouvelle des Autres ecclés. cent. xii; Cellier, Autres sacres, xix, 742; Oudin, Comment, de Script. ecclés. ii, col. 518; Lardner, Criticall, i, 1; Uramen, Preface to his edition; Hoefner, Nov., Biog. Géné
rale, xxxvii, 508; Smith, Dictionary of Greek and Roman Biography and Mythology, s. v.; Hook, Eccles. Biogr. vii, 455.
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OERTEL.

sichm Munká (ibid. 1881): - Zwei Seminarreden (ibid. 1872); 1, but his main work is Thesaurus Alcoranum Testamenti (1873, 1874, 2 vols.), published by his son immediately after the author's death, and giving the substance of his theological lectures delivered from 1839 to 1871, and of his articles published in different encyclopaedias. Of the last-mentioned work an English translation has been prepared by E. D. Smith, of which the first volume, entitled Thesaurus Alcoranum Testamenti, was published at Edinburgh in 1874. This work, though it is characterized rather by fulness of details than by comprehensive principles, yet exhibits the larger signs of the most conscientious diligence. This is especially the case in all matters connected with Old-Testament exegesis. It is therefore free from the serious blemishes which damage all its predecessors, the valuable work of Schultz not excepted, as it appears as follows by a writer in the Brit. Qu. Rev. (Jan. 1875) p. 147, 148:

"Oehler was a strong believer in the supernatural, and was imbued with the most profound reverence for Old-Testament Scripture. With regard to the relation of the Old Testament to the New, he held a middle position between the liberal. The Hengstenberg and the old-fashioned majority, which did not distinguish between the two, and that of Marcialis and Schleiermacher, which entirely cuts loose the Old Testament religion from the New, reducing it to a level with the other pre-Christian religions, and making it of scarcely greater importance for the explanation of the Christian system than the Homeric of Homer. While Oehler has successfully maintained against Hengstenberg the position that the New Testament, even on an historical basis, had a distinct and separate idea New Testament旧约教义 been fully set forth in the Old, he yet holds that the connection between the two is so close as to make the doctrines of all the ideas of New-Testament salvation lie in the Old, and that both must stand or fall together. He must not be understood, however, as holding the opinion that the growth of religious ideas was owing to a certain religious sense, which became clearer and fuller with the progress of time, for he was entirely orthodox in this respect, and altogether the historian of the rationalistic schools. While admiring the author's moderation and his desire that we cannot help thinking that out of this decided opposition to the above schools arose two radical defects, which pervade the whole work, viz., a painful and unsuccessful attempt to reconcile all discrepancies between the different religious views and tendencies, e.g. to reduce to complete harmony the different parts of the Old Testament; and an entire exclusion of all sidelights from non-Biblical sources. According to his own principles, God must have gradually, and by means of enlightened leaders, removed his people more and more from heathenism; and a complete history of the process would necessarily be in accordance with heathenism with which it must have been a period in which the religious views of Judaeans and heathenists were closely allied. Yet we find scarcely an allusion to the latter. The same exclusive tendency caused him, somewhat inconsistently, to limit his view of the fivefold division of the Old Testament to this. This tendency alone would suffice to render his work, though richer in detail, inferior in breadth and completeness compared to the valuable work of the late Professor Schultz, and will cause the readers of Ewald, who lives in a different plane from ordinary men, to feel that they are entering a new world of thought and freedom."

See Theol. Theolog. Universal-Lexikon, s. v.; Kurtz, Church History (Philadelphia, 1875), ii, 375; Lehrbuch der Kirchengeschichte (Mittau, 1874), ii, 323; Hauck, Theologischer Jahrbuchbericht, vii, 239; viii, 66, 648 sq.; Worte zum Andenken an den E. F. (1872), containing the addresses made at his funeral, and also a brief sketch of his life.

Oehlmuller, Daniel Joseph, an eminent German architect, was born at Bamberg in 1791. He studied under Carl Fischer, and then visited Italy and Sicily, where he passed four years in studying and copying the principal edifices, until he was summoned home in 1819 to superintend the erection of the Glyptotheca at Munich, after the designs of Klenze. In 1821 he was commissioned to make designs in the Gothic style for a church in the suburbs of Munich, which gained him great reputation. He erected in the church of St. Theodora a national monument to the Emperor, and the Otto chapel at Kiefersfelde. Among his other works is the Church of St. Theresa at Halbermoos, in the Italian style, commenced in 1833. At the death of Domenico Quaglio, in 1837, Oehlmuller was employed to complete the works at the castle of Hoenschwangau. He died in 1839. In 1823 and 1825 he published a book containing designs for funeral monuments.

Chnstliria (αὐτοτροπία), a name for the libations of wine poured out to Hercules by the youth of Athens on each day of the month of Phaestus.

Cnonsis (οἰκώμενον, -νήματα, κύρια, διανόησις), a species of divination practiced by ancient Greeks, in which they drew conjectures from the color, motion, and other circumstances connected with the wine used in libations to the gods.

Cnoma (οἰκώμενον, οἰκώμενον, ὑπάρξις, madness) [usually Anglicized Conomana] is a term of modern invention to denote an irresistible or insane craving for alcoholic stimulants, when occurring in a habitual or confirmed form, and requiring confinement or restraint of the person for its cure. Much discussion has taken place in regard to this and other forms of what is often called Moral Insanity, the most recent views of physicians, however, tend to show that the drinking insanity, or furor bibend, as it was called by an early writer on the subject, is often associated with other forms of mental derangement, and is very apt to be, in connection with one or more of these forms, hereditarily transmitted. The subject is one of considerable interest, not only from a physical or insane character of the craving for stimulants, at least in some cases, may be regarded as a well-established fact in medicine. See Conomana. Many of the considerations adduced under the art. Ktismologia (q. v.) apply to the moral responsibility attached to persons suffering under general derangement, and particularly with increased force, as it has a peculiarly physical relation. Other questions relate to the general subject of temperance (q. v.).

Cnoma (οἰκώμενον) of Gadara, a cynic philosopher, flourished in the reign of Hadrian, or somewhat later, but before Porphyry (Synecull. p. 349 b; Suid. s. v.). He was one of those later Cynics whose philosophy consists not so much in any definite system of doctrine as in a free and unrestrained tone of thought and life. Thus the emperor Julian charges him with sensuality and profligacy; and his sarcasms upon the old cynics have led some to believe, with very little reason, that he belonged to some other sect (Julian, Ort. o. 197; vii, 209, ed. Spanheim). Suidas mentions as his works, Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον - Πολυνομον. Considerable extracts from this work are preserved by Eusebius, who tells us that the Cnoma was provoked to write it in consequence of having been deceived himself by an oracle (Eusebius, Prap. Eav. c. 18 sq.; v. 1; Socrates, H. E. iv, 13; Niceth. x, 36; Theodoret. Therap. vi, 36; x, 141 a). Julian also speaks of tragedies by Cnoma (Orat. o. 210).

Oertel, Euchlin Friedrich Christian, a German divine of note, was born at Streitberg in 1765, and flourished at Ansbach as professor at the gymnium. He died about 1845. He is the author of Christologia, or results of the latest exegetical conceptions concerning the divinity of Christ, in which sub- ordination of the other views is held up (Ansbach, 1792); and a version of the Bible from the original languages, with annotations (Ansbach, 1817, vol. i), all in German.

Oertel, Philipp Friedrich Wilhelm (better
known by his *nomenclature*, W. O. von Horne, a German author, was born at Horn, near Simmern, Aug. 13, 1798. He was the son of a clergyman; studied theology at Heidelberg; was in the charge of a parish at Mannheim from 1820 to 1835; was ecclesiastical superintendent at Sobernheim from 1835 to 1863, and subsequently resided at Wiesbaden. He died Oct. 14, 1867. He was much in the number of popular German *Gesammelte Erzählungen* (Wiesbaden, 1850—1859, 13 vols.) has passed through numerous editions.

Oetinger, Friedrich Christoph, a noted German theosophist and religious psychologist, celebrated as a mystical exponent of the sacred writings, was born on Aug. 18, 1825, in Munsterlingen, in Hesse, on May 6, 1702. He studied at the University of Tubingen, where he came in contact with some of the *inspirers*; and his studies thereupon took a decidedly mystical turn. He also devoted himself to the study of the philosophical writings of Leibnitz and Wolff, and was "altogether immersed in the doctrine of the monads." He studied Malebranche, too. After the completion of his course at the university he became intimately related to Bengal, corresponding with him and visiting him frequently. His whole object now was to impregnate the Wollian philosophy with the inspiration of Biblical elements; to make it a living, vital philosophy, and to a large extent of his own invention. He is certain therein the final principles and highest unity of all thought. He read the Church fathers industriously, especially Augustine, and pondered over the Rabbinic and their cabalistic speculations. He visited Jena and Leipsic, and in 1733 became the successor of Franchet, Spangenberg, and Zinendifer, with the last of whom he spent some time in Homburg. He also made many other journeys. He saw Leipsic, Berlin, and the large places of the Low Countries. He finally returned to Tubingen; and after having acted awhile as tutor there, and assisted count Zinendifer in his project for translating the Scriptures, he was appointed reader in theology in the University of Halle. This post he resigned however in order to travel, and especially to consult some of the eminent theologians of Holland. Returning to Wurtemberg, he was in 1738, appointed pastor at Hirschau. He had now fully adopted the views of the Pietists, whose sentiments were then obtaining the approval of many of the most learned and pious men in Germany, while they found very general acceptance among persons of a devotional temperament, with whom Oetinger was particularly acquainted. Oetinger's religious experience, however, was of a speculative character, and involved no mystic or dogmatical theoretical acquirements, and perhaps his mysticism of style, all combined to give him great influence, so that he soon came to be regarded as the Pietistic leader in that part of Germany. Oetinger was an earnest student, and in 1737, became a member of the famous Böhmische, or Bohemian, Academy, as one of the most advanced disciples of Emanuel Swedenborg, some of whose works he translated into German. His teaching of these mystical doctrines having called forth so many remonstrances from his ecclesiastical superiors, he announced his resolve not to publish any more of his writings, but he continued to furnish such of his followers as applied for spiritual advice with his written instructions. He was nominated in 1752 to the superintendence of the churches in the district of Weinsberg, and afterwards in that of Herrenberg, and subsequently bishop of Murrhard. He died February 10, 1782.

During his life Oetinger was regarded with respect approaching to reverence by his co-religionists as a philosopher and theologian, and he is still held in some estimation. He sought to elucidate the Christian system by the speculations of Böhm and Swedenborg; and he was fond of comparing and contrasting the received systems of secular philosophy with Christian philosophy, as so explained. It is only recently that attention has been excited towards his almost forgotten works. He was the theosophist of his age. His contemporaries called him the Magus of the South. He says: "I have made the idea of life which prevails in the Bible the chief feature of my theology. The Bible treats of life: 1, God as the source of life; 2, man as the conservatory of the breath of life; 3, sin as the estrangement of life from God; 4, grace as the communication of new life; 5, the Church as the society where all the qualities of this life are developed; 6, the last things as the end and issue of life." "Magic," says the fantastic old man, "is the science of the friends of God. It is of secret wisdom. But it is the sublime magic to separate yourself from yourself by means of the power of God, in order that you may make your thoughts into harmony with the love of Christ." "In antagonism to the sceptical and volatilizing tendency, he sought," says Hagenbach, "to hold firm the concrete individual, the real and the vigorous in all their picturequeness, vividness, and sensuousness, so as to combine with the spirit of the things of the world and sometimes dark, mysterious, and not comprehensible by every mind. He strives by it to represent everything in a new and original light, and in this effort he confesses that by the confusion of philosophic language it will indeed contribute to the removal of one veiled thing from the mind, leading to speak with new tongues. Men must sometimes be satisfied with only small and weak beginnings, until the knowledge of the Lord shall cover the earth as the sea." His works amount to seventy numbers; the titles of which betray his effort to combine supernatural and natural things in their higher unity; or, as he himself expresses it, "metaphysics in connection with chemistry." Of these numerous works we notice *Die unerschöpflichen Wege der Herablassung Gottes* (Leipsic, 1754) — *Abriß d. evangelischen Ordnung z. Wiederererbung* (ibid, 1735, 8vo) — *Erklärung d. Paulusnach dem historischen Worterstande* (Esslingen, 1748, and Heilbronn, 1756, 8vo) — *Inquisition in seinen communem et rationem pro judaicum philosophorum theoria ad normam Scripturae Sacrae* (Frankfurt a. M., 1748, 8vo; *Handbuch der heutigen und neuesten naturwissenschaftlichen Philosophie* (ibid, 1756, 8vo) — *Theologia ex idea vita deducta* (ibid, 1755, 8vo; trans. into German, Stuttgard, 1852, 8vo) — it is the best work of the author: *Beurtheilung der Lehre von dem Zustande nach dem Tode* (1771, 8vo) — *Einblicke in die Grundwirklichkeit der Erscheinungen* (Franckfort, 1774, 8vo) — *Gedanken von den Fähigkeiten zu empfinden und zu erkennen* (ibid, 1775, 8vo) — *Biblischer u. emblematischer Wörterbuch des Teutschen entstehungsgesetz* (Franckfurt, 1776; Stuttgard, 1849). He translated also into German and annotated the work of Swedenborg on the inhabitants of the earth, planets, and other stars (1771, 8vo). Oetinger's complete works were published at Reutlingen in 1852 sq., and his theological writings have been brought out at Stuttgart as follows: *Sämtliche theologische Schriften*, or *Theologie u. Idee des Lebens* (1856).

GETOSYRUS

The name of a divinity worshiped by the ancient Scythians, and identified with Apollo by Herodotus (iv, 59).

Oetinger, Edward Maria, a German bibliographer, was born Nov. 19, 1806, at Breisau, in Silesia, of Jewish parents. Having studied at the gymnasion of his native place, he went to Vienna, and joined the Roman Catholic Church. After 1829 he edited different periodicals at Berlin, Hamburg, Mannheim, and Leipsic, and wrote several dramas, novels, and romances. His poems, which he published under the title Buch der Liebe, were published at Leipzig in a fifth edition in 1850. Besides a historical work — Geschichte des dänischen Hofes von Christian II, bis Friedrich VII (Hamburg, 1852) — he published (1853-1858) a work on historical work, Bibliographie biographique, ou dictionnaire de 26,000 ouvrages, relatifs à l'histoire de la vie publique et privée des hommes célèbres de tous les temps et de toutes les nations (Leipsic, 1859; the same in 2 vols. Paris, 1868): Historisches Archiv, enthaltend ein systematisch - chronologisch geordnetes Verzeichniss von 17.000 der brauchbarsten Quellen zum Studium der Geschichte (Carlsruhe, 1841): - Moniteur des dates, contenant un million de renseignements biographiques, général, et historiques (Dresden, 1866-1868, 6 vols. 4to) - a work which, as a bibliographic, general, and historical lexicon, is not only of great usefulness to librarians, historians, and bibliographers, but which at its first appearance was unanimously praised as a gigantic work of German industry and scholarship. Oetinger died June 26, 1872. A supplement to his Moniteur des dates, was issued by his neice Dr. P. Schramm, the biographer of Oetinger. See Literarische Anzeigen (1872), p. 368; Kurz, Literaturgeschichte, vol. iv (see Index); Dr. K. Schütte, Deutschlands Dichter und Dichterinnen, s. v. (B. P.)

Offari, an indulgence-box, a sort of charm purchased from the Japanese priests by the pilgrims who go to Ijye.

Offa of Essex, a pious and valiant Saxon prince, deserves a place here for his great devotion to Christianness. He flourished near the opening of the 8th century. He was a youth of great personal beauty, says Lede, and his pleasing manners made him most acceptable to the people, who looked forward with hopes to the time when he should be called to govern them. He was also honorably allied to a princess of Mercia, but he left all the wealth and power and pleasure that courted him for Christ's sake and the Gospel's:

"He gave his honor to the world again, His better part to heaven."

We must confess, though a mistaken sense of duty ruled his choice, that it was no common power of religion which could take him at such an early age from all the advantages of birth and state, to live in a foreign land, in unknown society and an obscure position, and to give himself up to a life of prayer and fasting and almsgiving.

Offa, an Anglo-Saxon prince, who flourished as king of Mercia for about forty years, in the second half of the 8th century, is noted in ecclesiastical history for the dependent relations he held his part of Britain to the papal see. He was a valiant soldier and ambitious ruler; and as he extended his possessions largely, his negotiations with Rome become of importance to every student of English ecclesiastical history. He compelled the king of Kent to acknowledge his authority, and at the instigation of Cynedred, his wife, he put to death Ethelbert, king of East Anglia, and seized his states. Charlemagne called him the most powerful of the Christian kings of the West, and maintained friendly relations with him, except during a short period when traders of Offa were committed depredations upon Frankish merchants. But though Offa was successful in his acquisition of temporal power, he lost much by ecclesiastical relations with Rome, upon the good-will of which he finally came to be very dependent. Anxious to establish the ecclesiastical independence of his kingdom from other British territory, he appealed to pope Adrian—the same pontiff who wrote in defence of image-worship—to send an archbishop's pall to Higbert, bishop of Lichfield, making the six other bishops between the names Ethelbert and Higbert sub- ject to him instead of archbishop Eanbert of Canterbury. It is no great credit to pope Adrian that he consented so easily to this project, for which there was no reason but the worldly ambition of Offa; and his honesty is somewhat impeached by it, inasmuch as Offa began a practice, which was long afterwards continued, of sending a yearly present in money, called "Peters- pence," to Rome. The Saxon law speaks of this present as "the king's alma." It was not a tax paid to the pope, but to the king's officers; it led, however, afterwards to further encroachments of the bishop on the see. A council of the English Church, held at Clifton's-hoe, A.D. 868, censured this royal act as surreptitious and deceitful. King Offa was also the first prince since the days of St. Augustine to receive a papal legate for the ordering of British ecclesiastical affairs. The legates came often, at first, but since 869, when the see was directly connected with England with Rome ever since Augustine's mission. Their object was, however, to give public papal countenance to Offa's ecclesiastical departures. Offa died soon after his cruel slaughter of king Ethelbert, over whom, he was not removed. He was succeeded by his son Egfrith, who reigned only a few months. Offa is commended by the learned Alcuin as a prince of engaging manners, and studious to promote good Christian morals among his people. At the same time the prelate does not disguise that these better qualities were tarnished by deeds of avarice and cruelty; and he mentions it as a probable mark of divine vengeance that his only son Egfrith, whom he had made the sharer of his throne, died a few days after his father, in the flower of his age. Among the oppressive acts of Offa towards the Church, he seems to have usurped the property of bishops and abbeys in the monasteries; not suppressing the religious houses, but giving them as preemptions to his friends, particularly one at March, in Cambridgeshire, and the abbey at Bath, which he made bishop Heatherd of Worcester surrender to him. To establish his power the more, he enriched the abbeys of Breoton and Evesham, founded by his grandfather, with lands taken from the same bishopric or its dependent monasteries. But at a late period of his life he was led, by remorse of conscience, to found the famous abbey of St. Allan's, which he endowed with estates in various counties, which became one of the most splendid of the old Benedictine houses in early Norman times. Offa compiled laws which are mostly included in the Anglo-Saxon code of Alfred the Great. See Charters, Early Engl. Ch. ch. x; Soames, Anglo-Saxon Ch. (Lond. 1856, 12mo), p. 101-104; J. A. H. Latin Ch. during Anglo-Saxon Times (ibid. 1848, 8vo), p. 146 sqq.; Inett, Origines Anglicanae (see Index in pt. ii of vol. ii).

Offence may be either active or passive. We may give offence by our conduct, or we may receive offence from the conduct of others. The original word (exoχiνον), in our version usually rendered "offend," literally signifies "to cause to stumble," and by an easy metaphor, to occasion a fall into sin (Matt. v. 29). It may, therefore, apply to ourselves as well as to others (Matt. xvii. 6-13). Hence the noun exοχινος signifies not only "an offense," in the common use of the term, but also a stumbling-stone, a trap, a snare, or whatever impedes our path to heaven (Matt. xvii. 17; Rom. xiv. 13; I Cor. x. 32). Sometimes offence is taken unreasonably; men, as Peter says, "stumble at the word, being ignorant of it" (1 Pet. ii. 7). Hence we read of "the stumbling-block of the cross" (Gal. v. 11; vi. 12). To positive truth or duty we must adhere, even at the hazard of giving offence; but a woe is on us if we give it unnecessarily.
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(Rom. xiv, 13-21; 1 Cor. viii, 9-18). We should be very careful to avoid giving just cause of offense, lest we prove impediments to others in their reception of the truth, in their progress in sanctification, in their peace of mind, or in their general course towards heaven. We are not to abridge or deny ourselves in means things, rather than, by exercising our liberty to the utmost, give unceasing to Christians weaker in mind or weaker in the faith than ourselves (1 Cor. x, 32). On the other hand, we should not take offense without ample cause, but endeavor by our exercise of charity, and perhaps by our increase of knowledge, to think favorably of what is dubious, as well as honorably of what is laudable. It was foretold of the Messiah that he should be “a stone of stumbling and a rock of offense” (Isa. viii, 14; Rom. ix, 32, 33; 1 Pet. ii, 6). Perhaps predictions of this kind are among the most valuable which Providence has preserved to us, as we see by them that we ought not to be discouraged because the Jews, the natural people of the Messiah, rejected him, and still reject him: since the very offense they take at his humiliation, death, etc., is in perfect conformity to and fulfillment of those prophecies which foretold that, however they might profess to wish for the great Deliverer, yet when he came they would overlook him, and stumble at him. OFFENCE, ECCLESIASTICAL. See Penance; Penance; Penance; RECONCILIATION; TRIAL.

Offenhausen, Salomon Zenia, a pietistic who lived about the beginning of the 16th century. We know nothing of him beyond the fact that he wrote an apologetic work against the Jewish convert S. F. Breun and his work, Jüdischer obrstrebester Schlangenbalsam (Nuremberg, 1614), entitled Ὠδεῖαν ίδρύσεως (Hanover, 1615), written in Judaeo-German and in rabbinical letters, which was translated into Latin by Jo. Wulfer, under the title Thetlriaca ad examen revocata (Nuremberg, 1681), of which some excerpts are found in Eisenmenger’s Mainfuss Judenbändchen, vol. vii, p. 145; Först, Bibl. Jud. iii, 46; Wolf, Bibl. Hebr. i, 358; ii, 245; Steinschneider, Jewish Literature, p. 213; Jöcher, Allgemeines Gelehrt-Lexikon, iv, 2194 sq.; de Rossi, Dizionario storico degli autori Ebrei, p. 290 sq. (Germain, transal by Hamberger); by the same author, Bibliotheca Judaeorum Antichristianorum, p. 126 (Paris, 1800); Eisenmenger, Neuentdecktes Judentum, vol. i (index of the Germano-Hebrew books referred to in his work); Fabricius, Delectus argumentorum et syllabus Scriptorum, etc. (Hamburg, 1725, p. 588 sq.). (B. P.)

Offering (the general name for which in Hebrew is מֶפֶן, ἔρος, korban; although several other words are so rendered) is anything presented to God for the accomplishment of certain religious purposes, which being in the Jewish, as well as in all other religions, considered as the one thing needful, has always constituted an essential part of public worship and private piety. In the treatment of this topic we bring together the ancient information with whatever light modern research has thrown upon it.

Offerings have been divided into three kinds: 1. Impetratio, denoting those which are designed to procure some favor or benefit; 2. Eucharistia, those which are expressive of gratitude for bounties or mercies received; 3. Propitiation, those which are meant to atone for sins and propitiate the Deity. Porphyrus also gives three reasons for making offerings to the gods (Apostolicon, ii, 24)—in order to do them honor, to acknowledge a favor, or to procure a supply for human needs. The Hebrews were to show their gratitude to the One whom they considered to be a means of divine worship, and prescribing the minutest details. A leading distinction separates their offerings into unbloody (לְיִדּוֹנִי, minhath, προσφορά, δῶρον) and bloody (לְבַד, zechab, ιερα). Used in its widest sense, the term offering, or oblation, indicates in the Hebrew ritual a very great number of things—as the firstlings of the flock, first-fruits, tithes, incense, the shebread, the wood for burning in the Temple (Neh. x, 34). The objects offered were salt, meal, baked and roasted grain, olive-oil, clean animals, such as oxen, goats, doves, but not fish. The animals were required to be spotless (Lev. xxii, 17; Mal. i, 6); and with the exception of the doves, not under eight days old (Lev. xxii, 27), younger animals being tasteless and inimurious. The smaller beasts, such as sheep, goats, and calves, were commonly one year old (Exod. xxix, 38; Lev. ix, 3; xii, 6; xiv, 10; Num. xv, 7; xxvii, 9 sq.). Oxen were not offered at three years of age (Judg. vi, 25) one is offered which is seven years old. As to sex, an option was sometimes left to the offerer, especially in peace and sin offerings (Lev. iii, 1, 6; xii, 5, 6); at other times males were required, as in burnt sacrifices, for, contrary to classical usage, the male was considered the more perfect. In burnt-offerings and in thank-offerings the kind of animal was left to the choice of the worshipper (Lev. i, 8), but in trespass and sin offerings it was regulated by law (Lev. iv, 5). If the desire of the worshipper was to express his gratitude, he offered a peace or thank offering; if to obtain forgiveness, he offered a trespass or sin offering. Burnt-offerings were of a general kind (Num. xvi, 8; Deut. xii, 6; Jer. xvii, 26). Hectotama or large numbers of cattle were sacrificed on special occasions. In 1 Kings viii, 53, Solomon says he has “burnt sacrifice of a hundred thousand oxen, a hundred and twenty thousand sheep” (see also 2 Chron. xxxii, 32 sq.; xxxiv, 24; xxvii, 7 sq.; 1 comp. Herod. viii, 43; Xenoph. Hellen. iv, 4; Sueton. Calig. 14). Offerings were also either public or private, prescribed or free-will. Sometimes they were presented by an individual, sometimes by a family; once, or at regular and periodic intervals (1 Sam. i, 24; Job i, 5; 2 Macc. iii, 32). Foreigners were permitted to make offerings on the national altar (Numb. xvii, 17; Deut. xvi, 16; 2 Sam. xvi, 18; 1 Kings. iii, 5; Joseph. Aipon, ii, 6). Offerings were made by Jews for heathen princes (1 Macc. vii, 33; Joseph. Ant. xii, 2, 5). In the case of bloody-offerings, the possessor, after he had sanctified himself (1 Sam. xvi, 5), brought the victim, in case of thank-offerings, with its horns gilded and with garlands, etc. (Exod. xiii, 12; Lev. xxiii, 14; Num. vi, 5); to the altar (Lev. iii, 1; xii, 4; xiv, 17), where, laying his hand on the head of the animal (Lev. i, 4; iii, 2; iv, 4), he thus, in a clear and pointed way, devoted it to God. Having so done, he proceeded to slay the victim himself (Lev. iv, 25 sq.); which act might be done at any time, and sometimes was, done by the priests (2 Chron. xxix, 24), and probably by the Levites (Hottinger, De Functionibus Sacerdot. circa victimam, Marib. 1706). The blood was taken, and, according to the kind of offering, sprinkled upon the altar, or brought into the Temple and there shed upon the ark of the covenant and smeared upon the horns of the altar of incense, and then the remainder poured forth at the foot of the altar of burnt-offerings. Having slain the animal, the offerer struck off its head (Lev. i, 6), which, when not burned (Lev. iv, 11), belonged either to the priest (Lev. vii, 8, 2), to the offerer (comp. Mishna, Zebach, xii, 2). The victim was then cut into pieces (Lev. i, 6; viii, 20), which were either all, or only the best and most tasty, set on fire on the altar by the priests or the offerer, or must be burned without the precincts of the holy city. The treatment of doves may be seen in Lev. i, 14 sq.; v, 8 (see Hottinger, De Sacrificiis Avium, Marib. 1706). In burnt-offerings the bones of the victim (Hebr. קָרֹב) were usual either before or after the slaying.

The annual expense of offerings, including those made by individuals as well as the nation, must have been considerable. It may, however, be said that the country produced on all sides in great abundance most of the required objects, and that there were numerous forests whence wood for use in sacrifice was procured.
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At later periods of the nation foreign princes, desirous of conciliating the good-will of the Jews, made large contributions both in bull or calves as an offering to the national sanctuary, at the dedication of the Temple, and afterwards for the support of the ceremonial of public worship (Ezra vi, 9; 1 Macc. x, 39; 2 Macc. iii, 8; ix, 16; Joseph. Ant. xii, 3, 8). The place where offerings were exclusively to be presented was the outer court of the national sanctuary, at first the Tabernacle, afterwards the Temple. Every offering made elsewhere was forbidden by penalty of death (Lev. xvii, 4 sqq.; Deut. xii, 5 sqq.; comp. 1 Kings xii, 27). The precise spot is laid down in Lev. i, 3; iii, 2, "At the door of the tabernacle of the congregation before the Lord." According to the Mishna (Zebach, ch. v), offerings were to be slain past the river Jordan; being made and burnt, if they were considered unclean, at any part of the outer court. The object of these regulations was to prevent any sacred idolatrous rites from taking place under the mask of the national ritual; and a common place of worship must have tended considerably to preserve the unity of the people, whose constant disagreements required precautions of a special kind (1 Kings xii, 27). The oneness, however, of the place of sacrifice was not strictly preserved in the troubled period of the Judges, nor indeed till the time of David (1 Kings iii, 2, 8). Offerings were made in various places besides the principal Tabernacle (1 Sam. xvi, 17; Judg. ii, 5). High places, which have long been used by the Canaanites, retained a certain sanctity, and were honored with offerings (Judg. vi. 20; xiii, 19). Even the royal Samuel followed this custom, and burnt David Blood (2 Sam. vi, 10). 1 Kings xii, 3). After Solomon those offerings on high places still continued. In the kingdom of Israel, cut off as its subjects were from the holy city, the national temple was neglected.

Offerings being regarded as an expression of gratitude and piety, and required as a necessary part of ordinary private life, were diligently and abundantly presented, in spite of the impiety and contempt for religious observance that prevailed. The priests, through the influence of the High-Priest, continued to perform their priestly functions, and to hold their estates among the calamities of the period of exile (Hos. iii, 4). Under the load and the multiplicity of these outward oblations, however, the Hebrews forgot the substance, lost sight of the symbol, and the thing signified in the sign; and, failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Thereupon the prophets began to utter their admonitory lessons, to which the world is indebted for so many graphic descriptions of the real nature of religion and the only true worship of Almighty God (Isa. ix, 21; i, 7; 1x, 7; Zech. xiv, 21; Jer. xv, 2; Ezek. xxii, 18); and departed from the national worship, as well as from all the Canaanite deities, among the calamities of the period of exile (Hos. iii, 4). Under the load and the multiplicity of these outward oblations, however, the Hebrews forgot the substance, lost sight of the symbol, and the thing signified in the sign; and, failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Thereupon the prophets began to utter their admonitory lessons, to which the world is indebted for so many graphic descriptions of the real nature of religion and the only true worship of Almighty God (Isa. x, 11; Jer. vii, 20; vii, 21 sqq.; Hos. vi, 6; Amos v, 22; Mic. vi, 6 sqq.; comp. Psa. xli, 6; li, 17 sqq.; Prov. xxv, 3). Thus the failures of one Church prepared the way for the higher privileges of another, and the law proved a schoolmaster to bring us to Christ (Matt. v, 23; Gal. iii, 24). Even before the advent of our Lord Jesus and reflecting men, like the Essenes, discovered the lamentable abuses of the national ritual, and were led to abstain altogether from the customary forms of a sacrifice. The Gospels, therefore, are in both the Gospels and the Acts of the Apostles grace is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving. Indeed, the conception and composition of such a noble piece show what great progress the best-cultivated minds had made from the rudimentary notions of primitive times, and may serve themselves to prove that with all the abuses which had ensued, the Mosaic ritual and institutions were admirably fitted to carry forward the education of the mind of the people. Thus was the Hebrew nation, and through them the world, led on so as to be in some measure prepared for receiving the Gospel of the Lord Jesus, in which all outward offerings are done away, the one great offering being made, and that offering the altar, if they are members of the Church are required to offer themselves, body, soul, and spirit, a holy offering to the Lord (Heb. x; Rom. xii). "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xii, 15, 16; Matt. ix, 18; xii, 7; Rom. xv. 6; Phil. ii, 17; 2 Tim. iv, 6). See ORATION.

Lightfoot's work, De Ministerio Temporis, is especially to be recommended on this subject. See also Oratium, De Orato Sacris; Psalterii, De Interpretatione Psalterii, Verfas, i, 80 sqq.; Rosenmüller, Exeuct. I ad Lat. The Jewish doctrines on offerings may be found in the treatises Zebachim, Manachoth, and Temurah, a selection from which, as well as from the Rabbinis, is given in that part of the Mishna, De-or. Lev. 10adin. The omission of the Seder, in the ordinary order, of Ulpian, Theor. tom. x. For a general view of the subject, see SACRIFICE; and for its different kinds, see BURNT-OFFERING; CONSECRATION-OFFERING; DAILY-OFFERING; DRINK-OFFERING; HEAVE-OFFERING; JESTERS; MEAT-OFFERING; OBOLATION; PROPITIATORY-OFFERING; PURIFICATION-OFFERING; SIN-OFFERING; WAVE-OFFERING.

OFFERING denotes whatever is sacrificed or consumed in the worship of God. In the Christian community there appears to have existed, from the earliest times, a practice of making voluntary offerings for purposes not directly connected with public worship. See OBOLATION; OFFERTORY.

Offering-days, namely, Christmas, Easter, Whit-Sunday, and the feast for the dedication of the Church, or, as Beleth says, All-saints', when the alms were allotted for the priests' stipend and the purchase of the paschal. By Henry VIII.'s injunction, 1558, the four fast days and the seven days before Christmas, Easter, Nativity of John the Baptist, and Michaelmas, when money-offerings at the altar were given for the support of the clergy. In the last century, the king, attended by the Knights of the Garter and heralds in their tabards, offered, at Christmas, Easter, Whit-Sunday, and All-saints', a bezant in his private chapel; on six other days gold; and on Circumcision and Epiphany gold, frankincense, and myrrh, in three purbes.

Offertorium. See OFFERTORY.

Offerory (Lat. offertorium, from orfer, I offer) is the name given to that portion of the Roman Liturgy with which the eucharistic service, strictly so called, commences. In the Roman Liturgy it consists of one or two verses from some book of Scripture, generally from the Old Testament, but sometimes from the Epistles. In the Ambrosian Liturgy it consists of a prayer, similar in form to the collect or secret of the mass; and in the Galician it is followed by the appropriate reading up of the bread and wine, accompanied by certain ceremonies and forms of prayer.

This offering of the bread and wine in the public service became, from a very early period of the Christian Church, the occasion of a voluntary offering on the part of the faithful; originally it was a matter of the bread and wine designed for the eucharistic celebra-
OFFERTORY 314 OFFICE OF THE CHURCH

tion and for the communion of the priest and the congregation, sometimes even including the absent members, and also for the comfort, or consolation of the sick, which accompanied it. That portion of the offerings which remained in excess of what was requisite for these purposes was applied to the relief of the poor and to the support of the clergy. These offerings were ordinarily made by the faithful in person, and were laid upon the altar; and the Ambrosian rite still preserves this usage in a ceremonial which may be witnessed in the cathedral of Milan. By degrees, other gifts were superadded to those of bread and wine—as of corn, oil, wax, honey, eggs, butter, fruits, lambs, fowl, and other animals; and eventually of equivalents in money or other objects of value. The last-named class of offerings, however, was not so commonly made upon the altar and during the public liturgy as in the form of free gifts presented on the occasion of other ministerial services, as of baptism, marriages, funerals, etc.; and from this has arisen the practice in the Roman Catholic Church of the mass-offering, or honorarium, which is given to a priest with the understanding that he shall offer the mass for the intention (whence the honorarium itself is often called an "intention") of the offerent. In some places, however, and among them in some parts of Ireland, offerings "in kind" are still in use, not indeed in the form of the ancient offertory, but in the shape of contributions of corn, hay, etc., at stated seasons, for the use of the parochial clergy. At weddings also, and in some places at funerals, offerings in money are made by the relatives and friends of the newly married or of the deceased (Chambers).

The offertory in the mass (1) commences with the Dominus vobiscum, after the Creed, ending with the Preface. It contains the oblation of the bread and wine by the celebrant, the censing of the oblation, altar, and attendants, the washing of the fingers, the subsequent prayers, the invitation to pray, and the secret prayer. Originally it was usual for the faithful to bring to church the provisions which they contributed to the support of the clergy and the necessaries for the holy communion and church use. The offering was made at this time. The deacon selected what was required for the altar, and the residue was taken to the bishop's house for distribution to the clergy at his discretion. The candles given at ordinations and the bread and wine at the consecration of a bishop are remnants of the ancient practice. Walfrid Strabo says that it was lawful to offer new wheat-ears, grapes, oil for lamps, and incense at the time of celebration. The name is also given (2) to the anthem sung after the Gospel or Creed, during which the people formerly offered their alms and oblations. Such was the custom in Africa (c. 400) in St. Augustine's time. Hugo de St. Victor and Honorius of Autun attribute the introduc-
PERSONS that God designed his Church to be an autono-

mous exponent of the sense of Scripture; that while the
precedence, indeed, is to be given to Scripture, in point of
dignity, as the foundation on which human interpre-
tations are to be built, the superstructure reared by the
Church is to be regarded as no less firm than the foun-
dation on which it is fairly built; that supposing any of
us fully to believe a day, is a thing of the greatest difficu-
ty, and is regulated by a complicated system of rubrics (q. v.).
Treatises De Divina Officla (on divine offices) appeared in
the Middle Ages from the pens of some able writers of
those times, particularly Amalarius, John Scottus, Walli-
ner, and various others. The term of Divine Office is
applied to the Introit (q. v.) and Psalms (q. v.). (J. H.W.)

OFFICE, Holy, Congregation of the. In the ar-

icle Inquisition (q. v.) it has been explained that that
tribunal is sometimes called by the name Holy Office.
This title, however, properly belongs to the "Congre-
gation" at Rome, to which the direction of the Roman
tribunal of the Inquisition is subject. The Congrega-
tion was established by Paul III in 1542, and its organi-
zation was completed by Sixtus V. It consists of
twelve cardinals, a commissary, a number of "theolog-
gians" and canonists who are styled "consultors," and
of another class of officials styled "qualified," whose
office it is to examine, on each case, the exertions of the
cardinals. In the most solemn sessions of the Holy
Office the pope himself presides in person. The
action of the Holy Office, in addition to the questions of
heresy and crimes against faith, also extends to ecclesias-
tical offences, especially in connection with the admin-
istration of the sacraments.

OFFICE, Ministerial, i. e. of the Christian Minis-
try. The ministers whom Christ and his apostles, and
their successors, appointed, are completely distinct from
priests, such as those of the Jews and of the pagans, in
office, as well as in name. Among the former it was not so much the family of Aaron as the whole tribe of
Levi that seems to have been set apart for the purpose of
performing the law; and, indeed, even persons of any
tribe might teach publicly in the synagogue on the
Sabbath-day, whereas an intrusion into the priest's of-

cice would have been vehemently resented. As for pa-
gan priests, their business was rather to concern itself
than to explain the mysteries of their religion; to keep
the people in darkness, rather than to enlighten them.
Of the office of Christian ministers, on the contrary, one
principal point is that it belongs to them (not exclu-
dively indeed, but principally and especially) to give
religious instruction and adoration; while another, and
that a peculiar and exclusive office, is to administer
the sacraments of baptism and the Lord's supper. But
this administration does not at all assimilate the Chris-
tian priesthood to the pagan or Jewish; the former of
those rites being an admission into the visible Church,
and therefore very suitably vouchsafed at the hands of
those whose especial business it is to instruct and exam-


much; and probably it ought always to be so understood. It is no valid objection to this that Potiphar had a wife, for amalgamates are not all strangers to the sexual passion, and sometimes live in matrimony (Eccles. xx. 4; Mishna, Johatham, viii. 4; Juvenal, Sat. 1. 22; Terence, Eun. iv. 3, 23; Chardin, Voyages, iii. 357). See Eunuch. 2. נְשָׁר, part. of נָשַׁר, to cut, to grave, properly a wrister (Sept. γραμματικός), and, from the use of writing in judicial administration, a magistrate or prefect. It is used of the officers who were set over the Israelites in Egypt (Exod. v. 6-19) of the officers who were appointed along with the elders to administer the public affairs of the Israelites (Num. xi. 16; Deut. xx. 5, 8, 9; xxxii. 10, xxxii. 28; Josh. i. 10; ii. 2; viii. 32, etc.); of magistrates in the cities and towns of Palestine (Deut. xvi. 18; Sept. γραμματέως ἄρχωντις; 1 Chron. xxiii. 4; xxiv. 26; 2 Chron. xix. 11; Prov. vi. 7 [A. V. "censor"], etc.); and apparently also of a military chief (2 Chron. xxxvi. 11 [A. V. "ruler"]). See below. 3. צְבִירָה, part. Niph. of צָבָר, to set or place, a prefect or director (1 Kings iv. 5, 7, v. 30 [A. V. 16]; ix. 23, etc.); and נַפְשָׂע, netiš (1 Kings iv. 19, 21). See Governor. 4. בָּשׂ, rob (Esth. 3. 8; Dan. i. 8 [A. V. "master"]; Sept. εἰρήνη). See Capt. 5. מַפְטִיל, pekudāh, properly office, but used collectively for a body of officers (Isa. lx. 17; Sept. ἱστορίας; also 2 Chron. xxiv. 11 [A. V. "office"]; Sept. πρωταράς). 6. נַפַּעַר, those who did the business, marg. A. V.; Sept. γραμματεῖς (Eph. iii. 3). See Municipalities, Egypt. In the N. T. the words translated "officer" are both employed of legal functionaries. They are: 1. ἐπισκόπος, a word of general significance, denoting one who renders service of any kind; it is used, with this rendering, of a functionary whose duty is to apprehend offenders, or of legal persons from those who had incurred them (Matt. v. 25 [for which Luke uses πρεσβυτής, xii. 58]; John vii. 32, 46; xviii. 3, 12; Acts v. 29); a messenger or bailiff, like the Roman viarius or factor. Josephus uses the word εὐπρεπὴς of an officer two of whom, being Levites, were attached to each magistracy (Ant. iv. 8, 14); but it is probable that these were rather clerks or assessors of the court than servants of the class above described. The Mishna also mentions the crier and other officers, but whether these answered to the officers of Josephus and the Talmud cannot be determined. Selden, from Maimonides, mentions the high estimation in which such officials were held (Synods. iv. 4, vi. 1; Selden, De Synods. ii. 13, 11). 2. The πρεσβύτης was properly the exactor of the penalty assigned by the judge, and so the word is correctly used by Luke (xii. 58). There were at Athens officers bearing this name, whose business it was to register and collect fines imposed by courts of justice; and "deliver to the officer" means, give in the name of the debtor to the officer of the court (Demosthenes [or Dinarchus] c. Theocr. p. 1218, Reiske; Smith, Dict. of Antiq. "Practores," "Hypereutes," Jul. Poll. viii. 114; Demosth. c. Aret. p. 778; Esch. v. Timarch. p. 5; Grotius, on Luke xii. 58). See Punishment.

The most usual and specific of the above Hebrew words is shoterim (שַׁחְטֵרִים), which is best explained as the participle of an old verb, šakaret (שָׁכַר), that still appears in the Arabic, meaning to engrave, to mark upon anything; hence to write; and from the common use of scribes in the East, and especially in Egypt (see Wilkinson, Anc. Egypt. ii. 176 sq., Harper's ed.), in all matters of agency, superintendence, and public business, the word naturally passes into the more general meaning of agent or officer (comp. Hengstenberg, Pentat. i. 449 sq.). In English and other Western languages, words of kindred signification originally have acquired the same latitude of meaning. Comp. Clerk; Writing. These scribes or officers first appear in Egypt as Hebrews appointed to superintend the task of their brethren, and made responsible for its full completion (Exod. v. 6, 14, 15, 19). Those only were adapted to this task who, by their skill in writing, were competent to keep lists and tables of persons and their work. Their duties are well illustrated by many groups on the extant Egyptian papyri; and in connection with the government of Egypt, and with its various occupations and employments (see Wilkinson, Anc. Egypt. ii. 282 sq.). The elders of

Ancient Egyptians brought before the Officers of Registration.

Fig. 1, the civil functionary; 5, the subaltern presenting the certificate; 3, the individual arranged; 4, 6, others deprecating sentences.
of the term. Scribes must, of course, have enrolled the army; but it remains uncertain whether these enlisting officers were permanently connected with the army.

**Officers of the Church.** Those who are appointed as ministers of the Church, and who therefore exist for its sake, are the Church officers. The Church officers are accustomed to think and speak of the spiritual community as if it consisted only of its officers. Hence the error which confounds the Church with the ministry, and which is partly kept up, perhaps, by men's neglecting to notice one peculiarity belonging to Church kinship: viz., its first establishment; viz., that it did then consist of ministers only, though it was by no means designed so to continue. All the disciples who constituted the infant Church were those destined to be employed in various offices therein; so that an inattentive reader is liable to confound together what our Lord said to them as ministers, and what as members; as rulers of a Church, and as the Church itself. See Bishop; Church; Deacon; Elder.

**Offices, the forms of prayer used in Romish and Episcopal churches.** Before the Reformation the offices of the Church consisted in missals, breviaries, psalteries, gratifications, and pontificals. See under respective titles, and also the article OFFICE, THE DIVINE.

**Offices of Christ.** See Christ, OFFICES OF. Official is the title given to an episcopal ecclesiastic who is intrusted with the trial of offences in a diocese. The official originated in the 12th century, as if to check the power of the archdeacon. The official of an archdeacon stands to him as a chancellor to a bishop. But there was a practice in very early times in the Church which gave rise to such appointment. The bishops, as far back as the days of St. Gregory and St. Basil, employed assistants; and pope Damasus sent the priest Simplicius to assist St. Ambrose. The Council of Lateran contended itself with suggesting the employment of "fitting men" to assist bishops; and it appears that at first the titles of vicar-general and official were tenable together, as now in Italy, for the administration by one person both of voluntary and contentious jurisdiction. A bishop, when absent from his diocese, or when ill or incapable, was obliged to appoint a vicar. He was sometimes called a "missus dominicus." The principal officials and vicar-general in temporals and spirituals hold the consistory court as the bishop's representatives as if he sat in person. The official has a territory or district, and has also, in the broadest sense, a commission, for hearing causes in a whole diocese, but without the power of inquiry, correction, or punishment of offences; he can only deprive of a benefice, or give admission to it by special commission. A vicar-general holds all these powers except collation to a benefice. A commissary-general is a special deputy. An official's powers terminate with the death of him by whose appointment he acts; and he may also be recalled. An appeal lies from his sentence, not to the bishop, but to him to whom an appeal would be made from the bishop himself. The official's principal resides in the chief place, and is an ordinary; others are deputies, "officials foranei" (i.e. living out of it), and from them appeal lies to the bishop. The official principal is the assistant of the bishop in matters of a civil or criminal nature, to aid him in points of law and to defend the rights of the Church. These officers were not at first deputed and assigned to any certain place, but supplied the office of the bishops at large in hearing ecclesiastical causes which were of a contentious jurisdiction. They were called "judices," or "officials foranei," viz. "officials astricti cuidum formae" (ascribed to a given form). To them the cognizance of causes is generally committed; by such a means has ecclesiastical jurisdiction throughout all the diocese, but not the power of inquisition, nor the correction of crimes, nor can they remove persons from the benefices or collate to benefices without a special commission. The archdeacon's official exercising jurisdiction in certain parts of a diocese for cognizance and hearing of causes transferred, in virtue of the office itself, by some general commission made to him for that purpose, and he may visit in the right of the archdeacon when the latter himself is hindered.

**Officium Divinum.** See Office, THE DIVINE.

O'Flahy, MAURICE, an Irish Roman Catholic prelate, studied at the University of Oxford, and joined the Franciscans. He afterwards studied philosophy and theology at Padua, where he graduated, and later taught. In 1480 he was corrector for the renowned printers Octavus Schott and Locatelle, of Venice, a position which learned men at that time did not look upon as beneath their dignity. In 1500 he was bishop of Tuam in 1506, but O'Flahy preferred to remain in Venice, where he devoted himself to scholastic philosophy and to literature. In 1512 he took part in the first two sessions of the Council of Lateran. Finally, in 1518, he made up his mind to go to Ireland, but died on landing at Galway, May 25.

**Og (Heb. id. 21, probably a shortened form of מִּגְז, i. e. מִגְז, "cúis," or "cúis," long-necked [but from a statement of Manetho that Ḥyqm (in the word Ḥyqm is the Rephaite name for King], it has been inferred that Og (22) is but an attempt to represent the same in Hebrew letters (see *Jour. Soc. Lit. Jan. 1821, p. 863); some, but without any probability, would connect the name with the Greek Ογός, (Ewald, Gesch. i, 306; ii, 369); Sept. "D'ye; Joseph. "Dyece, Ant. iv, 5, 8), an Amorimish king of the Israelites under Moses and Joshua. Ogaben (Ex. xix, 23; Deut. i, 4; iii, 9; xxvii, 9; Josh. ii, 10), immediately after the conquest of Sihon, who is represented by Josephus as his friend and ally (Joseph. Ant. iv, 5, 3). His many walled cities were taken (Deut. iii, 4–10), and his kingdom assigned, with its capital Ashtaroth, to the trangibric tribes, especially the half-tribee of Manasseh (Deut. iii, 11–13; Josh. xi, 12–13, 13). See Bashan. In form he was a giant, so that his bedstead was preserved as a memorial of his huge stature (Deut. iii, 11; Josh. xii, 12). See Giant. How it got in "Rabbith of the children of Ammon" we are not told; perhaps the Ammonites had taken it in some victory over Og. The verse itself has the air of a later edition (Dathan), although it is of course possible that the Hebrews may have heard of so curious a relic as this long before they conquered the city where it was treasured. The list was first given as a king of the reign of David (2 Sam. xi, 26); but it does not therefore follow that, Deut. iii, 11 was not written till that time (Havernick, *ad loc*). Some have supposed that this was one of the common flat beds [see Bed] sometimes used on the housetops of Eastern
cities, but made of iron instead of palm-branches, which
would not have supported the giant's weight. It has
been frequently described as a 'basilisk'—a rendering of
which they, however, hardly admit. The Arabs still regard
basilisk as iron, because it is a stone 'ferril coloris atque
duritatis' (Pliny, xxxvi, 11), and 'contains a large per-
centage of iron.' See Iron. It is most abundant in the
sandstone, and is probably the same as the English
name Argo (the stony) given to a part of Og's king-
dom. This receptacle was 9 cubits long and 4 cubits
broad. It does not of course follow that Og was 155 feet
high. Maimonides (More Nebuchim, ii, 48) sensibly re-
marks that a bed (supposing 'a bed' to be intended) is
usually one third longer than the sleeper; and Sir J.
Chardin, as well as other travellers, have observed the
ancient tendency to make mummies and tombs far larger
than the natural size of men, in order to leave an im-
pression of wonder.' The giant stature of Og, and the
power and bravery of his people, excited a dread
which God himself alleviated by his encouragement to
Moses before the battle; and the impression of this vic-
tory lingered long in the national memory (Psa. cxix, 11;
cxxvi, 20). He was one of the last representatives of
the giant-race of Ephraim. According to Eastern tradi-
tions, he is said to have been killed by DELUGE beside the
ark (Sale, Korah, ch. v. p. 86). He was supposed to be the
largest of the sons of Anak, and a descendant of Ad.
He is said to have lived no less than 3000 years, and to
have refused the warnings of Jehro (Shoaib), who was
sent as a prophet to him and his people (D'Herbelot, s. v.
Falahsin, Anak). Solothi wrote a long book about him
and his race, chiefly taken from Rabbinic tradi-
See, too, the Journal Asiatique for 1841, and Chronique
de Tabari, trad. du Persan par Dubenso, 1, 48, f. Other
legends are found in the Bible, and in Mohammedan
writers: as that one of his bones long
served for a bridge over a river; that he roasted at the
sun a fish freshly caught, etc. An apocryphal book of
king Og, which probably contains these and other tra-
ditions, was condemned by pope Gelasius (Decret. vi, 18;

Ogden, Benjamin, a pioneer preacher of the
Methodist Episcopal Church, was born in New Jersey in
1764. In youth he served in the Revolutionary war,
and had great influence over his fellow-soldiers. He
afterward entered upon the study of medicine, but
soon gave it up, and devoted himself to public
work, for Indian tribes, to engage in missionary labors, and
for many years thereafter he penetrated the valley of the
Mississippi in laborious toil, and in spite of many hard-
ships gave the Gospel-f tidings to the much-neglected
Indians. He was greatly comforted and cheered in his
work by the kindly assistance rendered him by Thomas
Stevenson and his wife, those stoutly pioneer workers in
the Southern Methodist field, who organized the first
Methodist Church in Kentucky. In 1788 Ogden located
on account of poor health. He died in 1854. He was
a man of talent, and was deeply imbued with the spirit
of his vocation as a primitive Methodist preacher. See
Stevens, Hist. of the M. E. Church, ii, 360; Redford,
Hist. of Methodism in Kentucky, ii, 388; McFerrin, Hist.
of Methodism in Tennessee, i, 86, 40, 44, 45.

Ogden, John W., a Presbyterian minister, was
born near Barstow, Ky., Dec. 24, 1798. His educa-
tion was obtained under the immediate superintendence
of his father. During the war of 1812 with Great Brit-
ian he was in the army under General Jackson. On
leaving the army he was licensed to preach, and he was
ordained in 1817 as an evangelist. In 1844 he changed
his Church relation by joining the Presbytery of Nash-
villa, and the next year was made a missionary
under a commission from the Board of Domestic Missions.
He continued to labor thus, preaching from
place to place, until called to his rest, April 5, 1858. Mr.
Ogden was a man of large frame and vigorous constitu-
tion, who served his laborers faithfully and zealously.
(J. L. S.)

Ogden, Samuel, D.D., an English divine of note,
was born at Manchester in 1716, and was educated at the
free school there. In 1733 he was admitted to
King's College, Cambridge; and removed to St. John's in
1740, where he took the degree of B.A., and in 1739 was elected fellow. He was ordained deacon at Chester in 1740. In 1741 he took his degree of M.A., and shortly after was ordained to the ministry by the bishop of Lincoln. In 1744 he was elected master of the free school at Halifax, in Yorkshire. In 1753 he resigned the position, and went to reside at Cambridge. The chancellor of the uni-
versity, the duke of Newcastle, who was present at the
exercise Ogden performed for the degree of D.D.,
was so much satisfied with it that he soon after pre-
vented him with the vicariate of Danesham, in Wilt-
shire, which was tenable with his fellowship. In 1764
he was appointed Woodwardian professor at Cambridge
University, and in June, 1756, was presented also with
the rectory of Lawford, in Essex, and in the follow-
ing month with that of Stansfield. During the lat-
ter part of his life Dr. Ogden labored under much ill-
health. About a year before he died he was seized with
a paralytic fit as he was stepping into his coach,
and was judged to be in immediate and extreme
danger. The cheerfulness with which he sustained this
stroke, and the indifference with which he gave the necessary
orders in the event of his dissolution, that seemed
to be then so near, was such as could only be ascribed
to a mind properly resigned to the dispensation of Provi-
dence, and full of the hopes of future happiness. His
death occurred March 24, 1778. He published a
number of Sermons (1768-1777), and after his death,
two additional volumes of sermons, treating of Pray-
er, the Christian Faith, the Ten Commandments, etc.,
were brought out, together with a life of the Doc-
tor, under the editorship of bishop Halifax (1780, 2
vols. cr. 8vo; 5th ed. 1814, 4to). Beckwith says
that these sermons are " terse and forcible, but deficient
in evangelical statement " (Christian Students' Assist-
ant, s. v.).

Ogden, Thomas Spencer, a Presbyterian min-
ister and missionary, was the son of the Rev. Benjamin
Ogden, and was born in Pennington, N. J., in 1828. He
studied for the Univerity in Kentucky, then passed through the
theological course of Princeton. On Aug. 18, 1857, he was ordained in New Brunswick, N. J., as a missionary to Africa; sailed Oct. 6, 1857, for Corisco Island, where he arrived Jan. 14, 1858. He entered upon his work with arbor, but fell ill of fever in June, 1859, and again in March, 1860. Recovering, he re-
sumed his labors, entered on a translation of Luke, and
taught school. Besides his regular duties. He fell at his
post, May 12, 1861. See Wilson, Preb. Hist. Almanac,
1862, p. 114.

Ogden, Usal, D.D., an American divine, was born
at Newark (his authority has it Newton, Sussex Co.),
N. J., about 1744. He studied to become a minister of the
Protestant Episcopal Church, and, having gone to
England, received both deacon's and priest's orders from
the bishop of London, Sept. 21, 1773. Having returned
to this country, he labored as a missionary chiefly in
Sussex County, N. J., but in 1788 finally became rector of
Trinity Parish in Newark. From 1799 to 1805 Dr.
Ogden's relations to the Protestant Episcopal Church
were of a somewhat equivocal character, and a contro-
yversy ensued which resulted in his joining the Presby-
terian body. After this he had no stated character, but
lived the remainder of his life upon the proceeds of his
missionary labors, and on the profits of his two
ministries. He died Nov. 4, 1822. Among his publi-
ations we notice, Letter to the Uncorrected (1768) —
Quirked Ogee (from the Arch of Constantine, Rome).

Ogee Moldings.

Ogel, Pieter John, a Reformed (Dutch) minister of considerable distinction, was born and educated at one of the universities in Holland. After a brief pastorate in his native land, he emigrated to this country in 1856, and settled immediately in the colony of Hol-landers located in Michigan pastoral the Reformed Church at Grand Haven (1856). Thence he removed in 1860 to another flourishing colony of his countrymen at Pella, Iowas, where, after three years of successful service, he was elected to the professorship of sacred literature in Hope College, at Holland, Michigan. He also gave instruction in the theological school in the har-mony of the Gospels, the introduction to the Scriptures, and in pastoral theology. He threw his whole force into his academic duties, and also secured much money from the self-denying Hollanders for the endowment of the institution. He likewise edited a periodical, published in the Dutch language, called De Hoop. He was a cultivated, able, and devoted man, a superior preacher, a thorough and beloved professor, and a conspicuous leader of the ecclesiastical and educational movements of the important colony which was founded by the Rev. Dr. Albertus C. Van Raalte. His early death in No- vember, 1869, was a public calamity. His personal character was amiable and attractive, his pietistic shone clearly through his daily life, and his memory will long be cherished among the founders and builders of the State and the Church in the West. (W. J. R. T.)

Oggione (or Uggione), Marco da, a noted Italian painter, and a distinguished scholar. He was born at Milan about 1490, was born probably about 1470 as his name imports, Oggione, in the Milanese. He painted in oil and in fresco, and is on the whole one of the best of the Milanese painters. His frescoes of the church Della Pace at Milan, which are much praised by Lanzi, are now in the Brera at Milan; they were removed from the wall by Barezzi. Oggiones is, how- ever, now chiefly known for his copy of the Last Sup- per of Leonardo da Vinci, now in the Academy of Arts in London. This copy of the picture, which was painted after the original about 1540 for the refectory of the Certosa di Pa- via; and as it was copied when the original was in a perfect state, the present almost total decay of the latter renders it very valuable. The opinions regarding its merits are various. Oggione made two large copies, both, it is said, from a small copy, made by himself for the purpose—that in oil, in the Royal Academy, and one in fresco for the refectory of the convent of Castel- lazzo, which was copied by the Cav. Giuseppe Bossi, though Bossis picture was taken chiefly from a copy in the Ambrosian Library made by Andrea Bianchi, called Vespignano, in 1612, when the original was already much decayed. There is an older copy at Ponte Capiasche, made in 1565, and attributed to Pietro Luini. Bossis copy was made in 1607 for Eugeine Beauharnais, vicerey of Italy, to be worked in mosaic; the cartoon is now at Munich, and the mosaic is at the Capriana. Both Bossis work, made partly from one copy, partly from another, from studying other works of Da Vinci, and from the artists own feeling of Da Vincis style, is essentially a restora- tion or translation, and not a copy: it may have no re- semblance to the original beyond size and composition; and to the true lover of art can have little value compared with the old unassuming copy of Oggione. Marco da Oggione died in 1580.

Ogilby, John David, D.D., an Episcopal minister in America, was born in Dublin Dec. 30, 1810. He graduated in 1829 at Columbia College, New York, where he evinced distinguished talents, and became the first recipient of the Grammar School. He was engaged in teaching, and contributed as a writer to the advance- ment of classical learning. In 1832 he was professor of languages in Rutgers College. He was ordained in 1838 to the ministry. In 1841 he held the chair of Vates in the General Theological Semi- nary, New York, and adorned his lectures by the brilli- ancy of his genius and the extent of his knowledge. He made three voyages to Europe for his health, and died in Paris Feb. 2, 1851, in the hope of a glorious resurrection. He published many works on the classical languages, particularly Greek, and especially the New Testament. The following are noteworthy of his theological productions: Argument against the Validity of Lay Baptism (1842): —Lectures on the Catholic Church in England and Ameri- ca (1844): besides several Addresses and Sermons, See Sprague, Annals of the Amer. Pulpit, v. 760.

Ogilvie, John (1), D.D., an early Episcopal min-ister in America, was born in New York in 1722, and passed A.B. in Yale College in 1748. Soon after he went on a mission to the Mohawks, and to the Episco- pal Church at Albany; and for more than ten years prosecuted his efforts in behalf of the Indians. On the breaking out of the war with France he became chap- lain to the Royal American Regiment, and in 1764 was appointed assistant minister to Trinity Church, New York. He died Nov. 28, 1774. See Sprague, Annals of the Amer. Pulpit, v. 134.

Ogilvie (or Ogilby), John (2), D.D., F.R.S., a noted Scotch divine and writer, was born in 1733. He studied at the University of Aberdeen. He became pastor of Millar in 1758, and remained at that office until his death, which occurred in 1814. He wrote, Poems on several Subjects (1762, 4to): —Providence, a poem (1764, 4to): —Sermons (1767, 8vo): —Paradise, a poem (1769, 4to): —Philosophical and Critical Observations on Composition (1774, 2 vols, 8vo): —Romance of the Rose (1777, 4to): —An Inquiry into the Causes of Infidelity and Scripture (1783, 8vo): —Thyology of Plato, compared with the Principles of Oriental and Grecian Philosophers.
OGLESBY


Oglesby, Joseph, a pioneer preacher of the Methodist Episcopal Church, who flourished near the opening of this century, was appointed a missionary in Illinois in 1804. He was the first Methodist who ever preached in that part of the country. He travelled over the vast territory, as it was at that time, to the extreme settlements, and was always greeted with pleasure by the pioneer settlers. See Stevens, Hist. of the M. E. Church, iv, 358.

Ogoa, a name applied to Zeus by the Carians at Mysia, in whose temple a sea-wave was occasionally seen. The Athenians alleged the same thing in regard to their own citadel.

O'Gorman, James, D.D., a prelate of the Roman Catholic Church in America, of whose early history we are uninformed, flourished in recent times as vicar-apostolical of Nebraska, the territories of Montana and Wyoming, and part of Dakota, to which he was appointed May 8, 1859, having been previously consecrated bishop of Raphanea, a nominal see. He died in Cincinnati July 5, 1874. His loss was very generally felt by the Roman Catholics in the United States, by whom he was highly esteemed.

O'had (Heb. id. דַּוָּאָה, poser, Sept. 'הָאָדָא v. r. 'הָאָדָא'), the third named of the six sons of Simeon, and head of a family in Israel (Gen. xlii, 10; Exod. vi, 15). B.C. cir. 1870. His name is omitted from the lists in 1 Chron. iv, 24, N. a. m. xxvi, 14, though in the former passage the Syriac has Okar.

Ohaloth. See Talmud.

O'heil (Heb. id. דַּוָּאָה), a tent, as very often; Sept. 'הָאָדָא v. r. 'הָאָדָא'), the fifth named of the seven children of Zerubbabel, of the tribe of Judah and house of David (1 Chron. iii, 20). B.C. post 600. See Strong's Harmony and Exposition, p. 17.

Omhacht. Landklin, an eminent German sculptor, was born at Dunningen, near Rottweil, in Wurttemberg, in 1760. He studied under J. P. Melchior, and during his earlier years executed a good bust of Lavater, and several sculptures for the Kreuzkirche at Rottweil. In 1782 this professor of improvement, and Omhacht remained two years in that city, studying and copying the antique and the works of the great masters. On returning to Germany he soon gained reputation, and was employed on several important monumental works. His abilities were highly esteemed by the celebrated sculptor David, who is reported to have said that Omhacht was the Correggio of sculpture, and that his works could not be sufficiently admired. He executed four monuments in the church of St. Thomas, of which that of Prof. Oberlin is greatly admired. Omhacht was an intimate friend of Klopstock, and executed several busts of that celebrated poet. Among his classical sculptures are the statues of Hebe, Flora, Venus, Psyche, and the Judgment of Paris. The latter work is at Nymphenburg. Omhacht practiced the art at Strasburg for many years, and died there in 1824.

Oconomos (Greek, ὄκονομος) was the name in the early Church of persons appointed by the bishop and archdeacon to assist in managing the possessions of the Church. This became in the Middle Ages an office of great influence, and was in a good degree independent of the bishop. The office was originally created to check the inattractive cupidity of the bishops, and to restrain their independent control of the revenues of the Church. But they soon found means to defeat this salutary expedient by taking the appointment of such officers into their own hands, and thus securing the men who were in their interests. See Coleman, Ap. Christianity, p. 188. See Oconomos.

Oiconomos, Constantius, a learned Greek priest and writer of note, was born in Thessaly in 1770. He taught Greek at Smyrna for ten years, and afterwards preached at St. Petersburg and at Athens. He died in 1842. He wrote on matters of language, and De la Version des Septante (1843–50, 4 vols.).

Oikoi Basilieoi (οἱκοὶ βασιλείων, royal houses), a term applied in the early Church to the houses allotted to the bishops and clergy for their residences, corresponding, therefore, in a large measure to our parsonage (q. v.). The οἱκοὶ βασιλείων were always adjacent to the churches.

Oil, liquid fat, but chiefly vegetable, was far more extensively used among the ancient Hebrews for a variety of purposes than in Occidental and Northern climates. In the following account we follow largely the ancient information with modern illustrations. See BUTERS; FAT; OIL.

Oil. The following are the words so rendered in the A.V.:

1. Usually דַּוָּא, she'men, prop. pressed juice (Sept. דָּוָּא, Vulg. oleum), from דַּוָּא, to become fat (Gen. Thea. p. 1487); sometimes joined with מַדָּא (דָּוָּא מַדָּא, oleum de oleatis), distinguishing olive-juice from oil produced from other sources. Also sometimes in A.V. "ointment" (Celsius, Hierob. ii, 279).

2. Yetzah, יָטָשָׁה, (nurag, דָּוָּא, oleum), from יָטָשָׁה, to smite, p. 1190; clear olive-oil (Num. xxvii, 12; Lev. ix, 14; xi, 17; xiv, 28; xxii, 4; xxvi, 51; 2 Kings xviii, 32; 2 Chron. xxxii, 5; xxxiv, 38; Neh. xii, 11; xii, 37, 39; xiii, 6; 1 Jer. xxxi, 12; Hos. ii, 22, 31; Joel ii, 3, 10, 19, 24; Hag. i, 11; Zech. iv, 14).

3. Chalid, יָטָשָׁה, mashackh (דָּוָּא, oleum), on unguent (Gen. Exod. vi, 13; 2 Kings vii, 22).

Manufacture.—Of the different substances, animal and vegetable, which were known to the ancients as yielding oil, the olive-berry is one of the most frequent mention is made in the Scriptures. The numerous olive-plantations in Palestine made olive-oil one of the chief, and one of the most lucrative products of the country: it supplied an article of extensive and profitable traffic with the Tyrians (Ezek. xxxvii, 17; comp. 1 Kings v, 11); and presents of the finer sorts of olive-oil were deemed suitable for kings. There is, in fact, no other kind of oil distinctly mentioned in Scripture: and the best, middling, and inferior oils appear to have been merely different qualities of olive-oil. It is well known that both the quality and the value of oil diferen according to the time of gathering the fruit, and the amount of pressure used in the course of preparation. These processes, which do not essentially differ from the modern, are described minutely by the Roman writers on agriculture, and with their descriptions the few notices occurring both in Scripture and the Rabbinnical writings which throw light on the ancient Oriental method nearly correspond. Of these descriptions the following may be taken as an abstract: The best oil is made from fruit gathered before November or December, when it has begun to change color, but before it has become black. The berry in the more advanced state yields more oil, but of inferior quality. Oil was also made from unripe fruit by a special process as early as September or October, while the harder sorts of fruit were sometimes delayed till February or March (Virg. Georg. ii, 519, Palladianis, R. r. xii, 4; Columella, R. r. xii, 47, 50; Cato, R. r. p. 65; Pliny, N. h. xvi, 1–8; Varro, R. r. i, 65; Hor. 2 Sat. ii, 46). See OIL.

Of the substances which yield oil, besides the olive-tree, myrrh is the only one specially mentioned in Scripture. Oil of myrrh is the juice which exudes from the tree Balsamodendron Myrrha, but olive-oil
was an ingredient in many compounds which passed under the general name of oil (Eshth. il, 12; comp. Celsus, n. a. iii, 10, 18, 19; Flinny, xii, 26; xiii, 12; xv, 7; Wilkinson, Orig. i, 35; Balfour, Plants of Bible, p. 52). See MYRTH.

1. Harvesting the Oil-crop.—Great care is necessary in gathering the olive not to injure either the fruit itself or the boughs of the tree, and with this view it was either gathered with a hand, or shaken off carefully with a light reed or stick. The "boughing" of Deut. xxv, 29 ("σηκούν") probably corresponds to the "shaking" (ἐκσηκων) of Isa. xvii, 6; xxiv, 13, i.e. a subsequent beating for the use of the poor (see Mishna, Shebith, iv, 2; Peak, vii, 8). After gathering and careful cleansing, the fruit was either carried at once to the press, which is recommended as the best course, or, if necessary, laid on tables with holly oil, and left in the first juice (αμαρουνα) to flow into other recepctacles beneath, care being taken not to heap the fruit too much and so prevent the free escape of the juice, which is injurious to the oil, though itself useful in other ways (Colum. u. xii, 50; Aug. Cir. Deli, i, 6, 2). If while the berries were yet green, instead of being thrown into the press, they were often beaten or squeezed, they yielded the best kind of oil. It was called opacuminum, or the oil of unripe olives.

2. Pressing.—In order, however, to make oil in general, the fruit must be either bruised with a press loaded with wood or stones, ground in a mill, or trodden with the feet. Special buildings used for grape-pressing were used also for the purpose of olive-pressing, and contained both the press and the receptacle for the pressed juice. Of these processes, the one least expeditious was the last (treasing), which perhaps answers to the "canalis et sola" mentioned by Columella, and was probably the one usually adopted by the poor. The "beaten" oil of Exod. xxvii, 20; Lev. xxiv, 2; Exod. xxix, 40, and Numb. xxviii, 5, probably was made by bruising in a mortar. There were presses of a peculiar kind prepared for olive oil made out of wood, one end of which the name Gethemane, or "oil-press," Matt. xxi, 36; John xviii, 1), in which the oil was trodden out by the feet (Mic. vi, 15). See GETHEMANE. The first expression of the oil was better than the second, and the second than the third. Ripe olives yielded the least valuable kind of oil, but the quantity was more abundant. The oil was extracted with the machine for pressing, are mentioned in the Mishna. Oilmills are often made of stone, and turned by hand. Others consist of cylinders enclosing a beam, which is turned by a camel or other animal. An Egyptian olive-press is of a peculiar design, the whole idea was, to use as much force as was exerted on the fruit is given by means of weights of wood and stone placed in a sort of box above. Beside this, the above-sited Scripture references, the following passages mention either the places, the processes, or the machines used in olive-pressing (Joel ii, 24; iii, 18; Is. liii, 5; Lam. i, 15; Hag. ii, 16; comp. the Talmud, Menach. viii, 4; Shebith, iv, 9; vii, 6; Terum. x, 7; Shabb. i, 9; Baba Bathra, iv, 5; Vitruvius, x, 1; Cato, R. & P. p. 307; Celsius, Hierob. ii, 346, 350; Niebuhr, Vog. 122, pl. vii: Arundel, Asia Minor, ii, 196; Wallis, The Oriental Press.

3. Keeping.—Both olives and oil were preserved in jars carefully cleansed; and oil was drawn out for use in horns or other small vessels. See CRESSE. These vessels for keeping oil were stored in cellars or storehouses; special mention of such repositories is made in the instructions of Josephus. We know of one oilpress for the store of the Jewish kings (2 Kings xx, 13; comp. 2 Chron. xxviii, 28). VII—11

Oil of Tekoa was reckoned the best (Mamch. viii, 8). Trade in oil was carried on with the Tyrians, by whom it was probably made, and with Egypt, which imported such oil for more than half of the whole of the Prophets. 

Oil to the amount of 20,000 baths (2 Chron. ii, 10; Joseph. Ant. vii, 2, 9), or 20 measures (oera, 1 Kings v, 11), was among the supplies furnished by Solomon to Hiram. Direct trade in oil was carried on with Egypt, which supplied Palestine (1 Kings v, 11; 2 Chron. ii, 10, 15; Egypt iii, 7; Isa. xxx, 6; livi, 9; Ezek. xxvii, 17; Hos. xxi, i; comp. Jerome, Com. in Omn. i, 12; Joseph. Ant. viii, 2, 9. War, ii, 21; Strabo, xvii, p. 809; Flinny, xv, 4, 13; Wilkinson, Anc. Eg. ii, 28, sm. ed.; Hasselquist, Trans. p. 53, 117). See OIL-COMBUSTIBLES.

III. USE.—Beside the consumption of olives themselves as food, common to all olive-producing countries (Horne, 1 Od. xxxi, 15; Martial, xiii, 86; Arrius, Tran. p. 209; Teramoth, i, 9, ii, 6), the principal uses of olive-oil may be thus stated: 1. As food.—The use of oil is general throughout Western Asia at the present time, as it was in primitive ages. Oil was much used instead of butter and animal fat at meals and in various preparations of food (comp. Ezek. xvi, 13). See FOOM. In such uses of oil, when fresh and pure, is the best. The Orientals think so, and Europeans soon acquire the same preference. The Hebrews must have reckoned oil one of the prime necessities of life (Siriach, xxxix, 31; comp. Jer. xxxix, 12; xili, 8; Luke vii, 6 sq.), and it is often mentioned in connection with honey (Ezek. xvi, 19, 19; xxx, 7), and its abundance is spoken of as a sign of prosperity (comp. Joel iv, 19). Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria. Hasselquist speaks of bread baked in oil as being particularly sustaining; and Faber, in his Pigrimage, mentions eggs cooked in oil as Saracen and Arabian dishes (comp. Jerome, Vit. S. Hilari, ch. xi, vol. ii, p. 32; Ibn-Batuta, Tran. p. 60, ed. Lee; Volney, Tran. i, 362, 406; Russell, Aleppo, i, 80, 119; Harmer, Obs. i, 471, 474; Shaw, Tran. p. 252; Bertrand de la Broquière, Early Tran. p. 382; Burchahnt, Tran. in Arab. i, 54; Notes on Bed, i, 50; Arrius, L. c.; Chardin, Vog. iv, 84; Niebuhr, Vog. ii, 302; Hasselquist, Tran. p. 182; Faber, Eclogatorum, i, 197; ii, 755, 415). It was probably on account of the common use of oil in food that the "meat-offerings" prescribed by the Law were offered in oil, and the "bread of election" was so frequently made with oil (Lev. ii, 14, 15; 26, 31; Numb. vii, 19 sq.; Deut. xii, 17; xxxii, 13; 1 Kings xvii, 12, 15; 1 Chron. xii, 40; Ezra, xvi, 19). This was certainly not for the purpose of aiding the burning of the sacrifices; nor is it likely that any symbolism was intended. The use of oil was a sign of prosperity, and the rite of sprinkling with oil, as a libation, does not occur in the Law, but seems to be alluded to in Micah vi, 7. See OILING.

2. Cosmetic.—As is the case generally in hot climates, oil was used by the Jews for anointing the body, e.g. after the bath, and giving to skin and hair a smooth and comely appearance, e.g. before an entertainment. Whether for luxury or ceremonial, the head and beard were the parts usually anointed (Deut. xxviii, 40; 2 Sam. xiv, 2; Psa. xxiii, 5; xiii, 11; cirv. 15; Luke vii, 46); and this use of oil, which was especially frequent at baptism, became so frequent among the Jews as to become a name common among the Israelites (Prov. xxxi, 17; comp. Catull. vi, 8; Curt. ix, 7, 20). To be deprived of the use of oil was thus a serious privation, assuming voluntarily in the time of mourning or of calamity (Ruth iii, 8; 2 Sam. xix, 20; David, xxv, 16, 17; 1 Kings xx, 1; 2 Chron. xxviii, 29). At Egyptian entertainments it was usual for a servant to anoint each of his guests as he took his seat. Strabo mentions the Egyptian use of castor-oil for this purpose (xxviii, 824). The Greek and Roman usage will be found mentioned in the following passages: Homer, Il. x, 577; xvii, 598; xxvii, 281; Od. iv, 10, vi, 96; vi, 364; Horace, 3 Od. xii, 6; 1 Sot. vi, 123; 2 Sot. i, 221.
The offering of “beaten oil” with flour, which accompanied the daily sacrifice (Exod. xxix, 40).

iii. The leper’s purification offering (Lev. xiv, 10–18, 21, 24, 28), where it is to be observed that the quantity of oil (1 log = .883 of a pint) was invariable, while the other objects varied in quantity according to the means of the person offering. The cleansed leper was also to be anointed with oil on various parts of his body (Lev. xiv, 15–18).

iv. The Nazarite, on completion of his vow, was to offer unleavened bread anointed with oil, and cakes of fine bread mingled with oil (Numb. vi, 15).

v. After the erection of the Tabernacle, the offerings of the “princes” included flour mingled with oil (Numb. vii, 6).

vi. At the consecration of the Levites, fine flour mingled with oil was offered (Numb. vii, 8).

vii. Meat-offerings in general were mingled or anointed with oil (Lev. vii, 10, 12).

On the other hand, certain offerings were to be devoted of oil; the sin-offering (Lev. vi, 11) and the offering of jealousy (Numb. vi, 15).

The principle on which both the presence and the absence of oil were prescribed is, clearly, that as oil is inferred to have exerted an external influence, as well as spiritually, on the person to whom it was applied, it was used as a medium of transmission of the divine will. Moreover, as oil may be taken to symbolize the spirit of the holy and the sanctification of the people. The oil was thus used in all the religious services of the Jewish people, and it was also used for medical purposes. The priests and Levites were anointed with oil, and the oil was used for anointing the young children of Israel (Exod. xix, 27). The priestly garments were also anointed with oil (Exod. xxix, 33). In the Mishnah various limitations are laid down; but they are of little importance except as illustrating the processes to which the olive-bery was subjected in the production of oil, and the degrees of estimation in which their results were held.

b. Kings, priests, and prophets were anointed with oil or ointment. See ANOINT.

7. As so important a necessity of life, the Jew was required (a) to include oil among his first-fruit offerings (Exek. xxii, 29; xxiii, 16; Numb. xviii, 12; Deut. xviii, 4; 2 Chron. xxxi, 5; 2 Chron. xxxiv, 3). In the Mishnah various limitations are laid down; but they are of little importance except as illustrating the processes to which the olive-bery was subjected in the production of oil, and the degrees of estimation in which their results were held.

b. Tithes of oil were also required (Deut. xxi, 17; 2 Chron. xxx, 6; Neh. x, 37, 39; xiii, 12; Ezek. xlv, 14).

b. Shields, if covered with hide, were anointed with oil or grease previous to use. Shields of metal were perhaps rubbed over in like manner to polish them. See TITHE.

b. Oil was used in the anointing of the young children of Israel (Exod. xix, 27). The priestly garments were also anointed with oil (Exod. xxix, 33). In the Mishnah various limitations are laid down; but they are of little importance except as illustrating the processes to which the olive-bery was subjected in the production of oil, and the degrees of estimation in which their results were held.

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Oil-press. No specific name for this occurs in the Bible, except in the name Getsemane (q. v.); but the machine must have been of common use among the Hebrews, and remains of them are still of frequent occurrence in Palestine (see Thomson, Land and Book, i, 307). The upright posts stand in pairs about two feet apart, having a deep groove in the inner faces, running from top to bottom. On the top of the olive "cheeses," forced down by a beam, as a lever, acting against the huge stone on the top of the columns. There is also traceable the stone trough into which the oil ran, and close by are immense basins in which the olives were ground to a pulp by a stone wheel that was rolled over them. Other basins, smaller and more concave, may have served for treading out the olives with the feet (Mic. vi, 15), a process now never employed in Palestine. See MILL. The modern machine for oil-making are thus described by Thomson (Land and Book, 1, 289): 'The māṣeḵrakh is worked by hand, and is only used for the olives which fall first in autumn, before the rains of winter raise the brooks which drive the māṣeḵrakh. The olives for the māṣeḵrakh are ground to a pulp in circular stone basins by rolling a large stone wheel over them. The mass is then put into small baskets of straw-work, which are placed one upon another, between two upright posts, and pressed by a screw which moves in the beam or entablature from above, like the screw in the standing-press of a bookbinder, or else by a beam-lever. After this first pressing the pulp is taken out of the baskets, put into large copper pans, and, being sprinkled with water, is heated over a fire, and again pressed as before. This finishes the process, and the oil is put away in jars to use, or in cisterns, to be kept for future market. The māṣeḵrakh is driven like an ordinary mill, except that the apparatus for beating up the olives is an upright cylinder, with iron cross-bars at the lower end. This cylinder turns rapidly in a hollow tube of stone-work, into which the olives are thrown from above, and beaten to a pulp by the revolving cross-bars. The interior of the tube is kept hot, so that the mass is taken out below sufficiently heated to cause the oil to run freely. The same baskets are used as in the māṣeḵrakh, but the press is a beam-lever, with heavy weights at the end. This process is repeated a second time, as in the māṣeḵrakh, and then the refuse is thrown away.' He adds, 'Beam-presses are also employed in the māṣeḵrakh, for the matter of screws is quite modern. No process is employed for clarifying the oil, except to let it gradually settle on the lees in the cisterns or large jars in which it is kept. Certain villages are celebrated all over the country for producing oil particularly clear and sweet, and it commands a high price for table use;' Beriah, for example, above Nabi Yūnus, also Deir Mīmās in the Meḥ Aḥ, and at

Remains of ancient Oil Mills and Presses.
Treh on Carmel; but the process is there very different. The olives are first mashed as in the mūṣāf, and then stirred rapidly in a large kettle of hot water. The oil is then separated, and rises to the top, when it is skimmed off without pressing. The refuse is then thrown into vats of cold water, and an inferior oil is gathered from the surface, which is only fit for making soap. See OIL.

Oil-tree (יוֹלָה יָרְבָּן; Sept. ἔλαιον ἀργυροῦ, ἠδρανήν ἐλαῖον, from līmūn līmi pulcherrīmī; A. V. "oil-tree" in Isa. xli. 20, but in 1 Kings xi. 23, "olive-tree," and in Neh. xiii. 15, "pine-branches"). From the passage in Nehemiah, where it is mentioned as distinct from the אֲדַרֶ֣ד or "olive-tree," writers have sought to identify it with the Elaeagnus angustifolia, Linn., sometimes called "the wild olive-tree," or "narrow-leaved oleaster," on the supposition that this is the zuckum-tree of the Arabs. But Dr. Hooker has shown that the properties and characteristics of the elaeagnus do not accord with what travellers have related of the famed zuckum-tree of Palestine, and that the latter is the Balanites Aegyptiacus, a well-known and abundant shrub or small tree in the plain of Jordan. It is found all the way from the peninsula of India and the Ganges to Syria, Abyssinia, and the Niger. The zuckum-oil is held in high repute by the Arabs for its medicinal properties. It is said to be very valuable against wounds and contusions. Comp. Maundrell (Journ. p. 86) and Robinson (Bib. Res. i. 500). See also BALSAM. Celsius (Hierob. i. 809) understood by the Hebrew words any "fat or resonant tree;" but the passage in Nehemiah clearly points to some specific tree.

Several other trees have been added, as the different kinds of pine, including the cedar of Lebanon, the cypress, the citrus, the balsam-tree; but there is no special proof in favor of any of these. In the passage in Isaiah the tree in question is mentioned in distinction from the pine; but it is possible that the latter word does not correctly represent the פֶּתַע. Dr. Post, in

Stone-Pine Trees near Beirut.

the Amer. ed. of Smith's Dict. of the Bible, objects to the zuckum-tree that it is too small to furnish wood for carved figures, as required by the passage in Kings, or to be classed with the other magnificent trees mentioned in the passage in Isaiah; and that it is only found in the plain of the Jordan, whereas the tree in question is spoken of in the passage in Nehemiah as growing on the mountains. He therefore proposes the "stone-pine" of Palestine, or Pinus pinea, called mīrkhā of the Arabs, as fulfilling the required conditions. Dr. Thomson, however, who describes this latter tree, expressly says, "It is not found on the mountains of Palestine, because that peculiar sandy formation [required for its growth] is not found there" (Land and Book, ii. 265). See PINE.

Oinomania. See EXONOMIA.

Ointment. See CONJONCTION.

Ointment is the representative in the Bible of the following words in the original: 1. פֶּתַע, she'men (so rendered in 2 Kings xx, 13; Psa. cxiii, 2; Prov. xxvii, 16; Eccles. vii, 1; Is. 8, 1; Cant. 3, 14, 10; Isa. 1, 6; xxxix, 2; Ivvi, 9; Amos vi, 6; "anointing," Isa. x, 27), probably oil (as elsewhere rendered, except "olive") in 1 Kings vii, 2; 31, 32, 38, "pine" in Neh. viii, 15; "fatness" in Psa. cix, 24; "fat things" in Isa. xxxv, 6; "fat" in Is. xxviii, 1, 4; "fruitful" in Isa. v, 1). 2. מִשׁכָּד, mishchād (in Exod. xxx, 25), properly anointing (as elsewhere rendered). 3. Usually and distinctively some form of the root פֶּתַע, denoting perfumes; either the simpler noun פֶּתַע, rōkhak (Exod. xxx, 25), an odorous compound ("confection," Exod. xxx, 85); or the concrete פֶּתַע, mīrkhā'ath (1 Chron. ix, 80; "con-
OINTMENT

pound," Exod. xxx, 25; "prepared by the apothecaries' art"; Conn. xvi, 14; "nokchuka" ("pot of ointment"); Job xii, 31; "well" spiced, Ezek. xxiv, 10; plural, "sweet flowers", Cant. vi, 13, which probably signify the vessel in which perfumery was prepared. Cog- nate is פִּנְחָל, something rubbed in ("things for purifying"); Esth. ii, 12. 3. In the Apocrypha and N.T. παποῦμεν, πολύρρηθον (invariably rendered "ointments"). In the following sketch we follow the ancient information with modern additions. See this.

The ointments and oils used by the Israelites were rarely simple, but were composed of various ingredients (Job xii, 22; comp. Pliny, Hist. Nat. xiii, 8). Olive-oil, the valued product of Palestine (Deut. xxvii, 8; Mic. vii, 18), was combined with sundry aromatics, chiefly foreign (1 Kings x, 10; Ezek. xxvii, 22), particularly spices, myrrh, and nard [see these words]. Such ointments were for the most part costly (Amos vi, 6), and formed a much-coveted luxury. The ingredients, and often the prepared oils and resins in a state fit for use, were obtained chiefly in traffic from the Phen- nicans, who imported them in small alabaster boxes, in which the delicious aroma was best preserved. A de- scription of the more costly unguitas is given by Pliny (Hist. Nat. xiii, 2). The preparation of these required peculiar skill, and therefore formed a particular profession. The מְדַמָּה, rokechim, of Exod. xxx, 25, 29; Neh. iii, 7; (Deut. xxxii, 12) "ointments" of Pliny, a (about 5 quarts, or 330- courtey occasionally was not no other as a maker of perfumers. The work was sometimes carried on by women "confection- aries" (1 Sam. viii, 13). So strong were the better kinds of ointments, and so perfectly were the different component substances amalgamated, that they have been known to retain their scent several hundred years.

The alabaster vases in the museum at Alnwick Castle contains some of the ancient Egyptian ointment, between two and three thousand years old, and yet its odor remains (Wilkinson, Anc. Egyptiania, ii, 514). See AlABASTR. The practice of producing an agreeable odor by fumigation, or burning incense, as well as that of anointing the person with odoriferous oils and ointments, and of sprinkling the dress with fragrant waters, originated in, and is confined to, warm climates. In such climates per- spiration is profuse, and much care is needful to prevent the effects of it from being offensive. It is in this necessity we may find the reason for the use of perfumes, particularly at weddings and feasts, and on visits to persons of rank; and in fact on most of the occasions which bring people together with the intention of being agree- able. See OUTFIT.

The following are the uses of ointments referred to in the Scriptures.

1. Cosmetic.—The Greek and Roman practice of anoint- ing the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ruth iii, 3; Eccl. vii, i, ix, 8; Prov. xxvii, 9, 16; Cant. i, 3; iv, 10; Amos vi, 6; Ps. xiv, 7; Isa. liii, 7; Matt. xxvi, 7; Luke vii, 40; Rev. xviii, 13; Yoma, viii, i; Shabb. ix, 4; Plato, Symp. i, 6; p. 159; see authorities in Hofmann, Lec. s. v. Unguendi riotus). Oil of myrrh, for like purposes, is mentioned in Esth. ii, 12. Strabo says that the inhabitants of Mesopotamia use oil of sesame, and the Egyptians castor-oil (κηθία), both for burning, and the younger classes for anoint- ing the body. Chardin and other travellers confirm this, and regret the Persians, and show that they made little use of castor-oil, but used it sparingly among them oil of sesame and castor-oil. Chardin also describes the Indian and Persian custom of presenting perfumes to guests at banquets (Strabo, xvi, 746; xvii, 924; Chardin, Voy. iv, 45, 84, 86; Marco Polo, Trav. (Eng. Transl.), ii, 455). Indian paintings represent servants anointing guests on their arrival at their entertainers' house, and alabaster vases exist which retain the traces of the ointment which they formerly contained. Athenæus speaks of the extravagance of Antiochus Epiphanes in the use of ointments for guests, as well as of ointments of various kinds (Wilkinson, Anc. Eg., i, 78, pl. 89; i, 157; Athe- næus, x, 53; xv, 41). See Anoint.

2. Funeral.—Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped. Our Lord thus spoke of his own body being wrapped by anticipation (Matt. xxvi, 12; Mark iv, 3, 8; Luke xxiii, 56; John xii, 37, 7; xix, 40; see also Plu- tarch, Consol. p. 611; viii, 415, ed. Reiske). See Burial.

3. Medical.—An important use was made of oil in ancient medical treatment (Celsus, De Med. iii, 19; v, 27; Pliny, xxiv, 10; xix, 8, 9). The prophet Isaiah alludes to this in a figure of speech; and our Lord, in his cure of a blind man, adopted as the outward sign one which represented the usual method of cure. The men- tion of oil of gilland as a collyrium point to the same method (Isa. i, 6; John ix, i; Jer. viii, 22; xivii, 11; ii, 7; Rev. iii, 18; Tob. vi, 8; xi, 3, 13; Tertull. De Idololatr. 11). See Medicine.

4. Ritual.—Besides the oil used in many ceremonial observances, a special ointment for anointing the body was used in consecration (Exod. xxx, 30; xxxi, 2; xxxix, 7; xxvii, 29; xi, 9, 15). It was first compounded by Bezaelel, and its ingredients and proportions are precisely specified: viz.: pure myrrh and casia 500 shekels (250 ounces) each; sweet cinnamon and sweet calamus 250 shekels (125 ounces) each; these of olive-oil 1500 pounds (about 5 quarts, or 330-96 cubic inches). These were to be compounded according to the art of the apothecary into an oil of holy ointment (Exod. xxx, 25). It was to be used for anointing—1, the Tabernacle itself; 2, the table and its vessels; 3, the candlestick and its furniture; 4, the altar of incense; 5, the altar of burnt-offering and its vessels; 6, the laver and its foot; 7, Aaron and his sons. Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (Exod. xxx, 32, 33). The composition was thus preserved as a secret, but was publicly declared to be such by a public warning to make any like it. Maimonides says that doubtless the cause of this prohibition was that there might be no such perfume found elsewhere, and consequently that a greater attachment might be induced to the sanctuary; and also to prevent the great evils which might arise from men esteeming themselves more excellent than others, if allowed to anoint themselves with a similar oil (More Nebobias, ch. xx). The reasons for attaching such distinction to objects consecrated by their holy ap- propriations are too obvious to need much elucidation. These ingredients, exclusive of the oil, must have amounted in weight to about 47 lbs. 8 oz. Now olive- oil weighs at the rate of 10 lbs. to the gallon. The weight therefore of the oil in the mixture would be 12 lbs. 8 oz. English. A question arises, in what form were the other ingredients, and what degree of solidity did the whole attain? Myrrh, "pure" (dādrō), free-flowing (Gesen. Thes. p. 356), would seem to imply the juice which flows from the tree at the first inception, perhaps the "odorata sudantia ligno balsamae" (Georg. ii, 118), which Pliny says is called "stacte," and is the best (xii, 20), myrrh in its purest state (by Celsius, p. 146; and Knobel on Exodus, l. c.). This juice, which at its first flow is soft and oily, becomes harder on exposure to the air. According to Maimonides, Moses (not Bezaelel), having reduced the solid ingredients to powder, steeped them in water till all the aromatic qualities were evaporated. They were then thrown into the oil, and boiled the whole till the water was evaporated. The residuum thus obtained was preserved in a vessel for use (Otho, Lex. Robb. s. v. Oleum). This account is perhaps favored by the expression "powders of the merchant," in reference to genuine "myrrh," dead bodies and the like. De Trévoux, p. 724. Another theory supposes all the ingredients to have been in the form of oil or ointment, and the measurement by weight of all except the oil seems to imply that they
were in some solid form, but whether in an unctuous state or in that of powder cannot be ascertained. A process of making ointment, consisting, in part at least, in boiling, is alluded to in Job xii, 31. The charge of preserving the anointing oil, as well as the oil for the lights, was given to the high priest. It is not quite clear what ointment was made in the first instance seems to imply that it was intended to last a long time. The Rabbinitical writers say that it lasted 900 years, i.e. till the captivity, because it was said, "Ye shall not make any like it" (Exod. xxx, 29); but it seems clear from 1 Chron. ix, 90 that the ointment was renewed from time to time (Chevi-uth, 1, 1). The prodigious quantity of this holy ointment made on the occasion which the text describes, being no less than 750 ounces of solids compounded with five quarts of oil, may give some idea of the profuse use of perfumes among the Hebrews. The ointment with which Aaron was anointed is said to have flowed down over his garments (Exod. xxix, 21; Psa. cxxviii, 22; "skirts," in the latter passage, is literally "mouth," i.e. the opening of the robe at the neck; Exod. xxxvii, 32). This circumstance may give some interest to the following allusions to Aaron, his son, Eleazar, and Ithamar, in Psalms cxix, 1-9, and Lamentations iv, 8, 9 (Lange's). After remarking how prodigal the eastern females are of perfumes, he gives this instance:

"I remember that, at the solemnization of the nuptials of one of my acquaintance, they brought forth the oil of David, which they poured over her head in a bowl, and then sat down and ate a large quantity of oil."

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Kings, and also in several prophetic works, were, as well as priests, anointed with oil or ointment; but Scripture only mentions the fact as actually taking place in the case of Saul, David, Solomon, Jeob, and Josiah. The Rabbis say that Saul, Jeho, and Josiah were only anointed with common oil, while for David and Solomon the holy oil was used (1 Sam. x, 1; xv, 1, 13; 1 Kings i, 39; 2 Kings ix, 1, 3, 6; xii, 12; Godwyn, "Moses and Aaron," i, 4; Carpzov, "Apparatus," p. 66, 57; Moffatt, "Easton's Bible Dictionary," under "Anointing," in "The Interpreter," 1834). It is evident that the sacred oil was used in the case of Solomon, and probably in the cases of Saul and David. In the case of Saul (1 Sam. x, 1) the article is used, "the oil;" as it is also in the case of Jeho (2 Kings ix, 1); and it seems unlikely that the anointing of Jeob, as well as of the high-priest, should have been defective in this respect. See CONSECRATION.

In the Christian Church the ancient usage of anointing the bodies of the dead was long retained, as is noticed by the other writers quoted. At the consecration of Suicr, s.v. Σαιων. The ceremony of chrism or anointing was also added to baptism. See authorities quoted by Suicr, l.c., and under Βαπτισμα and Χρωμα. See CHRIHM; UNCTION.

Oiot, a great god among the Indians of California.

Oisel, Philip, a German Protestant minister, was born at Danzig in 1671. He was an excellent Hebrew scholar, and published several theological works. He died at Frankfurt-on-the-Oder in 1734.

O'Kelly, James, one of the most noted of American Methodist pioneer preachers, and the father of the first schism among them, was born about 1757. He was converted while yet a youth, shortly after joined the Methodists, and was licensed as a local preacher. He began his ministry in an old colonial church in the southern part of Virginia about the middle of the Revolutionary war. One writer, noticing this early work of O'Kelly's, says: "The people flocked to hear him, and great was the work of God under his powerful exhortations and example. In 1777 he is said to have travelled over 600 miles a month in travelling connection, and he soon took a prominent position among the Methodist preachers of Virginia. He was a warm-hearted Christian and a zealous preacher— he would rise at midnight and pour out his soul in prayer, crying, "Give me children, or I die." He was ordained elder at a meeting of the Church in 1784. For several years afterwards he filled high stations in the Church—acting as elder at the head of the South Virginia District: there he was useful, and had much influence. One of O'Kelly's contemporaries describes him as "an able defender of the Methodist doctrine and faith, and hard against negro slavery in private and from the press and pulpit." He was a member of the first council that met in 1789. In 1790 he addressed a letter to Mr. Asbury, with whom he had been acquainted since 1780, complaining of his power, and bidding him halt in his episcopal career for one year, lest he should have to use his influence against him. As this appeal was ignored, Mr. O'Kelly moved in the Connexion, and completely depopulated that part of the Connexion surrounded by scenes of the bishop he should have the privilege of appealing to the Conference, which should consider and finally determine the matter." This resolution was lost. Thereupon O'Kelly, and a few who thought like him, withdrew from the Conference. Efforts were at once made to conciliate them: a committee was appointed to wait on O'Kelly and his party, and if possible induce them to resume their seats, but the effort utterly failed. Even Dr. Coke's personal appeal was powerless. The General Conference held November 9th, 1806, the 26th of that month, Asbury was present at the Virginia Conference. The question was raised whether O'Kelly and his adherents of the ministry were to be continued in the Conference. Mr. Asbury at once pleaded for their retention, and even proposed that the Conference pay Mr. O'Kelly £40. For a while this money was accordingly paid, but O'Kelly, finding that the Conference was not disposed to take much notice of his schemes, refused any longer to receive this pay, and thus broke the last link that bound him to Methodism. O'Kelly now sought to impress his views on the Methodists of Virginia, but was opposed by Messrs. Cole, and M'Kendree, the latter, although at first inclined towards O'Kelly, having now become fully satisfied that the exceptions to Asbury's administration were utterly groundless. They met O'Kelly in public discussion, and saved the Church in Portsmouth from a violent rupture. In the section where he had so long labored he was more successful in his bad work. Some societies were entirely led away by his specious plans; a few travelling and a large number of local preachers followed him, and the O'Kelly schism became a fact in the Church. The schism is named in the registers as the names of James O'Kelly, Rice Haggard, John Allen, and John Robertson were entered as formally withdrawn from the Connection.

O'Kelly and Haggard, assisted by disaffected local preachers, at once began the work of organizing a new and pure Church, free from all such evils as they fancied had corrupted Methodism. Allen settled, and soon after, entering upon the practice of medicine, gave up preaching altogether. Robertson remained local, and after some years he became the head of a subordinate schism in the Church. The Reconciledists was the title chosen for the new Church. The leaders proceeded to hold conferences and other meetings for the purpose of deciding upon some settled plan of operations. They formed many rules, but upon trial
found them extremely defective when compared with those they had abandoned. At length they renounced all rules of Church government, and took the New Testament as their guide. They agreed that all the plans and regulations made at their conferences should be modified, or abolished; and the Church was suggested by the political complexion of the times. Republican principles prevailed in Virginia, and there was something to be gained by a Church bearing the imposing and popular name, "Republican Methodists." One of their first measures was to enact a Discipline of Church discipline. All the preachers were to be on an equal footing. There were to be no grades in the ministry. They endeavored to swell their numbers by promising the laity much larger liberty than they enjoyed in the old Church. The leaders warred zealously, and not without success. In some parishes they carried off entire congregations; in others they wrought ruinous divisions. A few preaching-houses were seized by them, and the rightful owners turned out of doors; from others the Methodists retired in order to avoid strife. The seceders are even accused of having said all manner of evil against the Methodist Church. They certainly ensured the preachers severely. Asbury was the object of their peculiar displeasure. They took special pains to impeach his character in every possible way before the public. The name of bishop they professed to regard with holy horror. They insisted that his bishopric was fictitious, that he was not even a member in Scripture; yet they received the one and rejected the other. "The spirit of division," says Bennett, "prevailed chiefly in the southern counties of the state, and in the border counties of North Carolina. In all this region the influence of O'Kelly very much, and he swarmed with the pretense of his ability in building up his own cause. Although his success in gaining proselytes from the ranks of Methodism was far less than he anticipated, yet the history of this painful schism is full of sad memorials: families were rent asunder, brother was opposed to brother, parent and children were arrayed against each other; individuals became open enemies, and the claims of Christian love were forgotten in the hot disputes about Church government. The means of grace were neglected, piety declined, religion was wounded in the house of her friends, and the enemies of Christ exulted over many who had fallen away from faith." "It was enough," says Jesse Lee, "to make the saints of God weep between the porch and the altar, and that both day and night, to see how the Lord's flock was carried away captive by that diviner craft."

The reasons for O'Kelly's secession are very various. Some writers of his own time and since believe that his ambition craved position beside the noble Asbury, and that when shut out from the episcopal cabinet, he determined to build up a Church of his own, where, though but a simple prebendary, he could yet rule as chief. It is said that an English lawyer, a man of infidel principles, who, strange to say, admired the Methodist Church, and witnessed with many regrets the O'Kelly schism, advised Jesse Lee and many other leading ministers to make O'Kelly a bishop; "for," said he, "it is in making a bishop, and having him throw a heavier weight upon Asbury, he will no longer fear it." The history of O'Kelly's movement shows that the lawyer was nearer right than wrong. Besides this, we learn from certain records that O'Kelly held heterodox views. He denied," said Dr. Lee, "the distinct personality of the Holy Trinity. He was a universalist, and held of distinct persons in the Godhead, the terms Father, Son, and Holy Ghost were only intended to represent three offices in one glorious and eternal Being." It was a favorite expression of his, as we learn from a living contemporary, that the Fates, "Father, Son, Father, Son, Father, Son, Father, Son, Father, Son, Redeemer in time, and Sanctifier for evermore." Of the truth of this charge there is proof in the proceedings of the Greensbrier Conference. He had raised doubt of the personality of the Trinity in the minds of two preachers from his district who were present at the Conference, and they only renounced their heretical opinions when their brethren confronted them with overwhelming scriptural evidence of the truth of this. This was in May, six months before the meeting of the General Conference of 1792. We may well believe that a man so bold as O'Kelly would not hesitate to give expression to his doctrinal views, and there is little doubt that many were led astray from the truth in the large district over which he presided so long. The influence of O'Kelly was used against Asbury with a success that should have satisfied any man, but he had not determined to rule or ruin the Church. The council was O'Kelly's favorite hobby; he kept before the preachers and people the evil great of the council; magnified the power of Asbury as a bishop until many were impressed with the idea that it was not and would not submit to ecclesiastical tyranny was growing up in the Methodist Church. During his travels in Virginia in the summer of 1790 Asbury saw the sad effects of O'Kelly's influence; and when he reached the Leesburg Conference in August of that year he showed a noble disinterestedness as pleasing as it is rare. He says: "To conciliate the minds of our brethren in the South District of Virgin- glia who are restless about the council, I wrote their leader a letter informing him that I would take my seat in the council as another member, and in that point at issue the claims of episcopacy; yes, I would lie down and be trodden upon rather than knowingly injure one soul." Not long after his withdrawal from the Church O'Kelly issued a pamphlet in which he gave his reasons for protesting against the Methodist Episcopal government. This production was chiefly remarkable for its perversion of the plainest historical facts of Methodism, the misrepresentation of its economy, and an unbounded abuse of Asbury. His strictures on the government of the Church, as well as his defamation of Asbury, demanded a reply. Asbury himself collected an ample materia to vindicate his conduct, and submitted the pretended facts and groundless assertions of O'Kelly in a position so variant from truth as to leave the character of their author in more need of an apology than was the mere fact of his ceasing to be a Methodist." O'Kelly came forward in another small pamphlet, entitled A Vindication of an Answer to O'Kelly's pamphlet was a "Vindication of his Apology." The readiness with which O'Kelly's charges were met, and the ability with which they were refuted, gave a decided check to his revolutionary measures. He proceeded, however, with the formal organization of the Republican Methodist Church. He scrupled not to ordain such preachers as consented to receive ordination at his hands, although he denounced Methodist ordination, in the line of which he himself stood, as a "spurious episcopacy." The success of the separatists was soon felt. O'Kelly was far more successful than he supposed. By a careful comparison of the returns from the large circuits in O'Kelly's old district, and where he wielded the greatest influence, we find that from 1792 to 1795, when the schism was at its height, the largest decrease in any one circuit was only a little over two hundred, while in the affairs of the Church at that very field of strife there was a gain of nearly four hundred. It is true that the returns from all the Virginia circuits in 1794 show a decrease of two thousand members; but there were probably other causes for this besides this schismatic movement.

In 1801 O'Kelly changed the name of his party. Renouncing their original title, he issued a pamphlet in which he announced himself and his adherents as The Christian Church. Some of his societies readily as-
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sumed the high-sounding name, others hesitated, a few protested, and divisions speedily followed. The more modest among them shrank from an appellation that declared all men heretics except themselves. Divisions and subdivisions became the order of the day. One party called O'Kelly as the Republican Methodist; and yet another, under the lead of William Guirey and others, set up for themselves under the title of "The Independent Christian Baptist Church." These different parties continued to maintain a sickly existence for some years; but the numbers and influence gradually diminished. The decline continued until there could be found no organization worthy to be called a Church, but only fragments of societies scattered over the country, almost equally powerless against the Church they had left, and against the wickedness by which they were surrounded.

It is not difficult to discover the causes that produced the failure of O'Kelly's plans. The most potent was the heresy which his system contained. This was the taint that corrupted the whole scheme. His Unitarian errors allowed no Saviour to be offered to the people; and destitute of this vital and central force, his Church was soulless and its name a mockery. But the motives of the leaders seem to have been devoid of purity, as their system was of saving truth. "If the real cause of this division was known," says Asbury, "I think it is this: that a division that one or two persons only fixed in a district; another wanted money; a third wanted ordination; a fourth wanted liberty to do as he pleased about slaves, and not to be called to account." The fierceness of their attacks on Asbury contributed to their ruin. Their threats, raised to strike him down, pierced their own hearts, and their violent dealings came down on their own heads. Their wrath against him knew no bounds. In one of their ephemeral pamphlets he was called the "Baltimore Bull," and a rude picture of a bull's head graced the title-page. They proclaimed him an enemy to the country, and charged him with laying up money to carry with him to England. Such injustice could not fail to have a speedy and powerful reaction; and as the light shone more brilliantly on the path of Asbury, the darkness grew deeper on that of his traducers. Many, who had been drawn off in a moment of excitement, after calming down and re-examining the points in controversy, returned to the Church. Although Asbury spared no pains to expose O'Kelly's errors and to thwart his plans, yet he kept his heart right towards him, and when occasion offered treated him with Christian kindness. Asbury's friend and last minister was the Rev. Thomas S. Hart, who took place at Winchester. Hearing that his former friend was lying ill, Asbury sent two brethren to say that he would wait on him, if he desired it. They "met in peace, asked of each other's welfare, talked of persons and things indifferently, prayed, and parted in peace. Not a word was said of the troubles of former times." This, as far as we know, was their last interview on earth. O'Kelly lived to an extreme old age, the sad spectator of the failure of his cherished schemes. He saw the man whom he had sought to ruin descend to his throne and ride in triumph over his conquerors in endless numbers as the father of American Methodism. He saw Asbury's place filled and his principles defended by another whom he had fondly marked for a leader in his own ranks. He saw hundreds of his own followers forlorn, and resigning themselves to the standard of Methodism. He saw those who remained scattered and broken into contending factions. But in the face of all these facts the stern old man clung to his cause with a heroism worthy of a better fate, and with faltering voice and failing strength proclaimed his confidence in its ultimate success. In 1805 Asbury, passing through Virginia, writes of O'Kelly as "coming down with great zeal, preaching three hours at a time on government, monarchy, episcopacy, occasionally varying the subject with abuse of the Methodists." Hope did not desert him even "in age and feebleness extreme." We are assured by one of his followers that he "went down to the grave satisfied with the past, and peaceful and trusting with respect to the future." His stormy and eventful life closed Oct. 16, 1828. Dr. Stevens says, "O'Kelly was a man of original temper and with such temperaments, his conscience was weak, easily swayed by his prejudices; weak to yield to them, though strong to defend them." Of the O'Kelly schismatics, Lee, their historian, writing in 1806, says: "They have been divided and subdivided till at present it is hard to find two of them that are of the same opinion. There are now but few of them in that part of Virginia where they were formerly most numerous, and in most places they are declining." See Stevens, Hist. Methodist Episcopat Church, iii, 16-37; Edmond, Hist of Methodism in Virginia, xix, 387; Howard, Memorial of Methodism in Virginia (Richmond, 1871, 12mo), ch. ix.

O'Kelly Methodists. See O'KELLY, JAMES.

Oken, Francois, a learned English theologian, was born in 1718. His adherence to the Moravians prevented his being ordained a minister in the Anglican Church. He died at Bedford May 9, 1794. He wrote, The Nature and Necessity of the New Creature in Christ (1772, 8vo), translated from the German:—The divine Providence, or Engagements (1781), an exposition of the works of this German visionary which had been published in German in 1658, some years after his death:—A Faithful Narrative of God's gracious Dealings with Hiel (1781, 8vo):—Dawnings of the everlasting Gospel Light, glimmering out of a prison Heart (1785, 8vo);—Memoirs of a Reformed Protestant (1775, 8vo). See Hoefer, Nouv. Biog. Générale, xxxviii, 577; Darley, Cyclo. Bibliog., ii, 2292. (J. N. P.)

Oken, Lorenz, a celebrated Swiss naturalist, was born at Offenburg Aug. 2, 1779. He studied medicine and natural history at Göttingen, and held the position of privat-dozent in that university. After some extraneous honorific professorship of medicine in the University of Jena; thence he removed to Zurich, where he held the post of professor of natural history till his death, which occurred in August, 1847. At the time when Oken began to study natural science, the writings of Kant, Fichte, and Schelling had produced a deep impression on the minds of the students of natural history. Schelling, who had studied medicine, had applied the principles of the transcendental philosophy to the facts of the natural world, and had by a process of thought endeavored to give an explanation of the phenomena of nature. It is supposed that Oken had been influenced by the speculations of the transcendental philosophy more or less guided his researches as a naturalist throughout his long life. His first work was published in 1805 and was entitled Elemente der Natur-Philosophie. This was followed in 1805 by a work on Die Geographie. In these books he endeavored to apply a general theory of nature to the facts presented by the forms and the development of animals. In his classification he took for his basis the presence of the senses, making each class of animals to represent an organ of sense. In his work on Generation he first suggested that all animals are built up of vesicles or cells. The formation of seminal matter is described as taking place by the decomposition of the organism into infusoria, and propagation is described as the flight of the organism from his falling house. In 1806 he published his Contributions to Comparative Anatomy and Physiology, and pointed out the origin of the intestines in the umbilical vesicle. In this year he made an excursion to the Harz Mountains, which resulted in an important thought. This may be described in his own language:—"In August, 1806," he says, "I made a journey over the Harz. I slid down through the wood on the south side, and straight before me, lay a most beautiful, blessed skull, together turned round, regarded it intensely: the thing was done. "It is a vertebral column!" struck me as a flash of lightning
he was compelled to leave the country. He died in exile in Brabant. See Petersen, Norge Seereiges og Danmarks Historie; Nordisk Conversationslexikon, s. v. (R. B. A.)

Olaf Haraldsson, the Saint, one of the most revered of the early Norwegian kings, ruled from 1015 to 1030. When his child was born, it was named after him by Olaf Tryggvesson (q. v.), who visited his mother in King'scire. But how little the Norsemen cared about an involuntary baptism is illustrated by the youthful career of this Olaf. When he was only twelve years old his step-father, Sigvord Syr, had to furnish him with ships for venturing expeditions and for gathering plunder in the Baltic and in England and France. In the Christian countries he and his followers were called heathens; and it is related that Olaf finally was rebaptized in Rouen. Certain it is that he became converted, and he wrote in 872 by Harald Fairfayish firmly uniting the several provinces of Norway into one kingdom. By various stratagems king Canute the Great succeeded in alienating the people from Norway Olaf, and in 1028 Canute was actually elected king of Norway, Olaf having fled to Russia. The latter returned with about 3000 Norse and Swedish warriors, whom he had carefully gathered. All of them were Christians. He put on their helmets and shields the sign of the cross, and gave them as his watchword, "Onward, soldiers of Christ, for the cross and the king." A battle was fought at Stiklestad, where he was killed, fell, on Aug. 31, 1030. The date is fixed by an eclipse of the sun occurring during the battle. The body of Olaf was disinterred after its been buried about a year, and it was found that the face was unchanged, and that his hair and nails had grown; it was also said to possess healing qualities. Olaf was canonized as the guardian saint of Norway, and miraculous powers are attributed to him. Although the elevation of Olaf to sainthood at first led to purely political results, it was the means of stamping the country forever with the seal of Christianity. The cathedral of Trondheim, where his ashes were for a long time preserved, was regarded down to the time of the Reformation as the most sacred sanctuary of Norway, and was the chief resort of pilgrims in the North. See Munch, Det norske Folks Historie; ii, 488-819; Keyser, Norges Historie, ii, 484-411; Dano, Geschicht der Dänen; Catto, Early Kings of Norway; Nordisk Conversationslexikon, s. v.; Nænder, Church Hist, iii, 297 sq.; Piper, Evangel. Jahrbuch, 1822, p. 118 sq.; Maier, Die Bekrönung des norwegischen Königs, bekehrung zum Christentum (Munich. 1855-56-3 vol. 5, etc.); Knudsen, der auferstehung von Olaf; Keyser, Den norske Kirkens Historie under Klostervosingen (see Index). (R. B. A.)
Olaus Magnus, a Swedish Roman Catholic divine of note, was brother of John Olaus, archbishop of Upsala, and was an archdeacon in the Swedish Church when the Reformation, supported by Gustavus Vasa, gained the ascendancy in Sweden. In consequence of this change the two brothers, who remained attached to the Roman Catholic faith, left their country and retired to Rome, where Olaus Magnus passed the remainder of his life in the enjoyment of a small pension from the pope.

At Rome he wrote his work, Historia de Gentibus Septentrionalibus, curamque diversarum Statuum, Conditionibus, Moribus, videmque Superstitionibus, Disciplinis, etc. (Rome, 1555, fol., and Basle, 1567). Other editions of this work have been published, which, as well as a French translation in 1616, are all incomplete.

The text is still preserved through the work of the monk Muller, Morgenland, ii, 208 sq.; Descript. de l'Egypte, xviii, 174 sq.), as it did among all ancient nations (Homert, II. xxiii, 788; Isocr. Apol. p. 354, 355; Diog. Laert. i, 3, 2; viii., 19; Herod. ii, 80; Juvenal, Sat. iv, 334; Asl. Gell. ii, 10; Strabo, xi, 569; Justinus, iii, 5, 9; Droysen, ii, 1, 84; see O. Erezweizer, S ratio princeps honorat (Dresden, 1874.), although in Europe, as the power of education has increased, and the circumstances of life have become more complicated, the homer given to age has decreased. (But comp. Ebert, Ueberleit. ii, 1, p. 90 sq.; and Kienzacher, Geschichte des Weltverhaltes, ii, 174 sq.). The most remarkable fact connected with the title of Olaus Magnus is the attempt to rise and give place modestly, whenever an old person approached (Lev. xii, 32; 20. Erian, vi, 61;
HEROD. H. 11. s.r.p.; comp. also Job xxix. 8; Otho, Ex. 13. 34, 35, 36, 37, 38. The remission of the tax and the land was severely rebuked (Deut. xxviii. 90; Lam. v. 12. Wind. ii. 10), and moralists often inculcated peculiar obligations to the old (Prov. xxiii. 22, 28; Sirach iii. 18; vi. 30; viii. 7; xxiii. 15). The Exegetes were especially zealous in their regard for the old (Philo, Opp. ii. 459, 638). The slaves were treated as household servants; the aged men among the Hebrews, as also among the Greeks and Romans (comp. Heindorf, On Horat. Sall. ii. 1, 12); but it appears in the Bible rather as an expression of respect, or as applied to holy men (2 Kings vi. 21, xiii. 14). From the earliest times the Hebrew children were protected and educated free. Poor and outcasts were supported and educated from this district for a considerable number of years. This suppression of the slave trade in the Bight of Biafra is to be ascribed to the beneficent influence of a growing trade, and to the treaties made with the chiefs by the British government. The trade carried on at Old Calabar is chiefly in palm-oil, which is brought from the interior, and is exchanged for British goods. The humanizing influence of legitimate commerce is becoming every year more obvious. Not only has it enlarged the views of the people, and to a certain degree influenced their manners; it has introduced them to the use of portable houses, and to furnish them in many instances with costly articles of European manufacture; but it has taught them that it is for their interest to live at peace with their neighbors.

The mode of government at Old Calabar is, in the case of its most important functions, common consultation and agreement. They meet together in the palace—house, talk over the matter, and no measure can become law that has not a majority of votes. The great difficulty which they feel is to keep in subjection their numerous slaves. This seems to be managed chiefly by the aid of superstition. They have a secret institution, called Egbo, much resembling the Oro of the Yorubas.

RELIGION.—The natives believe in the existence of God and of the devil, in a future state, and in the immortality of the soul; but their ideas on these subjects are dim and confused, and have, by the wickedness of the heart and the malignant teaching of Satan, been framed into a system of superstition—dark, cruel, and sanguinary. They regard one day of the week as a Sabbath; they all practice circumcision; on festival days they sprinkle the blood of the Egbo goats, and they make a sacrifice of a goat to heaven, by which means certain religious observances are kept up by means of a sacrifice, by putting on them the blood of a slain goat mixed with certain ingredients—things which indicate the remains of the patriarchal religion. Their personal worship, so far as it has been ascertained, may be divided into two classes—first, that which is observed with certain religious observances, and that which takes place in the court-yard. The worship within the house consists in adoring a human skull stuck upon the top of a stick, around the handle of which a bunch of feathers is tied. This disgusting object—their domestic idol—is said to exist in every house in Old Calabar, which is considered as a sanctuary and that which takes place in the court-yard. The worship within the house consists in adoring a human skull stuck upon the top of a stick, around the handle of which a bunch of feathers is tied. This disgusting object—their domestic idol—is said to exist in every house in Old Calabar, which is considered as a sanctuary and

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into two classes, freemen and slaves, the latter being the great body—dishonest, unemployed on the provision grounds, which are at some distance from the towns, and engaged in the operations of trade. The freemen are all engaged in trade, and are mainly dependent upon it for their support and influence. Even the king, who has no revenue from his subjects, carries on trade to a great extent, is of active habits, is frank and courteous, and owes all his power to the weight of his character, and the wealth which he has acquired from trading. The slaves are generally treated with kindness; and there seems to be a process of internal emancipation, the children of the third generation generally becoming free. Poor and outcasts are supported from this district for a considerable number of years. This suppression of the slave trade in the Bight of Biafra is to be ascribed to the beneficent influence of a growing trade, and to the treaties made with the chiefs by the British government. The trade carried on at Old Calabar is chiefly in palm-oil, which is brought from the interior, and is exchanged for British goods. The humanizing influence of legitimate commerce is becoming every year more obvious. Not only has it enlarged the views of the people, and to a certain degree influenced their manners; it has introduced them to the use of portable houses, and to furnish them in many instances with costly articles of European manufacture; but it has taught them that it is for their interest to live at peace with their neighbors.

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followed; and, therefore, that the station and happiness of a person depend upon the number of followers and subjects to whom he is devoted, and which is tested after him. The effect of this belief is that in proportion to the dignity of the departed, the rank and power of the survivors, and the warmth of affection which they cherish for the deceased, is the number of victims that are seized and immolated. Acquaintances and relatives test their regard for the deceased and sympathy with the sorrowing relations by destroying a few of their slaves. The agents in this wholesale system of murder are the nearest relatives of the deceased, who evince their affection and their grief by exsanguinating by force, by strangling, and by all means which they adopt to destroy the memory of their fellow-creatures as they can. It is a season of terror. The slaves, from whose ranks the victims are usually taken, flee to the bush for shelter, the doors of the houses are fastened, and every one is afraid to go abroad. When it is borne in mind that the funeral ceremonies continue for four months, and that at the beginning, and especially at the close of this period, when the grand carnival, or make-devil, as they call it, takes place, great exertions are made to obtain victims. It will at once be obvious that this is a practice which spreads the desolations of the most Christian and civilized community. It prevails in the greater part of Western Central Africa, and is drenching the land with blood" (Newcomb).

Missionary Labor.—The work of converting the natives of Old Calabar to Christianity was begun in 1846 by the United Presbyterian Church of Scotland, and has continued under its control. The first mission stations were Creek Town, Duke Town, and Old Town. At the beginning of the mission-work provision was made for the education of the natives, and schools were opened in large numbers, and they were well patronized. The language of the country, which had never been systematized, was given a more permanent form, and soon a Bible in that tongue gave general circulation to the Christian's Gospel. At present there are six stations, and native workers are employed in large numbers in many places besides at these stations. See Grundemann, Missions-Atlas, No. 1; Aiken, Cyclop. of Christian Missions, p. 206, 207; Missionary Yearbook, 1, 109.

Oldcastle, Sir John (Lord Cobham), called "the good," was the first martyr and the first author among the Catholics of England, who was hanged in the 17th century, in the reign of Edward III, and married to the heiress of Lord Cobham, by whom he obtained that title. He gained military distinction in the French wars under Henry IV and V, and was a domestic and a favored attendant of the latter sovereign. Lord Cobham was a member of the 'Catholic Club' and was tried for heresy, and was convicted for his oppugnations of the Church of England, and for his advocacy of the L Litt., The Lives of Latimer, Wickliffe, etc.; Fox, Acts and Monuments; Walshole, Royal and Noble Authors; Milner, Church History, vol. iv, ch. 1; English Church, n. v.; Jones, Religious Biography, n. v.; Milman, History Lat. Chris- family (see Index); British Quarterly, April, 1874. See also LOLLARDS.

Old Catholics, a name adopted in 1870 by those members of the Roman Catholic Church who refused to recognise the validity of the decrees of the Vatican Council (q. v.), especially that concerning the infallibility of the pope, and who, when the bishops, by means of excommunication, tried to enforce submission to the Vatican decrees, organized independent congregations, and gradually advanced, by the election of bishops, to the organization of an independent religious denomination.

1. The bishops of Germany and Austria-Hungary, who, during the proceedings of the Vatican Council, opposed the proclamation of papal infallibility as inopportun, not only expected such a movement, but expressly warned the majority of the council not to provoke it by a measure which was intensely distasteful to a large number in the Church. The opposition of several bishops of the minority to the doctrine of infallibility
had been so determined that they were expected to fa-
vor and join thecession movement. This expecta-
tion was, however, disappointed. After the approba-
tion of the doctrine of infallibility all thebishops, one
after another, submitted, though some—as bishop Hefe,
of Rottenburg, in Germany, and bishop Strossmayer,
of Simin, in Hungary—with unfeigned reluctance. At
length, however, only one of thebishops took the
opposition, the Church, who, even before the convocation of
the council, had fallen out with the pope on questions relating
to the former privileges of the Armenian Church,
remained in opposition to the Vatican Council. In Ger-
many, the centre of the opposition to the Vatican de-
crees, the chancellor, a cardinal, and the pope in
their turn offered up their objections. Only the pope,
had held a meeting at Fulda, and drawn up a joint pas-
toral letter to the Catholics of Germany, in which they
announced their own submission to the Vatican decrees,
and advised all faithful Catholics to follow their example.
This advice was, however, in a signal manner dis-
garded by a large number of Catholic scholars of Ger-
many. Only a few days after July 18, the day when
the Vatican Council formally sanctioned the doctrine of
infallibility, Prof. F. Michels, of the Lyceum of Brauns-
berg, Eastern Prussia, issued a declaration in which he
asserted that he would not be subject to the principle of
infallibility of the Pope, and thus opposed to the
Church. At Munich, forty-four professors of the
university, under the leadership of Döllinger and Fried-
rich, signed a protest against the binding authority of
the Vatican Council and the validity of its resolutions.
Similar protests were numerously signed by professors of
the universities of Bonn, Breslau, Freiberg, and
Giessen. In August the theological leaders of the
movement met in conference at Nuremberg to concert
further action. A joint declaration against the Vatican
decrees was agreed upon and signed, among others,
by Döllinger and Friedrich, of Munich; Michels, of
Braunsberg; Reinkens and Balzner, of Breslau; Knoot,
of Bonn; and Schulte, of Prague—all of whom had thus
far been regarded as among the most prominent schol-
ars of the Catholic Church. The bishops now de-
manded from all the professors of theology an express
declaration that they recognized the canonical char-
acter of the council. A few, like Prof. Hankeb, of
Munich, who was soon after appointed bishop of Spire,
and Prof. Dieringer, of Bonn, yielded to the pressure
brought to bear upon them; but the majority remained
firmly in opposition. The Unity, however, was at first
to take but little interest in the movement.
Only a few isolated protests were published, the most
noted of them being the so-called "protest of the Old
Catholics" of Munich, a name which was subsequently
adopted by the entire party. The leaders appeared to be
already in want of sympathy by the people. The two
most prominent among them, Prof. Döllinger, emphat-
ically dissuaded the organization of independent Old-
Catholic congregations, in order not to make the breach
in the Church incalculable. For some time only two Catho-
lic congregations in all Germany, one in Bavaria and
one in Prussia, assumed an attitude of open opposition;
but in a number of other towns, especially in Bavaria
and on the Rhine, the sympathizers with the movement
kept up a kind of organization by means of "local com-
mittees." A decisive step towards an independent
Church organization was taken by the first Old-Catholic
Congress, held at Munich from Sept. 20 to 24, 1871.
Notwithstanding the continuing opposition of Döllin-
erg, this congress, which was numerously attended by
the Old Catholics of Germany, Switzerland, and Aus-
tria, resolved to provide for the religious wants of the
Old Catholics in territory which was not subject to the
law. This was done under the title of "Old Catholics
Roman Catholics, and insisted on remaining members
of the Catholic Church in spite of the continuous anath-
emas hurled against them by the Pope. The connec-
tion with this Church, which still has an archbishop
and two bishops, was of vital importance to the con-
petition of the Old Catholic community as long as it
intended to claim a doctrinal agreement with the Cath-
olic Church as it existed before 1870; for two of the
Catholic sacraments, Holy Orders and Confirmation, can
never be given by any but the bishops of the Church.
It appeared to be very urgent upon avoiding everything
that might involve an open breach with the Catholic
Church before 1870, and endanger the claim of the Old
Catholics to be regarded by the state governments
as the only true representatives of the Catholic Church,
and the sacraments of the Church proper. The appro-
val of more radical reforms, which was chiefly urged
by Austrians and Swiss, was postponed to a future period,
when the participation of the Catholic people in Church
legislation would be fully regulated by a new Church
constitution. One of the resolutions, however, adopted
by the Congress, declaring that even for the doctrin-
neral decisions of an eccumenical council validity could
only be claimed if they agreed with the original and
traditional faith of the Church as witnessed by the
faith of the people and traditional science, involved a
departure from the official position of the Church in
regard to the infallibility of the Church. At the same time
a hope was expressed for a reunion with the Oriental and
Anglican churches, and the doctrinal differences were
not important enough to be regarded as insurmountable
obstacles to a reunion. In consequence of the resolu-
tions passed by the congress Old Catholic congrega-
tions were organized at Munich, Passau, Cologne, Bonn,
Heidelberg, and a number of other cities. In some
places, as in Munich and in Cologne, the municipal and
state authorities gave to the Old Catholics the simulta-
neous use of one of the church buildings of the Catho-
lic Church, which was regularly followed by the voluntary aban-
donment of such a church by the ultramontane mem-
bers of the congregation, who were exhorted to shun all
communication with the new heretics. When the Catho-
lic army bishop, Namssanowski, declared the soldiers'
church of Cologne, which the military authorities had
allowed the Old Catholics for simultaneous use, to have
been desecrated by the "sacrilegious" mass, the minis-
ter of war suspended him from his office. A regulation
of the legal affairs of Old Catholics by the state gov-
ernment was further proposed. The demand expressed by Prof. Schulte, the presi-
dent of the Old-Catholic Congress of Munich, and one of the foremost lay leaders of the movement, that the
Old Catholic alone be regarded as the legal successors of
the Catholic Church prior to 1870, and that they be
placed in possession of the church buildings of the
Church, could not be complied with, as the number of
avowed Old Catholics was insignificant in compar-
ison with the infallibilists, and as the state governments
were unwilling to interfere in a matter of a strictly ec-
clesiastical character. For the latter reason they equally
refused to consider the claim of the bishops no
longer to regard the Old Catholics as members of
the Catholic Church. Thus no course was left open to
the state authorities but to recognise both parties as
members of the Catholic Church, with equal rights.
This point of view was gradually adopted by the govern-
ments of all the German states. Considerable differ-
ence of opinion showed itself, however, in the execution
of the principle. The Prussian government exempted
the Old Catholics of Wiesbaden from the duty of con-
tributing for the expenses of the Catholic parish; but,
on the other hand, the government of the Grand Duchy
of Silesia, which was governed by the Catholic Church,
Gymnasium of Braunschweig from attending the religious
instruction of the teacher, who had joined the Old Cath-
olics. On the other hand, the Old Catholic children in
Bavarian schools were excused from attending the re-
ligious instruction given by the Church. Thus, at the
beginning of 1872 the number of priests who had
identified themselves with the movement was about
thirty. A new impulse was given to it in the spring of that year by lectures which several leaders, like Döllinger, Reinkens, Michelis, Huber, and Friedrich, delivered in various places. In some parts of Germany, as in the Bavarian patriciate and the grand-duchy of Baden, the Old-Catholic societies perfected their organization by meeting in district conferences. In July, 1873, the archbishops agreed to hold an invitation conference of the Old-Catholic congregations of Germany to administer the sacrament of confirmation to their children, and to this end visited the congregations of Cologne, Munich, Spire, and other towns. Considerable progress in the further organization of the new Church was made at the Old-Catholic Ochtber Congress, which was held in September, 1872, at Cologne, and, like the first, was presided over by Prof. Schulte. The Congress declared that the adherents of papal infallibility had separated from the true Catholic Church, and organized an ultramontane anti-church (Gegenkirkche); that the "New Catholic" bishops had forfeited their rights of jurisdiction over those Catholics who remained faithful to the Old Church, and that the state authorities were in duty bound to protect the Old Catholics in the possession of all their ecclesiastical rights, to recognize their bishops and ordinations, and by their concurrent act to secure to them the duty of contributing to the expenses of the New-Catholic worship, to secure them the simultaneous use of the ecclesiastical edifices, and a share in the Church property; and, finally, to provide them with the accommodation and religious observances which constitute the purpose of foundation for Old-Catholic bishops, priests, and churches. The election of an Old-Catholic bishop by the clergy and delegates of the congregations was taken into consideration, and it was provided that as long as the Old Catholics had no bishops of their own, the bishops of the Old Catholics of Holland, and those of the bishops of the United Armenian Church who occupied a similar position with regard to the papacy as the Old Catholics, should be invited to perform those functions which the usage of the Catholic Church reserves to bishops. All other reforms were postponed to the time when a regular Church synod should meet under the presidency of a bishop; but the Congress applauded a declaration of Prof. Friedrich, of the University of Munich, one of the prominent theological scholars of the Church, that the Old-Catholic Church had already grown beyond the bounds of the ultra views which observed, and that it was no longer exclusively directed against papal infallibility, but against an entire system of errors of one thousand years, which had its climax in this novel doctrine of infallibility. "By the compulsion of the bishops," the speaker remarked, "we are pushed forward and forced to them. They, on the other hand, completely disapproved the arbitrary advances in this direction by individual congregations and priests, like father Hayacinthe, who, without waiting for the abolition of priestly celibacy by the proper Church authorities, had entered the state of marriage. A special interest was shown in the project of a reunion of the large divisions of Christendom, and a special committee was appointed, with Dr. Döllinger as chairman, to enter into negotiations with the Eastern and Anglican churches on this subject. On June 4, 1873, the hierarchic structure of the new Church was completed by the election of Prof. Reinkens, of the University of Breslau, as the first Old-Catholic bishop. The electoral body, which met at Cologne, consisted of all the Old-Catholic priests of the German empire, and delegates of the Old-Catholic congregations and societies. The bishop elect was on August 11 consecrated by bishop Heykamp, of Deventer, of the Old-Catholic Church of Holland, and was recognized as a bishop of the Catholic body by the governments of Prussia, Baden, and Hesse. The government of Bavaria and Hesse were with a committee of jurists, refused to recognize him, although, on the other hand, it also declined to grant the request of the bishop of Augsburg to forbid bishop Reinkens from administering the sacrament of confirmation in Bavaria. The third Old-Catholic Congress, held in September, 1873, at Constance, adopted a synodal constitution of the Church, which, however, was expressly designated as provisional, in order to reserve all the rights of the Old Catholics to the property of the former Old Catholic Church, and the synod, in many respects, resembles that of the Protestant Episcopal Church of the United States. The diocesan, provincial, and general synods consist of priests and lay delegates. At the head of the diocesan synods stands the bishop, who is elected by a vicar-general and a synodal committee (Synodalrat), consisting of four priests and five laymen. The diocesan synod, which meets annually under the presidency of the bishop, consists of all the priests of the diocese and of lay delegates, each delegate representing two hundred congregations. The work of the synod is prepared by the synodal committee; amendments are admitted when signed by at least twelve members; resolutions, petitions, remonstrances, etc., can only be discussed when notice of them has been given at least fourteen days before the opening of the synod. The resolutions are passed by the simple majority of those present. Resolu- tions not passed by a two-thirds majority are suspended at the request of either the minority of the synod or the synodal committee, until their discussion and re-adoption by the next synod. In regard to affairs strictly ecclesiastical, the synod is assisted by religious congregations, organized by autarchy and by the bishops; in all other matters it is represented by the Church Council and the Congregational Assembly. The Church Council, which consists of from six to eighteen members, administers the property of the congregation, represents it in all legal questions, establishes the budget, appoints the secretaire, and makes the necessary preparations for the care of the poor, convokes the Congregational Assembly, and carries on correspondence with other congregations. The Church Council chooses its own president. The Congregational Assembly, in which all the adult male members of the congregation who are in possession of their civic rights take part, ratifies the budget, apportions the taxes, elects the pastor, the Church Council, and the delegates to the synod. The pastor is confirmed by the bishop, in conformity with the existing state laws, and installed in the office. He can only be removed by the synod, and, after a formal proceeding by the synod. Besides the adoption of the Church constitution, the Congres discussed the subject of the reunion of the Christian churches; and, to carry out its views the more efficiently, appointed special committees for negotiations with the Eastern and Anglican churches, in accordance with the new constitution of the Church, the first Old-Catholic Synod met at Bonn in August, 1874. It was attended by thirty priests and fifty-nine lay delegates. The synod adopted the Church constitution which had been agreed upon by the Congress of Constance, passed resolutions on Church reforms in general, and issued a series of declarations on auricular confession, on fasting and abstaining, and on the use of the native tongue in divine service. The synod pointed out a number of desirable reforms which might be car- ried out without any change of members of the Church, on the abolition of abusive practices in connection with indulgences and the veneration of saints, the administration of the sacrament of penance, etc. It appeared to be the unanimous sentiment that all reforms in the Church should proceed from the synod, and that indication of any absolute changes should take abstinence from arbitrary changes. In regard to confession, it was re- solved that the practice of private confession should be retained, but that it should be freed from Romish corruptions, and brought back to the purity of the ancient Church. The synod was opposed, on the one hand, with regard to fasting and abstaining. No action was taken on the abolition of priestly celibacy, which was pro-
posed by several congregations, but it was postponed to a later synod. Two committees were appointed to prepare, the one a draft for a new ritual in the native tongue, the other a catechism and a Biblical history. The synod also elected six synodal examiners, four of whom were priests and two laymen. From a statistical report it appears that in May, 1874, there were in Prussia 31 congregations fully organized and 16 in the course of organization; in Bavaria, 51 congregations; in Baden, 31 congregations and societies. The number of Old-Catholic priests was 41, and that of the students of theology 12. The University of Heidelberg received a majority of the professors of the theological faculty had joined the Old-Catholic movement. The fourth Old-Catholic Congress, which was held in September, 1874, at Freiburg, devoted its attention chiefly to the subject of Church property, demanding that where a formal separation between the adherents of the Vatican Council and the Old Catholics should take place, the latter should receive a proportionate part of the Church property. One of the favorite projects of the Old-Catholic leaders, the holding of a Union Conference between Old Catholic and Anglican authorities, had the purpose of discussing the best means for uniting these large divisions of the Christian Church, was carried out in September, 1874. The first Union Conference of these theologians met at Bonn, under the presidency of President of the German nation, and on the whole there had been no progress. Without Bavaria there were 87 congregations (last year 72), and an increase of 1624 men and 4484 souls. The number of priests has increased since 1873 from 50 to 60.

1. The law of 1873 and the Austrian State which adopted it, are diametrical to the affairs of the Old Catholics, and particularly their claim to a proportionate share of the property of the Catholic Church, was the grand-duchy of Baden. The law, which was sanctioned by the grand-duke in May, recognizes the equal rights of Old Catholics to the property of the Catholic Church, protects Old-Catholic holders of Catholic benefices, provides for the organization of independent Old-Catholic congregations, and secures to them the simultaneous use of ecclesiastical edifices and utensils. Wherever the majority of any Catholic congregation declares in favor of Old Catholicism, it is to remain in possession of the property of the Catholic Church, but must concede to the other party a simultaneous use of the church. A similar law was promulgated in Prussia in July, 1875.

In the Austro-Hungarian monarchy the organization of Old-Catholic congregations was attempted at many places, and in Austria proper the Liberal majority of the Lower House of Parliament favored the recognition of their rights by a special law. But the government refused to recognize them in any way, and the Upper House of Parliament, in 1875, refused to concur in the law. In 1876, the synod met and passed a resolution which the ministers declared, however, on this occasion, that the government would no longer oppose the establishment of Old-Catholic congregations. Accordingly, in February, 1876, delegates of five congregations met at Vienna and drew up a synodal constitution of the Church, similar to that adopted in Germany, and presented it to the government for approval.

In Switzerland the governments of most of the cantons took at once a decided stand in supporting the parish priests who refused to submit to the Vatican Council against their bishops. A central committee was formed to organize the movement throughout Switzerland, and most of the prominent leaders of the Liberal Catholics took an active part in it. The committee drew up a Constitution for the Christian Catholic churches in Switzerland, which was adopted by the one and only synod of the Church, for which the name Christian Catholic (Christkatholisch) was preferred to Old Catholic, was held at Olten on June 14, 1875. It finally adopted the
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Church constitution which had been drawn up by the central committee, and made all the necessary arrangements for the appointment of a synodal council, but postponed the election of a bishop. The synodal council was appointed on Aug. 30, 1876. At its first meeting, held on Oct. 15, 1876, the new Old-Catholic laws on civil marriage. The congregations were permitted to make their own selection among the different Church vestments used in the Catholic Church, and to introduce the native tongue into divine service; it also declared the Church constitution to go into effect at the next synod, that is, at a year no longer obligatory. Further legislation on these and other proposed reforms was reserved for the next meeting of the synod. In regard to the election of a bishop, it appeared desirable to obtain previously the consent of the Federal Council of Switzerland, as the new constitution of Switzerland provides that new bishoprics are only to be established with the consent of the federal council. This consent was given in April, 1876, and the election of the first bishop of the Christian-Catholic Church accordingly took place in June, 1876. The progress of the Old-Catholic movement has been slow; the list contains eighty members of the Old-Catholic Church. In March, 1876, the Old Catholics in all Switzerland numbered 54 congregations, and 26 societies not yet organized, with an aggregate population of 72,880 persons.

In Italy the Old-Catholic movement found many sympathizers, and among them some very prominent names, like father Passaglia, a celebrated Jesuit author, and the marchese Guerrini-Gonzage. A committee of agitation was established in Rome, and in 1875 the delegates of a number of congregations met in Naples and Rome, to consolidate the movement.

In all other countries the movement has as yet not gained any firm footing. In Madird an Old-Catholic committee was constituted, and a large number of priests were reported to have joined it; but nothing has been heard of it since the restoration of the Bourbons. In France two distinguished priests, father Hyacinthe and abbé Michaud, took a very active interest in the movement, but no congregations could be formed. England was represented at some of the Old-Catholic congresses of Germany by lord Acton and others; but up to May, 1877, no Old-Catholic church has been formed in England.

The leaders of the Old-Catholic movement express themselves hopeful in regard to the future. Inclusive of the Church of Utrecht, in the Netherlands, with which they entirely agree, they had in June, 1876, six bishops, and a population of about 140,000. But the number of those who, while fully sympathizing with them, have not yet severed their connection with the papal Church, they believe to be immensely larger, and they expect a rapid increase as soon as they obtain from the state governments the same efficient protection which is accorded to them in Baden, Prussia, and some of the Swiss cantons. They have in Germany, Switzerland, and Austria a number of periodicals, the most important of which are the "Deutsche Merkur" (a weekly), in Munich, and the "Theologische Literaturblatt," of Bonn. See Reinke's, "Ueber den Ursprung der jetzigen Kirchenbewegung (Cologne, 1872); Nichol, "Ursprung, Umfang, Hemmnisse und Aussichten der altkatholischen Bewegung (Berlin, 1878); Père Hyacinthe, De la Réforme Catholique (Paris, 1872); Michaud, "Programme de Réforme de l'Église catholique" (Paris, 1872); Pope Pius X, "Le Pontife au dix-neuvième siècle," etc. - T. V. C. K. H. 1873, 1875, 1877. Quinze full extracts and a trustworthy synopsis have been regularly given in the "Meth. Qu. Rec." (1869 to 1876). See also "Amer. Ch. Rev." July, 1873, art. i.; (Lond.) "Qu. Rev." July, 1872, art. ii.; Brit. Qu. Rev., July 1873, art. iii.; Congr. Rec., Rec., 1871, art. viii.; Nov., 1872; No. Engl., April, 1874, art. viii.; Christen. Qu. Oct., 1872, art. iv. (A. J. S.)

Old Dissenters. See Reformed Presbyterian Church.

Oldenburg, a grand-duchy of Germany, consists of three distinct and widely separated territories, viz., Oldenburg Proper, the principality of Lubeck, and the principality of Birkenfeld, and has a collective area of nearly 2469 square miles, and a population of 341,525 (in 1880). Oldenburg Proper, which contains about one eighth of the entire population of the state, is bounded on the north by the German Ocean, on the east, south, and west by the territory formerly the kingdom of Hanover. The principal rivers of Oldenburg are the Weser, the Jahle, the Haase, the Leda, and other small rivers of the Ems. The grand-duchy of Oldenburg Proper is divided into eight circles. The country is flat, belonging to the great sandy plain of Northern Germany, and consists for the most part of moors, heaths, marsh or fens, and uncultivated sandy tracts; but here and there, on the banks of the rivers, the uniform level is broken by gentle acclivities, covered with wood, or by picturesque lakes surrounded by fruitful pasture-lands. Agriculture and the rearing of cattle constitute the chief sources of wealth. The scarcity of wood for fuel, and the absence of coal, are compensated for by the existence of turf-beds of enormous extent. With the exception of some linen and stocking looms, and a few tobacco-works, there are no manufactories. Oldenburg has principally a coasting-trade, but there are exports of horses, cattle, linen, thread, flax, and rags, which find their way chiefly to England and the Hanseatic League.

The principality of Lubeck, consisting of the secularized territories of the former bishopric of the same name, is surrounded by the Prussian province of Sleswick-Holstein, and is situated on the banks of the rivers Schwartau and Trave. It has 140 square miles to the general area of the grand-duchy, and 34,721 inhabitants to the collective population. It is divided into four administrative districts. It has several large lakes, as those of Plön—noted for its picturesque beauty—Keller, Uklei, and Gros-Eutin; while in regard to climate, soil, and natural products it forms an important part of the general physical characteristics of Holstein.

The principality of Birkenfeld, lying south-west of the Rhine, among the Hunderick Mountains, and between Rhensish Prussia and Lichtenberg, is an outlying territory, situated in lat. 49° 09’ N., and long. 7° 30’ W.; it has 194 square miles, and its population 39,698. The soil of Birkenfeld is not generally productive; but in the lower and more sheltered valleys it yields wheat, flax, and hemp. Wood is abundant. The mineral products, which are of considerable importance, comprise iron, copper, lead, coal, and building-stone; while in addition to the rearing of cattle, sheep, and swine, the polishing of stones, more especially agates, constitutes the principal source of industry. The principality is divided into three governmental districts.
Oldenburg is a constitutional ducal monarchy, hereditary in the male line of the reigning family. The constitution, which is based upon that of 1849, revised in 1852, is common to the three provinces, which are represented in one joint chamber, composed of thirty-three members, chosen by free voters. Each principality has, however, its own parliaments, each of which are likewise elected by votes; while each governmental district within the provinces has its local board of councillors, and its several courts of law, police, finance, etc.; although the highest judicial court of appeal, and the ecclesiastical and ministerial offices, are located at Oldenburg. The prince-bishops of the office of bishop, is guaranteed by the constitution of 1849. The Lutheran is the predominant Church, upwards of 260,000 of the population belonging to that denomination, while about 70,000 persons profess the Roman Catholic religion. There are two gymnasia, one higher provincial college, several secondary, and over 500 elementary schools; but in consequence of the scarcity of villages in the duchy, and the isolated position of many of the houses of the peasantry, schools are not common in the country districts, and the standard of education of the lower classes is, in some districts, scarcely equal to that existing in other parts of Northern Germany.

History.—The territory now included in the grand-duchy of Oldenburg was in ancient times occupied by the Teutonic race of the Chauci, who were subsequently merged, in the South, more generally in the known Frisii, or Frisians; and the land, under the names of Ammergau and Liergau, was for a long period included among the dominions of the dukes of Saxony. In 1180, the counts of Oldenburg and Delmenhorst succeeded in establishing independent states from the territories of Henry the Lion, which fell into a condition of disorganization after his downfall. This family has continued to rule Oldenburg. On the death, in 1667, of count Anthony Gunther, the wisest and best of the Oldenburg rulers, his dominions, in default of nearer heirs, fell to the Danish reigning family, a branch of the house of Oldenburg, and continued for a century to be ruled by princes nominated by the kings of Denmark. In 1773, by a family compact, Christian VII made over his Oldenburg territories to the grand-duke Paul of Russia, who represented the Holstein-Gottorp branch of the Oldenburg family. Paul having renounced the joint countships of Delmenhorst and Oldenburg in favor of his cousin, Frederick Augustus, of the younger or Keil line of the house of Oldenburg, who was prince-bishop of Lübeck, the emperor raised the united Oldenburg territories to the dignity of a grand-duchy. The prince-bishop was descended from duke Peter Friedrich Ludwig, cousin to the prince-bishop, Friedrich Augustus. For a time the duke was a member of Napoleon's Eichenherr Confederation; but French troops having, in spite of this bond of alliance, taken forcible possession of the duchy in 1811, and incorporated it with the French empire, the ejected prince joined the ranks of the allies. In recognition of this adhesion, the Congress of Vienna transferred certain portions of territory, with 5000 Hanoverians and 20,000 inhabitants of the quondam French district of the Saar, to the Oldenburg allegiance, and it was raised to the dignity of a grand-duchy. The revolutionary movement of 1848 was quite as productive of violent and compulsory political changes in this as in other German states; and in 1849, after having existed for upwards of two years, the old constitution was abolished and a new constitution was drawn up, granting a constitution, so far as the essentials of personal liberty and security are concerned. See Geschichte des Grossherzogthums Oldenburg (Oldenburg, 1794, 3 vols.); Runde, Oldenburgische Chronik ( Ibid. 1868).

Oldenburg, CHRISTIAN GEORG ANDERSS, a German Moravian missionary, was born March 8, 1721, at Hildesheim, in Hanover, and was a graduate of the University of Jena. In 1743 he entered the service of the Moravian Church as a teacher, and was subsequently ordained to the ministry, having charge of various churches both in Germany and America. In 1767 he visited the islands of Santa Cruz, St. Thomas, and St. John. In 1768 he went through several cities of North America where the Moravians had settlements. Returning to Europe in 1769, he became successively minister at Marienborn, Newfield, and Eldersford, where he died March 9, 1787. He is distinguished as the author of a voluminous and important work on the Moravian Mission in the Danish West Indies, including a complete account of the geography and of the natural and political history of those islands as they were known about the middle of the last century. It bears the following title: C. G. A. Oldendorps Geschichte der Mission der Evangelischen Brüder auf den Karibischen Inseln, S. Thomas, S. Croix, u. S. Juan (Barby, 1777, 2 vols. 8vo). It was so highly esteemed that it was translated into the Swedish (1786-88, 8vo). (E. de S.)

Oldermann, JOHANN, a noted German student of philosophy and the natural sciences, was born in Saxony in 1686. After laying the foundation of his studies in the school of Osnabrück, he went to Helmstedt, where Mr. Van der Hardt, his maternal uncle, instructed him in the Oriental languages and the Jewish antiquities, so that he took the degree of M.A. in 1707, became Greek professor in 1717, and was appointed assistant library-keeper to his uncle. He was added in his studies by other learned men; and, by genius and industry, made an extraordinary progress in everything he applied himself to. Astronomy was his favorite study; he passed whole nights in viewing and contemplating the stars. He was hindered by a weak constitution, which, through a sedentary life, sank into a dropey that carried him off in 1728. The titles of several of his dissertations are: De imperfectione sermonis humani: De Phaenoe floreo: De maris Algerio: De Ophtir: De festiva et eorum Europarum: De origine natalitiorum Jesu Christi.

Oldfield, JOSHUA, D.D., a noted English Presbyterian divine, flourished near the opening of the last century. He was probably born in 1656. He took a prominent part in the disputes which arose in his day regarding the Trinitarian question, and was present at the Salter's Conventicle, which had been called February, 1718 or 1719, to bring about, if possible, a harmonious orthodox profession on the basis of the first article of the Church of England, and the answers to the fifth and sixth questions in the Westminster Catechism. Among those who refused to subscribe, Dr. Oldfield was most prominent. He was at that time minister of the Presbyterian Church in Maiden Lane, Globe Alley, close to the spot where the Globe Theatre formerly stood. He was universally conceded to be "a man of great learning and sound judgment, and one of the most eminent of the tutors connected with the Presbyterian body." He died in 1729. He published several of his Sermons (1699-1721), and an essay on the Improvement of Reason (1707, 8vo), from which Paine is believed to have borrowed some ideas for his Age of Reason. See Sketch, History of the Free Churches of England, p. 386-7. (J. J. W.)

Old Flemings. See MEXTONITES.

Oldham, HUGH, an English prelate of great learning, who was born near Manchester in the last century. He became a master of Exeter in 1504. He founded a free school in Manchester, and added to the endowment of Corpus Christi College, Oxford. He died in 1519. See Hook, Eccles. Bioth. viii, 457.

I. History of the Text.—Under this head we shall consider only the successive steps by which the text seems to have reached its present form and condition according to the best light which modern criticism has thrown upon the subject. For the subdivisions into books, for the contents, for the several books (also Pentateuch; Prophets; Hagiography, etc.), and for the hermeneutical principles applied in different ages, see Interpretation. The apparent or real citations from one part of the O. T. in another, and in the N. T., will be discussed under the head of Quotations.

1. Ante-Rabbinal Period.—A history of the text of the O. T. should properly commence from the date of the completion of the Canon; from which time we must assume that no additions to any part of it could be legitimately made, to the whole object of the text was completed and watched over it being thenceforth to preserve that which was already written. Of the care, however, with which the text was transmitted we have to judge, almost entirely, by the phenomena which it and the versions derived from it now present, rather than by the places where it is preserved. That much scrupulous pains would be bestowed by Ezra, the "ready scribe in the law of Moses," and by his companions, on the correct transmission of those Scriptures which passed through their hands is indeed antecedently probable. The best evidence of the preservation, the spuriousness of the sacred books was consequently regarded, is to be found in the jealous accuracy with which the discrepancies of various parallel passages have been preserved, notwithstanding the temptation which must have existed to assimilate them. Such is the case with Psalms xiv and xlii, two recensions of the same hymn, both proceeding from David, where the reasons of the several variations may on examination be traced. Such also is the case with Psalm xvii and 2 Sam. xxii, where the variations between the two copies are more than sixty in number, excluding those which are merely omitted in the one or present of the matres lectionum; and where, therefore, even though the design of all the variations be not perceived, the hypothesis of their having originated through accident would imply a carelessness in transcribing far beyond that which even the rabbinical critics have contemplated. As regards the form in which the sacred writings were preserved, there can be little doubt that the text was ordinarily written on skins, rolled up into volumes, like the modern synagogue rolls (Psa. xi, 7; Jer. xxxvi, 14). The conjecture of Josephus, that a copy sent from Jerusalem as a present to Ptolemy in Egypt was written with letters of gold on skins of admirable thinness, the joints of which could not be detected (Ant. xii, 2, 11)

The original character in which the text was expressed is that still preserved to us, with the exception of four letters, on the Maccabean coins, and having a strong affinity to the Samitarian character, which seems to have been treated by the later Jews as identical with it, being styled by them ביטוי תחלתי. At what date this was exchanged for the present Aramaic or square character, מ"ע תודש, or מ"ע תודש, is still as undetermined as it is at what date the use of the Aramaic language in Palestine superseded that of the Hebrew. The old Jewish tradition, repeated by Origen and Jerome, ascribed the change to Ezra. But the Maccabean coins supply us with a date at which the older character was still in use; and even though we should allow that both may have been simultaneously employed, the one for sacred, the other for more ordinary purposes, we cannot suppose that they existed side by side for any lengthened period. Hassencamp and Gesenius are at variance as to whether such errors of the Septuagint as arise from confusion of letters in the original text are in favor of the Greek interpreters having had the older
or the more modern character before them. It is sufficiently clear that the use of the square writing must have been well established before the time of those authors who attributed the introduction of it to Ezra. Nor could the allusion in Matt., 15 to the yod as the smallest letter have been made except in reference to this way of writing. And without a more accurate investigation of the manner in which this character was formed, or of the precise locality whence it was derived, whatever modification it may have undergone in the hands of the Jewish scribes, it was in the first instance introduced from abroad; and this its name, א, i.e. Assyrian writing, implies, though it may geographically require to be interpreted with some latitude. The suggestion of Kell's, that א could be an appellative, denoting not Assyrian, but firm, writing, is improbable.) On the whole, we may best suppose, with Ewald, that the adoption of the new character was coeval with the rise of the earliest Tar- guns, which would naturally be written in the Aramaic style. It would thus be shortly anterior to the Christian era; and with this date all the evidence would well accord. It may be right, however, to mention that while of late years Kell has striven anew to throw back the introduction of the square writing towards the time of Ezra, Bleek also, though not generally imbued with Kell's system, has since 1848 maintained not only that the use of the square writing for the sacred books owed its origin to Ezra, but also that the later books of the O. T. were never expressed in any other character. See Hebrew Language.

No vowel-points were attached to the text: they were, through all the early period of its history, entirely unknown. Convenience had indeed, at the time when the later books of the O. T. were written, suggested a larger use of the matrices lectoia: it is thus that in those books we find them introduced into many words that had previously been spelled without them: סדר takes the place of סדר, דינה of דינה. An elaborate endeavor has recently been made by Dr. Wall to prove that up to the early part of the 2d century of the Christian era the Hebrew text was free from vowel-letters as well as from vowels. His theory is that they were then inter- polated by the Jews, with a view to altering rather than perpetuating the former pronunciation of the words: their object being, according to him, to pervert thereby the sense of the prophecies, as also to throw discredit on the Septuagint, and thereby weaken or evade the force of arguments drawn from that version in support of Christian doctrines. Improbable as such a theory is, it is yet more astonishing that its author should not have been deterred from prosecuting it by the palpable objections to which he himself observed. Who can believe, with him, that the Samaritans, notwithstanding the mutual hatred existing between them and the Jews, borrowed the interpolation from the Jews, and conspired with them to keep it a secret? or that among other words to which by this interpolation the Jews ventured to impart a new sound, some of the best-known proper names; e.g. Isaiah, Jeremiah? or that it was merely through a blunder that in Gen. i. 24 the substantive דָּטָן in its construct state acquired its final ל, when the same anomaly occurs in no fewer than three passages of the Psalms? Such views and arguments refute themselves; and while the high position occupied by its author commends his book to notice, it can only be regretted that he has not been more careful in his investigation, and ingenuity should have been so misapplied in the vain attempt to give substance to shadow. See Vowel-Points.

There is reason to think that in the text of the O. T., as originally written, the words were generally, though not universally, divided into the Phoenician periods, although the majority proceed continuously, some have a point after each word, except when the words are closely connected. The same point is used in the Samaritan manuscripts; and it is observed by Gesenius (a high authority in respect to the Samaritan Pentateuch) that the Samaritan and Jewish divisions of the words generally coincide. The discrepancy between the Hebrew text and the Septuagint in this respect is sufficiently explained by the circumstance that the Jewish scribes of the second century, who had probably been taught by the Samaritans, were closely connected: it is in the case of such that the discrepancy is almost exclusively found. The practice of separating words by spaces instead of points probably came in with the square writing. In the synagoge-rolls, which are written in conformity with the ancient rules, the words are regularly divided from each other; and indeed the Talmud minutely prescribes the space which should be left (Gesenius, Gesch. der Heb. Sprache, § 45).

Of ancient date, probably, are also the separations between the lesser Parashoth or sections: whether made, in the case of the more important divisions, by the commencement of a new line, or, in the case of the less important, by a blank space within the line. See Parshiah. The use of the letters ד and ר, however, to indicate these divisions is of more recent origin: they are not employed in the synagoge-rolls. These lesser and earlier Parashoth, of which there are in the Pentateuch 699, must not be confounded with the greater and later Parashoth which lessons were read in the synagogues in the Masoroth. The name Parashoth is in the Mishna (Meg. iv. 4) applied to the divisions in the Prophets as well as to those in the Pentateuch; e.g. to Is. iii, 3-5 (to the greater Parashoth here correspond the Haph- taroth). Even the separate psalms are in the Gemara also called Parashoth (Berachoth, fol. 107). Some indication of the antiquity of the divisions be- tween the Parashoth may be found in the circumstance that the Gemara holds them to be as old as Moses (Er. xiv. 12). Of their real age we know but little. Hupfeld has found that they do not always coincide with the capitula of Jerome. That they are, nevertheless, more ancient than his time is shown by the mention of them in the Mishna. In the absence of evidence to the contrary, their want of accordance with the Kasam of the Samaritan Pentateuch, which are 966 in number, seems to indicate that they have no historical origin; and it is possible that they also may date from the period when the O. T. was first transcribed in the square character. Our present chapters, it may be remarked, spring from a Christian source. See Chapter.

Of any logical division, in the written text, of the prose or poetic parts of Psalms or verses, we find in the Talmud no mention; and even in the existing synagoge-rolls such division is generally ignored. While, therefore, we may admit the early currency of such a logical division, we must assume, with Hupfeld, that it was merely a traditional observance. It has indeed, on the other hand, been argued that such enumerations of the verses as the Talmud records could not well have been made unless the written text distinguished them. But to this we may reply by observing that the verses of the numbering of which the Talmud speaks could not have the same character as the modern Masoroth. Of the former there were in the Pentateuch 6888 (as some read, 8888); it now contains but 5845: the middle verse was computed to be Lev. xiii, 33; with our present verses it is Lev. viii. 5. Had the verses been distinguished in the written text at the time that the Talmudic tradition was made, it could only be in the way that was most applicable how they should since have been so much al- tered: whereas, were the logical division merely traditional, tradition would naturally preserve a more accurate knowledge of the places of the various logical breaks than of their relative importance, and thus, without any disturbance of the syntax, the numbers of the omitted verses would be liable to continual increase or diminu- tion, by separation or aggregation. An uncertainty in the versal division is even now indicated by the double
accont and consequent vocalization of the Decalogue. In the poetical books, the Pentateuch mentioned in the Talmud correspond to the poetical lines, not to our modern verses; and it is probable, both from some expressions of Jerome, and from the analogous practice of other nations, that the poetical text was written stichometrically, as so written and copied in later ages. In the poetical pieces in the Pentateuch and historical books; and even, generally, in our oldest manuscripts. Its partial discontinuance may be due, first, to the desire to save space, and, secondly, to the diminution of the necessity for it by the introduction of the accents. See Masorah. 

2. Early Christian Period.—While great freedom in dealing with the sacred text was exercised at Samaria and Alexandria [see SAMARITAN PENTATEUCH; Septuagint Version], there is every reason to believe that in Palestine the text was both carefully preserved and scrupulously respected. The boast of Josephus (c. Apion, i, 8) that through all the ages that had passed none had ventured to add or to take away from, or to transpone aught of the sacred writings, may well represent the spirit in which in his day his own countrymen supposed the sacred text of the translation of Alexandrian and other Greek interpreters, the fragments of whose works remain to us in the Hexapla, we have evidence of the existence of a text differing but little from our own: so also in the Targums of Onkelos and Jonathan. A few commentators, on the other hand, have considered the Hexapla as offering evidence to the same effect in Origen's transcriptions of the Hebrew text. Yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority for acquiescence, not only with the text itself, but also with the traditional unwritten vocalization of it. This brings us to the middle of the Talmudic age. The learning of the schools which had been formed in Jerusalem about the time of our Saviour by Hillel and Shammai was preserved, after the destruction of the city, in the academies of Babli, Siphra, Cesarea, and Tiberias. The great pillar of the Jewish literature of this period was R. Judah the Holy, to whom is ascribed the compilation of the Mishna, the text of the Talmud, and who died about A.D. 220. After his death there grew into repute the Jewish academies of Sura, Nahardea, and Pumbeditta, on the Euphrates. The twofold Gemara, or commentary, was now appended to the Mishna, thus completing the Talmud. The Jerusalem Gemara proceeded from the Jews of Tiberias, probably from the end of the 4th and the 5th century of the Babylonian from the academies on the Euphrates, perhaps by the end of the 5th. That, along with the task of collecting and commenting on their various legal traditions, the Jews of these several academies would occupy themselves with the text of the sacred writings is in every way probable, and is indeed shown by various Talmudic notices. See Masorah.

It is after the Talmudic period that Hupfeld places the introduction into the text of the two large points (in Hebrew נקודות הגדה, Sohph-pasuk) to mark the end of every verse. They are manifestly of older date than the accent box, which is not a separate effect (Study and Critic, 1887, p. 857). Coeval, perhaps, with the use of the Sohph-pasuk is that of the Makkheph, or hyphen, to unite words that are so closely conjoined as to have but one accent between them. It must be older than the accentual marks, the presence or absence of which has been determined by grammatic writers. It indicates the way in which the text was traditionally read, and therefore embodies traditional authority for the conjunction or separation of words. Internal evidence shows this to be the case in such passages as Psal., xiv, 5, נַעֲרָתָא דֶּרֶךְ. But the use of it cannot be relied on, as it often in the poetical books conflicts with the rhythm; e.g. in Psal., xix, 10 (comp. Mason and Bernard's Grammar, ii, 187).

3. Masoretic Period.—Such modifications of the text as these were the precursors of the new method of dealing with it which constitutes the work of the Masoretes. It is evident from the notices of the Talmud that a fixed text of the Hebrew Bible, containing the number and repetition of the verses, the numbering respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. The time at length arrived when it became desirable to secure the permanence of all such traditions by committing them to writing. The very process of preparing them would add another number; the traditions of various academies would be superadded the one upon the other; and with these would be gradually incorporated the various critical observations of the collectors themselves, and the results of their comparisons of different manuscripts. The vast heterogeneous mass of traditions and criticisms thus compiled and embodied in writing forms what is known as the Masorah, Masora, i.e. Tradition. A similar name had been applied in the Mishna to the oral tradition before it was committed to writing, where it had been described as the hedge or fence, תּוֹטֶפָרָה, of the law (Pirke Abot, iii, 13).

Buxtorf, in his Tiberias, which is devoted to an account of the Masora, ranges its contents under three heads of observations respecting the verses, words, and letters of the sacred text. With regard to the verses, the Masoretes recorded how many there were in each book, and the middle verse in each; also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, etc. With regard to the words, they recorded the Kera and Kethib, where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written under two forms, i.e. with or without the matres lectionis; also their vocalization and accentuation, and how many times they occurred so vocalized and accented. With regard to the letters, they computed how often each letter of the alphabet occurred in a given word; they noted upon the margins of letters stigmatized with the extraordinary points: they commented also on all the unusual letters, viz., the majuscula, which they variously computed; the minuscules, of which they reckoned thirty-three; the suspensus, four in number; and the inversus, of which, the letter being in each case two, there are eight or nine.

The compilation of the Masora did not meet with universal approval among the Jews, of whom some regretted the consequent cessation of oral traditions. Others condemned the frivolous character of many of its remarks. The formation of the written Masora may have extended from the 6th or 7th to the 10th or 11th century. It is essentially an incomplete work; and the labors of the Jewish doctors of the 14th century, who before the time of the Talmud, the text might have unendingly furnished materials for the enlargement of the older traditions, the preservation of which had been the primary object in view. Nor must it be implicitly relied on. Its computations of the number of letters in the Bible are said to be far from correct; and its observations, as is remarked by Jacob ben-Chayim, do not always agree with those of the Talmud, nor yet with each other; though we have no means of distinguishing between its earlier and its later portions.

The most valuable feature of the Masora is undoubtedly its collection of Kera. The first rudiments of this collection meet us in the Talmud. Of those subsequent-
ly collected, it is probable that many were derived from the collection of MSS., others from the unsupported judgment of the Masoretes themselves. They often rest on plausible but superficial grounds, originating in the desire to substitute an easier for a more difficult reading; and to us it is of little consequence whether it were a transcriber or a Masoretic doctor by whom the substitution was made. It is clear, however, that the Keris in all cases represent the readings which the Masoretes themselves approved as correct; and there would be the less hesitation in sanctioning them could we assume that they were always preserved in documents separate from the text, and that the written text itself remained unchanged. Effect, however, our MSS. often exhibit the text with the Keris readings incorporated. The number of Keris is, according to Elias Levi, who spent twenty years in the study of the Masorah, 848; but the Bomberg Bible contains 1171, the Plautian Bible 738. Two lists of the Keris exhibiting the variations of the printed Bibles with respect to them, the other distributing them into classes—are given in the beginning of Walton's Polyglot, vol. vi. (See Kera). The Masorah furnishes also eighteen instances of what it calls סומך קרש, "Correction of the scribers." The object of this is doubtless, but the review of Bick, that it relates to alterations made in the text by the scribes, because of something they offensive to them, and that therefore the rejected reading is in each case the true reading, is not borne out by the Septuagint, which in all the instances save one (Job vii, 20) confirms the present Masoretic text.

Furthermore, the Masorah contains certain ינשַׂעֵבִים, "Conjectures," which it does not raise to the dignity of Keris, respecting the true reading in difficult passages. Thus at Gen. xix, 23, for לְקָנֵב was conjectured לְקָנָה, because the word לְקָנָה is usually feminine.

The Masorah was originally preserved in distinct books by itself. A plan then arose of transferring it to the margins of the MSS. of the Bible. For this purpose large curtailments were necessary; and various transcribers inserted in their margins only as much as they had room for, or strove to give it an ornamental character by reducing it to fanciful shapes. R. Jacob ben-Chayyim, editor of the Bomberg Bible, complains much of the confusion into which it had fallen; and the scribal error he渲染er in bringing it together is honorably acknowledged by Buxtorf. Further improvements in the arrangement of it were made by Buxtorf himself in his Rabbinical Bible. The Masorah is now distinguished into the Masorah magna and the Masorah minora. In the latter book a very remarkable fact is brought to the reader, including all the Keris and other compendious observations, and usually printed in Hebrew Bibles at the foot of the page. The Masorah magna, when accompanying the Bible, is disposed partly at the side of the text, against the passages to which its several observations refer, partly at the end, where the observations are ranged in alphabetical order: it is thus divided into the Masorah textualis and the Masorah finalis.

The Masorah itself was but one of the fruits of the labors of the Jewish doctors in the Masoretic period. A far more important work was the furnishing of the text with vowel-marks, by which the traditional pronunciation of it was imperishably recorded. That the insertion of the Hebrew vowel-points was post-Talmudic is shown by the absence in the Talmud of all reference to them. Jerome also, in recording the true pronunciation, was dependent on the only copy of the text, which it was read; and occasionally mentions the ambiguity arising from the variety of words represented by the same letters (Hupfeld, Stud, und Krif, 1830, p. 549 sq.).

The system was gradually elaborated, having been moulded in the first instance in imitation of the Aramaic, which was itself the daughter of the Syrian. So Hupfeld. Ewald maintains that the Hebrew system was derived immediately from the Syrian. The history of the Syrian and Arabian vocalization renders it probable that the elaboration of the system commenced not earlier than the 7th or 8th century. The vowel-marks are referred to in the Masorah; and as they are all mentioned by R. Judah Chiyun in the beginning of the 11th century, they must have been perfected before that date. In the absence of authentic rabbinic records of the 11th and 12th centuries we know nothing of their origin. That the system of punctuation with which we are familiar was fashioned in Palestine is shown by its difference from the Assyrian or Persian system displayed in one of the Eastern MSS. collated by Finner at Odessa. Contemporaneous with the written text was the accentuation of the text. The import of the accents was, as Hupfeld has shown, essentially rhetorical (Stud. und Krif, 1837): hence they had from the first both a logical and a musical significance. With respect to the former they were called שׁים, "senses;" with respect to the latter, תונָה, "tones." Like the vowel-marks, they are mentioned in the Masorah, but not in the Talmud.

The controversies of the 16th century respecting the late origin of the vowel-marks and accents are well known. Both are with the Jews the authoritative exponents of the manner in which the text is to be read: "Any interpretation," says Aben-Ezra, "is not in accordance with the arrangement of the accents, thou shalt not hearken unto him;" and in like manner to the brunsting of the accents of the Books of Job, Psalms, and Proverbs the accents are held by some Jewish scholars to be irregularly placed (Mason and Bernard's Grammar, ii, 295; Delitzsch's Com. on the Psalter, vol. ii), the explanation is probably that in those books the rhythm of the poetry has afforded the means of testing the value of the accentuation, and has consequently disclosed its occasional imperfections. Making allowance for these, we must yet on the whole admire the marvellous correctness in the Hebrew Bible of both the vocalization and accentuation. The difficulties which both occasionally present, and which a superficial criticism would, by overruling them, so easily remove, furnish the best evidence that both faithfully embody, not the private judgments of the punctuators, but the traditions which had descended to them from previous generations.

Besides the evidences of various readings contained in the Keris of the Masorah, we have two lists of different readings purporting or presumed to be those adopted by the Palestinian and Babylonian Jews respectively. Both are given in Walton's Polyglot, vol. vi. The first of these was published by R. Jacob ben-Naphtali in the Bomberg Bible edited by him, without any mention of the source whence he had derived it. The different readings are 216 in number: all relate to the consonants, except two, which relate to the Mappik in the ה. They are generally of but little importance: many of the differences are orthographical, many identical with those indicated by Kimhi and Kethibh. The list does not extend to the Pentateuch. It is supposed to be ancient, but post-Talmudic. The other recension is the result of a collation of MSS. made in the 11th century by two Jews, R. Aaron ben-Asher, a Palestinian, and R. Jacob ben-Naphtali, a Babylonian. The differences, 904 in number, relate to the vowels, the accents, the Makkeph, and in one instance (Cant. viii, 6) to the division of one word into two. The list helps to furnish evidence of the date by which the punctuation and accentuation of the text must have been fixed, but is not of the same authority as the Keris, and is not even accorded with those of Ben-Asher.

It is possible that even the separate Jewish academies may in some instances have had their own distinctive standard texts. Traces of minor variations between the standards of the two Babylonian academies, Marar and Nahardea are mentioned by De Rossi (Proleg. § 35).

From the end, however, of the Masoretic period on-
O'LEYAR

Gal to take part in the Council of Trent. After his return he was appointed bishop of St. Thomas, in Acre, but declined, preferring to continue his literary labors.

Theodore wrote, 'De Lutherio ex usu studio theologico et zelo etergo ex theologo jurisconsulti fucto' (Jena, 1711):—Er aratis atheos convincendi methodia' (ibid. 1717), etc.

O'FELLLA (2), a German theologian and philosopher, son of Johann Gottlieb Oeleinck (3) and was born in Leipzig July 23, 1672. After studying at Leipzig, he made in 1689 a journey through England and Holland, and after his return was appointed, in 1709, professor of theology at Leipzig. He died there Nov. 13, 1715.


O'Leary, Arthur, an Irish Roman Catholic divine, was born, near the middle of last century, at Cork, and educated at St. Maloe, where he became a Franciscan. On his return to his native place he distinguished himself by his open adherence to the British interests, and in 1803 he persuaded his brethren to take the oath of allegiance; for which and his subsequent deportations in the cause of loyalty he obtained a pension, and won the esteem of moderate men of all parties. He afterwards settled in London, and officiated as principal minister in the Roman Catholic chapel in Soho Square. He died in 1809. His style persuaded the brethren in Africa to take the oath of allegiance; for which and his subsequent deportations in the cause of loyalty he obtained a pension, and won the esteem of moderate men of all parties. He afterwards settled in London, and officiated as principal minister in the Roman Catholic chapel in Soho Square. He died in 1809.

O'Leary was an acute and spirited writer, and was remarkable for his powers of wit and humor. He engaged in controversy with Wesley also, and though the two divines occupied ground which kept them forever at a distance in theological views, John Wesley yet hesitated not to pay tribute to O'Leary, and called him "an arch and lively writer." See Life of Rev. Arthur O'Leary, by England (1822, 8vo); Chalmers, 'Bibl. Dict. &c.' Lord. Gentleman's Magazine, vol. lix, (J. H. W.)

Oleaster, Gersonimo, a Portuguese Roman Catholic theologian, was born at Lisbon. Some Portuguese writers call him Geronimo de Azambuja, because they regard him as a native of that place. About 1520 he joined the Dominicans, and acquired great reputation for his proficiency in philosophy, theology, Hebrew, Greek, and Latin. In 1545 he went to Italy, and was one of the theologians appointed by Juan III of Portugal.
limited knowledge of his scholars, he could make but poor progress by teaching in Latin; but he began, with more success, in the German language to teach them from the catechism. Although not then an ecclesiastic, but only a layman, he ventured even publicly in his schoolroom to deliver an earnest and especially evangelical sermon from a text of scripture by faith alone, in which he indulged in strictures especially upon the prominence given to saints, and also in reference to the mass and processions. In this he met with the approbation of many in the town; yet there were also numerous and strong oppositions. He was immediately forbidden to preach in his school, but he nevertheless continued to preach in the Jacob's church, with ever increasing attendance upon his discourses; and before long nearly half of the town declared themselves decidedly in favor of the Reformation. Thelector Frederick, of the Palatinate, and the count palatine Wolfgang, of Zweibrücken, sent superintendent Freiberg, of Zweibrücken, to Tours for a short time to sustain Olevianus, and assist in carrying forward the quickly formed young congregation; but very soon the archbishop's troops succeeded in forcing the inhabitants into submission. The Lutheran children, when they were called, were glad to escape punishment, in body and soul, as "seditionis traitores, instigatos of incendiary movements and murder," and to obtain permission to emigrate to the nearest evangelical Palatinate districts, Trèves, or Hamburg. On the Moravian, Calixt was one of the principal movers in reformational interests, among them Olevianus, were sent to prison, from which they were only delivered, after a confinement of ten weeks, through the influence of the neighboring evangelical princes and the city of Strasburg, under the condition of a heavy fine and immediate banishment from the city. Still there were left in Trèves, after the first emigration and banishment, three hundred evangelical Christians. These, however, refusing to recant, were also soon after driven from the town. Not until 1817 (consequently only after a space of 248 years) was an evangelical service held in Trèves. Latterly its population has somewhat increased, though there is little probability that it will ever recover its ancient fame and importance.

Olevianus, of course, did not find it very difficult to occupy his time elsewhere. He was asked for from many quarters, but he preferred the university town of Heidelberg, whither he went as court preacher and professor of philosophy, and where he rendered, in 1550 and in the following years, great services to the Reformed theology. In connection with Ursinus, he prepared the Heidelberg Catechism, and formed the Palatinate Liturgy. Indeed, Olevianus labored with the greatest zeal for the complete organization of the Church in the Palatinate, entertaining well-grounded hopes that it might become a nursery of pure doctrine for the whole of Germany. He turned his attention especially to the calling of competent preachers and teachers, of whom there was yet a pressing need; and scarcely was he a quarter of a year in Heidelberg when he wrote to Calvin, requesting him to send over the Order and Discipline of the Church at Geneva, that he might use it as a model for the Heidelberg Catechism, and adoption, which, in regard to Church government, favored his views. Calvin with great cheerfulness sent him the outlines of the Genevan Church polity, together with many valuable suggestions in regard to it. The Genevan Reformer especially recommended to Olevianus the temperate and prudent introduction of this Church order, because he as well as Beza feared the impetuosity and enthusiasm of this spirited youth. Olevianus, however, did not at once succeed in introducing a fully self-sustaining order of discipline, entirely independent of the civil power. Theologically, he had to be satisfied with constituting synods of ministers, without elders, and arranging matters so that—agreeably to the questions eighty-one to eighty-five of the Heidelberg Catechism, and in accordance with the Palatinate Church, of which he was, without doubt, the principal author—the necessity of ecclesiastical Christian discipline, to be administered by the congregation, or those ordained and authorized for that purpose, was never acknowledged; while as yet, however, no independent presbytery or body of rulers and actually established for the administration of discipline. The power of discipline, for the time being, remained entirely in the hands of the civil authorities, as a kind of politic-moral regulation. In 1567 a circumstance occurred against which he immediately advanced into the favor of Olevianus in regard to Church government. A man of the name of Withers, an Englishman, and a rigid Calvinist, excited a discussion about the necessity of the exercise of Church discipline by the ministry and presbytery, "even against those who have been prevailing during several years over this vital question of the Reformed Church. In this discussion Olevianus took sides against his dear friend, professor Erastus, a learned and pious Swiss physician, who adhered to the Zwinglian doctrine of the union of all conversation, and correspondence with the demands of Olevianus prevailed with the elector; and in 1570, though not without violent protest from the opposing party, the elector instituted presbyters in every congregation, intrusting to them expressly and independently the administration of the Church government and discipline of the members of the elector's household. Moreover, the individual members of the presbytery, who, from their principal vocation, were called censors, were in no case to be elected by single congregations, but were appointed for life by the higher judicatories. Thus were the desires of Olevianus in regard to this important matter realized, and his own career crowned with success. The fruits which this arrangement yielded are thus stated in a funeral sermon by Tossanus: "Every one must acknowledge that there now exists in Heidelberg and in the entire Palatinate order, quietness, and a Christian-like state of things very different from what it was before the introduction of the presbytery. After the death of the elector (1576), and the immediate reinstatement into the Palatinate, by force, of the Lutheran doctrine and customs by his son Ludwig, Olevianus was suspended from his office of pastor and professor, forbidden all conversation with the learned, and prohibited from holding any private assemblies in his own house, and was put under arrest. The great reformer now removed to Berleburg, and in 1584 took up his abode at Herborn. Yet these years, spent away from the centres of theological controversy and discussion, were not in any way unfavorable to him, but rather to the hoary Christian. Most earnestly and zealously was he all these years occupied in the propagation of the Reformed doctrine, especially in Wittgenstein and Nassau, until death put an end to his labors of love, March 15, 1587. As a reformer, the efficiency of Olevianus counted principally in his success in preaching, and in the excellent and well-adapted order and government which he introduced into the Church. His talents and his taste indicated that his vocation was rather in this sphere than in that of author, or even theological preacher. It was his labor of love to accomplish the introduction of the presbyterian form of Church government and discipline into the Palatinate, first applied by Calvin to the Church in Geneva; extending and perfecting the system, however, so as to include the government of the Church by synods and presbyteries. The Olevianian experiment was in giving shape and character to the Reformation; receiving and introducing ideas of government which have not only since been widely adopted by Scotch, English, and Irish Presbyterians, but which have consecutively been adopted by the constitutions of our American civil government. What writings he has left belong principally to preparations for the Heidelberg Catechism (q.v.), and such as were published in its
defence or explanation. Around it, as in the case of Ursinus, his laurels will be perennially green; and, as being one of its authors, he will be longest and most gratefully remembered by the Reformed Church. See Guthoff, "Ursinus' und Ursinus' Leben und Schriften" (Elberfeld, 1657); Adam, "Geistliche Theologie," private ed.; Herweg, "Weitere Entwürfe zu" der "Kern-Worterbüch," x, 604; Harbaugh, "Gutenach" der Reformation," vol. i, 246-261; Hagenbach, "Vater der Deutschen Kirche," vol. vii (Elberfeld, 1807); id., "Kirchengeschichte der südlichen" Amerika, Rev. July, 1868, p. 372; Lorch, "Die Religionsgeschichte," 171 sq.; Schröckh, "Kirchengeschichte der südlichen" Amerika, ref. v, 182 sq. (H. H. H. E.

Oley, Barabas, a learned English divine of considerable note, was born at Thorp, near Wakefield, about the opening of the 17th century. He was educated at Cambridge; was proctor of the university in 1635, and afterwards president of Clare Hall. He was vicar of Great Gransden, in Huntingdonshire, fifty-three years, and a considerable benefactor to the parish, as appears from an inscription in that church. After suffering much by the rebellion, he was in 1660 restored to his fellowship and vicarage; and on Sept. 4 of that year was installed prebendary of Worcester. In 1679 he was promoted to the archdeaconry of Ely. This dignity he afterwards followed, partly resigned, in his great humility not thinking himself sufficient to discharge the duty of it; which corrects a mistake of Mr. Wooll ("Fast. Oxon. vol. ii, col. 850, 1st ed.) that Dr. Taywell succeeded in the archdeaconry on Mr. Oley's decease; for it was on his resignation. Oley died Feb. 20, 1665. He published the works of Dr. Thomas Jackson, and Hervert's "Country Parson.

Olgja, St., a noted saint of the Russian Church, was by birth of very humble descent, but became grand princess of Russia as the wife of the duke Igor of Kiev. This prince, having undertaken an expedition against Constantinople, which proved unsuccessful, was slain on his return to his own dominions, and his widow Olgja thereupon assumed the government in his stead, and for many years governed with much prudence and success. Having resigned the government to her son, Vratislav, about the year 952, she repaired to Constantinople, where she was baptized by the patriarch Theophylactus, and received into the Church, assuming at baptism the name of Helena, in honor of St. Helena, mother of Constan tine. She returned to Russia, and labored with much zeal for the propagation of her new creed; but she failed in her attempt to induce her son, Sviatoslav, to embrace Christianity. Her grandson, Vladimir, who succeeded her, undertook the conquest and destruction of the Greek emperors of Constantinople, Basil and Constantine, was baptized in the year 988; but Olga did not live to enjoy this gratification, having died in 978, or, according to other authorities, as early as 970. As the first Christian grand princess, she was canonized after her death, and she has come to be held in high veneration in the Russian Church. Her festival falls on July 21. The practice of venerating her appears to date from the early period of the Russian Church, before the schism between the Eastern and Western churches. In the Latin Church her name is to be found among the catalogues of the saints. Her importance is her relation to Russian Church history Gibbon ("Decline and Fall of the Roman Empire," v, 435 sq.) has well pointed out. A female, perhaps of the basest origin, who could revive the death and assume the sceptre of her husband Igor, must have been endowed with those active virtues which command the fear and obedience of barbarism. In a moment of foreign and domestic peace she sailed from Kiev for Constantinople, where in the sacrament of baptism she received the venerable name of the empress Helena. After her return to Kiev and Novgorod, she firmly established in her new dominion the practice of lighting the lights in the evangelistic manner; but she continued her labors in the propagation of the Gospel were not attended with success, and both her family and nation adhered with obstinacy or indifference to the religion of their fa-thers. Yet the lessons and examples of the pious Olga had made a deep though secret impression on the minds of her people and society. See Neander, Church History, iii, 528; Gieseler, Church History, ii, 251; Kurtz, "Lehr- buch der Kirchengeschichte," i, 211; Strahl, Gesch. d. Russ. Kirche, p. 51 sq.; Nestor, "Izmail i sein Schlesisches Abbe in Ripol, as well as of St. Michael de Cusan, in the diocese of Elne. In 1019 we find him at the same time abbe of Ripol, of Lusan, and bishop of Ausone, or of Vic, then belonging to the see of Narbo, in Spain. Oliea died in 1047. All agree in praising his conduct as a bishop and as a patron. He was a powerful prelate; learned, discreet, a skilful and vigilant administrator. Several years before his death he abdicated the bishopric of Vic. The Historie Litururique, which counts him among the numbers of the consecrated by the pope. The letters of Oliea, published by Baluze in his "Appendice a" le "Vita" de "Marcu Hispanicus," upon statutes, and a treatise upon the Cyclopedia, which is unpublished. See Gallia Christ. vol. vi, col. 1098; Hist. Lit. de la France, vii, 566.

Olibanum. See Frankincense.

Olier, Jean Jacques, a distinguished French Roman Catholic theologian, noted as a Lazarist, was born at Paris Sept. 20, 1638. He studied in his native city, and in the Jesuit college of Lyons, the College of Harcourt, and the Sorbonne. He became successively prior of the Trinity of Clisson, in the diocese of Nantes, abbott of Pêcre, and titular canon of Brionne in 1656; and finally prior of Bazas, in the diocese of Chartres. On his return from a journey to Rome he became intimately acquainted with Vincent de Paul. Ordained priest, March 21, 1633, Olier associated himself with other priests, and they went as missionaries through the provinces of Auvergne and Lézay. While he was travelling through Brittany, his reputation was so great that Louis XIV. at the request of cardinal Richelieu, appointed him conductor of Henry Clause, bishop of Châlons-sur-Marne; but Olier, who contemplated forming a seminary for the education of priests, declined the office. Guided by the advice of Coudren, he founded and established the Academy of Saint Paul, in Paris, in Jan., 1642, in which he was assisted by able clerical teachers. This little community, numbering at first but three members, soon increased to twenty, and many of these associates rose in due time to the highest stations in the Church. But this was not his only labor. The parish of St. Sulpice, in Paris, subject to the abbey of St. Germain des Prés, was then a centre of immorality and licentiousness; Olier was chosen to reform it, and, although he had but little hope of success, he assumed the charge Aug. 10, 1642, still continuing to direct the seminary. Aided by a priest from Vaugirard, he became in his undertaking so successful that the parish became one of the most regular in the city. Dwelling was then a common practice. Olier undertook to form an association of the bravest among the nobles who would bind themselves never to give or accept a challenge, and never to fight as seconds in an encounter. This bold plan succeeded, and, at the head of those who took the vow on the day of Pentecost, 1651, were marshal de Fabert and the marquis of Fénelon, both renowned duellists. This step created great excitement, and was warmly approved by marshals d'Estrees, Schom berg, de Sainte-Praxede, and de Villars. In the mean time the number of priests in his seminary having greatly increased, Olier divided them into two societies—the Congregation of St. Sulpice, who retained charge of the

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OLIER of Vic, a French prelate, was born in the latter part of the 10th century. His father, who was also called Oliba or Oliva, was count of Cerdagne and Besalú. Abandoning to his older brothers, Bernard and Guifroi, the estates of Besalú and Cerdagne, young Oliba became a monk, and in 1009 was appointed abbot of Ripol, as well as of St. Michel de Cusan, in the diocese of Elne. In 1019 we find him at the same time abbe of Ripol, of Lusan, and bishop of Ausone, or of Vic, then belonging to the see of Narbonne, in Spain. Oliba died in 1047. All agree in praising his conduct as a bishop and an abbé. He was a powerful prelate; learned, discreet, a skilful and vigilant administrator. Several years before his death he abdicated the bishopric of Vic. The Historie Litururique, which counts him among the numbers of the consecrated by the pope. The letters of Oliba, published by Baluze in his "Appendice a" le "Vita" de "Marcu Hispanicus," upon statutes, and a treatise upon the Cyclopedia, which is unpublished. See Gallia Christ. vol. vi, col. 1098; Hist. Lit. de la France, vii, 566.
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seminary, for which they received a charter in Nov., 1845, and the Community of the Priests of the Parish, who governed the Church affairs; the two divisions, however, continued to form but one body. In 1855 Olier, together with his sons, Joseph, Louis, and Benjamin, left the Abbey of Beuron, and established the St. Sylvester, the Bibliotheca Sacra, and elsewhere, claiming to have been the discoverer of this interesting monument, and especially to have been, so far as he knew and believed, the first to recognise in this fragment of an arch the remains of the bridge spoken of by Josephus. The controversy with Dr. Robinson which ensued, and which appeared in the New York Commercial Advertiser and in the Christian Advocate for 1844-1845, contained an unqualified denial of the charge of plagiarism, sustained in the most important point by the testimony of two missionary corporations, whose time neglect all further words superfluous. The Rev. Cyrus Hamlin wrote from Bebek, near Constantinople: "I read Dr. Robinson's note in the North American of July with profound surprise, being confident that I had heard Mr. Homes affirm that he informed Dr. Robinson of the existence of that arch as a remnant of the bridge spoken of by Josephus. I immediately addressed a note to Mr. Homes, which with the reply I forward to you." Mr. Homes wrote: "In 1837, while residing several months at Jerusalem, I discovered one day with surprise in the obscure part of the city where it is situated the remains of this bridge, and it had never occurred to me before so far as I knew, the notice of any traveller. . . . In the spring of 1838, at the time of a missionary council in Jerusalem, I had the pleasure of meeting Dr. Robinson. We were all anxious to show Dr. Robinson all the most interesting facts relating to the bridge, and his own letters were sent him; and I shall, after reading them, I shall proceed to the Temple to Mount Zion." Mr. Hamlin further writes: "Mr. Homes has shown me the journal of his residence in Syria, and under date of May 1837, among a number of things noted as worthy of special examination is this brief minute, "The bridge discovered by Mr. Robinson from Mount Moriah." The entry was made at the time when he first began to regard the arch as a remnant of that bridge, and that was nearly one year previous to Dr. Robinson's visit to Jerusalem. He afterwards visited it and regarded it as unquestionably in connection with that bridge. When Dr. Robinson arrived in Jerusalem, he brought it to his notice as a remnant of the bridge spoken of by Josephus. An incorrect allusion to this controversy in Allibone's Biographical Dictionary renders a full statement of the facts important.

In 1842 Dr. Olin was elected president of the Wesleyan University, where he continued to fill until his death. This high school became under Dr. Olin's administration the best of the Methodist connection, and at once took its place beside the foremost and oldest of the New England colleges. True it lacked the money which the others had supplied all their wants, but so unerring was Dr. Olin in his efforts to make the Wesleyan University a power in the land that, notwithstanding all the embarrassments surrounding him and all the opposition facing him, he yet gathered about him a faculty inferior to none other in the country. Indeed, while Dr. Olin was a wonderful preacher, combining fluence of thought, overwhelming earnestness of feeling, and physical power of delivery to a degree univalled in his time; and while his intellect was of extraordinary sweep and power; while morally his life was a perfect and a struggle moreover the highest kind; he longed to be like Christ; and while his printed sermons have the grand reach of Chalmers, with the practical directiveness of application which has recently been so much admired in Robertson; it is nevertheless to be
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insisted upon that it was not as a preacher and philosopher that Dr. Olin should take first rank, but rather as an educator. As the head of a university he was truly in his own place—a veritable king of men; none who came near him failed to acknowledge the supremacy of his great nature; none of his students, whose conceptions of the powers and duties of educators were inflamed by their personal contact with him, failed to be impressed with their duty towards the world into which they launched out from college. In 1848 Dr. Olin married Miss Julia M. Lynch, daughter of Judge Lynch, of New York. Dr. Olin was elected delegate to the General Conference of 1844 and 1852, and delegate from his New York and New England Conferences to the first meeting of the Evangelical Alliance in London, 1846. He was a contributor to the Wesleyan Journal, the Christian Advocate and Journal, and the Methodist Quarterly Review. He died at Middletown, Conn., Aug. 1, 1851. Two volumes of Sermons, Lectures, and Addresses were published at New York in 1852. In 1853 these were followed by his Life and Letters, edited by Mrs. Olin, and enriched by the valuable contributions of his friends.

"Dr. Olin was a man of remarkable organization. His mind was as luxuriant as a garden. His powers were numerous and comprehensive. He was not a mere critic. His intellect was of that imperial rank to which but few of the sons of men can lay claim. At once acute, penetrating, and profound, it lacked none of the elements of true mental greatness. We have known many men more superior in his acquired learning; but for breadth and comprehensiveness he was a match in learning and richness of thought, for fertility and abundance of invention, we have never met his equal. . . . But grand as was Dr. Olin's intellectual being, his moral life was still grander. So overshadowing, indeed, was its majesty, that we can hardly contemplate and portion of his nature apart from it. . . . With such qualities of mind and heart, it is not wonderful that he was pre-eminent as a preacher. In overmastering power in the pulpit, we doubt whether living he had a rival, or dying has left his like among men" (Rev. Dr. McClintock, in Methodist Quarterly, Oct., 1851, p. 632). "He had the celestial fire of sacred oratory. He had great power of insight and logic; but his chief strength lay in the kindling and electric energy of his sympathetic and emotional nature. The great truths which his intellect issued were effective because they were borne on the glowing and irresistible stream of his sensibilities" (New-Englander, xii, 124–151). "His character—moral, social, and intellectual—was throughout of the noblest style. In the first respect he was pre-eminent for the two chief virtues of true religion—charity and humility. . . . The terms of the former were simply and simply. . . . The society acquired under his government proved that they had made a wise choice (see Nicolini, p. 322). Personally Oliva was not a favorite. He kept himself at a great distance from the inferior brethren of the order, and seldom confided to give an audience. He spent a great part of his time in the delightful villa near Albano, where he occupied himself with the cultivation of the rarest exotics. When at Rome he retired to the novitiate of St. Andrea. He never went out on foot. He lived in a most sumptuously and elegantly adorned apartment, enjoying the pleasures of a table furnished with the most select delicacies. He was only studious of enjoying the position he held, and the power he had obtained. Reserving for his particular attention matters of political importance, he left the affairs of the society to the entire management of subordinate officers. . . . His virtue of outward position, and his skill in so failing to attract notice or to strengthen his order. The political importance which the Jesuits acquired then was due almost wholly to Oliva's personal efforts. He maintained a correspondence which extended to almost all the monarchs of Europe, in which he maintained himself a courteous, polite, and deeply engaged in most serious and important affairs. Oliva died in 1861, and was succeeded by Noyelle (q. v.). See Nicolini,
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Hist. of the Jews, p. 390-325; Steinmetz, Hist. of the Jews, vol. ii; Banks, Hist. of the Papacy, ii, 247 sq.
(J. H. W.)

Oliva, Alessandro, a distinguished Italian Roman Catholic prelate, noted also as a prominent member of the monastic order, was born at Sassoferato in 1408, of poor parents. When three years old he fell into the water, and was taken out for dead; but, being carried by his mother into the church of the Holy Virgin, he recovered wonderfully, or, according to the papists, miraculously. He was now dedicated by his parents to the service of the Church, and when yet but a youth was admitted among the Augustinian monks. He studied at Rimini, Bologna, and Perusa, in which last place he was first made professor of philosophy, and afterwards appointed to teach divinity. At length he was chosen provincial, and some time after accepted, not without reluctance, the post of solicitor-general of his order. His office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithstanding that he took all possible methods, out of extreme humility, to keep at a distance from papal notice. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public disputations, where everybody wished to see a man of his great erudition: however, as he was a sublime theologian, and a most eloquent orator, he attracted public attention by whatever he wrote and whenever he preached. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected first vicar-general, and then general of his order, in 1450; and at last created cardinal, in 1490, by Pope Pius II. This learned pontiff gave Oliva afterwards the bishopric of Camerino, and made use of his abilities on several occasions. Oliva died shortly after at Tivoli, where the court of Rome then resided, in 1463. He wrote, De Christi ortu Sacrosanctum.—De fide.—De pecto loco in Spiritum Sanctum.—Orations elegantés. (J. H. W.)

Oliva, Fernando Perez de, a noted Spanish morlist, was born in Cordova about 1492. His father, who himself cultivated letters, educated him with much care. At twelve he was studying in the University of Salamanca; whence he went to Alcala, then to Paris, and, after a time, to Rome, under the guidance of the uncle, attached to the court of Leo X. He enjoyed all the advantages that the capital of the Christian world could offer. On the death of his uncle he was proposed to occupy the place thus left vacant; but he preferred to remain in Rome, where he gained so much by his industry that he was raised within three years. Pope Adrian VI, informed of the success of Oliva, endeavored to attract him to Rome. The love of country prevailed with the young Spaniard, who returned to Salamanca, and was one of the founders of the college of the Archbishop in 1528. He taught moral philosophy, and became the rector of the college. Shortly after having attained this elevated position he died, in 1539, though still a young man—a great loss to letters. Oliva had seen with what success Italian writers had, in imitation of the Latins, composed works in prose, and he regretted that in Spain till Larin had still the language for moral and philosophical discussions; he employed the Castilian tongue in a dialogue On the Dignity of Man. He also wrote several didactic discourses On the Faculties of the Mind and their Use, etc., and a discourse which he pronounced in Salamanca as candidate for the chair of moral philosophy. The historian Morales, his nephew, assures us that in all these treatises Oliva designed to give models of the power and resources of the Spanish tongue. His example was promptly followed by writers of merit—Sedeno, Salazar, Luis de la Vega, Paramés; but none so well founded for force and expression as the first part of the dialogue On the Dignity of Man. All the works of Oliva were published for the first time by his nephew, Ambrosio de Morales (Cordova, 1585, 4to); they were reprinted (Madrid, 1787, 2 vols. 12mo). The Inquisition held them until after correction. See Rasoinamento que hiro en Salamanca, in the Works of Oliva; Rezal y Ugart, Bibliotheca de los Escritores que han sido individuos de los seis Colegios Mayores (Madrid, 1805, 4to), p. 258, etc.; Antonino, Noticias de las Bibliotecas (Madrid, 1830); Dicknor, Hist. of Spanish Literature, ii, 8 sq., 66; iii, 401. (J. H. W.)

Olivo (オリーブ), probably from Oil, to be pleasant, said esp. of colors; or, as Gennius supposes, from Oil, to shine, from the gloss of the oil; Gr. ὀλιον, i.e. olive-tree. The Heb. name is essentially found in oil of all the kindled languages—the Arabic, Syriac, Ethiopic, and Coptic; comp. the Spanish aceite, oil.

The olive-tree is one of the chief vegetable products of Palestine, and an important source of that country's wealth and prosperity throughout the Scripture period. It was cultivated in olive-gardens (called in Hebrew Oil, Fruz), usually on high ground, and even on mountains (comp. Gen. viii, 11;_Shaw, Travels, p. 298), preferring a dry and sandy soil (see Virgil, Georg. ii, 160; Eclog. i. 19; Hor. C. i. 39; Theophr. Plant. iv, 8; Pliny, iii, 50). The species are widely distributed in the warmer temperate parts of the globe. The common olive (Oliva Europaea), a native of Syria and other Asiatic countries, and perhaps also of Europe, although probably not native, is of wild state a thorny shrub or small tree, but through cultivation becomes a tree of twenty to forty feet high, destitute of spines. It attains a prodigious age. The cultivated varieties are very numerous, differing in the breadth of the leaves, and in other characters. The general appearance of the trees is that of an apple-orchard, as to the trunk, and the, with as to the stems and leaves. The olive is of slow growth (Virgil, Georg. ii, 3). It never becomes a very large tree, though sometimes two or three stems rise from the same root, and reach from twenty to thirty feet high, with spreading branches (comp. Hos. xiv. 7; Strabo, vi, 769). The leaves are in pairs, lanceolate in shape, of a dull green on the upper, and hoary on the under surface (comp. Psa. lii, 10; cxviii, 8; Jer. xvi. 16; Ovid, Metamorph. viii, 295; Theophr. Plant. iv, 8; Pliny, iii, 50; Dio Cass. li. 17). Hence in countries where the olive is extensively cultivated the scenery is that of a character from this color of the foliage. The flowers, which are white, appear in little tufts between the leaves. The fruit is an elliptical drupé, of a greenish color, when young, gradually becoming purple, and even black, with a hard, stony kernel, and is remarkable from the outer fleshy part being that in which much oil is lodged, and not, as is usual, in the almond of the seed. In Palestine the olive blossoms in June (Anderson, Biblical Light, p. 202). It ripens from August to September. The tree is usually propagated by slips, and it bears very abundantly, with comparatively little care (Pliny, xxvii, 19; comp. Jer. xi, 18). As the growth of the tree, it thrives best in warm and sunny situations. It is of a moderate spread, with a knotty, gnarled trunk, and a smooth ash-colored bark. Its fruit is singularly indicative of tenacious vigor; and this is the force of what is said in Scripture of its "greenness," as emblematic of strength and prosperity. The leaves, too, are not deciduous. Those who see olives for the first time are occasionally disappointed by the dusty color of their foliage; but the force of their leaves, similar with them find an inexpressible charm in the rippling changes of these slender gray-green leaves. Mr. Ruskin's pages in the Stones of Venice (iii, 175-177) are not at all extravagant. The olive-تعرب varieties are particularly distinguished: the long-leaved, which is cultivated in the south of France and in Italy, and the broad-leaved in Spain, which has also much larger fruit than the former
The olive is one of the earliest of the plants specifically mentioned in the Bible, the fig being the first. Thus in Gen. viii, 11 the dove is described as bringing the olive-branch to Noah. How far this early incident may have suggested the later emblematical meanings of the olive we cannot say; but now it is as difficult for us to disconnect the thought of peace from this scene of primitive patriarchal history as from a multitude of allusions in the Greek and Roman poets. Next, we find it the most prominent tree in the earliest allegory. When the trees invited it to reign over them, its sagacious answer sets it before us in its characteristic relations to divine worship and domestic life (Judg. ix, 8, 9). The olive, being an evergreen, was added as an emblem of prosperity (Psa. lli, 8; cxxviii, 8), and it has continued, from the earliest ages, to be an emblem of peace among all civilized nations. Thus among the Greeks the olive was sacred to Pallas Athene (Minerva), who was honored as the bestower of it; it was also the emblem of chastity. A crown of olive-twigs was the highest distinction of a citizen who had merited well of his country, and the highest prize of the victor in the Olympic games. The different passages of Scripture in which the olive is mentioned are elucidated by Celsus (Hierobot. ii, 330). So with the later prophets it is the symbol of beauty, luxuriance, and strength; and hence the symbol of religious privileges (Isa. 11, 6; Jer. xi, 6; comp. Eccles. i, 10). The olive is always enumerated among the valued trees of Palestine; which Moses describes (Deut. vi, 11; viii, 8) as a "land of oil-olive and honey" (so in xxxviii, 40, etc.). Solomon gave to the labourers sent him by Hiram, king of Tyre, 20,000 baths of oil (2 Chron. ii, 10). Besides this, immense quantities must have been required for home consumption, as it was extensively used as an article of diet, for burning in lamps, and for the ritual service. The oil of Palestine was highly prized, and large quantities were exported to Egypt, where the tree has been little cultivated (Ritter, Erdk. xi, 519; see Oil, § 12). The Phoenicians also received much oil from Palestine (Ezek. xxvii, 17; comp. 1 Kings v, 11; Ezra iii, 7). The kings of Israel raised a part of their revenue in oil (2 Chron. xxxii, 28). The best olives grew in the region of Taches (Hisham, vii, 5). It was not usual to eat the olives themselves, either raw, softened in salt water (comp. Burckhardt, Travels, i, 65), or preserved (Dioscor. i, 138). On the method of preserving olives, see Colum. xii, 47. See Oil.

Not only the olive-oil, but the branches of the tree were employed at the Feast of Tabernacles (Neh. viii, 15). See Olive. The wood also was used (1 Kings vi, 23) by Solomon for making the cherubim (vers. 31, 32), and for doors and posts "for the entering of the oracle," the former of which were carved with cherubim and palm-trees and open flowers. The wood of the olive-tree, which is imported chiefly from Leghorn, is like that of the box, but softer, with darker gray-colored veins. The roots have a very pretty knotted and curious character; they are much esteemed on the Continent for making embossed boxes, pressed into engraved design in metallic moulds. Furniture is made of the olive-tree in Italy.

The wind was dreaded by the cultivator of the olive, for the least ruffling of a breeze is apt to cause the flowers to fall:

"Si bene floriunt oleae, nitidissimae annus" (Ovid, Fast. v, 965).

Thus we see the force of the words of Eliphaz the Temanite: "He shall cast off his flower like the olive" (Job xv, 28). It is needless to add that the locust was a formidable enemy of the olive (Amos iv, 9). It happened not unfrequently that hopes were disappointed, and that "the labor of the olive failed" (Hab. iii, 17). See Flower. Of all fruit-bearing trees it is the most prodigal in flowers. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So will it be with those who put their trust in vanity. Cast off, they melt away, and no one takes the trouble to ask after such empty, useless things—just as our olive seems to throw off in contempt the myriads of flowers that signify nothing, and turns all her fatness to those which will mature into fruit" (Thomson, Land and Book, i, 525). See Blast.

That the olive grows to a great age has long been known. Pliny mentions one which the Athenians of his time considered to be coeval with their city, and
therefore 1600 years old. Near Terni, in the vale of the cascade of Marmora, there is a plantation of very old trees, supposed to consist of the same plants that were growing there in the time of Pliny. Lady Calcott states that at Tericoncio, on the mountain-road between Tivoli and Palestrina, there is an ancient olive-tree of large dimensions, which, unless the documents are purposely falsified, stood as a boundary between two possessions even before the Christian era, and in the 19th century was looked upon as very ancient. The difficulty on this point arises from a fresh tree springing up from the old stump. Chateaubriand says: "Those in the garden of Olivet (or Gethsemane) are at least of the times of the Eastern empire, as is demonstrated by the following circumstance. In Turkey every olive-tree found standing by the Mussulmans when they conquered Asia pays one medina to the treasury, while each of those planted since the conquest is taxed half its produce. The eight olives of which we are speaking are charged only eight medinas." By some, especially by Dr. Martin, it is supposed that these olive-trees may have been in existence even in the time of our Saviour. Dr. Wilde describes the largest of them as being twenty-four feet in girth above the roots, though its topmost branch is not thirty feet from the ground; Bovè, who travelled as a naturalist, asserts that the largest are at least six yards in circumference, and nine or ten yards high; so large, indeed, that he calculates their age at 2000 years. See Gethsemane.

It is more than probable that the olive was introduced from Asia into Europe. The Greeks, indeed, had a tradition that the first branch of it was carried by a dove from Phoenicia to the temple of Jupiter in Epirus where the priests received and planted it; and Pliny states that there were no olive-trees in Italy or Spain before the 173rd year from the foundation of the city of Rome. Though the olive continues to be much cultivated in Syria, it is much more extensively so in the south of Europe, whence the rest of the world is chiefly supplied with olive-oil. See Olive-tree.

No tree is more frequently mentioned by ancient authors, nor was any one more highly honored by ancient nations. By the Greeks it was dedicated to Minerva, and even employed in crowning Jove, Apollo, and Heracles, as well as emperors, philosophers, and orators, and all others whom the people delighted to honor. By the Romans also it was highly honored; and Columella describes it as "the chief of trees." It is not wonderful that almost all the ancient authors, from the time of Homer, so frequently mention it, and that, as Horace says, to win it seemed the sole aim some men had in life (Carth. i. 7). The olive still continues to be one of the most useful and highly cultivated of all the fruits. Knowledge in a list he had made of references to all the notices of plants by the different travellers in Palestine, those of the presence of the olive exceed one hundred and fifty, and are more numerous by far than those to any other tree or plant (De Rer. Nat. Hist. ii. 22). The references to vines, fig-trees, mulberries, and oak ran next in frequency. These depend partly upon the knowledge of plants the several travellers have. Botanists, even from Europe, neglect tropical species with which they are unacquainted. See Tristram, Nat. Hist. of the Bible, p. 387; Thomson, Land and Book, i. 70. See Tree.

OLIVE-BERRY ("μηλία, gargar, so called from its round and rolling form; Isa. xvii. 6, "berry"; Isaiah, Jan. iii. 12, elsewhere "olive," etc.), the drupe or fruit of the olive-tree, known as "olives" par excellence. It is greenish, whitish, violet, or even black, never larger than a pine nut; it is generally oval, sometimes globular, or obovate, or acuminate. The fruit is produced in vast profusion, so that an old olive-tree becomes very valuable to its owner. It is chiefly from the peregrin that olive-oil is obtained, not from the seed, contrary to the general rule of the vegetable kingdom. Olives, gathered before they are quite ripe, are pickled in various ways, being usually first steeped in lime-water, by which they are rendered softer and milder in taste. They are well known as a restorative of the palate, and are also said to promote digestion. Disagreeable as they generally are at first, they are soon greatly relished, and in the south of Europe are even a considerable article of food. Dried olives are there also used, as well as pickled olives. See Olive.

OLIVE-FAT. See Oil-Mill; Press.

OLIVE-OIL (fully ὄλυμα P 20, olive of oil, Dent. viii. 8; briefly ὄλυμα, Exod. xxx. 34, or ὄλυμος, simply 2 Kings xviii. 21; A. V. "oil olive"), the product of the fruit of the olive. It is generally called the "mother of all medicines," answering to butter, cream, and fat for the table, as well as for illumination. Olive-oil is much used as an article of food in the countries in which it is produced, and to a smaller extent in other countries, to which it is exported for medicinal and other uses. A good illustration of the use of olive-oil for food is furnished by 2 Chron. ii. 10, where we are told that Solomon supplied Hiram's men with "twenty thousand baths of oil." Comp. Ezra iii. 7. Too much of this product was supplied for home consumption; hence we find the country sending it as an export to Tyre (Ezek. xxvii. 17) and to Egypt (Hos. xii. 1). This oil was used in coronations: thus it was an emblem of sovereignty (1 Sam. x. 1; xii. 3, 5). It was also mixed with the offerings in sacrifice (Lev. ii. 1, 2, 6, 15). Even in the wilderness very strict directions were given that, in the tabernacle, the Israelites were to have "pure olive oil, beaten without leaven, to cause the lamp to burn always" (Exod. xxvii. 20). For the burning of it in common lamps, see Matt. xxi. 3, 4, 8. The use of it on the hair and skin was customary, and indicative of cheerfulness (Ps. xxvii. 5; Matt. vi. 17). It was also employed medi- cinally in surgical cases (Luke x. 34). See, again, Mark vi. 13; Jas. v. 14, for its use in combination with prayer on behalf of the sick. See Oil.

In the south of France and in Italy, where the olive-culture is conducted most carefully, the fruit is gathered by hand in November, and after pressing, through a mill, which separates the pulp or flesh from the hard stone, the pulp is put into bags of rushes and subjected
the Greek worship of Dionysus. The early Christian church, influenced by the mysteries of Dionysus, adopted his symbols and practices, particularly the ritual of the eucharist, where believers partake of bread and wine, seen as the body and blood of Christ, respectively. This practice is a direct continuation of the Greek Dionysian traditions, emphasizing the sacred nature of the body and its spiritual significance. The Christian Church, like its predecessors, found in the body a physical representation of the divine, a metaphor for the soul and its ultimate redemption. The Eucharist, therefore, is not just a commemoration of Jesus' last supper but an ongoing celebration of the sacrament of the body and blood, a testament to the continuity of religious practices and the spiritual significance of the body throughout history.
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Olive to go to Paris; but there also he defended himself successfully. Finally, in 1290, Nicholas IV gave or- der to general Raymond Gaufredi to proceed against the followers of Olive; it does not, however, appear that the latter was personally prosecuted. He took part in the general chapter held at Paris in 1292, and there gave explanations which all declared satisfactory. He died at Paris on 16th June, 1299. Before his death he declared his attachment to Scripture, and his obe- dience to the decisions of the Church of Rome. He also declared his regret at seeing the Minorite monks seeking to increase their worldly riches, and said that the begging brothers should be satisfied with the nec- essities of life, and never expect or aim to lead as comfortable a life as the canons regular. After his death his enemies still attacked his memory, and it was condemned by John de Mur in 1257; twelve theolo- gians accused him of heresy; his body was dug up and burned; his doctrines were solemnly condemned by the Council of Vienna in 1312, and again by pope John XXII in 1320; and all the historians of the Middle Ages give him the reputation of a heretic. Yet he had only aimed to secure reforms which might have pre- vented, or at least postponed, the breaking up of the Brotherhood. At the close of the 14th century Barthel- emy of Fisa vindicated the opinions of Olive; St. An- tonin praised him, and pope Sixtus IV rehabilitated his memory. His works are over forty in number, consist- ing of commentaries on various parts of the Bible, of the works of the Fathers devoted to monasticism, and concerning the heavenly hierarchy, on the Master of Sentences, of a work on the rule of St. Francis, several contro- versial works, a panegyric of the Virgin Mary, treatises on virtue and vice, the sacraments, usury, the authority of the pope and that of councils, etc. His only printed works known are Expositio de regulis Sancti Fran- cicci (Venice, 1518, fol.):—Quodlibeta (ibid, 1509, fol.). See Hist. Littér. de la France, xxi, 41-55; Wadding, Scrip- torum ord. Minorum; Dict. Historique des Auteurs Eccles. vol. iii; Dom. de Gubernatis, Orbis scholast. vol. 1.

OLIVER OF MALMESBURY, a Benedictine monk of the 11th century, is chiefly memorable as the first Englishman who attempted to travel through the aerial re- gions. He is said to have been well skilled in mechan- ics; but in attempting to fly from a lofty tower, with wings of his own construction fastened to his hands and feet, he fell and broke both his legs.

OLIVER, JOHN, a noted Wesleyan preacher, gener- ally spoken of as one of Wesley's "helpers," was born at Chester, Cheshire, England. His father, who was a mechanist seriously connected to John in association with the Methodists, but the boy was drawn towards them, liking their simplicity and fervor of Christian devotion, and finally became one of their con- verts (about 1730). The severity of the parental strict- ures upon his newly avowed faith deprived the young man of his reason, and for months his recovery to sanity was regarded as doubtful. His mother, a sensible and prudent woman, thought it best for John to attend the worship of the Wesleyans, and with them he soon found the medicine which his disturbed mind craved. "My strength," he says, "came again—my light, my life, my God; I was filled with all joy and peace in be- lieving." He was made a class-leader as soon as his restoration was demonstrated, and in due time Mr. Wes- ley called him into the itinerant ranks, where he met with "ferry trials," but bore them bravely. After many years of indefatigable labor we hear him say, "I bless God that I never was in any circuit where I had not some seals of my mission." In the year 1788 he was discontinued as a preacher, and we hear nothing of him after that. He died in 1798. The fields in which Oli- ver labored were Bath, Bristol, Salisbury, Worces- ter, Chester, Sheffield, Manchester, and Liverpool. In all of these his converts were counted by hundreds, and his name is revolved to this day as of blessed memory. One of the severest trials he encountered while preach- ing was in 1774, when he was arrested in the midst of his sermon for vagrancy, notwithstanding his license to preach, and for some time suffered imprisonment. It was on Chester Circuit, and the excitement for a time ran high among those who believed in Oliver's labors. One of them fell sick during the service, and blood flowed were pre- vented. See Stevens, Hist. of Methodism, ii, 139-142; Southey, Life of Wesley, ch. xvii; Armitage Maga- zine, 1779.

Olivers, Thomas, a noted English hymnologist, and one of Wesley's most eminent ministers, was born of humble parentage at Tregaron, Montgomeryshire, England, in 1726. Left an orphan at five, he was rear- ed on a farm by a relative, who gave him some edu- cation, and with whom he lived until eighteen years of age, when he was bound as an apprentice to a shoe- maker. Having received no religious education save a few forms, he early commenced a career of abandoned wickedness, from which he was at last saved by conver- sion through the preaching of Mr. Whitefield. From that time forth he was a most humble, devoted, and la- borious Christian. After a while he was authorized to preach, and his ministrations were abundantly successful both in conversions and in persecutions. In October, 1766, Mr. Olivers went to London to preach, whence he was removed to London. At the Conference of 1756 he was appointed to Ireland, and the next year again moved to London. During this year he married happily. After filling many of the principal stations in England, he was sent to Scotland in October, 1764, whence he went to Ireland, and preached at Dublin, and then again over to England. After several years spent in the ministry with Mr. Wesley, he was by the latter put in charge of the printing, an important part of which was the Arminian Magazine, which, under Mr. O's editorship, was conducted with ability and objectiveness. In August, 1789, when Mr. Wesley became dissatisfied, and discharged Olivers. He afterwards resided in London, laboring as his age permitted, until his death, March 7, 1799. He was a man of robust mind and great ver- satility of talents; he was an able and convincing preacher, a masterly controversialist, and his writings, both in prose and verse, possess much merit. His noble hymn called Leoni, and beginning "The God of Abrahʹm prate," had reached its thrithric edition before his death, and some others nearly as many. Mr. Frater speaks in high terms of him "as a writer, a logician, a poet, and a composer of sacred music;" and some of his writings will long be cherished in "the praises of Israel." Montgomery says of Oliver's Leoni, "There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery; its structure, indeed, is very attractive; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it." It is said that this fine hymn had great influence on the mind of Henry Martyn when contemplating his important missionary career. Olivers was one of the most eloquent defenders of Mr. Wesley and the Wesleyan cause against the attacks of Toplady, Richard and Rowland Hill, and others. Olivers's separately published hymns, tracts, etc., number sixteen, and many of them were of marked ability and usefulness. Christophers, in his Epesber Singers and oth- er Poets of Methodism (N. Y. 1876, 12mo), thus describes Olivers's personal appearance, as furnished by an eye- witness of the great Cornwall out-door service in Sep- tember, 1773: "The other figure standing by Wesley was Olivers. He was a ponderous man, with a face that was a man in the prime of life, with a face that could not be looked at without interest, open, well-formed, and man-
The eye that kindled and flashed as the mighty music of the hymn rose from the enthusiastic multitude was the eye of a thinker, keen, telling of logical wariness and ready skill, and giving out, in harmony with its kindred features, expressions of genius, humor, boldness, ardent temper, and vivid imagination." See Lives of early Methodist Preachers (ed. by Thomas Jackson), i, 195; Stevens, Hist. of Methodism, ii, 41 sq.; iii, 143 sq.; Southey, Life of Wesley, ch. xxx; Christophers, Epworth Singers, ch. xi.

Olives, Mount of. See Olivet.

Olivet, the well-known eminence, or rather ridge, on the east side of Jerusalem, separated from the city by the Jehoshaphat valley; it is intimately and characteristically connected with some of the greatest and most significant events of the history of the O.T., the N.T., and the intervening times, and one of the firmest links by which the two are united; the scene of the flight of David, and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. In the following account of it we collect and digest the information from all ancient and modern sources.

1. The name "Mount of Olives" (טֵּרוֹס הָלוֹאָב; Sept. τοῦ ὄρους τῶν ὑλαίων) occurs only once in the O. T. (Zech. xiv, 4), but the hill is clearly alluded to in five other passages. In 2 Sam. xv, 90 we read that David, in fleeing from Jerusalem during Absalom's rebellion, "went up by the ascent of the Olives" (םירוחב תֵּרוֹס הָלוֹאָב), unquestionably the western side of the mountain, up which he had to go "toward the way of the wilderness" (ver. 29). In 1 Kings xi, 7 it is recorded that Solomon built "a high place for Chemos in the hill that is before the house of the Lord, which is on the face of Jerusalem." This is an accurate description of the position of Olivet—facing the Holy City, visible from every part of it. The same hill is called in 2 Kings xxiii, 18 "the Mount of Corruption" (טֵּרוֹס עֵמֶר), doubtless from the idolatrous rites established by Solomon, and practiced there. In Neh. viii, 15 Olivet is called emphatically "the Mount" (הִרְגָּן), etc. Ezekiel mentions it as the mountain which is on the east side (טֵּרוֹס בַּפֹּת), etc. The Mount of Olives' (τοῦ ὄρους τῶν ὑλαίων), which may be regarded as a descriptive appellation—the mount on which the olives grew (Matt. xxxi, 1; xxiv, 4; xxxvi, 30; Mark xi, 1; Luke xix, 37; John viii, 1). But Luke in three passages gives it a distinct proper name—"And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called Elaium"—(πρὸς τὸ ὄρος τοῦ ἑλαίου· ἑλαίων), not, as in the A. V., "the Mount of Olives." The word is ἑλαίων, the nom. sing., and not ἑλαίων, the gen. pl. of ἑλαία (see Allford, Tischendorf, Lachmann, etc., ad loc.), in which case it would have the article (xiv, 29; comp. ver. 37; xx, 37; xii, 39). In Acts i, 12 Luke again employs it in the gen. sing.—"Then returned they unto Jerusalem from the mount called Olivet" (διὰ ὄρους τοῦ ἑλαίου· ἑλαίων; ["called Elaium"]). In Josephus also we read δυτὶ τοῦ ἑλαίων ὄρος (Ant. vii, 9, 2; comp. xx, 8, 6; War, v, 2, 3), showing that in his time Elaium was the ordinary name given to the mount.

The rabbins called Olivet "The Mount of Anointing" (עֲבֹדַת נְשׁוֹ nav; Mishna, Paro, iii, 6; Reland, Pallast, p. 587); and Jarchi, in his note on 2 Kings xxiii, 18, says this was its usual name; but that the sacred writers changed it to "Mount of Corruption" (טֵּרוֹס עֵמֶר), by a play upon the word, and to denote its defilement by the idolatrous rites of Solomon. The name נְשֹׁ וֹ עֲבֹדַת is closely allied in sense to Olivet—the latter referring to the oil-producing tree, the former to the anointing with its oil (Lightfoot, Opera, ii, 200). The names applied to the mount in the Targums are as follows: דָּבָק רֹאֶה or דָּבָק רֹאֶה (2 Sam. xvi, 20; 2 Kings xxiii, 18; Ezra xii, 28; Zech. xiv, 4), נִנֵּשְׁבּ סְפָך (Cant. viii, 8; and Gen. viii, 11, Pseudo-Jon. only).

At present the hill has two names, Jebel el-Tür, which may be regarded as equivalent to the expression "the Mount" (ירגון) in Neh. viii, 15. This is the

The Mount of Olives. (From a photograph by the editor.) VII.—12
name almost universally given to it by the Mohammedan residents in Jerusalem. The Christians and Jews seem to prefer the Arabic equivalent of the Scriptural name, " Jebel es-Zaitun, " Mount of Olives."  

2. Physical Features.—The Mount of Olives lies on the east side of Jerusalem, and in some respects the view of the west bank of the Jordan. It is separated from the city by the deep and narrow g len of the Kidron. Its appearance as first seen sadly disappoints the Bible student. Properly speaking it is not a hill. It is only one of a multitude of rounded crests that form the summit of the broad mountain-ridge which runs longitudinally through Central Palestine. Zion, Moriah, Scopus, Gibeah, Ramah, and Mizpeh are others like Olives. These bare rocky crowns encircle the Holy City, Olives being the highest and most conspicuous in the immediate vicinity. Approaching the city from the west, along the Joppa road, a low ridge is seen beyond it, barely overtopping the massive castle of David, and the higher buildings on Zion. It droops towards the right, revealing the pale blue mountains of Moab in the distant background; and it runs away to the left until it appears to join other ridges. It has no striking features. It is rounded and regular in form, and almost entirely colorless. You descend from the Golden Gateway, or the Gate of St. Stephen, by a sudden and steep declivity, and no sooner is the bed of the valley reached than you again come to the edge of the road at the foot of the hill, in fact in the very hollow of the valley. So great is the effect of this proximity that, partly from that, and partly from the extreme clearness of the air, a spectator from the western part of Jerusalem imagines Olives to rise immediately from the side of the Haram area (Porter, "Guide," p. 103a; also Stanley, "J. and P. " p. 186). 

The best view of the mount is obtained from the city wall, near the St. Stephen's Gate (as in the preceding cut). There is a rocky platform, some fifty yards wide, runs along the wall, overhanging the dusky and venerable olive-groves which partly fill up the bottom of the Kidron, a hundred feet below. From the bottom of the glen rises the side of Olives, in gray terraced slopes and white limestone crags, to a height of about six hundred feet. Farther south, opposite the Haram, the Kidron contract so as barely to leave room for a torrent bed. Its general course is from north to south; but it winds considerably, so that the roots of the opposite hills—Moriah and Olives—overlap. About three quarters of a mile south of the Haram area, the Kidron turns eastward, and there the ridge of Olives terminates; but that which forms the axis of which the valley beyond sears so far. The lower road to Bethany crosses it in the parallel of the village of Silwan [see Siloam], where there is a considerable depression. The section of the ridge south of that road appears in some aspects as a distinct hill, having a low rounded top, and descending in broken cliffs into the Kidron. This is now called by travellers "The Mount of Corruption." From the Church of the Ascension, which is the central point of Olives, the ridge runs due north for about a mile, then curves to the west around a bend of the Kidron. At the elbow it is crossed by the road from Anathoth; and the part west of this road is most probably the Scopus (q. v.) of Josephus (War, v, 2, 3). 

The eastern limits of Olives are not so easily defined. It forms the brow of the mountain-chain; and from its top there is an uninterrupted though slender view to the Jordan valley—a descent of about 3500 feet in a distance of 14 miles. The eastern declivity of Olives thus shades gradually off into the wilderness of Judaea. There is no dividing-line; and from the east "The Mount" appears as one of the crowns of the mountain-range. We may assume Bethany, however, as the historical, if not the strict physical limit of Olives in this direction; though the slope below the village is quite as great as that above it.

A few measurements and elevations will now most satisfactorily exhibit the position and features of Olives. Its central but not highest point—the Church of the Ascension—is due east of the Great Mosque, the site of the Temple, and it is one fifth of a mile (in an air-line) distant from the line of the temple mount on the crown of Moriah to the Haram wall on its eastern brow is 625 feet; from the wall to the western base of Olives, in the bottom of the Kidron, is 450 feet; from the bottom of the Kidron to the Church of the Ascension, 2000 feet; from the church to the assumed eastern base of "The Mount," in the line from the summit of Bethany, 4300 feet. The relative elevations are as follows: 

<table>
<thead>
<tr>
<th>Height of Olives above Bethany</th>
<th>1543 feet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bed of the Kidron</td>
<td>520</td>
</tr>
<tr>
<td>Potash</td>
<td>58</td>
</tr>
<tr>
<td>N.W. angle of the city</td>
<td>69</td>
</tr>
</tbody>
</table>

About 550 feet north of the Church of the Ascension is the nearest eminence of the summit, called by monks and travellers "Viri Galliae"; it is only a few feet lower than the church. At a somewhat less distance north-eastward is the culminating point of the Mount of Olives, now occupied as a Mohammedan cemetery. The Mount of Offence is about 3700 feet distant south-westly from the Church of the Ascension, and is nearly 250 feet lower than Olives.

The outline of Olives is uniform. The curves are unbroken. Its western face is regular and composed of disintegrated limestone, interrupted here and there by large rocky crowns, long ledges, and rude terrace walls. There is no grandeur, no picturesque ruggedness, no soft beauty; and the aspect, especially in summer and autumn, is singularly barren. In rainy weather the painful barrenness is in some measure relieved by the coloring—green corn, brilliant wild-flowers, the soft gray tint of the olive leaves, and the dark foliage of the fig. The whole hill-side is rudely cultivated in little terraced strips of wheat and barley, with here and there some straggling vines trailing along the ground or hanging over the ledges and terrace walls. Fig-trees are abundant, but olives are still, as they were in our Lord's days, the prevailing trees. The mount has as good a title now as perhaps it ever had to the name Olives. Olive-trees dot it all over—in some places fairly thick, in others close together, though nowhere so close as to form groves. Most of them are old, gnarled, and stunted; a few are propped up and in the last stage of decay; but scarcely any young, vigorous trees are met with. The base of the hill along the Kidron is more rugged than any other part of the western slope near Jerusalem. Farther south, a cluster of pieces of rock from twenty to thirty feet high, which continue at intervals around the Mount of Corruption. These cliffs are studded with excavated tombs; and in Silwan, and northward, some of them are hewn into chaeto façades and detached monuments. The hill-side is here covered also with the tombs of the modern Jewish cemetery. It is the favorite burial-place of the children of Abraham, and the spot where they believe the final judgment will take place. 

With the exception of Silwan at its western base, Bethany at its southern end, and the tomb of the Virgin on its summit, Olives is almost desert. There are three or four little towers—one habitable, the others in ruins—built originally as watch-towers for the vineyards and orchards. Nearby opposite St. Stephen's Gate, just across the bed of the Kidron, is the garden of Gethsemane, and from it a shallow valley, or descent, winds southwards towards the Church of the Ascension, making a slight curve northward. A short distance south of Gethsemane, and a little farther up the hill, at the spot traditionally known as that where the Lord's Prayer was delivered by the disciples, Jesus stood and blessed upon her two acres of the mount, and built a chapel adjoining her dwelling, which contains the Lord's Prayer in almost all known languages. These structures are the only noticeable features on the western side of the hill. The eastern is much more
rugged. The ledges are higher, the cliffs bolder, and there are several deep ravines.

Two ancient roads, or rather bridle-paths, cross the mount to Bethany. From St. Stephen’s Gate—the only gate in the eastern side of Jerusalem—a road winds down to the Kidron, crosses it by a bridge, and then forks at Gethsemane. One branch keeps to the right, ascends the hill diagonally by an easy slope, winds around its southern shoulder, and descends to Bethany. This was the caravan and chariot road to Jericho in ancient days. The other branch keeps to the left of Gethsemane, right up the hill, following the course of the wady, passes Kefr et-Tür, and descends by steep zigzags to Bethany. Perhaps this path is even more ancient than the other. It is in places hewn in the rock; and here and there are rude steps up shelving ledges.

There are several other paths on Olivet, but they are of no historical importance, and require only to be mentioned as features in its topography. A path branches off from No. 2 at the side of Gethsemane, skirts the upper wall of the garden, ascends to the tombs of the prophets, and then turns to the left, up to the village. Another branches off a little higher up, and ascends the steep hill-side, almost direct to the village. Another, leading from St. Stephen’s Gate, crosses the Kidron obliquely in a north-easterly direction, and passes over the northern shoulder of the mount to the little hamlet of Iaawlyeh. Another path—ancient, though now little used—runs from Kefr et-Tür northward along the summit of the ridge to Seopus, joining the road to Anathoth.

3. Historical Notices.—The first mention of Olivet is in connection with David’s flight from Jerusalem on the rebellion of Absalom. His object was to place the Jordan between himself and Absalom. Leaving the city, “he passed over the valley (בְּתֵב) of Kidron, toward the way of the wilderness” (2 Sam. xv, 20)—the wilderness of Judah lying between Olivet and the Jordan. Having crossed the Kidron, “he ascended by the ascent of the Olivæ” (ver. 30), and came to the summit, “where he worshipped God” (ver. 32). It has been supposed from the latter statement that there was here, on the top, an ancient high place, where David had been accustomed to worship; and that this may have been the source and scene of all subsequent idolatrous rites and Christian traditions. The Hebrew phrase does not warrant any such conclusion. The scope of the passage...
suggests, that on reaching the summit he turned to take a last look at the city, to which he had just sent back the order to burn the trees, but whose height probably still saw it. There, with his face towards the sanctuary, he worshipped God (see Theodoret and Jerome, ad loc.). This is the view of most Jewish commentators, though the Talmudist state that there was an idol shrine on the summit (Lightfoot, Opp. ii, 570). Jer. vii. 30 manifest. He ascended by the ancient path (No. 2) to the top; there he worshipped, with the city in full view. Turning away, he began to descend; and there, "a little past the top" (2 Sam. xvi. 1), he met Ziba. At Bahurim, while David and his men kept the road, Shimei scammed from the slope of the overhanging hill above, even with him, and threw stones at him, and covered him with dust (ver. 13). After passing Bahurim, probably about where Bethany now stands, he continued the descent through the "dry and thirsty land" (Psal. lxxiii), until he arrived "weary" at the bank of the river (Josephus, Ant. vii. 9, 2-5; 2 Sam. xvi. 14; xvi. 21, 22).

The next notice is in the time of Solomon, who built "a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech" (1 Kings xi. 7). The hill was Olivet: but the locality of the "high place" is not determined. A later period show that it could not have been upon the summit. "The high places that were before Jerusalem, which were on the right hand of the Mount of Corruption, which Solomon the king of Israel had built ... did the king (Manasseh) defile" (2 Kings xxiii. 13). The stand-point of observation and description, there is the Holy City, which formerly extended much farther south than at present. Solomon's high place was in front of it, within view, and on the right hand of Olivet. This indicates the southern section of the ridge, the tradition of the Mount of Corruption. There was probably some connection between the high place of Molech on the right hand of Olivet and those idol shrines which stood in Tophet, at the entrance of the valley of Hinnom (comp. 2 Kings xxiii. 13, 14; Jer. vii. 31 sq.; Jerome, Comm. ad loc.). The Mount of Corruption is directly opposite Tophet, and the hill-side is filled with ancient tombs, as Jeremiah predicted (xix. 6, 11). The tradition which gives its name to the Mount of Corruption is first mentioned in the 18th century by Brocardus: "Ultra torrentem Cedron, in lateri aquilario Memphitis, est montem quod nostri sanctissima dicuntur a Jerusalem distans, ubi Salomon idolo Moabitorum, nomine Chamas, templum constituit, et ubi tempore Machabaeorum edificatum fuit castrum, cujus indicia adhuc hodie ibi cernuntur" (cap. ix). During the next four hundred years we have only the brief and somewhat Incomplete notices at this spot. The later and Manasseh had no doubt maintained and enlarged the original erection of Solomon. These Josiah demolished. He "defiled" the high places, broke to pieces the smooth and obscene symbols which formed them, cut down the images, and partly the actual groves, of Ashhtaroth, and effectually dispossessed them for worship by filling up the cavities with human bones (2 Kings xxiii. 13, 14).

Ezekiel also mentions Olivet in the wondrous vision of the Lord's departure from Jerusalem. The glory of the Lord first left the sanctuary and stood on the threshold of the house (x, 4); then it removed to a position over the east gate of the Lord's house (ver. 19); then it went up "and stood upon the mountain, which is upon the east side of the city" (xxi, 23), that is, on Olivet. This is doubtless the source of the Rabbinical tradition, which represents the Shekinah as having remained for seven years, and a half on Olivet, calling to the Jews, "Return to me, and I will return to you" (Reland, Palest, p. 337.).

The reference to Olivet in Neh. viii. 15 shows that the mount, and probably the valley at its base, abounded in groves of various "trees"—"groves of trees"—"groves of trees" (Gen. xvi. 11, on the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths." In the days of our Lord the trees were still very numerous (Mark xi. 8). The olive, pine, myrtle, etc., are all still found, with the exception of olives and figs, no trees are found on Olivet. Caphanatha, Bethpage, Bethany—all names of places on the mount, and all derived from some fruit or vegetation—are probably of late origin, certainly of late modern date.

The only other mention of Olivet in the O. T. is in Zechariah's prophecy of the destruction of Jerusalem, and the preservation of God's people in it. He says of the Messiah, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east" (Zech. xiv. 10).

But it is mainly from its connection with N.-T. history that Olivet has so strong a claim upon the attention and affections of the Christian student. During the periods of our Lord's ministry in Jerusalem the mount appears to have been his home. As poor pilgrims were then, and still are, accustomed to bivouac or encamp in the open fields, so Jesus passed his nights amid the groves of Olivet. He did so partly, perhaps, that he might enjoy privacy; partly to escape the ceaseless and bitter persecution of the Jews; and partly to be near his beloved disciples. It stands at the geographical illustration of his own touching statement, "The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head" (Matt. viii. 20; John viii. 1; Luke xxix. 28). The Mount of Olives was the scene of four events, among the most remarkable in the history of the description.

1. The Triumphal Entry.—Its scene was the road —doubtless the ancient caravan road—which winds around the southern shoulder of the hill from Bethany to Jerusalem. A short distance from Bethany the road meets a deep ravine, which drops from the top of Olivet on the right, and winds away to the wilderness on the left. From this point the tops of the buildings on Zion are seen, but all the rest of the city is hid. Just opposite this point, too, on the other side of the ravine, are the remains of an ancient village—cisterns,ewn stones, and scarped rocks. The road turns sharply to the right, descends obliquely to the bottom, then turns to the left, ascends and reaches the top of the opposite bank a short distance above the ruins. This again appears to be the spot, "at the Mount of Olives," where Jesus said to the two disciples, "Go into the village which is opposite you (θαν δια αυτοῦ θαύμαντα), and immediately ye shall find an ass tied, and a colt with her; having loosed, bring them to me" (Matt. xxi. 2). These active footmen could cross the ravine direct in a minute or two, while the great procession would take some time to make the ascent, and would take time in the descent. They saw the procession; they knew its cause, and they were thus prepared to give the ass to the disciples the moment they heard, "The Lord hath need of him." The disciples took the ass, led it up to the road, and met Jesus. He blessed, and the procession advanced up the steep eastern slope. It gained the crown of the ridge, where "the descent of the Mount of Olives" begins, and where Jerusalem, in its full extent and beauty, suddenly bursts upon the view; and then the multitude, excited by the noble spectacle, and the fame of him whom they conducted, burst forth in joyful acclamation, " Hosanna! Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David!" (Mark xvi. 10). The Pharisees were offended, and said, "Master, rebuke thy disciples. He answered, I tell you, if these should hold their peace, the stones would cry out." (Luke x. 20, 43, 44). The hill-side is here covered with rugged crowns of rock. The procession advanced, descending obliquely. "And when he came near"—to a point nearly opposite the Temple—"he beheld the city, and wept over it," giving utterance to the long-cherished prayer, "O Jerusalem! (Lukes xix. 41, 42). The splendid buildings of the Temple were then in full view, a little below the level of the eye, and not more
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than 600 yards distant. Beyond them Zion appeared crowned with Herod's palace, and the lofty towers of the temple prominent in the far distance, in all their beauty and grandeur, and looking onward to future desolation, what wonder that divine compassion manifested itself in tears?

The traditional spot of the lamentation over Jerusalem, however, now marked by a small tower, is on a mound paralleling the present city walls, not the breast of the hill, about 300 yards above Gethsemane. The sacred narrative requires a spot on the road from Bethany at which the city or Temple should suddenly come into view; but this is one which can only be reached by a walk of several hundred yards over the breast of the hill, with the Temple and city full in sight the whole time. It is also pretty evident that the path which now passes the spot is subsequent in date to the fixing of the spot. As already remarked, the natural road lies up the valley between this hill and that to the north, and no one, unless with the special object of a visit to this spot, would take this very inconvenient path. The inappropriateness of this place is obvious (Stanley, Sinai and Palestine, p. 190-198).

(2.) From a commanding point on the western side of Olivet Jesus predicted the Temple's final overthrow. He topographically described the scene to His disciples in some detail, pointing out the temple, its stately courts, and the colossal magnitude of its outer battlements before him, he predicted its final ruin, summing up the words, "This generation shall not pass till all these things be done. Heaven and earth shall pass away; but my words shall not pass away." The whole discourse in Mark xiii was spoken on that spot (comp. Matt. xxiv; Luke xxi).

(3.) After the institution of the Supper, "when they had sung a hymn," our Lord led his disciples "out to the mount of Olives," to a garden, called Gethsemane, that place is not mentioned. Jesus led his disciples out toward Bethany, "as far as to Bethany." In the second record the reader is referred back to the former. The narrative opens abruptly at the spot to which he had led his disciples, as indicated in the Gospel. A fuller account of his last words is given; and after the ascension, the writer adds, "Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey." (Luke xxvii, 50-53; Acts i, 9-12.)

Considerable difficulty has been felt in reconciling the topographical notices in these passages; and still more in attempting to bring them into harmony with the traditional scene of the ascension on the summit of Olivet. The difficulties are as follows: (a) In Luke Christ is said to have led his disciples "as far as to Bethany." (b) In John, the scene of the ascension is described as from Olivet, which is a Sabbath-day's journey from Jerusalem. (c) A Sabbath-day's journey was, according to the Talmud, 2000 cubits, about ¾ stadia (Lightfoot, Hor. Heb. in Luc. xxvii, 50). (d) Bethany was fifteen stadia distant from Jerusalem (Geoffren, 160); Lightfoot, one page 9 explains these apparent discrepancies by stating that the ascension took place at Bethany; that the disciples, returned over Olivet; and that the Sabbath-day's journey refers to the distance from the city (Comment, in Act. i, 12). But in a later work lightfoot gives a totally different explanation. He says that by Bethany is meant a district, and not the village; that district included a large section of Olivet; and its border, where the ascension took place, was a Sabbath-day's journey from Jerusalem (Hor. Heb. in Luc. xxvii, 50). Lightfoot's opinion, therefore, is not of much critical value (see, however, Robinson, Bibl. Sacra, i, 178; Williams, Holy City, ii, 440 and 611, 2d ed.).

The presence of the crowd of churches and other edifices implied in the ecclesiastical descriptions must have rendered it extremely difficult for the inhabitants of the middle ages of Christianity, entirely unlike what it was in the time of the Jewish kingdom or of our Lord. Except the high places on the summit, the only buildings then to be seen were probably the walls of the vineyards and gardens, and the towers and presses which were their invariable accomplishment. But though the churches are nearly all demolished, there must be a considerable difference between the aspect of the mountain now and in those days when it received its name from the abundance of its olive-groves. It does not now stand out so prominently in this respect amongst the hills in the neighborhood of Jerusalem. "It is only in the deeper and more secluded slope leading up to the northernmost summit that these venerable trees spread into anything like a forest. The cedars commemorated by the name of the Talmud, in 300, (Lightfoot, ii, 305), are overlaid in the name Bethany, have fared still worse: there is not one of either to be found within many miles. This change is no doubt due to natural causes, variations of climate, etc.; but the check was not improbably given by the ravages committed by the army of Titus, who are stated by Josephus to have stripped the country round Jerusalem for miles and miles of every stick or shrub for the banks constructed during the siege. No olive or cedar, however sacred to Jew or Christian, would at such a time escape the axes of the Roman sappers, and, remembering how under similar circumstances every root and fibre of the smallest shrubs was dug up for fuel by the camp-followers of the army at Sebastopol, it would be wrong to deceive ourselves by the belief that any of the trees now existing are likely to be the same or immediate descendents of those which were standing before the destruction.

Except on such rare occasions as the passage of the caravan of pilgrims to the Jordan, there must also be a great contrast between the silence and loneliness which now pervades the mount and the busy scene which it presented in later Jewish times. Bethpage and Bethany are caves referred to in the sages as places of much resort for business and pleasure. The two large cedars already mentioned had below them shops for the sale of pigeons and other necessaries for worshippers in the Temple, and these appear to have driven an enormous trade (see the citations in Lightfoot, ii, 39, 305). Two religious ceremonies performed there must also have done much to increase the numbers who resorted to the mount. The appearance of the new moon was probably watched for, certainly proclaimed, from the summit—the long torches waving to and fro in the moonless night till answered from the peak of Burn Surtatbeh; and an occasion to which the Jews attached so much weight would be sure to attract a concourse.

The second ceremony referred to was the burning of the Red Heifer. There seems to be some doubt whether this was a separate ceremony (see Frangen, Ephraim Pis- ses, § 12) distinctly says so; but the rabbinic asser that from Moses to the captivity it was performed but once; from the captivity to the destruction eight times (Light-foot, ii, 306). This solemn ceremony was enacted on the central mount, and in a spot so carefully specified that it was not open to much dispute; it was on the east side of the sanctuary, and at such an elevation on the
mount that the officiating priest, as he slew the animal and sprinkled her blood, could see the façade of the sanctuary through the east gate of the Temple. To this spot a viaduct was constructed across the valley on a chain of arches, so as to raise it far above all possible proximity to graves or other defilements (see citations in Lightfoot, ii, 39). The depth of the valley is such at this place (about 350 feet from the line of the south wall of the present Haram area) that this view doubtless was an important factor in its construction. It was probably demolished by the Jews themselves on the approach of Titus, or even earlier, when Pompey led his army by Jericho and over the Mount of Olives. This would account satisfactorily for its not being alluded to by Josephus. During the siege the Jewish defenders built a fortification, called the Tower, on the top of the mount, and the first, and some of the finest, encounters of the siege took place there.

"The last glory of the Mount of Olives," it has been well said, "belongs not to the old dispensation, but to the new. Its vast extent of interest in ancient times sets forth the abundance of those associations which it derives from the closing scenes of the sacred history. Nothing, perhaps, brings before us more strikingly the contrast of Jewish and Christian feeling, the abrupt and inharmonious termination of the Jewish dispensation in the culminating crisis of the Gospel history—than to contrast the blank which Olivet presents to the Jewish pilgrims of the Middle Ages, only dignified by the sacrifice of the 'red heifer,' and the vision, too great for words, which it offers to the Christian traveller of all times, as the most detailed and the most authentic abiding image of Jesus Christ. By one of those strange coincidences, whether accidental or borrowed, which occasionally appear in the Rabbinical writings, it is said in the Misrach (rabbi Janna, in the Midrash Tehillim, quoted by Lightfoot, ii, 39; perhaps a play upon a pious passage in Ezekiel, vii, 25), that the Shekinah, or Presence of God, after having finally retired from Jerusalem, 'dwelt three years and a half on the Mount of Olives, to see whether the Jewish people would or would not repent, calling, 'Return to me, O my sons, and I will return to you.' 'Seek ye the Lord while he may be found, call upon him while he is near'; and then, when all was in vain, returned to its own place. Whether or not this story has a direct allusion to the ministrations of Christ, it is a true expression of his relation respectively to Jerusalem and to Olivet. It is the image of his presence in and for traditions of the since ten times captured city. It is impossible not to find them in the free space of the Mount of Olives" (Stanley, Sin. and Pal., p. 189).

A careful consideration of the passage in Acts 1, 12 shows that it cannot affect in one way or another the direct statement made in Luke regarding the scene of the ascension, because,—(1st) Bethany was upon the Mount of Olives; therefore the expressions, "He led them out as far as to Bethany," and "they returned from the mount called Olivet," indicate the same spot. (2dly) It is not certain whether the "Sabbath-day's journey" is intended to describe the distance of the mount or of the exact scene of the ascension. (3dly) Suppose it did refer to the latter, still it would not necessarily militate against the statement in Luke that Bethany was the place, because the exact length of a Sabbath-day's journey is uncertain—some say 2000 cubits, or nearly one Roman mile; others, 2000 Roman paces, or two miles; and, moreover, the point from which the measurements commence is unknown—some say from the city wall; others from the outer limit of the suburb Bethphage, by the way of the Lightfoot, l. c.; Wieseler: also Barclay, who gives impression of his measurements of the Mount of Olives, (The City of the Great King, p. 50). On the other hand, the statement in Luke is explicit, ")ων τε Βηθανίας. There is nothing here to limit it; and in all other places Bethany means the village (Meyer; Lechler, On Acts; Lange; Alford; EB). The ascension appears to have been witnessed by the disciples alone. It was not in Bethany, nor was it on such a conspicuous place as the summit of Olivet. Dr. Porter, who has carefully examined the whole region, saw one spot, as far from Jerusalem as Bethany and not in the suburbs, but concealed by an intervening cliff; and this he thought, in all probability, was the real scene. The disciples, led by Jesus, would reach it by the path over the top of the Mount of Olives, and they would naturally return to the city by the same route (Handbook, p. 105 sq.). Since the days of Eusebius the summit of Olivet has been the scene of the traditional ascent. As this fact has been questioned (Stanley, S. and P., p. 447), it is well to quote his words: ... Ἑν τοιαῖς ένοιοι μαντείας ἐξέχαιρεν τής άμαρτίας τῶν άνθρώπων τής τρίτης ἁμαρτίας τοῦ ιερού, ἀπό τοῦ οὗ τοιαύτα τε καταστασία τε μεταβάσιμα τε ἐγέρτησεν ἔναπτον σωτηρίου και νικηφόρου τιν νοείας ἀνάβων αντικείμενον (Demonstr. Evangel., vi, 18; comp. Vit. Const., iii, 41). In honor of the event the empress Helena built a church on the spot (Vit. Const., iii, 48). Since that time the tradition has been almost universal. Baronius, amongst others, Curs. A.D. 84; Reland, Palestine, p. 337); but the statement of Luke is fatal to it—"He led them out as far as to Bethany," and Bethany is nearly a mile beyond the summit of the mount. The tradition has still, nevertheless, a number of devoted adherents, whose arguments are worth considering. They find that the disparity of Luke (iv, 43, 440, 609; Eliotte, Life of our Lord, p. 418). The Bordeaux Pilgrim, however, who arrived shortly after the building of the church (A.D. 383), seems not to have known anything of the exact spot. He names the Mount of Olives to the place where he desired to be buried, and to teach his disciples; he means that a basilica of Constantine stood there; ... he carefully points out the Mount of Transfiguration in the neighborhood (?), but is silent on the ascension. From his time to that of Arculf (A.D. 700) we have no information, except the reference of Jerome (A.D. 342-420), that in that long interval of 570 years the basilica of Constantine or Helena had given way to the round church of Modestus (Tobler, p. 92, note), and the tradition had become fairly established. The church was open to the sky "because of the passage of the Lord's body," and on the ground in the center were the marks of his feet in the dust (palatere). The care or spout hallowed by his preaching to his disciples appears to have been moved off to the north of Bethany (Early Trav., p. 6).

The spot is just about 850 yards from the present city wall, and is crossed by a street. The present mosque has taken its place. In the center of an open court beside it is a little domed building covering a rock, on which is the supposed impress of Christ's foot, where he last touched the earth. Formerly, tradition affirms, there were two footmarks, but the Mohammedans stole one of them, and put it in the Magnificent Al-Aksa (Williams, Holy City, ii, 445; Stanley, S. and P., p. 447; Maundrell, under April 7).

4. Holy Places.—With these, as above partially noted, Olivet is thickly studded, where they have been located by the superstitions of former ages, and preserved by tradition. The majority of these sacred spots now command little or no attention. Only two or three of them have even a shadow of claim to be real, while most of them are absurd. Several of them have been fully considered above. They may most conveniently be described in connection with the three, or rather perhaps four, independent summits or eminences into which the entire ridge, especially when seen from below the eastern wall of Jerusalem, divides itself. Proceeding from north to south these occur in the following order: Galilee, or High Place, Mount Zion, Mount Precinct of the priests, subdivide to the last, and almost a part of it; Mount of Olives. In considering these, we shall have an opportunity to complete the above physical description.

(1.) Of these eminences, the central one, distinguished by the minaret and domes of the Church of the Ascen-
Olivet is in every way the most important. The church, and the tiny hamlet of wretched hovels which surround it—the Keif el-Tur—are planted slantwise on the Jordan side of the actual top, but not so far as to hinder their being seen from all parts of the western environs of the mountain, or, in their turn, commanding the view of the deepest recesses of the Kidron valley (Porter, Hand-book, p. 103). The eminence above noted, a little to the north-east of that containing the mosque, and actually visible from it, which is now marked by a protestant cemetery, deserves no special notice in this survey, as it is of no traditional importance, and is hidden from observation in the city.

The central hill, which we are now considering, pursues to contain the sites of some of the most sacred and impressive events of Christian history. During the Middle Ages most of these were protected by an edifice of some sort; and, to judge from the reports of the early travellers, the mount must at one time have been thickly covered with churches and convents. The following is a list of some of the traditions, as far as they can be compiled from Quaresimus, Dubb, Mialin, and other works.

1. Commencing at the western foot, and going gradually up to the peak. (Pleural Incarnation is accorded by the Church of Rome to those who recite the Lord's Prayer and the Ave Maria at the spots marked thus, *)

*Church of the interchange containing also those of Joseph, Joachim, and Anna. Gethsemane: containing
Oratory of the Garden.
*Cavern of Christ's prayer and agony. (A church heretofore called Dominus flevit; or, the Mount of Olives.)
*Spot on which he first said the Lord's Prayer, or wrote it on his garments with his finger (Bosanquet, Early Travels, p. 34). (A splendid church here formerly; Maundeville seems to give this as the spot where the beatitudes were pronounced, Early Travels, p. 177.)

*Spot at which the woman taken in adultery was brought to him (Bernard the Wise, Early Trav., p. 38).

*Tombs of the prophets (Matt. xxvi. 29): containing, according to the Jews, those of Haggai and Zechariah. Cave in which the apostles composed the Creed; called also Church of St. Mark, or of the Twelve Apostles.

*Spot at which Christ disapproved of the judgment to come (Matt. xxii. 12).

*Spot of the prophecy (Matt. xvi. 28): containing, according to the Jews, those of Haggai and Zechariah.

*Spot at which the Virgin was warned of her death by an angel; on the valley between the arsenal and the Viri Galiilei (Maundeville, p. 197, and so Dubb); but Morley, Early Trav. p. 419, places it close to the cave of Pelagia.

*Viri Galiilei, or spot from which the apostles watched the ascension; or at which Christ first appeared to the three Marys after his resurrection (Tobler, p. 76, note). This locality we add here for the sake of convenience in the connection, although it constitutes a separate eminence, as noted below.

2. On the east side, descending from the Church of the Ascension to Bethany. The field in which stood the fruitless fig-tree. Bethphage.

Bethany.

House of Lazarus. (A church there in Jerome's time, and in theDirectory of St. Esprit, etc., "Bethania.")

*Tomb of Lazarus.

*Bosome on which Christ was sitting when Martha came to him.

The Tomb and Chapel of the Virgin, at the western base of Olivet, a few yards north of Gethsemane, is one of the most picturesque buildings around Jerusalem. Its façade is deep down in a sunk court, and admits by a square opening in a flat roof, leading down to a dark, rock-hewn chapel. At its eastern end is a smaller chapel containing the reputed tomb of the Virgin; on the south are shown the tombs of Joachim and Anna her parents; and on the north that of Joseph her husband. The tradition attached to this grotto is com-}

paratively recent. It is not mentioned during the first six centuries (Quaresimus, ii, 244 sq.). John of Damascus is the first who speaks of it (Lib. c.); and it is also mentioned by Theophylact (Early Trav., p. 19), and most travellers and pilgrims after the 8th century (Williams, Holy City, c. 43).

(2.) Next to the central and principal portion of the mount, and separated from it on the southern side by a slight depression, or, rather, less precipitous declivity, up which it is supposed by some to have proceeded when its course is a spout, which appears neither to possess, nor to have possessed, any independent name. It is remarkable only for the fact that it contains the "singular catacomb" known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Matt. xxvi. 29), and therefore left to us by the original text of this cavern hardly anything is known. It is possible (Schults, p. 72) that it is the "rock called Peristeron," named by Josephus (War, v, 12, 2) in describing the course of Titus's great wall of circumvallation, though there is not much to be taken in the view (see Robinson, iii, 254, note). To the earlier pilgrims it does not appear to have been known; at least their descriptions hardly apply to its present size or condition. Stanley (S. and P. p. 483) is inclined to identify it with the cave mentioned by Eusebius as that in which our Lord taught his disciples, and also that in which the XXVI. is originally mentioned by Arculf and Bernard as containing "the four tables" of our Lord (Early Trav., p. 4 and 28). The first is not improbable, but the cave of Arculf and Bernard seems to have been down in the valley not far from the tomb of the Virgin, and on the spot of the bestrayal (Early Trav., p. 29), therefore close to Gethsemane. This catacomb is fully described by Nugent (Lands, Classical and Sacred, ii, 73), Tobler (Olberg, p. 350), and Porter (Hand-book, p. 147).

(3.) The most southern portion of the Mount of Olives—much more distinctly separated from the necropolis of the congeries of summits than they are from each other—is that usually known as the "Mount of Offence," Mons Offensionis, though by the Arabs called Batan el-Hacou, "the bag of the wind." It rises next to the gently sloping spur last mentioned; and in the hollow between the two—a tolerably well-defined although broad ravine—runs the road from Bethany, which was without doubt the road of Christ's entry to Jerusalem.

The title Mount of Offence, or of Scandal, was bestowed on the supposition that it is the "Mount of Corruption," on which Solomon erected the high place for the gods of his foreign wives (2 Kings xxi. 13; 1 Kings xi. 7). This tradition appears to be of a recent date. It is not mentioned in the Jewish travellers Benjamin, hap-Parchi, or Petachia, and the first appearance of the name or the tradition as attached to that locality among Christian writers appears to be in John of Wurtzburg (Tolder, p. 80, note) and Brocardus (Descrip. Ter. S., cap. ix.), both of the 13th century. At that time the northern summit was believed to have been the site of the altar of Chemosh (Brocardus), the southern one that of Molech only (Thietmar, Pergr. xii, 2). The title "Mount of Corruption" (נְגֵרָה יָרַע) seems to be connected etymologically in some way with the name by which the mound is so occasionally rendered in the Targums—נְגֵרַה יָרַע (Jonathan, Cant. viii, 9; Pseudo-Jon. Gen. viii, 11). One is probably a play on the other. Stanley (S. and P. p. 188, note) argues that the Mount of Corruption was the northern hill (Viri Galiilei), because the three sanctuaries were south of it, and therefore on the other three summits.

This southern summit is considerably lower than the centre one, and is also rather less marked, it is so distinctly as almost to constitute a separate hill or eminence in the general range. It is also sterner and more repellent in its form. On the south it is bounded by the Wady en-Nar, the continuation of the Kidron, curving around eastward on its dreary course to Mar Saba and the Dead}
Sea. From this barren ravine the Mount of Offence {330} 360
rears its rugged sides by acclivities barer and steeper than any in the northern portion of the mount, and its top presents a target-like summit; a well-known saying goes, with the cultivation of the other summits, and this not improbably, as in the case of Mount Ebal, suggested the name which it now bears. On the steep ledges of its western face clings the ill-favored village of Silwán, a few dilapidated towers rather than houses, their gray painted walls hardly to be distinguished from the rock to which they adhere, and inhabited by a tribe as mean and repulsive as their habitations.

Crossing to the back or eastern side of this mountain, on a half-isolated promontory or spur which overlooks the road of our Lord's progress from Bethany, are found tanks and foundations, by which are maintained by Dr. Barclay (City, etc., p. 66) to be those of Bethpage (see also Stewart, Tent and Khan, p. 322).

(4.) The only one of the summits remaining to be considered is that on the north of the "Mount of Ascension"—the Karem es-Segov, or Vineyard of the Sportsman; or, as it is called by the modern Latin and Greek Christians, the Viri Galilaei. This is a hill of exactly the same character as the Mount of the Ascension, and so nearly its equal in height that few travelers agree as to which is the more lofty. The summits of these hills are separated by yards apart directly opposite the north-east corner of Jerusalem, and is approached by the path between it and the Mount of Ascension, which strikes at the top into a cross-path leading to el-Istawyeh and Amuta. The Arabic name well reflects the fruitful character of the hill, on which there are several vineyards, besides much cultivation of other kinds. The Christian name is due to the singular tradition that here the two angels addressed the apostles after our Lord's ascension—"Ye men of Galilee!" This idea, which is so incompatible, on account of the circumstance that the tradition of the destruction of Jerusalem is of late existence and inexplicable origin. The first name by which we encounter this hill is simply "Galilea," ἡ Γαλαήα (Pericillas, A.D. cir. 129, in Reland, Palest. cap. 3). Brocardus (A.D. 1290) describes the mountain as the site of Solomon's altar to Chemosh (Descr. cap. ix), but evidently knows of no name for it, and connects it with no Christian event. This name may, as is conjectured (Quaresimus, ii, 319, and Reland, p. 341), have originated in its being the custom of the apostles, or of the Galileans generally, when returning from the Holy Land to their quarters in Jerusalem, to pass through it; or it may be the echo or distortion of an ancient name of the spot, possibly the Gileoth of Josh. xviii, 17—one of the landmarks of the south boundary of Benjamin, which has often puzzled the topographer. But this name is not the first which came at this hill as the actual Galilee of Northern Palestine, the place at which our Lord appointed to meet his disciples after his resurrection (Matt. xxviii, 10), the scene of the miracle of the Cana (Reland, p. 388). This transference, at once so extraordinary and so instructive, arose from the same desire, combined with the same astounding want of the critical faculty, which enabled the pilgrims of the Middle Ages to see without perplexity the scene of the transfiguration (Bourdage Pilgr.,) of the beatitudes (Maunedeville, Early Trav. p. 177), and of the ascension all crowded together on the single summit or the central hill of Olivet. It testified to the same feeling with which has brought together the scene of Jacob's vision at Bethel, of the sacrifice of Isaac on Moriah, and of David's offering in the threshing-floor of Araunah, on one hill; and which to this day has crowded within the walls of the church of Mount of Olives from the most distant times, connected with the death and resurrection of Christ.

In the 8th century the place of the angels was represented by two columns in the Church of the Ascension itself (Willibald, Early Trav. p. 19). So it remained, with remaining difference, at the time of Saewulf's visit (A.D. 1192), but there was then also a chapel in existence—apparently on the northern summit—purporting to stand where Christ made his first appearance after the resurrection, and called "Galilee." So it continues to the present day, two pillars were still shown in the Church of the Ascension (Radzivil, Perigrinis. p. 75, cited by Williams, Holy City, ii, 127, note), but in the 16th century (Tohler, p. 75) the tradition had relinquished its ancient and more appropriate seat, and the cereomony became attached to the northern summit, where Maundrell (A.D. 1697) encountered it (Early Trav. p. 471), and where it even now retains some hold, the name Galilea being occasionally applied to it by the Arabs (see Pococke and Scholz, in Tohler, p. 72). An ancient tower connected with the tradition was still standing during Maundrell's tour "of a Turk having bought the field in which it stood." The summit is now crowned by a confused heap of ruins, encompassed by a vineyard.

5. Literature.—A monograph on the Mount of Olives, exhaustively every source of information, and giving the fullest references will be found in Tophet's Sido- 

aguille and der Oelberg (St. Gallen, 1852). Earlier monographs have been written in Latin by Bibelhau- sen (Lips. 1704); Ortol (Viteb. 1706); Sylling (Hafn. 1697). See also Hamilton, Mount of Olives (Lond. 1865). For traditions relating to Capernaum, Bethlehem, Terrae Sanctae, ii, 277-340; Gudin, Vies de Age, i, 210 sq.; Williams, Holy City, vol. ii; and others. Doubdan's account (Le Voyage dans le Terrae Sainte, Paris, 1657) is excellent, and his plates very correct. The rabbinical traditions are contained in Lightfoot (Opp. ii, 291), Reland (Palest. cap. iv), and other authors. Descriptions are given by Bartlett (Walks, etc., p. 94 sq.; Amsterdam Revised, p. 114 sq.); Robinson (Researches, iii, 405 sq.); Olin, Travelers, i, 127; Barclay (City of the Great King, p. 59 sq.); Stanley (Sin. and Pal. p. 193 sq.) and others. The best topographical delineation is that in the latest edition of the topographical surveys of Jerusalem (Lond. 1865, 3 vols. fol.). See JERUSALEM.

Olivet, PIERRE JOSEPH, abbott of Touiller, a French Roman Catholic theologian and writer, was born at Sa- 

lins April 1, 1682. On leaving college he joined the Jesuits, passing successively some time in the Jesuit colleges of Rheims, Dijon, and Paris. In this manner he became acquainted with a number of distinguished men, such as Maurox, the friend of Lafontaine, father Oudin, president Bouvier, Boileau, Huet, La Monnoye, J. B. Rousseau, etc. They incited him to write, and his first attempt was a French translation of Eusebius, to which he would never succeed in poetry, he gave it up and ap- 
plied himself to Latin prose. He was a great admirer of the ancients, and especially of Cicero, whom he con- sidered as the only master of eloquence. In 1713 he became vice-president of his order for the purpose of writing the history of the society; but frightened at the long time he would be obliged to devote to this uncon- 
Genial employment, Olivet left the society as he was about taking the final vows. They vainly offered him the place of instructor to the prince of Asturias to in- 

duce him to remain. In 1723 Olivet was elected a member of the French Academy. He passed the re- 

mainder of his life at Paris, engaged in various literary works, and in occasional squabbles with his associates in the academy. He died Oct. 8, 1768. The personal character of Olivet appears, notwithstanding the at- 


traction of his talents and virtues than Voltaire, who was introduced by Olivet into the French Academy (see Correspondence des membres de l'Académie Francaise, in his Euvres complettes, vol. xlvii), Several letters of Voltaire to Olivet are extant. Olivet's principal work is an edition of Cicero, which was orig- 


ally published at Paris (1740-1742, 9 vols. 4to). It is of little critical value, though it contains many useful notes, chiefly extracted from preceeding commentaries. Digitized by Google
OLIVETAN

It was reprinted at Geneva (1758, 9 vols. 4to), and very incorrectly at Oxford (1788, 10 vols. 4to). Olivier's translation (Neuchâtel, 1560, 2 vols.) was also published, though, like most of the French translations, they are deficient in accuracy. Of these the principal are, the De Natura Doorum (1721, 1732, etc.)—Tuscú
lanina Questiones (1737, 1747), of which the third and fifth books are the same as their 1757 volume against Calvin, together with the Philosophius of De
moechenses (1727, 1736, etc.). He also edited extracts from Cicero, with a translation into French, under the title of Pensees de Cicéron, which has been frequently reprinted and extensively used in the French schools.

The other principal work of Olivier was his continuation of Pellisson, Histoire de l'Académie Française (1729, 2 vols. 4to; 1730, 2 vols. 12mo). See Eloge de l'Abbé d'Olivet, Nécrologe (1770); D'Allemert, Hist. des Membres de l'Académie Française, vol. vi.; Buchaumont, Mémoires secrets (Oct. 1763); Maires, Eloge histor. et littér. de l'Abbé d'Olivet (1839).

Olivetan, Pierre Robert, a leader in the French Reformation, and one of the first translators of the Bible into French, was born at Noyon towards the end of the 16th century. We are told that it was he who, in advising Calvin, his relative, to examine into the questions then current, was instrumental to the cause of the Reformation. Says Merle d'Aubigné, "Olivetan seems to have been the first who so presented the doctrine of the Gospel as to draw the attention of Calvin" (comp. Mainbour, Histoire du Calvinisme, 16). Olivieretan's translation was the first to spread the new religious doctrines in Geneva, where we find him in 1538. Once, hearing a preacher denounce Luther in the pulpit, Olivetan interrupted the speaker, and undertook to refute him, thus creating a disturbance which nearly cost him his life, and led to his being banished from the territory of Geneva. He retired to Neuchâtel, where he commenced his French translation of the Bible, probably at the suggestion of Farel. Olivetan, who was less thoroughly acquainted with Hebrew than is asserted by his contemporaries, and not very proficient in Greek, made great use of the translation of LeFèvre d'Etaples, just published at Antwerp; but he carefully compared that translation with the original texts, and interpreted some passages in a different manner. His French version appeared under the title of La Bible qui est toute la Sainte Ecriture (Neuchâtel, 1535, 2 vols. fol.). This edition was published at the expense of the Waldensians, from a MS. said to have been written by Bonaventure des Perriens. A second edition, printed at Geneva, was corrected by Calvin, and thus Olivetan's labors became the foundation of the Genevan Bible. Olivetan, obliged to leave Switzerland, went to Italy, and died at Ferrara in 1588. It was rumored that he was poisoned at Rome during a short stay he made in that city. See Richard Simont, Hist. crit. du Vieux Testament, p. 342; Lalluette, Hist. des Traductions Franço. de l'Écriture Sainte, ch. ii.; Senebier, Hist. Litt., de Genève, i. 158; Haag, La France Protestante, a.; Hoefer, Nouv. Biog. Générale, xxxiii., 635; Merle d'Aubigné, Hist. of the Ref., iii. 365 sq.; Brit. Qu. Rev. April, 1865, p. 420.

OLIVETANS. See MONTOLIVETENNES; PROLOMEL

Olivyera, Francisco Xaverio de, a Portuguese nobleman, noted as an ecclesiastical writer, was born in Lisbon in the beginning of the 16th century, and began his studies at the age of forty years he was a slave to the prejudices of poverty; but extensive reading, joined to his observations in Protestant countries, illuminated his mind, and dispelled by degrees the clouds with which superstition had obscured his intellect. When he had determined to change his residence, he quit his patrimonial estates, and, renouncing all honors, sought refuge first in Holland, and afterwards in England, where he spent the remain-
der of his life in retirement. He employed his time in literary labor. He published, Memoires of his Travels:—Familiers Letters to a Countryman on the Earthquake at Lisbon in 1756:—The Chevalier d'Olivyera burned in Effigy as an Heretic, why and wherefore? etc.; and he left besides a great number of MSS., including Olivyerriana, or Memoirs, Historical and Poetical, which, after the overthrow of Lisbon occurred, he distinguished himself by a judicious and effective address to his former fellow-citizens. It was reprinted several times, and a second part added, and the whole translated into English. He died at Hackney Oct. 18, 1783.

Olivyera, Salomon de, ben-David, a distinguished Hebrew poet and grammarian, and chief rabbi of the Portuguese Jews at Amsterdam, was born about 1640. He was a master in Hebrew, and wrote synagogical poetry when very young. He first succeeded Moses Raphael de Aguilar as teacher in the Kather Thora (חֶזֶק תַּחַר), and was elected in 1764 to the dignity of choacham in the institution called Gemeinath Chassidisch, where he delivered expositions on the Pentateuch between 1767 and 1776, and on the technical and poetic books between 1768 and 1682. In 1688 he succeeded Abaob as president of the Rabbinic college, and died in May, 1708. He wrote, דַּבְּרֵי יִשְׂרָאֵל, the Lovely Hind, a moral philosophical work on Hebrew rhetoric (Amsterdam, 1665):—בְּמִידַבְּרֵי, the Door of Lips, a Chaldee grammar, with the title "Grammar daca lengoa Chaldaica" (ibid. 1682):—רְאוֹפֵּשׂ, a methodology and logic of the Talmud (ibid. 1688):—רְאוֹפֵּשׂ, an alphabetical index to the 613 Precepts, etc. (ibid. 1688):—רְאוֹפֵּשׂ, the Green Olive, a Portuguese translation of the words which frequently occur in the Mishna and Gemara, and of the technical and expressive (ibid. 1688):—רְאוֹפֵּשׂ, on Hebrew and Chaldee grammar, to which is appended רְאוֹפֵּשׂ, on the Biblical Aramaisms (ibid. 1682, 1689):—רְאוֹפֵּשׂ, a Hebrew, Chaldaic, and Portuguese lexicon (ibid. 1692):—רְאוֹפֵּשׂ, Chain of Terminations, a lexicon on Hebrew avasson (ibid. 1665):—רְאוֹפֵּשׂ, the Reasons for the Accents, a treatise on Hebrew accents, in which he discourses especially on the poetical accents of Job, Proverbs, and the Psalms, published with the Pentateuch and Haphtarot (ibid. 1665, and often). He also wrote a Calendar, an astronomical work, etc. See Frankel, Monatschrift für Gesch. u. Wissensch. d. Judenwesen (Breunau, 1861), x, 432—436; Steinmecker, Catalogus Librorum in Biblioth. Bobletana, coll. 2379—83; the same, Bibliogr. Handbuch (Berlin, 1859), No. 1471—78; Kitto, Cyclop., a.; Fürst, Bibl. Jud., i. 46, etc.; Wolf, Bibl. Hebr., i., iii., iv., v., 1955; De Rossi, Dizionario storico degli autori Ebrei, p. 251 (Germ. transl. by Hamburger); Lindo, History of the Jews of Spain and Portugal (London, 1848), p. 968; Finn, Sephardim, or the History of the Jews in Spain and Portugal (Ibid., 1841), p. 464; Jose, Gesch. d. Juden in Spanien (ibid. 1841), p. 179; Mayer, Geschichte des Juden in der Niederungslandschaft des Westlichen Ural (Leips., 1859), p. 206, 261, 315; the same, Geschichte der Juden in Portugal (Ibid., 1867), p. 810; the same, Bibliothek Jüdischer Künstlerber (Berlin, 1870), vol. i.; Bei- melf, p. 10. (B. P.)

Olivier, Cardinal, a German theologian and historian, was born in Westphalia about the middle of the 12th century. After studying at Paderborn he became canon of the church of that city, and afterwards diocese of the schools of Cologne. In 1210 he went to the south of France to preach a crusade against the Albigenses. After returning to his native country he preached a crusade against the Saracens in Westphalia, Friesland, Flanders, and Brabant, and in 1214 and 1217 went himself to the Holy Land with the volunteers. In
OLIVIER

1922, having returned to Europe, he was made bishop of Paisierd, and while at Rome, in 1225, he was created cardinal-bishop of Sabina, and intrusted with the pope with a mission to the emperor Frederick. His work lasted after Sabina, 1227. He wrote a letter to Engelbert, archbishop of Cologne, repeatedly as a missus ad Franciae, Gesta, Franciae, Historia regum Taurum Sancet, in Eckart, Corpus historicorum, ii, 1556; Historia Dominicus, in the same, i, 1798. Michaud has given an analysis of these works in his Bibliothèque des Croisades, p. 177; and Petit Radel mentions the most important passages in the Olivi's works. See Schnepf, Annales Paderbornenses; Historiae de France, vol. xviii; Ughelli, Italia Sacra, ii, 167; and Litt. de la France, xvii, 14.

Oliver, Jean, a French Roman Catholic theologian, was born near the opening of the 16th century. He joined the Benedictines in Poitou, and afterwards moved to the abbey of St. Denis, near Paris, where he became great abbot and vicar-general. After he was elected abbot, he surrendered his claims in favor of the cardinal of Bourbon, at the request of Francis I, who gave him in exchange the abbey of St. Me- dard of Soissons. In 1583 he resigned this dignity to become bishop of Angers. He enjoyed a great reputation for learning and piety, and enacted various strict regulations against the laxity of ecclesiastical discipline in his diocese. Some say that he was in favor of the Reformation, and Crepin reports that he permitted the preaching of the Gospel at Angers. He died there April 12, 1540. He wrote well in Latin, as is shown by his own epitaph, that of Louis XII, quoted by Papire Masson, an ode to Salome Macrin, and especially by a poem entitled Pindarica Jani Olivii Andia hierophanta (Paris, 1542, 12mo). This poem, which was published separately when it appeared, was published by Stephen Dolet, and translated by William Michel into French verses (new ed. Rheims, 1608, 8vo). See Scroela de St. Marthe, Ellog. lib. ii; Gallia Christiium, ii, 147; Doubilet, Hist. de l'Abbe de St. Denys; Crepin, L'Etat de l'Eglise; Haag, La France Protestante.

Oliver, Nicolas Theodora, a French Roman Catholic prelate, was born at Paris April 28, 1798. He was educated for the Church: studied underoucher, curate of St. Merry, and entered the seminary of St. Sulpice. Ordained priest in 1822, he was sent as a missionary into the province of Beauce, and on his return was made vicar of St. Denis, and afterwards of St. Etiene de Mont, Paris. He was successively curate of St. Peter at Chaillot, March 25, 1827; of St. Etiene de Mont, Jan. 17, 1828; and of St. Roch, Feb. 7, 1833. Here, in the favorite parish of queen Marie-Amelie, he found an ample field for his activity and his benevolence. Among his numerous discourses, a charity sermon he preached in favor of the orphans whose parents had died by cholera is perhaps the most remarkable: the collection taken up on the occasion surpassed all expectations. He was made bishop of Evreux April 18, 1841, and died in that city Oct. 21, 1854. Besides a number of homilies, sermons, meditations, and pastoral instructions, scattered through various collections, Oliver wrote, Oratio funebre de M. l'Abbe Philippe Jean Louis Dejeardins, Docteur en Sor- bonne et Vice-général de Paris (Paris, 1884, 8vo): Le Catéchisme, ou le Théâtre des Temps Modernes (Paris, 1839, 18mo); Discours des émises affligées, ou lettres de consolation tirées des saintes Péres (Paris, 1840 and 1854, 18mo): Concordances de rapport de la théologie de Bayle with the code civil, in the Traité de la justice et des contrats: —Un sermon entre deux histoires (Paris, 1836, 18mo); Sermons sur des passages divers contemporains, vol. i; L'Évêque d'Evreux: Diz annales de M. Olivier (1841, 8vo); Boul- cion, État actuel du diocèse d'Evreux, or la francise varié sur M. Olivier (1845, 8vo); same, Hist. de Mgr. Olivier, Évêque d'Evreux (1855, 12mo); Fisquet, Francia pontificale.

Oliver, Seraphin, a French prelate of note, was born at Lyons, Aug. 2, 1588. He studied at Tournon, and afterwards at Bologna, where he graduated as doctor in civil and canon law. In 1563 he was professor in the university, and was afterwards called to Rome by pope Pius IV, and entrusted in 1564 auditor de la note for France. He held this office for thirty-six years. Gregory XIII sent him to France in 1573 to congratulate the duke of Anjou (afterwards Henry III) on his election to the throne of Poland; and he was sent on a second mission to the country under Sixtus V in 1589. He took an active part in inducing Clement VIII to grant absolution to Henry IV. When cardinal D'Osasæ reigned, Henry IV nominated Oliver to the bishopric of Rennes in June, 1609; but he never took possession of that see, and was created patriarch of Alexandria Aug. 26, 1609, and cardinal June 9, 1609. He died at Rome March 9, 1609. He wrote, Decisiones rota Romana mille quingenta (Rome, 1614, 2 vols. fol.); Franc, 1615, 1661, 2 vols. fol., with notes and additions. It begins with the funeral sermon of that prelate, preached by Cardinal de Jus, which was also published separately (Rome, 1609, 4to). See Frizon, Gallia purpurata, p. 890; Sainte-Marthe, Gallia Christiium, vol. iii; Amelot de la Houssaye, Lettres du Car- dinal d'Osasæ, ii, 78, 316, 440; De Thou, Hist. univ. i, 181; Allon, Histoire des Cardinaux illustres; France profonde.

Oliveri, Augustin, a Genoese prelate, was born in Genoa in 1758. He entered the Mère-de-Dieu, and taught philosophy at Naples. King Ferdinand I nominated him to the education of his sons (afterwards Francis X). Oliveri followed the Bourbon troops to Sicily, and attached himself to their fortune. He was restored to the charge of their restoration, by the bishop- ric in pruvius of Arethusa. He died at Naples June 10, 1834. We have of his works, Filosofia mo- vise, ossia le doveri dell' uomo (Genoa, 1828, 2 vols. 12mo). See Notizie Romane; L' Ans de la Religion, ann. 1894.

Oliveri, Don Justin, an Italian painter, was born at Turin in 1673. According to Della Valle, he excelled in painting subjects requiring humorous talent for caricature, and in this he has seldom been surpassed. Lanzo says: "In his time the royal collection was enriched at the death of Prince Eugene by the addition of nearly four hundred Flemish pictures; and none practised more successful large-scale works. But, although he chiefly painted in what the Italians style Bambocciato, he was yet perfectly competent to execute works in the higher walks of history, as is proved by his Miracle of the Sacrament, in the sac- ristry of Corpus Domini in his native city." He died in 1755.

Olmstead, James Mcsnon, D.D., an American Presbyterinan divine of note, was born at Stillwater, N. Y., Feb. 17, 1794; was educated at Union College, class of 1819; and studied at the Princeton Theological Seminary, class of 1822; was licensed to preach immediately after graduation, and performed missionary work until 1825, when he was ordained pastor of the churches at Lansdiss and Centre; subsequently became pastor at Middle Tuscawara, Flemington, N. J., and Snow Hill, Md. He died at Philadelphia Oct. 16, 1870. Besides Sermons and Essays, he published Thoughts and Couns- els, ed. by W. H. Bingham (1863)—Our First Mother (1852)—and North and his Times (1855).

Olof Skgkonig (Tribute-king), the first Christian king of Sweden, reigned from 995 until his death, 1022. He was the son of Erik Segersall and Sigrid the Proud. From his father he inherited Denmark, but in 999 he gave it, with the mother's approval, to Svend Forkbeard.
OLONNE 363 OLYMPAS

He fought at the battle of Swolder, where the Norse king Olaf Trygveson fell. For several years after that battle (1088) Norway had to pay a yearly tax to king Olaf, and hence his name Stokkanou. He and his courtiers are believed to have been baptized about the year 1001. He had been instructed in Christianity by Siegfred, an Englishman, who, next after St. Ansgarius, is the most famous apostle of the North. This good man devoted a long life to the work of converting the pagan Swedes, and died at a great age among the people of Smiland, with whom he had begun his labors. But although Olaf became a Christian, and provided for the preaching of the Gospel among his subjects, still the Swedes continued to follow their ancient customs and believed in their old gods. They must, however, be said to have become completely Christianized before 1150. Olaf established a bishopric at Skara, the mother see of the North. He died in 1022, leaving the kingdom to his son and joint ruler Anund. See Petersen, Norges Sverigesegner Dansmark Historie; Muscha, Det Norskes Folka Historie; Otte, Skandinavisk History. (R. B. A.)

OLONNE, JEAN-MARIE D', a French Hebraist, was born at Toulon in the first years of the 18th century, and probably belonged to the ancient family Tullia d'Olonne, which still remains at Carpentras. He was a Carmelite of the province of Avignon. He was the author of the Litterae Hebraice et Chaldaeae, etc. Biblicam (Avignon, 1765, 2 vols. fol.); vol. iii., which was promised, never appeared. This work, without the author's name, has been placed under the auspices of cardinal Dominique Poinson. See Achard, Dic. de la Providence; Barjavel, Dic. Hist. du Vaucluse.

OLOTZAGA, JUAN DE, an eminent Spanish architect, was a native of Biscay, and flourished during the latter part of the 15th century. His instructor is not mentioned, but he attained great excellence in the art. He erected the cathedral at Huesca, in Aragon, on the site of the celebrated mosque Midejila. This work gained him great reputation, and is much admired for its fine proportions. Milizia says: "The principal façade is grand, with fourteen statues larger than life on each side of the entrance, placed on pedestals within niches; above these are forty-eight smaller statues, a foot in height." Under the reign of Ferdinand and Isabella the Grecian style of architecture became prevalent in Spain, and was adopted by Olotzag. Among his principal works in that manner were the great church of Santa Cruz at Zaragoza, commenced in 1480 and completed in 1492; also the Foundling Hospital, and the great church of St. Ildefonso, founded by cardinal Ximenez.

OLHAUSERN, HERMANN, a German Protestant theologian, noted especially as an exegete, was born Aug. 21, 1796, at Oldesloe, in the duchy of Holstein. From 1814 to 1818 he studied theology at Kiel and Berlin; at the former university Twesten, and at the latter Neander and Schleiermacher, lectured in those times. He applied himself particularly to historical theology, and his first work, which was a prize-essay, Melanchthon's Charakteristik aus seinen Briefen dargestellt (Berlin, 1817), taught him to the credit of his youth to minister of public worship. In the year 1818 he became licentiate in theology and "private docent" in the university; in 1821 he was elected extraordinary professor at Königsberg, where he taught till 1834, and where at first he also belonged to the Thomist circle. He was received into the Schleiermacher school in 1827 he was made a regular professor, and in 1834 accepted a call to a theological professorship at Erlangen, hoping that a change of climate would help his health, which had become very much impaired by overwork; but he did not live to anticipate it, and died Sept. 4, 1838, in the prime of life. Besides his prose-essay, he wrote, Historia eccles. veteris monumenta (Ber-
Olympia Morata. See Morata.

Olympiad. See Zena.

Olympic Games. See Games.

Olympiodorus, a Neo-Platonic philosopher, was a native of Alexandria, and lived probably in the latter part of the 6th century A.D. There are extant by him commentaries on the First Alcibiades, the Phaedo, the Gorgias, and Philebus of Plato. The first-mentioned commentary contains a life of Plato. His commentary on the Gorgias was published by Routh in his edition of the "Gorgias" and "Etymodeamus" (Oxford, 1784); that on the Phaedo by Andreas Mustoxides and Demetrius Schinas in the Variorum edition of Aristotle; that on the Phaedrus by Venetius, and the Philebus by Stallbaum in his edition of the "Philebus" and that on the First Alcibiades by Creutzer, in the 2d and 3d volumes of the Vetus Philosoph. in Theolog. ex Platon. et Foilbus (Frankl. 1820). In estimating Olympiodorus from these publications of his, it would appear that he was an acute and vigorous thinker, and a man of great erudition.

Olympiodorus of Alexandria, a Greek monk, said also to have been a deacon of a church in Alexandria, is believed to have lived in the first part of the 6th century A.D. He was a Peripatetic in philosophy, and wrote commentaries on the Meteorologica of Aristotle, which was printed by Alciat (Venice, 1561, fol.). He is sometimes called the Younger, to distinguish him from the Peripatetic philosopher of the same name who was the master of Proclus, but who is not known to us by any extant work. He also wrote a commentary on the Ecclesiastes, which is printed in the Auctoriar Patr. Duc. ii, 602 sq., and in the Bibl. Max. Patr. xviii, 490. His Notes on Job are included in the Catena of Nicetas on that book (Lond., 1667, fol.); and his Notes on Jeremiah in the Catena Chrestiana.

Olympus (Ολύμπος, i.e. Olimpion), one of the chief cathets of the Greek deity Zeus, so called from Mount Olympus in Thessaly, the abode of the gods (2 Mac. vi, 2). See Jupiter.

Olympus, an Arian theologian of the 4th century, flourished at Constantinople. He is reputed to have been a very decided opponent of the orthodox Christians, and to have profaned the Trinity; but there is no reason for the accusation, as the persons upon whose testimony the accusation is made are not regarded as trustworthy witnesses. See however Jortin, Remarks on Eccles. Hist. ii, 442, 443.

Olioufalki, Andrew, an eminent Polish divine, was born about 1618. In the course of his studies, which were pursued at Kalisch, he applied himself particularly to poetry, which he had not been long possessed of, so peculiarly fitted that, Ovid-like, his ordinary discourse frequently ran into verse. After he had finished his studies in divinity and jurisprudence he travelled through Italy, where he visited the best libraries, and took the doctorate in law at Rome. In the meantime he went to France, and was introduced at Paris to the princess Mary Louisa, who, when about to marry Ladislaus IV, king of Poland, invited Olioufalki to attend her thither. On Olioufalki's arrival the king offered him the secretary's place, but he declined it, for the sake of following his studies. Some time later he was made a canon of the cathedral church at Gnesen, and chancellor to the archbishop. After the death of that prelate he was called to court, and made Latin secretary to his majesty, which place he filled with great reputation, being a complete master of that language. When he took his leave of the land and of Sweden he wrote Vadovios Polomene. He attended at the election of Leopold to the imperial crown of Germany, in quality of ambassador to the king of Poland, and there secured the esteem of the three ecclesiastical electors. He was also sent on other diplomatic missions, was in the confidential service of the high office of prebendary to the crown, and presented to the bishopric of Culm. After the death of Ladislaus he fell into disfavor with the queen, because he had opposed an election which she had of setting aside the prince of France upon the throne of Poland; however, this did not prevent his being made vice-chancellor of the crown. He did all in his power to dissuade Casimir II from renouncing the crown; and, after the resignation of that king, several competitors appeared, one of whom was the occasion published a piece called Censoria, etc. This was answered by another, entitled Censorum Censorum Candidatorum; and the liberty which our vice-chancellor had taken in his Censoria was likely to cost him dear. It was chiefly levelled against another candidate of much more worth, and no more than eight years of age; and the czar was highly incensed, and made loud complaints and menaces unless satisfaction was made for the offence. Upon the election of Michel Koribut to the throne, Olioufalki was despatched to Vienna to negotiate a match between the new-elected king and one of the princesses of Austria; and on his return from that embassy was made grand-chancellor of the crown.

OMAN. He did not approve the peace concluded with the Turks in 1676, and wrote to the grand-vizier in terms of which the grand-seignior complied to the king of Poland. After the death of Koribut, Olioufalki labored earnestly for the election of John Sobieski, who rewarded Olioufalki with the archbishopric of Gnesen and the primacy of the kingdom; and no doubt he might have obtained a cardinal's hat if he had not publicly declared against it. However, he was only long possessed of the primacy before his right thereto was disputed by the bishop of Cracow, who laid claim also to certain prerogatives of the see of Gnesen, and arrogated the right of officiating at the obsequies of the Polish monarchs. Hereupon Olioufalki published a piece in defence of the rights and privileges of his archbishopric. He also some time afterwards published another piece, but without putting his name to it, entitled Singularia Juris Patrumatis R. Popotis, in support of the king of Poland's right of nomination to the abbeyes. In 1678, going by the king's command to Danzig, in order to compose certain disputes between the senate and people of that city, he was seized with a disorder which carried him off in three days. He was particularly distinguished by eloquence and love for his country; and his death was greatly lamented.

Om, a Sanscrit word of asseveration, much used in Buddhist works as an introductory term. It is especially prominent in Lamasism (q. v.).

Omadius, a surname of Dionysius or Bacchus as the flesh-eater, human sacrifices being offered to this deity in the islands of Chios and Tenedos.

Omažrus (Ομαζρος, v. r. Ομαζρος and Μαγρος; Vulg. Abramuus), a corrupt Gregorian form (1 Esdr. ix, 34) for Amram (q. v.), a descendant of Bani (Exra xiii, 34).

Oman, a strip of maritime territory in the most eastern portion of Arabia, extends between Ras el-Jiždi and Ras el-Had, and is bounded on the north-east by the Gulf of Oman, and on the south-west by the deserts of the interior. It has an area of about 80,000 square miles, and a population estimated in 1873 at 1,598,000, mostly Mohammedan. A part of the territory of Oman is known under the name of Muscat. At a distance of twenty to forty miles from the coast a chain of mountains runs parallel to it, which reaches in its highest ridge, called Jebel Ashkar (Great Mount), a height of 6000 feet; the average height is 4000 feet. There are a few not considerable streams, and some rich fertile tracts in this region, but the greater part is a waste of sand, with here and there a small oasis, where, however, the vegetation is most luxuriant. Groves of almond, fig, and walnut trees tower to an enormous height, overshadowing the orange and citron trees, but are themselves overtopped by the
splendid date-palms. The country is rich in mining wealth; lead and gold are found in considerable quanties. See ARABA; PERSIA.

Omar (Heg. Omary, * 'Omar, elegant; Sept. 'Umar), the second named of the seven sons of Eliphaz, son of Esau (Gen. xxxvi. 15; * comp. ver. 11); 1 Chron. 1, 5, who were heads and princes of tribes among the Edomites. B.C. cir. 1900. The name is supposed to survive in that of the tribe of Amir Araba east of the Jordan. Bunyan asserts that Omar was the ancestor of the *Bene 'Ammer in Northern Edom (Bibleenaer, Gen. xxxvi. 11), but the names are somewhat different (*itial, and the Arabic equivalent of Jamie). Omayy, Abu-Hafsa ibn-Al-Khattab, the second caliph of the Moslems, and one of the most noted characters in Mohammedan annals, was born about 581. Of his early history little is known. He was the third cousin of Abdullah, the father of the Prophet, but previous to his conversion was an ardent persecutor of Mohammed and his followers. He even attempted to take Mohammed's life. He was, however, most remarkably converted, and after becoming a real apostle as he had formerly been a persecutor, and rendered valuable aid to the Prophet in all his warlike expeditions. After Mohammed's death he caused Abu-Bekr to be proclaimed caliph, and was himself appointed the second minister. Though of a fiery and enthusiastic temperament, he proved a steady minister. It was at his suggestion that the caliph put down with an iron hand the many DISCS which had arisen among the Arabs after the Prophet's decease, and re- solved to strengthen and consolidate their new-born national spirit, as well as propagate the doctrines of Islam, by engaging them in continual aggressive war. See MOUNTAINIANISM. Omar succeeded Abu-Bekr in the caliphate by the express wish of the first caliph in A.D. 654, and immediately pushed on the war of conquest with increased vigor. He was a most enthusiastic Moslem, and worked at enlarging the faith, and increased the number of organized Moslems. He reorganized the army, and continued to serve under the new general. These two officers prosecuted the conquest of Syria, and took Damascus, its capital, in the month of Reboh, A.H. 14 (August-September, A.D. 636). After the capture of Damascus, the Moslems proceeded to the reduction of Emesa, Hamah, and Kennesin. The emperor Heraclius sent a considerable force to stop the progress of the Arabs, but the Greeks were completely defeated at the bloody battle of Yermuk (Sept. 18th) immediately after the Moslems captured Amru ibn-Al-Aas and Sarjil to besiege Jerusalem. The city was stoutly defended by the garrison; but after a siege of several months the patriarch Sophronius, who commanded in it, agreed to surrender to the Moslems, but refused to treat with any other except the caliph himself. A Moslem messenger having been dispatched to Omar, who was then residing at Medina, he hastened to Jerusalem followed by a scanty suite. Omar's journey from Arabia to Palestine is thus described by the historian Tabari:

He rode a sorrel-colored camel, and was dressed in an old tattered habit of hair-cloth; he carried with him, in two bags, his provisions, consisting of dry fruits, barley, and dried corn, besides a skin for the water. Whenever he halted to make a repast, he permitted those

who accompanied him to partake of it, eating from the same ward; and, as was the custom of most of the Arabs, his hair was not washed for a week. During his journey he administered justice to all his subjects; in several instances he corrected the laxity of morals, and reformed several abuses, especially those connected with the new converts; abolishing also many luxuriant indulgences which prevailed among the Moslems, such as the drinking of wine, the using of burnt flesh, and the eating of the flesh of dogs. Arrived at the camp, he caused several Moslems to be seized and scourged and then thrown into prison, in disobedience to his orders, arrayed themselves in the shikak tunic of the conquered Greeks.

After a short conference with Sophronius, the terms of a capitulation were agreed upon, and the keys of the Holy City were delivered up to Omar. The articles of the capitulation of Jerusalem have been preserved by the Moslems (Mines de l'Orient, vol. ii), and as they were the model upon which the Moslems dictated many others to the subdued cities of Africa and Spain, we transcribe them here:

"The inhabitants shall retain their lives and property; they shall preserve the use of their churches, but they shall build no new ones; they shall neither place crosses upon these which they already have, nor hinder the Moslems from entering them night or day; they shall not ring their bells, but they shall be allowed to toll them; if a Moslem shall not be able to leave Jerusalem in the course of three days, he shall not be forced to do so, but he shall be allowed to ride on horseback, but without either saddle or arsenals, and without carrying with him the distinctive mark of all Christians living under the Moslem rule; they shall not sell wine to the Moslems, and shall remain (faithful to the caliph), and pay regularly the taxes imposed upon them."

Omar made his triumphant entry into Jerusalem towards the middle of the year 16 of the Hegira (A.D. 657). After conversing for a while with Sophronius, and addressing to him some questions on the antiquities of the place, visiting the Church of the Resurrection, and saying his prayers under its portico, he desired to be conveyed to Bethlehem, where he also performed his devotions. Returning again to the city, he caused a magnificent mosque to be erected on the site of Solomon’s Temple, the predecessor of that which still bears his name and remains an object of great veneration to the Mussulmans. The taking of Jerusalem was followed by the reduction of all the principal cities of Palestine, while Khaled and Abu Obeydah made themselves masters of Antioch, Aleppo, and Baalbek. Omar next prepared to invade Persia, and after a few preliminary operations then ruled by a king named Yezebed, against which he had at the beginning of his reign unsuccessfully contended (645). Saad ibn-Abi-Wakas, who was now in trust with the command of the army, penetrated far into Persia, and invested at Kutlug and Kusardi with a powerful army commanded by Rustam, who fell in the battle; took possession of Bahir-Shir, in the western quarter of the city of Madain, the ancient Cesephon; founded the city of Kufah, near the Euphrates (688); crossed the Tigris; and at last took Madain, the capital of Yezebed-gordon’s kingdom. In the mean while Amru ibn-Al-Aas, who commanded the armies of Egypt, completed the conquest of that country by the reduction of Alexandria (640). It was then that the famous library founded by Ptolemy Philadelphus is said to have been destroyed by the conquerors. Upon an application from Amru to the caliph to know his pleasure concerning its contents, an answer was returned commanding its destruction; for, said Omar; “if the books of the Greeks agree with the books of God (Koran), they are superfluous, and need not be preserved; and if they disagree, they are pernicious, and ought to be destroyed.” In consequence of this decision, we are told, and (notwithstanding all Gibbon’s ingenuity to discredit the account) we are inclined to believe, that the manuscripts were delivered up to the four (others say five) thousand public baths in the city, to which they served, as precious fuel for six months.

The conquest of Egypt was followed by that
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of part of Africa. Amru pushed his victorious arms as far as the deserts of Tripoli and Barca. Armenia was in the hands of his lieutenants, and the country of Khorsassân (642) by Abnâf ibn-Kays, another of Omar's lieutenants. In the same year was fought the famous battle of Nehavend, which decided the fate of Persia. Fîrzû, who now commanded the armies of I司马d, was killed; and the monarch himself was obliged to seek an asylum at Fahhrâb by Mughîyârîn (641), and the month of November, A.D. 644. He was buried on the following Saturday, close to the Prophet and Abu-Bekr, in a mosque which he had founded at Medina, where his tomb is still visited with great respect by the Musulmans. He had been asked, some time before his death, to name his successor, he refused; and upon the suggestion of one of his courtiers that he should leave the caliphate to his son Abdullah, he remarked, "It is enough that one out of my family has been forced to bear this burden, and account afterwards to his God for the conduct and government of his subjects." Fîrûz, who had hammed the hypothesis of a more virtuous sovereign or a more zealous apostle. It has been said of him that he contributed more efficaciously to the advancement of the Mohammedan religion than the Prophet himself. Khondemir, the celebrated Persian historian, thus recapitulates the praiseworthy acts of this caliph: "He took from the infidels 86,000 cities or castles, destroyed 4000 temples or churches, and founded or endowed 1400 mosques." The Prophet had the greatest esteem for Omar, whose daughter Hassâfah he married. On a certain occasion, when he was heaped with honors, he had occasion to send a second messenger to this world, his choice would undoubtedly have fallen on Omar. The devo tion, humility, and abstinence of this caliph had become proverbial among the Musulmans. He never tasted any other food than barley-bread and dates; water was his only drink; and he was often found asleep under the porch of a mosque or beneath a tree. He complied most strictly with all the precepts of the Koran. Eutychius tells us that during his caliphate he performed nine times the pilgrimage to Mecca. In order better to regulate his public conduct, he was guided by the work of his hands, supporting himself entirely by the sale of leather belts which he manufactured. But the quality for which Omar was most conspicuous was justice, which he is said to have administered with an even hand to infidels as well as believers. The historian Wâkitl says that the staff of Omar was more dreaded than the sword of his successors. In the lifetime of Mohammed, a Moslem, condemned for his iniquitous act of a Jew, having appealed to Omar from the sentence of the Prophet, was immediately cut down with the scimitar for not acquiescing in the judgment of his superior judge. In the same year, the caliph Mohammed gave Omar the surname of Al-farîk which he retained ever afterwards, a word meaning the divider, or the discriminator, thus doubly alluding to his action and the discernment which prompted it. Several attempts were made to procure the death of the reign of Omar. It was in this time that the ara of the Hégira, or flight of Mohammed, by which all Mohammedan nations compute their years, was established, and its beginning fixed on July 16, A.D. 622. He was the first who kept armies under pay; and assigned pensions to officers out of the public revenue; he instituted a sort of police force to watch at night for the security of the citizens; and he promulgated some excellent regulations respecting the duties of masters towards their slaves. He was also the first who assumed the title of Amir el-munymun (commander of the faithful), instead of that of Khalifah-rasûl-lilahi (vicar of the messenger of God), which his predecessor Abu-Bekr had used. Omar's memory is an object of the greatest veneration among Musulmans of the Sunni, or orthodox sect; not so among the Shiites, or partisans of Ali, who look upon the first three caliphs, Abu-Bekr, Omar, and Ali, as usurpers of the caliphate, to the prejudice of Ali, to whom, they pretend, it belonged as the nearest relative of the Prophet. See Abufëda, Annales Moslemici (transl. by Reiske, Hafniæ, 1790), i, 250 sq.; Al-ma'mîn, Hist. Sarac. (ed. Séancq), i, 270 sq.; Ibn-Sîhiibân (MS.) Rauwadat-I-mamchih; Ockley, Hist. of the Saracens, i, 800; Ibn-al-Khattît,

Ombay, or Maloeva (Malaya), an island between the two and the north-west coast of Australia, lies to the north of Timor, from which it is separated by the Strait of Ombay, lat. 8° 8'-8° 28' S., long. 124° 17'-125° 7', and has an area of 961 square miles. The population amounts to over 200,000. The hills of Ombay are volcanic, and the coasts steep and difficult to approach. The inhabitants are dark-skinned, thick lips, flat nose, and woolly hair, appearing to be of mixed Negro and Malay origin. They are armed with the bow, spear, and creese, and live on the produce of the chase, with fish, cocoa-nuts, rice, and honey. A portion of the island formerly belonged to the Portuguese, but since Aug. 6, 1851, it is entirely a Netherlands possession. The Dutch postholder resides at the village of Aler, to which iron wares, cotton goods, etc., are brought from Timor, and exchanged for wax, edible nuts, provisions, and other native products. Ombay has oxen, swine, goats, turkey-cranes, and produce of many kinds. Amber is also found, and the Bogoev of Celebes import European and Indian fabrics, exchanging them for the produce of the island, which they carry to Singapore (Chambers). The Dutch missionary societies are the only Protestant Christians who labor in Ombay, and though their little progress has been more in converting these Malayan Negritos.

Ombiates, priests and soothsayers among the inhabitants of Madagascar (q. v.), who compound charms, which they sell to the people.

Ombrius, a surname of Zeus, as the rain-giver, under which title he was worshipped on Mount Hymettus, in Attica.

Ombwiri, a class of good and gentle spirits who are believed by the natives of Southern Guinea to take part in the government of the world. Almost every man has his own ombowri as a tutelary and guardian spirit, for which he provides a small house near his own. "All the harm that is escaped in this world," as Mr. Wilson informs us, "and all the good received, are the effects of this kindly office of the little spirit, and not Omwiri is also regarded as the author of everything which is marvellous or mysterious. Any remarkable feature in the physical aspect of the country, any notable phenomenon in the heavens, or extraordinary event in the affairs of men, is ascribed to Ombwiri. His favorite places of abode are the summits of high mountains, deep caverns, large rocks, and the base of very large forest trees. While the people attach no malignity to his character, they guard against any unnecessary intercourse with him, and they never pass a place where he is supposed to dwell except in silence. He is the only one of all the spirits recognised by the people that has no priesthood, his intercourse with men being direct and immediate.

O'mega [many Ome'gae, but against the proper rule] (as fully Ω μη, i. e. the great or long o, in distinction from O'mposs, the short o), the last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to designate the state of anything: "I am Alpha and Omega, the beginning and the ending... the first and the last" (Rev. i, 8, 11; comp. xxii. 6, xxii. 13). This may be compared with Is. xii. 4: xii: 6, "I am the first and I am the last, and beside me there is no God." So Prudentius (Cathemer. hymn. i, 11) explains it: "Alphabet et O cognominatur: Ipe fons et claudans Omium quae sunt, fierunt, quemque post futura sunt." See ALPHABET. The symbol Ω, which contains the first and last letters of the Hebrew alphabet, is, according to Baxter (Lex. Talm. p. 344), "among the Cabalists often put mystically to express God, and is found in the Apocalypse." Schöttgen (Hor. Heb. i, 186), "quotes from Julet Rubeni (fol. 17, 4), "Adam transgressed the whole law from Ν to Τ, that is, from the beginning to the end. It is not necessary to inquire whether in the latter usage the meaning is so full as in the Revelation: that must be determined by separate consideration, but the illustration merely, the name is valuable. Both Greeks and Hebrews employed the letters of the alphabet as numerals. In the early times of the Christian Church the letters Α and Ω were combined with the cross or with the monogram of Christ (Maidland, Church in the Catacomb, p. 166-8). See MONOGRAM OF CHRIST.

Omen (for the deriv. see OMO), or Prodigy (generally said to be from pro and die, but more probably from pro and ago, to lead, hence anything conspicuous or extraordinary), the name given by the Romans to signs by which approaching good or bad fortune was supposed to be indicated. The terms Omen and Prodigy were not, however, exactly synonymous; the former being applied more particularly to signs received by the gods, or more particularly to spoken words; the latter to phenomena and occurrences, such as monstrous births, the appearance of snakes, locusts, etc., the striking of the foot against a stone or the like, the breaking of a shoe-heel, and even the whistle of a bird. If someone was pronounced to be promised on the part of a god, it was to be interpreted according to the promise; but otherwise, the interpretation was extremely arbitrary. It was supposed that evil indicated as approaching might be averted by various means, as by sacrifices, or by the utterance of certain magic formulas; or by an intermixture of felicity of interpretation, as when Caesar, having fallen to the ground on landing in Africa, exclaimed, "I take possession of thee, Africa." Occasionally, it is true, we read of a reckless disregard of omens; as, for example, when P. Claudius, in the First Punic War, caused the sacrifice of chickens, who would not leave their cage, to be cast into the sea, saying, "If they won't eat, they must drink." Still the belief in omens was universal, and in general the greatest care was taken to avoid unfavorable ones. The heads of the sacrificial priests were covered, so that nothing distracting might catch their eyes; silence was enjoined at the commencement of every sacred undertaking, and at the opening of the games. Before every sacrificial procession ran the heralds, calling on the people to "pay respect to it," and admonishing them to cease working till it had passed, that the priests might not hear unfavorable sounds. At the beginning of a sacrifice, the bystanders were addressed in the words Farata Lingua ("Speak no word of evil import"), and the aim of music was sought to drown whatever noises might prove unpromising. See Fallati, Ueber Briggiff und Wesen des Ethn. Omen (Tüb, 1836). Comp. Divination.

The belief in omens has existed in all ages and countries, and traces of it linger even yet in the most civilized communities; in the dread, for instance, that many entertain at sitting down to table in a party of thirteen. Not a little has been learned of the science of omens, et alii, in the Scottish proverb: "Them who follow freis, freis follow:" meaning that a fatalistic belief in impending evil paralyzes the endeavor that might prevent it. Against the belief of omens it is observed that it is contrary to every principle of sound philosophy; but whoever has studied the writings of Paul must be convinced that it is inconsistent with the spirit of genuine Christianity. We cannot proceed to discuss the subject here, but will present the reader with a quotation on the other side of the question. "Though it be true," says Mr. Toplady, "that all omens are not worthy of observation, and though they should never be so regarded as to shock our fortitude or diminish our
confidence in God, still they are not to be constantly despised. Small incidents have sometimes been preluc
dative events; nor is there any superintendence in
these apparent prophecies, though there may be
superintendence in being too indiscriminately or too deeply swayed by them" (Works, iv, 192).
See SUPERSTITION.

O'mer (Heb. 'omer, prop. a sheaf, as in Lev. xxiii, 10, etc., from רעב, to bind or gather; Sept. γομή; Vulg. gomem), a Hebrew dry measure (Exod. xvi, 16, 18, 22, 33, 38), the twelfth of the ephahs according to the rabbis, but three
and a half quarts according to Josephus. See MEAS
UROM.

Omer, St., AUTOMARUS, a French ascetic, was born about 595 at Orral, or Goldenhar, near Constance. He was a wealthy family, but after the death of his mother he induced his father to give all his goods to the poor, and to retire with him into the convent of Luxeuil. There his talents and his zeal attracted the attention of his superior, and by the advice of St. Achaire, bishop of Noyon and Tournay, king Dagobert I appointed Omer bishop of Téréonne in 637. The diocese had been neglected for eighty years; but under his ecclesiastic,
the assistant of Bertin, Memmonin, and Eberlin, all three monks of Luxeuil, succeeded in bringing about a thor
ough reform among the people. Having obtained the gift of the estate of Sithion, on the Aa, from the owner, ADUARDUS, Omer built a church on it, which he dedicated in 648 to St. Martin, and beside it a convent, of which he made Memmonin abbot. After the latter had been made bishop of Noyon and Tournai, Omer appointed in his place Bertin, who afterwards gave the convent the name of St. Omer, and it was soon surrounded by the city bearing the same name (ver. 36); and the bishop died at Tére
onne Sept. 9, 668. He was buried in the church he had built. The Romish Church commemorates him Sept. 9. See Acta Sanctorum, Sept. 9; Mabillon, Annales Ordinis S. Benedettii, ix sec.; Ballet, Vies des Saints, vol. iii; Breveitarm Parissiense; France pontificale; Longueil, Histoire de l'Eglise Galilc, vol. iv.

Omer (St.), ECCLESIASTICAL COUNCIL of (Concilii
um Aquemaranae), was held in June, 1099, by Manasse
s of Rheims and four of his suffragans. The "Trè de Dieu" was established, and at the entreaty of Robert, co-adjutor of the see, five articles of peace were drawn up. See LECHE, Conc. vol. x.

Omiac Church, a sect of Memnonites in America are sometimes so called, after one of their preachers of the 17th century. They are found also in Germany and Switzerland. See MEMNONITES.

Omnius, carionist. See GLORIASIENS; GLOR
SATORS.

Omnipotence, an attribute of God alone, and es
tential to his nature as an infinite, independent, and per
defect Being. Among the distinct declarations of Scrip
ture attributing such power to God are the following:
Gen. xvii, 1; Exod. xxi, 12; Deut. iii, 24; 1 Sam.
vii, 6; Psa. lxii, 11; lxv; cxlvii; Dan. iv, 35; Matt.
vi, 18; xix, 26; Eph. iii, 20; Rev. xix, 6. It is also implied in the epistles (2 Pet. iii, 18; 1 Pet. i, 5, 7; 2 Pet. iii, 20), often applied to him in the O. T. The power of God is especially evinced: 1. In creation (Gen. i, 1; Rom. i, 20); 2. In the preservation of his creatures (Heb. i, 1; Col. i, 16, 17); 3. In the redemption of the world by our Lord Jesus Christ (Luke i, 35, 47; Eph. i, 19); 4. In the conversion of sinners (Psa. xvii, 3; 2 Cor. iv, 7); 5. In the continuity and success of the Gospel in the world (Matt. xxxii, 31, 32); 6. In the preservation of the saints (1 Pet. i, 5, 7); 7. In the resurrection of the dead (1 Cor. xv, 18); 8. In making the righteous happy ever, and in punishing the wicked (Matt. xxv, 34; Phil. iii, 20, 21). This power is only limited by God's own holy nature, which renders it impossible for him to do wrong (Num. xxiii, 19; Heb. vi, 18), and by the laws of possibility which he has himself created in the nature of things; in other words, we cannot ac
cceive of his performing either a metaphysical or a moral contradiction. See Cocker, Thetic Conception of the World (N. Y. 1876, 12mo), p. 356 sq.; Malcom, Theol. Ind. x., v.; Haag, Histoire des Dogmes Chretiens, i, 291; ii, 16 sq., 139 sq., 147. See LAW.

Omnipresence, another attribute of God alone, its ubiquity, or his presence, in every place at the same
time. It may be argued from his infinity (Psa. cxviii); his power, which is everywhere (Heb. i, 3); his providence (Acts xvii, 27, 28), which supplies all. As he is a spirit, he is so omnipresent as not to be mixed with the creature, or divided, part in one place and part in another; nor is he multiplied or extended, but is essentially present everywhere. God is everywhere, but he is not everything. All things have their being in him, but he is distinct from all things; he fills the universe, but is not mingled with it. He is the intel
ligence which guides, and the power which moves; but his personality is preserved, and he is independent of the works of his hands, however vast and noble. See Krauth, The Conservative Reformation, p. 797; Pearson, On the Credes; Wardlaw, Syst. Theol. i, 554; Haag, Hist. des Dogmes Chretiens, ii, 140, 311; Malcom, Theol. Ind. v. See PANTHEISM.

Omnisience, the third essential or natural attrib
ute of God, is that perfection which comprehends all things (Psa. cxviii, 5); 2. Eternal (Isa. lxvi, 10; Acts ii, 28; xv, 18; Ephes. i, 4); 3. Uni
versal, extending to all persons, times, places, and things (Psa. i, 10–13; Heb. iv, 13); 4. Perfect, relating to what is past, present, and to come. He knows all independ
ently, distinctly, infallibly, even what he nowhere died at Tére

oure Sept. 9, 668. He was buried in the church he had built. The Romish Church commemorates him Sept. 9. See Acta Sanctorum, Sept. 9; Mabillon, Annales Ordinis S. Benedettii, ix sec.; Ballet, Vies des Saints, vol. iii; Breveitarm Parissiense; France pontificale; Longueil, Histoire de l'Eglise Galilc, vol. iv.

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SATORS.

Omnipotence, an attribute of God alone, and es
ential to his nature as an infinite, independent, and per
defect Being. Among the distinct declarations of Scrip
ture attributing such power to God are the following:
Gen. xvii, 1; Exod. xxi, 12; Deut. iii, 24; 1 Sam.
vii, 6; Psa. lxii, 11; lxv; cxlvii; Dan. iv, 35; Matt.
vi, 18; xix, 26; Eph. iii, 20; Rev. xix, 6. It is also implied in the epistles (2 Pet. iii, 18; 1 Pet. i, 5, 7; 2 Pet. iii, 20), often applied to him in the O. T. The power of God is especially evinced: 1. In creation (Gen. i, 1; Rom. i, 20); 2. In the preservation of his creatures (Heb. i, 1; Col. i, 16, 17); 3. In the redemption of the world by our Lord Jesus Christ (Luke i, 35, 47; Eph. i, 19); 4. In the conversion of sinners (Psa. xvii, 3; 2 Cor. iv, 7); 5. In the continuity and success of the Gospel in the world (Matt. xxxii, 31, 32); 6. In the preservation of the saints (1 Pet. i, 5, 7); 7. In the resurrection of the dead (1 Cor. xv, 18); 8. In making the righteous happy ever, and in punishing the wicked (Matt. xxv, 34; Phil. iii, 20, 21). This power is only limited by God's own holy nature, which renders it impossible for
OMOPHAGIA

action. If, on the other hand, the suposed occasion be ob extra, then still more palpably must the knowledge be founded on hearsay alone. In short, we cannot predicate of the divine mind any such laws of mental association as those which call up stores of information in human thoughts: these belong only to finite and imperfect beings. Knowledge is not latent in God's consciousness; but natural and precedent assumptions. Even with ourselves positive knowledge or absolute certainty springs only from consciousness; all else is merely belief, probability, reasoning, etc. Memory itself is but the reflex action of consciousness. With God, as there is no need of information or inference, so knowledge must be simple intuition, or what is in human language consciousness of all truth, possible as well as actual, throughout that infinity of time and space which his presence permeates.

2. The other and more important question mooted relates to God's foreknowledge of the future. This, Calvinistic theologians generally affirm, depends upon his predetermination of all things. Of course, a Being of infinite power must know that his will cannot be frustrated, and may therefore predict with certainty whatever he ordains. But this is not real knowledge at all; it is simply the understanding of a capital fact. If God "he in habited eternity," Of course, however, he knows events in their true relation and sequence as to time, and he also knows that they might have been, might now or hereafter be, otherwise, i.e. he contemplates at the same time with the certain the contingent also, and even the imaginary. For mere mortals, within their finite sphere of the past and present, may do this. The essential difference—aside from the enlarged field of view—is, that God looks upon the future just as we do upon the past, but by a peculiar faculty inherent in Deity alone. Any other view reduces God to but a man of larger proportions. See the literature referred to in Malcom, Theol. Index, etc.

Omophagia (αμοφαγία, eating raw flesh), a custom which was so frequently at the celebration of the Dionysia (q. v.) in the island of Chios, the Bacchae celebrated, and the ravers indulged in the raw flesh of the victim which were distributed among them. From this custom Dionysus also received the name of Omiadus (q.v.).

Omophorium (αμοφόριον, borne on the shoulder) a kind of scarf or stole worn by the Eastern bishops. It resembles the Latin pallium, but is broader, and tied around the neck in a knot. See VESTMENTS, SACRED.

Omophaloschilti. See HOSPITALS.

Om'ri (Heb. Omer', עומר, thought by Gesenius and Furst to be עמרי, the former in the sense of taught of Jehovah, the later apportioned of Jehovah: but it is doubtful if the etymology contains the divine name; Sept. in 1 Kings 14:19; elsewhere 'A'mur-na'aph, 'A'mur-ma'u, 'A'mur-ya'aph, 'A'mur-u'aph). The name of four men: 1. The fifth named of nine sons of Becher, son of Benjamin (1 Chron. vii, 8). B.C. cir. 1618.
2. Son of Imri and father of Aminadab, of the tribe of Judah (1 Chron. xii, 4). B.C. post 1618.
3. Son of Michael, and half of the tribe of Issachar (1 Chron. xxviii, 18). B.C. cir. 1017.
4. The commander-in-chief of the armies of Elah, king of Israel (1 Kings xvi, 16), and the seventh king of Israel, who began to reign in B.C. 876, and reigned eleven full or twelve current years, founding the third dynasty. He was engaged in the siege of Gibbethon, a Levitical city in Dan, of which the Philistines had gained possession, when the news came to the camp of the death of Elah and the usurpation of Zimri. On this the army proclaimed their general, Omri, king of Israel. He then lost not a moment, but leaving Gibbethon in the power of the insidels, went and besieged his competitor in Tirzah, carrying on the war so vigorously that Zimri soon discovered his mistake of deserting his palace. But Omri was no sooner delivered of this rival (see Zimri) than another appeared in the person of Tibni, whom a part of the people had raised to the throne, probably from unwillingness to submit to military dictation. This occasioned a civil war which lasted over four years (1 Kings xvi, 21). At length Omri undisputed master of the throne (B.C. 822). His reign lasted seven years more, his general character being "worse than all that had preceded him" (1 Kings xvi, 23).

This is the same Omri mentioned (2 Chron. xxii, 2) as father of Azariah, the mother of Ahaziah, king of Israel. Six of these latter years he spent in Tirzah, although the palace there was destroyed; but at the end of that time, in spite of the proverbial beauty of the site (Cant. vi, 4), he transferred his residence, probably from the proved inability of Tirzah to sustain a capital; the capital was assigned to a city found by its Greek name Samaria, which he bought for two talents of silver from a rich man, otherwise unknown, called Shemer. See SAMARIA. It is situated about six miles from Shechem, the most ancient of Hebrew capitals; and its position, according to Prof. Stanley (S. and W. of Asia, p. 111), between Jordan and sea of Galilee, makes it admirably situated for the protection of Palestine, strength, fertility, and beauty. Bethel, however, continued the religious metropolis of the kingdom, and the cult-worship of Jeroboam was maintained with increased determination and disregard of God's law (1 Kings xvi, 30). He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. Thus he made a treaty with Benhadad I, king of Damascus, though on very unfavorable conditions, surrendering to him some frontier cities (1 Kings xx, 34), and among them probably Ramoth-Gilead (1 Kings xxii, 8), and admitting into Samaria a resident Syrian embassy, which is described by the expression 'he made streets in Samaria' for Benhadad. See AHAB. As a part of the same system, he united his son in marriage to the daughter of a principal Arabian family, the Hushimites, which he anticipated would be a means of securing the help of the successors of Israel of Baal-worship, and all its attendant calamities and crimes. This worldly and irreligious policy is denounced by Micah (vi, 16) under the name of the statutes of Omri, which appear to be contrasted with the love of God, "to do that which is right and love mercy, and to walk humbly with thy God." It achieved, however, a temporary success, for Omri left his kingdom in peace to his son Ahab; and his family, unlike the ephemeral dynasties which had preceded him, gave four kings to Israel, and occupied the throne for about half a century, till it was overthrown by the great reaction against Baal-worship under Jehu.

Omri is mentioned in the cuneiform inscriptions (q.v.) as the founder of Beth-Khunri or Samaria (Rawlinson, Hist. Evidence, p. 109). On the chronology of this reign, see OFFERHANS, Special 45; Ussher, Annal. p. 94. See ISRAEL, KINGDOM OF.

On, the name of a man, and also of a city.

1. (Heb. id. גּוֹパソコン, strength, as Job xviii, 7; Sept. Sept.) A son of Pelet, and a chief of the tribe of Reuben, who was one of the accomplices of Korah in the revolt against the authority of Moses and Aaron. B.C. cir. 1637. He is mentioned among the leaders of this conspiracy in the first instance (Numb. xvi, 1), but does not appear in any of the subsequent transactions, and is not by name included in the final punishment. "Possibly he repeated; and indeed there is a Rabbinical tradition to the effect that he was prevailed upon by his wife to
withdraw from his accomplices. Abendana's note is, 'Belth On is not mentioned again, for he was separated, from their company after Moses spake with them. And our rabbins of blessed memory said that his wife saved him.' Josephus (Ant. iv, 2, 2) omits the name of On, but retains that of his father in the form Φαθάνας, thus apparently identifying Pelath with Phalath, the son of Simeon.

2. An important city in Egypt. In the following account we depend largely upon the elucidation which modern researches have afforded.

Name.—This in the Heb. is the same as the above, ג'ן, Gen. xxii, 50, or in the condensed form גִנְס, ib. 45, 50; כִין, 20 (Sept. 'Ησαύδολος; Vulg. Hieropoetus), which is the rendering of Copitc ησαυδολος. Used in Ezek. xxx, 17, it isHaebraized גִנְס, A. V. (q. v.), i.e. wickedness (Sept. and Vulg. as before).

The same city is also mentioned in the Bible as BETH-shemesh, בֵּית-שֵׁם (Jer. xiii, 13), corresponding to the ancient Egyptian sacred name HA-RA, "the abode of the sun;" and perhaps it is likewise spoken of as IR-HA-HERES, ἱρα-χα-ήρες, or ἱρα-χα-ήρα, the second part being, in this case, either the Egyptian sacred name, or else the Hebrew בֵּית, but we prefer to read a "city of destruction." The two names were known to the translator or translators of Exodus in the Sept., where On is explained to be Helopolis ( '"א הירא-הכס; Vulg. Hierapolis; LXX, ἡσαυδολος, i, 11) but the former seems to treat BETH-shemesh as the name of a temple (τος στέλας ἡσαυδολος, τος ἐν Ὠν, xiii, 13, Sept. i, 13). The Copitic version gives Ὠν as the equivalent of the names in the Sept., but whether as an Egyptian word or such a word Haebraized can scarcely be determined. The latter is perhaps more probable, as the letter we represent by A is not commonly changed into the Copitic א, unless indeed one hieroglyphic form of the name should be read ANU, in which case the last vowel might have been transposed, and the first incorporated with it. Brugsch (Geogr. Inschr. i, 254) supposes AN and Ὠν to be the same, as the Egyptian Ὠν often had a sound intermediate between and e."

But this does not admit of the change of the a vowel to the long vowel α, from which it was as distinct as from the other long vowel i, respectively like N and E, and τ and α.

The ancient Egyptian common name is written AN, or AN-γ, and perhaps ANU; but the essential part of the word is AN, and probably no more was pronounced. The name is thus distinguished as the northern, AN-ΜΗΡΗ, and Hermonthis, in Upper Egypt, as the southern, AN-ΒΕΣ (Brugsch, Geogr. Inschr. i, 254, 255, Nos. 1217 a, 1218, 870, 1225). As to the meaning, we can say nothing certain. Cyril, who, as bishop of Alexandria, should be listened to on such a question, says that On signified the sun ('Ὁ ἐκ του ευρισκομενου του θεου, ad Nos. p. 145), and the Copitic Ouaitih (Memphitic), Ouaitih, Ouaitai (Sahidic), "light," has therefore been compared (see La Croze, Lex. p. 71, 189), but the hieroglyphic form is uncertain; "album" which has no connection with A. Scriptures, Notices.—The first mention of this place in the Bible is in the history of Joseph, to whom we read Pharaoh gave "to wife Asenath, the daughter of Poti-pherah, priest of On" (Gen. xii, 45, comp. ver. 50; and xliii, 20). Joseph was possibly governor of Egypt under a king of the fifteenth dynasty, of which Memphis was, at least for a time, the capital. In this case he would doubtless have lived for part of the year at Memphis, and therefore near to Helopolis. The name of Asenath's father was appropriate to a Helopolite, and especially to the king of the fourteenth dynasty (B.C. 2133-2110). In the latter times it must have been subject to the first dynasty so long as their sole rule lasted, which was perhaps for no more than the reigns of Menes (B.C. cir. 2777) and

the Hebrew orthography. According to the Sept. On was one of the cities built for Pharaoh by the oppression, Israelites, for it mentions three "strong cities" instead of the two "treasure cities" of the Heb., adding Ἐν Ούπλω Ραμασάς, ('Ὡς φαραών γυναικάς θεούς ταῖς πόλεσις θηρα, τὴν τε Πενθ., καὶ Ραμσέα, καὶ Ού, ἦ έστιν Ηλεοπόλεις, Εκκόλι, i, 11). If it be intended that these cities were founded by the labor of the people, the mention of On is probably a mistake, although Helopolis may have been ruined and rebuilt; but it is possible that they were merely fortified, probably as places for keeping stores. Helopolis lay at no great distance from the land of Goshen and from Raames, and probably Pithom also.

Isaiah has been supposed to speak of On when he prophecies that one of the five cities in Egypt that should speak the language of Canaan should be called Ir-heres, which may mean the City of the Sun, whether we take heres to be a Hebrew or an Egyptian word; but the reading a city of destruction seems preferable; and we have no evidence that there was any large Jewish settlement at Helopolis, although there may have been at one time from its nearness to the town of Onias (q. v.).—Jeremiah speaks of On under the name BETH-shemesh, "the house of the sun" (comp. "opipolim solidim," Flints. Hist. Nat. vi, 11), where he predicts the destruction of "the city of the sun" (not the pillar [ἡ Ρέηκ, but perhaps statues] of BETH-shemesh, that [is] in the land of Egypt; and the houses of the gods of the Egyptians shall be burned with fire" (xiii, 13). By the word we have rendered "pillars," obelisks are reasonably supposed to be meant, for the number of which before the temple of the sun Helopolis must have been famous; and perhaps by the houses of the gods, the temples of this place are intended, as their being burned would be a proof of the powerlessness of Ra and Atum, both forms of the sun, Shu, the god of light, and Tafnet, a fire-goddess, to save their dwellings from the very element over which they were supposed to rule.—Perhaps it was on account of the many false gods of Helopolis that, in Ezekiel, On is written Aven, by a change in the punctuation, if we can here depend on the Masoretic text, and so made to signify "vanity," and especially the vanity of idolatry. The prophet foretells, "The young men of Aven and of Pi-be-seh shall fall by the sword: and these [cities] shall go into captivity" (xxx, 17). Pi-beshet, or Babastis, is doubtless spoken of with Helopolis as in the same part of Egypt, and so to be involved in a common calamity at the same time when the land and its inhabitants were invaded.

After the age of the prophets we hear no more in Scripture of Helopolis. Local tradition, however, points it out as a place where our Lord and the Virgin came, when Joseph brought them into Egypt, and a very ancient sanctuary is shown as a tree beneath which they rested. The Jewish settlements in this part of Egypt, and especially the town of Onias, which was probably only twelve miles distant from Helopolis in a northerly direction, but a little to the eastward (Modern Egypt and Thebes, i, 297, 298), then flourished, and were nearer to Palestine than the two other towns, like Alexandria, in which there was any large Jewish population, so that there is much probability in this tradition. And perhaps Helopolis itself may have had a Jewish quarter, although we do not know it to have been the Ir-heres of Isaiah.

Mount of the House of History.—The oldest monument of the town is the obelisk, which was set up late in the reign of Setseutes I, head of the 12th dynasty, dating B.C. cir. 2500. According to Manetho, the bull Mnevis was first worshipped here in the reign of Kaichos, second son of the House of History (B.C. cir. 2400). In the latest times it must have been subject to the first dynasty so long as their sole rule lasted, which was perhaps for no more than the reigns of Menes (B.C. cir. 2777) and
Athodis; it doubtless next came under the government of the Memphis, of the 8th (B.C. cir. 2640), 4th, and 6th dynasties; it then passed into the hands of the Dercopes of the 12th dynasty and the Shepherds of the 15th; but whether the former or the latter held it first, or it was contested between them, we cannot as yet determine. During the long period of anarchy that followed the rule of the 12th dynasty, when Lower Egypt was subject to the Shepherd kings, Heliopolis must have been under the government of the strangers. With the accession of the 18th dynasty it was probably recovered by the Egyptians, during the war which Aâmes, or Amonis, head of that line, waged with the Shepherds, and thenceforward held by them, though perhaps more than once occupied by invaders (comp. Chlaas, Papyrus Magique Harrara), before the Assyrians conquered Egypt. Its position near the eastern frontier must have made it always a post of especial importance.

See No-Amox.

The chief object of worship at Heliopolis was the sun, under the forms Ra, the sun simply, whence the sacred name of the place, Hâ-ra, "the abode of the sun," and Atum, the setting sun, or sun of the nether world. Probably its chief temple was dedicated to both. Shu, the son of Atum, and Tafnet, his daughter, were also here worshipped, as well as the bull Mnevis, sacred to Ra, Osiris, and Isis; and the Phoenix, Reius, probably represented by a living bird of the crane kind. (On the mythology, see Brugsch, p. 254 sq.) The temple of the sun, described by Strabo (xvii, p. 806, 806), is now only represented by the single beautiful obelisk, which is of

red granite, 68 feet 2 inches high above the pedestal, and bears a dedication showing that it was sculptured in or after his 30th year (cir. 2050) by Sesertesen I, first king of the 12th dynasty (B.C. cir. 2080-2045). There were probably far more than a usual number of obelisks before the gates of this temple, on the evidence of ancient writers, and the inscriptions of some yet remaining elsewhere, and no doubt the reason was that these monuments were sacred to the sun. From the extent of the mounds it seems to have been always a small town.

An imperfect monumental inscription of the time of Thothmes III mentions the city of On in the following terms: "In his thirty-fifth year the king (Thothmes III) sent forth an army of ten full cohorts against Heth. Then he marched against the city of On, where the unclean race were assembled . . ."—alluding perhaps to the Shepherds, whom Thothmes finally expelled from around which were others one half or one third the size of the first, placed in so thick a mass that they could scarcely be counted, most of them thrown down. This city furnished works of art to Augustus for adorning Rome, and to Constantine for adorning Constantinople. Ritter (Erkundige, 1, 829) says that the sole remaining obelisk bears hieroglyphics which resemble a kind of inscrip- tion of what we have called the Etruscan style. "The figure of the cross which it bears (crux unscio) has attracted the special notice of Christian antiquaries" (Ritter).

Heliopolis was situated on the east side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles north-east of Memphis. It was before the Roman time the capital of the Heliopolitan Nome, which was included in Lower Egypt (Pliny, Hist. Nat. v. 9; Prolem. iv, 5). Now its site is above the point of the Delta, which is the junction of the

Later Notices. —The traces of this city which are found in classic authors correspond with the little of it that we know from the brief intimations of Holy Writ. According to Herodotus (ii, 59), Heliopolis was one of the four great cities that were rendered famous in Egypt by being the centres of solemn religious festivals, which were attended by splendid processions and homage to the gods. In Heliopolis the observance was held in honor of the sun. The majesty of these sacred visits may be best learned now by a careful study of the temples (in their ruins) in which the rites were performed (Wilkinson, Anc. Egypt.). Heliopolis had its priesthood, a numerous and learned body, celebrated before other Egyptians for their historical and antiquarian lore, and occupying extensive buildings around the temple; it long continued the university of the Egyptians, the chief seat of their sciences (Evel. ii, 8; Wilkinson); the priests dwelt as a holy community in a spacious structure appropriated to their use. In Strabo's time the walls were to be seen in which Eudoxus and Plato had studied under the direction of the priests of Heliopolis.

A detailed description of the temple, with its long avenues, obelisks, etc., may be found in Strabo (xvii; Josephus, c. Antiq. ii, 2), who says that the mural sculpture in it was very similar to the old Etruscan and Grecian works. In the temple a bullock was fed—a symbol of the god Mnevis. The city suffered severely by the Persian invasion. From the time of Shaw and Pococke the place has been described by many travellers. At an early period remains of the famous temple were destroyed. Abdallatif (A.D. 1200) saw many colossal sphinxes, partly prostrate, partly standing. He also saw the gates or propylaeas of the temple covered with inscriptions; he describes two immense obelisks whose summits were covered with massive brass,
Pharrethic, or Dametta branch, and the Bolbitine, or Rosetta, and about ten miles to the north-east of Cairo. The site is now marked by low mounds, enclosing a space about three-quarters of a mile in length by half a mile in breadth, which was once occupied by houses and by the celebrated Temple of the Sun. This area is at present a ploughed field, a garden of herbs; and the solitary obelisk which still rises in the midst of it is the sole remnant of the former splendor of the place. In the days of Edries the Abdalatif the place bore the name of Ain Shenou; and in the neighboring village, Matariyeh, is still shown an ancient well bearing the same name. Near by is the above-mentioned very old sycamore, its trunk strangling and gnarled, under which legendary tradition relates that the holy family once rested (Robinson, Biblical Researches, i. 30).

O'nam (Heb. Onam', עָנָם, strong), the name of two men.
1. (Sept. Όμα in Genesis, Ὀμα in Chron.; v. r. Όμας, Σωῦων), the last named of the five children of Shobal, son of Seir the Horite (Gen. xxxvi. 28; 1 Chron. i. 40). B.C. cir. 1604.
2. (See Oinam, v. r. Όκσα), son of Jerahmeel, of the tribe of Judah, by his wife Atarah, and father of Shammal and Jada (1 Chron. ii. 26, 28). B.C. ante 1658.

O'nam (Heb. Onam', עָנָם, strong; Sept. אֲנָאָב), the second son of Judah by the daughter of Shuh the Canaanite (Gen. xxxviii. 4; Num. xxvi. 19; 1 Chron. iii. 8). Being constrained by the obligations of the ancient Levirate law (q. v.) to espouse Tamar, his elder brother's wife, the tribe took measures to frustrate the intention of this usage, which was to provide heirs for a brother who had died childless (Deut. xxxv. 5-10; Mark xii. 19). This offense, rendered without excuse by the allowance of polygamy, and the seriousness of which can scarcely be appreciated in respect to the ages of the times in which it was committed, was punished by premature death (Gen. xxxviii. 8 sq.). B.C. cir. 1870. His act was evidently different from the vice which has been given his name.

Oncy, a surname of Athen, under which she was worshipped at Once, in Boetia.—Gardner, Faiths of the World, vol. ii. s. v.

Oncasus, a surname of Apollo, from Oncusium, in Arcadia, where he had a temple.—Gardner, Faiths of the World, vol. ii. s. v.

Onderdonk, Benjamin Treadwell, D.D., LL.D., an eminent American divine and bishop of the Protestant Episcopal Church, noted especially because of the severe trials through which he passed, and his consequent deposition from the episcopal office, was born in the city of New York in July, 1791. He was educated at Columbia College, New York, class of 1809, and, after a most critical study of divinity, was ordained priest in 1812, and in the following year was made assistant pastor of Trinity parish, New York. He soon distinguished himself by unusual pulpit talents, and became one of the favorite preachers of the metropolis. In 1826 he was elected professor in the General Theological Seminary of New York, and he held that position until 1830, when he was elevated to the episcopate as successor to the then recently deceased bishop Hobart, of Eastern New York. He was consecrated to this important office Nov. 26, 1830. By his eminent qualifications for the episcopal work he soon acquired general trust, and by his uniting industry gained many warm admirers and friends. In 1834, however, and that very unexpectedly, most serious charges were brought against the purity of his moral character, and in December of that year he was therefore tried by the House of Bishops acting as a court. After a long and searching investigation, the court decided (eighth voting for deposition) that it was not warranted in the evidence from the office and functions of the ministry (Jan. 3, 1845).

Bishop Onderdonk himself never acknowledged that he was guilty of the offences imputed to him, but the careful and prolonged trial that had been afforded him revealed that there had been misconduct which was gross immorality, the testimony depending upon parties whose character was unquestionable in every particular. Largely his improper advances to ladies—and these were the principal charges—were prompted by liquor, for he is known to have been a habitual drinker of intoxicating beverages. It is claimed by his friends that he could never have been guilty of gross immorality in any other than an intoxicated state, and that the accusations, having been brought forward only after he had reformed in his habits, should not have been countenanced by the House of Bishops. The suspension of the bishop his friends zealously continued to labor for the removal of his suspension from the episcopate. After much delay, the General Convention of 1850 passed a canon allowing a provisional bishop to be chosen. The Convention of New York adopted a petition to the General Convention of 1859 in favor of bishop Onderdonk's restoration, and the lower house supported it by a large vote, but the bishops rejected it, and he died, unrestored to his diocese, April 30, 1881. He published, Sermon before and for the Domestic and Foreign Mission Society (N. Y. 1835, 8vo.—Sermon on the Funeral of the Right Rev. John H. Hobart (1830, 8vo). See The Proceedings of the Court convened under the third Canon of 1844 in the City of New York, on Dec. 10, 1844, for the Trial of the Right Rev. B. T. Onderdonk, D.D., Bishop of New York, etc. (N. Y. 1845, 8vo).

Onderdonk, Henry Ustic, M.D., D.D., a brother of the preceding, and also an eminent American divine and bishop of the Protestant Episcopal Church, was born in the city of New York in March, 1789. He attended Columbia College, Class 1806, and then went abroad to study medicine in London and Edinburgh. After his return to this country he practiced in his profession for several years, but finally decided to enter the ministry. He was at that time (1815) editor, with Dr. Valentine Mott, of the N. Y. Medical Journal, but he closely applied himself to the study of divinity, and was soon after ordained deacon. In January, 1816, he went as missionary to Canandaigua, which, under his care, grew into a flourishing parish, and of this he became the rector in 1818. In 1820 he removed to Brooklyn as rector of St. Ann's Church, and there he gained much dignity and literary fame. In 1830 he was elected to the episcopacy, and was consecrated assistant to the bishop of Pennsylvania Oct. 25 of that year. In 1837, on the death of bishop White, Onderdonk was put in full possession of the diocesan power, and he discharged its duties until 1844, when he was compelled, by the dissatisfaction which had arisen among the clergy and laity of his diocese, to resign his episcopal functions. Not only was the resignation accepted by the House of Bishops, but they also brought him to trial for intemperance, and suspended him from the office and functions of the priesthood from and after Oct. 21, 1844. In 1856 bishop Onderdonk was restored to the sacred ministry and to his diocese, but he did not resume the privileges of his office, and died only two years later, Dec. 6, 1858, at Philadelphia. He published, Appeal to the Religious Public, etc., of Consecration (1818)—Episcopal tested by Scripture (N. Y. 1846; first published as an essay in the Protestant Episcopalian, November and December, 1830; second, in pamphlet form anonymously; third, as a tract by the Republican Episcopal Tract Society; and then reviewed by the Rev. Albert Barnes in the Christian Spectator, 1834—this review was reprinted in Barnes' Miscellaneaous Essays and Reviews, 1855, i. 200, 291) Episcopacy Examined and Re-examined (1835)—Essay on Confirmation (Phila. 1835)—Family Devotions from the Christian Writers, of Sermons and Essays in poems, 1830, 2 vols. 8vo). "They show him to be not only a poet..."
Oneida Community. See Socialism.

Onesimus (Ὤνησιμος, profitable) is the name of the servant or slave in whose behalf Paul wrote the Epistle to Philemon (Phil. 10; Col. iv. 9). A.D. 58. He was a native, or certainly an inhabitant, of Colossae, since he was a member of the Church of the Colossians (Col. iv. 9) as δέ ἐστιν ἡ ἰδίως, "one of you." This expression confirms the presumption which his Greek name affords that he was a Gentile, and not a Jew, as some have argued from μαῖτρα ἰμαο in Phil. 16. Slaves were numerous in Phrygia, and the name itself (ὤνησιμος) is a Greek synonym of the Hebrew śābîlāh, a slave. Hence it happened that in writing to the Colossians (iii. 22, iv. 1) Paul had occasion to instruct them concerning the duties of masters and servants to each other. Onesimus was one of this unfortunate class of persons, as is evident from the manifest implication in ἀπεθανοῦντος ὁ δοῦλος in Phil. 16, and from the general tenor of the epistle. There appears to have been no difference of opinion on this point among the ancient commentators, and there is none of any critical weight among the modern. The man escaped from his master and fled to Rome, where in the midst of its vast population he could hope to be concealed, and to baffle the efforts which were so often made in such cases for retaking the fugitive (Walter, Die Geschichte des Röm. Rechts, ii, 63 sq.). It must have been to Rome that he directed his way, and not to Cæsaræa, as some contend; for the latter view stands connected with an indefinable opinion respecting the place whence the letter was written (see Neander, Fjælsumg, i, 506). Whether Onesimus had any other motive for the flight than the natural love of liberty, we have not the means of deciding. There is no reason to suppose that a slave so lately committed some offence, as theft or embezzlement, and feared the punishment of his guilt. This is grounded upon ἡμετέρῳ in Phil. 18, in connection with the context; the meaning, however, is somewhat uncertain (see Notes in Ep. to Phil. by the Amer. Bible Union, p. 60). Commentators at all events go entirely beyond the evidence when they assert (as Conybeare, Life and Epistles of Paul, ii, 467) that he belonged to the dregs of society, that he robbed his master, and confessed the sin to Paul. Though it may be doubted whether Onesimus heard the Gospel for the first time at Rome, it is beyond question that he was led to embrace the Gospel there through the apostle's instrumentalities. The language in ver. 10 of the letter (ἐν ἵνα μὴ ἐκείνοις ᾿οι ἐγνώρισθοι) is explicit on this point. As there were believers in Phrygia when the apostle passed through that region on his third missionary tour (Acts xviii, 28), and as Onesimus belonged to a Christian household (Phil. 2), it is not improbable that he knew something of the Christian doctrine before he went to Rome. How long a time elapsed between his escape and conversion we cannot decide; for παρὰ διπλῆς in the 16th verse, to which the verses have been applied, is purely a temporal expression, and will not justify any inference as to the interval in question. After his conversion the most happy and friendly relations sprung up between the teacher and the disciple. The situation of the apostle as a captive and an indefatigable laborer for the promotion of the Gospel (Acts xxviii., 30, 31) must have made him keenly alive to the sympathies of Christian friendship, and dependent upon others for various services of a personal character, important to his efficiency as a minister of the Word. Onesimus appears to have supplied this twofold want in an eminent degree. We see from the letter that he won entirely the apostle's heart, and made himself so useful to him in various private ways, or evinced such a capacity to be so (for he may have gone back to Philemon upon his release) that Paul wished to have him remain constantly with him. Whether he desired his presence as a personal attendant or as a minister of the Gospel is not certain from ὁ ἄγνωρ Ἰησοῦς in ver. 13 of the epistle. Be this as it may, Paul's attachment to him as a disciple, as a personal friend, and as a helper to him in his bonds, was such that he yielded him up only in obedience to that spirit of self-denial, and that sensitive regard for the feelings or the rights of others, of which his conduct on this occasion displayed so noble an example. Onesimus, according to Col. iv. 9, his servant, Tychicus, left Rome with not only this epistle, but with that to the Colossians (Col. iv. 9). It is believed that Onesimus, anxious to justify the confidence which Paul reposed in him, by appearing speedily before his master, left Tychicus to take the Epistle to the Ephesians, and hastened to Colossae, where he doubtless delivered the less important Epistle, and was suitably implored for him as "a brother beloved" (Canon. Apost. post. 78). There is but little to add to this account, when we pass beyond the limits of the New Testament. The tradit caval notices which have come down to us are too few and too late to amount to much as historical testimony. Some of the later fathers assert that Onesimus was set free, and was subsequently ordained bishop of Berea, in Macedonia (Comit. Apost. vii, 46). The person of the same name mentioned as bishop of Ephesus in the first epistle of Ignatius to the Ephesians (Hele. Patrum Apost. Opp. p. 152) was a different person (Winer, Realw., i, 175). See Onesimus, St. It is related also that Onesimus finally made his way to Rome again, and ended his days there as a martyr during the persecution under Nero. His name is found in the Roman martyrology under date of March 2, 95. We mistake if we consider that the occasion on which Paul interfered was really small. Throughout the Roman empire the number of the enslaved was perhaps seven times the number of the free. It was important not to obscure the fact that a slave who has repented of a sin which he himself committed in the meaning of his own language, that in the new creation there is "neither bond nor free, but Christ is all and in all." There is no violent interference with the prescriptive rights of ownership which Philemon had acquired; Paul gently states that while his natural impulse was to retain Onesimus for the sake of his services (Phil. 13), yet, apart from Philemon's consent, he would forego the comfort which the presence of such a Christian brother was able to impart. Yet the language in which Paul speaks of Onesimus clearly shows that Philemon considered the slave to be his permanent possession without forfeiting his Christian character. Slavery is nowhere expressly condemned in Scripture any more than polygamy; the duty of emancipating slaves is not expressively inculcated any more than the duty of family worship. The influence of vital Christianity implicitly forbids the permanency of slavery, illustrating the ultimate and necessary influence of Christian principle. Amid all the defects and corrections of the Christian Church we can discover proofs of its divine origin in every age.
and in every clime, by its tendency to undo the heavy burdens, to let the oppressed go free, and to break every yoke; the Church has very generally felt that the command, "He who loveth God should love his brother also," strikes at the root of a system which severs the domestic relations of husband and wife, of parent and child, while it blasta the oppressor with the blinding and hardening effects of arbitrary rule and irresponsible power. See PHILOMENON.

Oneissimus, St., an early Christian bishop, who succeeded Caius in the chair at Ephesus, and was the third bishop of that city. He governed that Church in 167. He was a native of Ephesus, and died 177. The Church celebrated him Feb. 16 in the East. See Acta Sanctorum, February and March; Dom Calmet, Dict. de la Bible, s. v.; Baillet, Vie des Saints, vol. i.

Oneispʰorʰus ("Ωνισπόρος, profili-brinğinğ") is a bishop of Ephesus, who came to Rome during the second captivity of Paul in that city (ACT. cix. 64), and having found out the apostle, who was in custody of a soldier, to whose arm his own was chained, was not ashamed of his chain, but attended him frequently, and rendered him all the services in his power. This faithful attachment, at a time of calamity and desertion, was fully appreciated and well remembered by the apostle, who in his Epistle to Timothy carefully records the circumstance. The occasion of his coming to Rome, the time and name under which "the household of Oneispʰorʰus" expresses the most earnest and grateful wishes for his spiritual welfare (2 Tim. i. 16-18, comp. iv. 19). It would appear from this that that Oneispʰorʰus had then quitted Rome (Kitto). It has even been made a question whether this friend of the apostle was still living when the latter to Timo-

ophy was written, because in both instances Paul speaks of "the household" (2 Tim. i. 16, ὁμοὶ ἡμᾶς ὁ κήρυξ τῷ Ὀμπούρῳ τοῦ Εφεσού), and not separately of Oneispʰorʰus himself. If we infer that he was not living, then we have in 2 Tim. i. 19 almost an instance of the apostolic sanction of the practice of praying for the dead. But the probability is that other members of the family also were active Christians; and as Paul wished to remember them at the same time, he grouped them to-

gether under the comprehensive τῶν Ὀμ.* ὄκων (2 Tim. iv. 19), and thus delicately recognized the common merit, as a sort of family distinction. The mention of Stephanas in 1 Cor. xvi. 17 shows that we need not ex-
clude him from the Συμμάχη τῶν ὄκων in 1 Cor. i. 16. It is evident from 2 Tim. i. 18 (ὁσα ἐν Ἐφέσῳ ἑμεῖς ὑμῖν) that Oneispʰorʰus had his home at Ephesus; though if we restrict the salutation near the close of the epistle (iv. 19) to his family, he himself may possibly have been with Paul at Rome when the latter wrote to Timo-

ophy. Nothing authentic is known of him beyond these notices. According to a tradition in Fabricius (Lav Ercang, p. 117), he became bishop of Corinth, in Messenia.

Oni’arēs ("Ὅνιαρης"), a name that appears in 1 Mac. xii. 20 as the author or director of the letter of the Lacedaemonians to Onias; but it is evidently a cor-

ruption for Onias (Ὅνιαρῆς; the latter name re-
peated from the following verse). See Josephus, Ant. xii. 4, 10.

Oni’as ("Ονίας; perh. for Ὀνίας, a ship"). The name of five Jewish pontiffs, mentioned by the Apocrypha and by Josephus. The following account of (two) of the most from those authorities. See HIGVANT.

1. The son and successor of Jaddus, who entered on the office about the time of the death of Alexander the Great, B.C. cix. 380-380; or, according to Eusebius, 300 (Ant. xii. 7, 7). According to Josephus he was father of Simon the Just (Ant. xii. 2, 4; comp. Ec-

clus. 1, 1). See SIMON.

2. The son of Simon the Just (Josephus, Ant. xii. 4, 1). He was a minor at the time of his father's death (B.C. cix. 290), and the high-priesthood was occupied in succession by his uncles Eleazar and Manasseh to his

exclusion. He entered on the office at last (B.C. cix. 240), and his conduct threatened to precipitate the rupture with Egypt which afterwards opened the way for Syrian oppression. Onias, from avarice, it is said—a vice which, to be worth the name, must have some portion in fear of ex-

clusion from power—neglected for several years to re-
mit to Ptolemy Euergetes the customary annual tribute of 20 talents. The king claimed the arrears with threats of violence in case his demands were not satis-
fied. Onias still refused to discharge the debts, more, it appears, from self-will than from any respect for successful resistance. The evil consequences of this obstinacy were, however, averted by the policy of his nephew Joseph, the son of Tobias, who visited Ptolemy, urged the imbecility of Onias, won the favor of the king, and entered into a contract for farming the trib-
ute, which he carried out with success. Onias retained the high-priesthood till his death (B.C. cix. 226), when he was succeeded by his son Simon II (Josephus, Ant. xii. 4).

3. The son of Simon II, who succeeded his father in the high-priesthood. B.C. cir. 198. In the interval which had elapsed since the government of his grand-

father the Jews had transferred their allegiance to the Syrian monarchy (Dan. xi. 14), and for a time enjoyed tranquil prosperity. Internal dissensions furnished an easy pretext for the attempt of the Seleucids to take possession of the temple.

The operator was informed by Simon, governor of the Temple, of the riches contained in the sacred treasury, and he made an attempt to seize them by force. At the prayer of Onias, according to the tradition (2 Mac. iii), the sacrilege was averted; but the high-priest was obliged to appeal to the king himself for support against the machinations of Simon. Not long afterwards Seleucus died (B.C. 175), and Onias found himself supplanted in the favor of Antiochus Epiphanes by his brother Jason, who received the high-priesthood from the king. Ja-

son, in turn, was displaced by his brother Menelaus, who procured the murder of Onias (B.C. cir. 171), in anger at the reproach which he had received from him for his sacrilege (2 Mac. iv. 32-38). But though his righteous zeal was thus furtive, the punish-

ment which Antiochus inflicted on his murderer was a tribute to his "sobri and modest behavior" (2 Mac. iv. 37) after his deposition from his office. See ANDRON-

ICUS.

It was probably during the government of Onias III that the communication between the Spartans and Jews took place (1 Mac. xxi. 18-23; Josephus, Ant. xii. 4, 10). See Simon. One of his contemporaries is seen from the remarkable account of the dream of Judas Maccabeus before his great victory (2 Mac. xv, 12-16).

4. The youngest brother of Onias III, who bore the same name, which he afterwards exchanged for Mene-

laus (Josephus, Ant. xii. 5, 1). See MENELAUS.

5. The son of Onias III, who sought a refuge in Egypt from the sedition and sacrilege which disgraced Jerusalem. The immediate occasion of his flight was the triumph of "the sons of Tobias," gained by the infer-

ference of Antiochus Epiphanes. Another brother, the high-priesthood belonged by right, appears to have supported throughout the alliance with Egypt (Josephus, War, i, 1, 1), and receiving the protection of Ptolemy Philometor, he endeavored to give a unity to the Hellenistic Jews which seemed impossible for the Jews in Palestine. With this object he founded the temple at Leontopolis, which occupies a position in the history of the development of Judaism of which the importance is commonly overlooked; but the discussion of this attempt to consolidate Hellenism belongs to another place. The attempt at the foundation of a state by itself with Jewish history could not be wholly overlooked (Josephus, Ant. xii. 3, 3; War, i, 1, 7; vii, 10, 2; comp. Ewald, Gesch. iv, 405 sqq.; Herzfeld, Gesch. ii, 460 sqq., 537 sqq.).

ONIAS, CITY OF

ONIAS, CITY OR REGION OF, the city in which
stweed the temple builded by Onias, and the region of the Jewish settlements in Egypt. Ptolemy mentions the city as the capital of the Heliopolitan Nome: 'Παλαιοκλίτης νομὸς, καὶ μητροπολίτης Όνιων (iv, 5, § 53); where the reading Παλαιοκλίτης is not admissible, since Heliopolis is often mentioned, and its name is different, and not a name then in use, as is sometimes supposed (§ 54). Josephus speaks of "the region of Onias," Όνιαω χώρα (Ant. xiv, 8, 1; War, i, 9, 4; comp. vii, 10, 2), and mentions a place there situate called "the Camp of the Jews," Γυναίκα στασίσεως (Ant. xiv, 6, 2; War, i, 10, 4). In the spurious letters given by him, there is mention of the foundation of the temple of Onias, it is made to have been at Leontopolis in the Heliopolitan Nome, and called a strong place of Babastis (Ant. xiii, 3, and i, 2); and when speaking of its closing by the Romans, he says that it was in a region in the territory of Memphis, in the territory of Onias, where Onias had founded a castle (lit. watch-post, φρούριον, War, vii, 10, 2-4). Leontopolis was not in the Heliopolitan Nome, but in Ptolemy's time was the capital of the Leontopolit (iv, 5, § 51), and the mention of it is altogether a blunder. There is probably also a confusion as to the city Babastis; unless, indeed, the temple which Onias adopted and restored was one of the Egyptian goddesses of that name.

The site of the city of Onias is to be looked for in some one of those to the northward of Heliopolis which are mentioned by Theocritus (see Theocritus, iv, 92; 116). Sir Gardner Wilkinson thinks that there is little doubt that it is one which stands in the cultivated land near Shibtin, to the northward of Heliopolis, in a direction a little to the east, at a distance of twelve miles. "Its mounds are of very great height," he remarks, "and the distance from Memphis (29 miles) is greater than that given by Josephus; but the inaccuracy is not extreme. Another mound of the same name, standing on the edge of the desert, a short distance to the south of Belbecis, and 24 miles from Heliopolis, would, he thinks, correspond to the location of the Temple of Amenophis (see Modern Egypt and Thebes, i, 297-300). During the years 1842-1849 excavations were made in the mound supposed by Sir Gardner Wilkinson to mark the site of the city of Onias. No result, however, was obtained but the discovery of portions of pavement very much resembling the Assyrian pavements now in the British Museum.

From the account of Josephus, and the name given to one of them, "the Camp of the Jews," these settlements appear to have been of a half military nature. They are not recorded in any of the early lists of cities, even in the time of Ptolemy, and the same is apparently the case with another, that just mentioned, from the circumstances of the history even more than from its name. This name, though recalling the "Camp," and also the city of "the Foreign Venus," of which the age seems to be shown by a tablet of Amenophis II (B.C. 2498-2465), is a city of the opposite direction, in the desert of Ashmuth, or else it may have been a merchant settlement. We may also compare the Coptic name of El-Gizeh, opposite Cairo, Persiai, which has been ingeniously conjectured to record the position of a Persian camp. The easternmost part of Lower Egypt was mentioned, and its different position distinct military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Here the first Syrian king Salatis placed an enormous garrison in the stronghold Avariis, the Zoan of the Bible, mentioned, and its different position distinct military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Here the first Syrian king Salatis placed an enormous garrison in the stronghold Avariis, the Zoan of the Bible, mentioned, and its different position distinct military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Here the first Syrian king Salatis placed an enormous garrison in the stronghold Avariis, the Zoan of the Bible, mentioned, and its different position distinct military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Here the first Syrian king Salatis placed an enormous garrison in the stronghold Avariis, the Zoan of the Bible, mentioned, and its different position distinct military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Here the first Syrian king Salatis placed an enormous garrison in the stronghold Avariis, the Zoan of the Bible, mentioned, and its different position distinct military settlements, in order to protect the country from the incursions of her enemies beyond that frontier.

"Thus the name of Josephus was on the list of the kings, and the name of the last of the kings, of Aretas, king of Arabia. Antipater gained Aretas for the cause of the captive prince, who was thus enabled to advance, at the head of a Jewish and Arab force, upon Jerusalem. Antistus, only to be trusted, solicited his foreign mercenaries of the Saitic kings of the 29th dynasty were settled; these the greatest body of the Egyptian soldiers had the lands allotted to them, all being established in the Delta (Herod. ii, 164-166).

Probably the Jewish settlements were established for the same purpose, more especially as the hatred of their inhabitants towards the kings of Syria would promise their opposing the strongest resistance in case of an invasion. The history of the Jewish cities of Egypt is a very obscure portion of that of the Hebrew nation. We know very little of the history of the nation, and we have no other history of Zion of the Jansenists, but the history of the history of the nation, and we have no other history of Zion of the Jansenists, but the history of the nation, and we have no other history of Zion of the Jansenists, but the history of the nation, and we have no other history of Zion of the Jansenists, but the history of the nation, and we have no other history of Zion of the Jansenists, but the history of the nation.

See Josephus, Ant. xiv, 2, 1; Otho, Historia Iustorum Miniscorum, p. 66 sq.; Frankel, Monatschrift, ii, 58;
ONION 376 ONKELOS

by the same author, עון, or Hodgeistica in
Michnaia (Leips. 1859), p. 40; Raphall, Post-Biblical His-
tory of the Jews (N. Y. 1806), ii, 181 sq.; Edersheim,
History of the Jewish Nation (Edinburgh, 1857), p. 127
sq.; Grätz, Geschichte der Juden (Leips. 1863), iv, 133,
136; Delsbourgh, Essai sur l'histoire et la géographie
de la Palestine depuis les Temps la plus Antiques jusqu'aux
Rabiniques (Paris, 1867), p. 112 sq.; Milman, History
of the Jews (N. Y. 1870), ii, 50 sq.; ATTACK, or
Liker Juchasim siez Lexicon Biographicum et Histori-
cum (ed. H. Filippowksi, London, 1857), 15 sq.; Schürer,
Leyhbuch der Neutestamentlichen Zeitgeschichte (Leips.
1874), p. 133. (B. F.)

Onion ( buttonText in Numb. xi, 5, in the plural form $ הָנָרֹחָה, from the root $ בָּטַל, same as $ בָּטַל, to ped.; Sept. εὐοῦμων; Vulg. ceppe). The Israel-
ites in Taberah, weeping for the flesh of Egypt, said:
"We remember the fish, which we did eat in Egypt
freely; the cucumbers, and the melons, and the leeks,
and the onions (betelain), and the garlic" (Numb. xi, 4,
5). Though the identification of many Biblical plants is
considered uncertain, there can be no doubt that betel
means the common onion, the Allium cepa of botanists.
This is proved by its Aramean name, and its early employ-
ment among the Persians as a source of diet. In Egypt,
that day the onion, distinguished from other species of Allium by
its flat leaves and swelling stalks, is well known as
cultivated in all parts of Europe and in most parts of
Asia. Its native country is not known; but it is prob-
able that some part of the Persian region first produced
it in a wild state, as many species of Allium are found in
the mountainous chain which extends from the Cas-
pian to Cashmere, and likewise in the Himalaya Moun-
tains. It is common in Persia, where it is called piax,
and has long been introduced into India, where it re-
ceives the same name. By the Arabs it is called kosir
or basal, under which name it is described in their
works on Materia Medica, where the description of
εὐοῦμων given by Dioscorides (ii, 181) is adopted.
That the onion has long been cultivated in the south
of Europe and in the north of Asia is evident from the
different kinds enumerated by Theophrastus, which he
states derived their names chiefly from the places where
they were reared. Among these probably some other
species may have been included; but no doubt several
varieties were only of the onion. Pliny (Hist. Nat. xix,
6) also enumerates these and as well as those found in
Italy, and notices the superstition of the Egyptians in
regard to them: "Where, by the way, I cannot overpass
the foolish superstition of the Egyptians, who used to
swear by garlick and onions, calling them to witness in
taking their oaths, as if they were no less than some
gods" (Holmes's transl.). Juvenal (Sat. xv, 9) in like
manner ridicules the Egyptians for their superstitious
veneration of onions, etc.: "O holy nation, that raises
in gardens its inviolable divinities, the leeks and the
onions!" This, however, must be an exaggerated state-
ment, as it is unlikely that the Israelites should have
been allowed to regulate themselves upon what was con-
sidered too sacred or forbidden to their taskmasters.
It is probable, as suggested by Dr. Harris, that the
priests only refrained from what was freely partaken
of by the rest of the people. This may be observed in
the present day among the Brahmas of India. It has also
been supposed that some particular kind of onion may
have been held sacred, from its utility as a medicine, as
the sea-onion, or squill (Scilla maritima), which grows
in abundance on the sea-coast in the neighborhood of
Palestine and is said to have been especially worshipped
the onion. But it is evident that the Israelites in the
desert did not long for that acrid bulb as they did for the
melons and cucumbers (Kitto). It may, moreover, be remarked that the onions of warm,
dry countries grow to a considerable size, and instead of
being acrid and pungent in taste, are comparatively
bland and mild and nutritious articles of diet. This is
conspicuous in the Portuguese onions, which are largely
imported into other countries; but it especially distin-
guishes the onions of Egypt, as travellers have often remarked in the "Ancient and Modern Travels in Egypt," (ib.
169), they being an important part of the food of the
nation (Herod. ii, 125; comp. Wilkinson, i, 168 sq.) and
a leading article of the markets (Sonini, Trans. ii, 321;
comp. Arvieux, Voyages, i, 176; Korte, Res. p. 430). Has-
sequin (Trans. p. 286) says, "Whoever has tasted onions
in Egypt (which are not bad) can be (be) better in any
other part of the universe: here they are sweet; in other
countries they are nauseous and strong. . . . They eat
them roasted, cut into four pieces, with some bits of
roasted meat which the Turks in Egypt call kebab; and
with this dish heightened are so satisfied that they wish
them they might enjoy it in Paradise. They likewise
make a soup of them." The Jews cultivated onions in
Palestine, and the Talmud often mentions them (see Mishna,
Terumoth, ii, 5; x; Maaser, v, 9). Korte (Res. p. 490) remarks that in Asia Minor also the
onions are better than in Europe.

Onkelos, the Proseleute (יגל וגו, son of
Karespam, קאראספמא), is the supposed author of
the celebrated Chaldee paraphrase of the Pentateuch
called Targum Onkelos. We possess no certain infor-
mation as to the time when he lived, but he is generally believed
to have been a contemporary of, or certainly of one of the
apostles. Some assign A.D. 40 as the year of his birth; others make it earlier. He is reputed to have been
the son of Gamaliel the elder (q. v.); but, unless Onkelos
was a contemporary of Christ, he must have been the disciple
of Gamaliel II (q. v.), and not of the grandfather of the
eminent rabbi, generally called in distinction Gamaliel
I, who was the teacher of the apostle Paul (Acts xxiii, 3;
comp. on this point Grätz, Gesch. der Juden, iv, 152).
In the Targum (Sot. 4b, Midr. Vayakhel, p. 99, Targum on
Proverbs, iii, 1) Onkelos is spoken of as the disciple of Gamaliel II. This learned Jew was also the teacher of Aquila,
and there are some students who confound Onkelos with
Aquila, also a Jewish proselyte, who flourished about
the close of the 1st century, and translated the Old Testa-
mament into Greek. But more of this below. Onkelos it
appears clearly was a proselyte. His love for his newly adopted Jewish faith was so intense, we are told by Jewish writers, "that, after dividing his
paternal inheritance with his brothers, he threw his portion into פלשה ישב יבש the Dead Sea (Tosfitha Demai,
vi, 9), and when Gamaliel, his teacher in the new faith,
died, he took it upon himself to provide for his son and
his funeral costly garments and furniture to the amount of
seven Tyrian minas—about twenty-one pounds ster-
ing (Tosfitha Sabbath, ch. viii; Semachoth, ch. viii;
Aboda Sara, 11 a). The Babylonian Talmud says that
he was the nephew of the emperor Titus רומא וגו יבש(Arabic: ابن الصفوان) and that before his conversion to Judaism he successively conjured up from the other world the ghosts of his uncle Titus, Balaam, and Christ, to inquire of which nation is the hap-
piest in the next world. Titus, whom he called up
first, told him that the Jews were the happiest, but
warned him against embracing their faith, because of
the great difficulty in fulfilling all its multitudinous
commendations. Onkelos advised him to persecute them, for
every one who oppresses Israel shall become a chief
(Lament. i, 5). Balaam, whom he brought up next,
also told him that the Jews were the most distinguished
in the other world, and yet admonished him "neither to seek
their peace nor their prosperity all his days for-
ever" (Deut. xxxii, 6); while Christ, whom he called up
last, and who also declared that the Jews were the first
in the next world, counselled him to seek their good
and not their evil, for he who touches them touches
the apple of his eyes (Gittin, 56 a, 57 b). Onkelos's conversion
to Judaism, however, was no easy thing. For as soon as
ONKELOS

It was known that "Onkelos, son of Kalonymos, or Kalonymos, had become a proselyte, the emperor [either Domitian, Trajan, or Hadrian, as Titus was dead] sent a Roman cohort to capture him and bring him before the imperial tribunal; but he converted the soldiers. The emperor then sent another cohort, charging them not to speak to him. As they caught him and were marching him off, he simply remarked [אֲנַשׁ יְהוֹ, אַשְּׁר יָשַׁמֶּשׁ, without its appearing religious or controversial], the ḥēqālyām carries the fire before the nāṭāqām, the nāṭāqām before the nēṣām = duk, the duk before nēṣām = yēqānyān, the yēqānyān before the nēṣām = kōyān, but who carries the fire before the kōyān? The soldiers replied, Nobody. Now, said Onkelos, the Holy One, blessed be he, carries the fire before Israel, as it is written, The Lord went before them by day in a pillar of cloud to lead them in the way, and by night in a pillar of fire (Exod. xiii, 21); and he also converted them. Whereupon the emperor sent a third cohort, charging them very strictly to hold no converse with him whatsoever. As they captured him, and were leading him away, he looked at the Menāza (q. v.), and, putting his hand on it, asked the soldiers what it was. They not being able to say, inquired of him what it was; whereupon he said, It is the custom of this world for a human lord to guard the inside, and the divine power to guard him outside; whereas the Holy One, blessed be he, his servants are inside, and he keeps guard outside, as it is written, The Lord watches thy going out and coming in from this time forth and for evermore (Psa. cxlii, 8); and Onkelos also converted this cohort, whereupon the emperor sent no more" (Aboda Sarnit, x, 1).

The first distinct intimation that Onkelos is the author or compiler of the Chaldean paraphrase which goes by his name is contained in the following passage: "R. Jeremiah, and according to others, R. Chiya bar-Abba, said: The Targum of the Pentateuch was made by Onkelos, the Proselyte, from the mouth of R. Eliezer and R. Joshua" (Megillah, i, 9). We are also informed here that Onkelos's paraphrase embodied the orally transmitted Chaldean version of the text which the people generally had forgotten. Being, therefore, the floating national Targum, as well as the compilation of Onkelos, the paraphrase is alternately quoted as "paraphrase of Onkelos" (כומץ אֶבֶן נַקְלְוָס, our Targum בֵּית אָבֶן נַקְלְוָס Kiddushin, 49 a), the Targum (תָּרְגֻּמִּי), and as the Targum Onkelos (תָּרְגֻּמִּי אֶבֶן נַקְלְוָס). Thus the Targum is distinctively quoted as the paraphrase of Onkelos (כומץ אֶבֶן נַקְלְוָס) in Pirke Rabbi Eliezer (cap. xxxviii, 28, ed. Lemberg, 1886), and Midrash on the principal events recorded in the Pentateuch, which is ascribed to Eliezer b. Hyrcanus, but which is not of a later date than the 9th century [see Mirdash]; by Ibn-Korish, who flourished A.D. 870-900 [see Ibn-Korish]; by Menachem b. Saruk (born about 910, died about 970), who, in his lexicon entitled שָׁרוּעַ אֲדֻמָּה יִשְׂרָאֵל, says that (קְנַמְרָא אֵלְבֵּן נַקְלְוָס) Onkelos explains לֹא לְבָדָה בְּנֵי יָשֶׂר אֲדֻמָּה (Gen. xliii, 29) by שְׁאֵלָה לְבָד (p. 28, s. v. נקְלָלָה, ed. Filipowski, 1854); and by Dunash Ibn-Librat (born about 920, died about 980), in his polemical work against Menachem b. Saruk's Hebrew Lexicon, who cites, with great approbation, Onkelos's rendering of וַיֹּאמֶר לְאִירִי (Gen. xlvi, 16, יָשַׁמֵּשׂ יָשַׁמֶּשׂ יְהוֹ, ed. Filipowski, 1855, p. 57, s. v. נַקְלָלָה; comp. also ibid. p. 61). Those writers alternate the Targum by the name of Onkelos, and simply as the Targum (כומץ), comp. Menachem, p. 144, s. v. נַקְלָלָה; p. 143, s. v. נַקְלִית) and as it is paraphrased (כומץ אֵלְבֵּן נַקְלָלָה, comp. ibid. p. 19, s. v. לֹא לְבָד).
O'no (Heb. און, 37 [Neh. vii. 57, 58],强壮;
Sept. און, but און in Neh. vii. 37, v.r. עון; and אדון v.r. אדות in Chron.), the name of a city of the tribe of Dan, and perhaps originally that of its founder. It does not appear in the book of Joshua, but is first found in 1 Chron. viii, 12, where Shamed or Shamer is said to have built Ono and Lod with their "daughter villages." It was therefore probably annexed by the Benjamites subsequently to their original settlement, like Ajalon, which was added to the tribe of Judah, but is found afterwards in the list of cities of the Benjamites (1 Chron. viii. 13). The tradition of the Tal- mudists is that it was left intact by Joshua, but burned during the war of Gibeah (Judges xx, 48), and that 1 Chron. viii, 12 describes its restoration. (See Targum on this latter passage.) The men of Lod, Hadid, and Ono, to the number of 725 (or Neh. 721), returned from the captivity with Zerubbabel (Ezra ii. 33; Neh. vii. 37; see also 1 Esdr. v. 22). A valley (הַשְּפָר) was attached to the town, and bore its name, "the plain of Ono" (Neh. vi. 2), perhaps identical with the "valley of craftsmen" (Neh. xi, 56); and in any case a part or extension of the vale of Sharon. By Eusebius and Jerome Ono is not named, and the rabbis frequently mention it, but without any indication of its position further than that it was three miles from Lod. (See the citations from the Talmud in Lightfoot [Chor. De- cade on S. Mark, ch. ix. § 8] and Schwarz [Polest. p. 153].) A village called Kefr 'Ana is said to be near the places of the districts of Ramleh and Lydd (Bib. Res. i, 1st ed. App. 120, 121). This village, almost due north of Ludd, is suggested by Van de Velde (Memoir, p. 387) as identical with Ono. Against the identification are the differences in the names—the modern one containing the letter 'Ana—and the distance from Lydda, which, instead of being three millia, is fully five, being more than four English miles, according to Van de Velde's map. These difficulties, however, do not seem insuperable objections. Winer remarks that BeAi Utia is more suitable as a form of original worship, of which there are obscure traces in some ancient authors, chiefly as a slander upon the Jews (Walch, De cultu assin. Schles. 1799). See Ass.

Oncorhynchus, a celebrated religious poet of ancient Greece, lived at Athens in the time of the Prais- tratides. He collected and expounded—according to Herodotus—the prophecies or oracles of Musaeus; but is said to have been banished from the city by Hip- parchus, about B.C. 516, on account of interpolating something of his own in these oracles; he then, we are told, followed the Praisistratides into Persia, and while there was employed by them in a very dishonorable way. They got him to repeat to Xerxes all the ancient sayings that seemed to favor his meditated inva- sion of Greece. Some critics, among whom is Ari- sotle, have inferred a passage in Pausanias that Onocorhynchus is the author of most of the so-called Or- phic hymns. More certain, however, is the view which represents him as the inventor of the great Orphic myth of Dionysus Zagreus, and the founder of Orphic religious societies and theology. Pausanias states that "Onocorhynchus established orges in honor of Di- onysus, and in his poems represented the Titans as the authors of the sufferings of Dionysus." See Müller, Geschichte der Griech. Literatur bis auf das Zeitalter Alexander's (Breslau, 1841); Grote, History of Greece, etc.

Oenourenia, Isaac Ben-Moses, a rabbi who lived in the house of Joseph Nasi at Constantinople about the middle of the 16th century, published ḳατὰ ὅποιαν ἁρμακίον τῆς ζωῆς, Terrible as Dammed Hosts, (with reference
to the Song of Solomon vi, 4), an ethical poem, with an extensive commentary (Constantinople, 1581; Berlin, 1701);—a twofold commentary on Nachshon ben-Za-
(dok’s work, תנשא אש, Reseator Arceorum (Constanti-
nople, 1666)—he edited Don Joseph Naas’s תנשא אש, a treatise written against some erroneous opinions regarding
astrology, but believe in astrology (Bibliotheca, 1577);—and a treatise written against the Christians.
See Furst, Bibl. jud., 48; De Rossi, Bibliotheca Judaica Antiquissima, p. 41 sqq. (Paris, 1800); the same
author, Diccionario storico degli autori Ebrei, p. 262 (Germ. trans. by Hamberger); Buxtorf, Bibl. rara intel., 2: 1236 (Basilea, 1663); Holtinger, Biblioth.
acad. jur., ii. 22; Bartoloci, Bibliotheca magna rabbinica, iii, 889; Wolf, Bibl. Heb. i, 664; Grätz, Geschichte d. Juden, ix, 426; Wertheimer, Wiener Jahrbuch, 1886; Jöcher, Allge-
meine Gelehrten-Lexikon, iii, 77. (B. P.)

Onotography (from Greek ón and λογος, i.e. the science of being) is, strictly speaking, a synonyme of metaphysics
(q.v.), but neither the one name nor the other was used by Aristotle. He called the science now designated by
them philosophia prima, and defined it as καίνονταὶ ἐν ὅτι ἐστιν—'Science Estiva quattuor Estiva—that is, the
science of the essence of things: the science of the attributes and conditions of being in general, not of being
as it exists in given circumstances, not as physical, or mathematical, but as being.

The science of ontology is regarded as comprehending
investigations of every real existence, either beyond the
sphere of the present world, or in any other way incapable of being the object of conscious thought or of being
expressed duly from the possession of certain feelings or principles and faculties of the hu-
mans (comp. Butler, Lectures on Ancient Philosophy, vol. ii). Watts thus defines it: "Ontology is a discourse
of being in general, and the various or most universal me-
lodical or mental conditions, as well as of the actual kind
or divisions of it. The word being here includes not only
whatever actually is, but whatever can be" (On
Ontography, ch. ii). The name ontology seems to have
been first made current in philosophy by Wolf. He
divided metaphysics into four parts: Ontology, psychology,
rational cosmology, and theology. It was chiefly
occupied with abstract inquiries into possibility, neces-
sity, and contingency, substance, accident, cause, etc.,
without reference to the laws of our intellect by which we
are constrained to believe in them. Kant denied that we have any knowledge of substance or cause as a
real existing. But there is a science of principles and
causes, of the principles of being and knowing.

In this view of it, ontology corresponds to metaphysics.

Ontology may be treated of in two different methods,
according as its exponent is a believer in r6 óv or in
r6 óv, in one or in many fundamental principles of
things. In the former, all objects whatever are regard-

ed as phenomenal modifications of one and the same
substance, or as self-determined effects of one and the
same cause. The necessary result of this method is to
reduce all metaphysical philosophy to a rational the-
ole, the one substance or cause being identified with
the Absolute or the Deity. According to the latter
method, which professes to treat of different classes of
beings independently, metaphysics will contain three
co-ordinate branches of inquiry—rational cosmology,
logical psychology, and rational theology. The
first aims at a knowledge of the real essence, as
distincted from the phenomena of the material world; the
second discusses the nature and origin, as distinguished
from the faculties and affections; the third aspire to
comprehending the essence of the Indefinite, and is
called the cybernetical, or rational theology. The
first

ontography is to show that, in relation to all these, the attainment of a system of speculative philosophy is impossible

In theology the ontological argument has been freely
employed, especially in the Middle Ages, regarding the
Being of God. St. Augustine used it, so did Boethius;
but it was left for Anselm to develop it fully. They all
three inferred the existence of God from the existence
of the soul. Thus genuine ontological argument seems to
have been first made by Samuel, loc. cit. (Ibid. Lib. ii, c. 3-10) that there are general ideas
which have for every one the same objective validity,
and are not like the perceptions of sense different and
conditioned by the subjective apprehension. Among
these are the mathematical truths, as 8 + 7 = 15; here, as well, believing men look upon them as
permeating all things, and given to all alike, in itself, i.e. wisdom (veritas, sapientia). The absolute
truth, however, which is necessarily demanded by the
human mind, is God himself. Augustine asserts that
man is composed of existence, life, and thinking, and
shows that the last is the most excellent; hence he in-
forms that by which the soul is constituted, and which, and which, therefore, must be superior to thinking itself, is
the sumnum bonum. He finds this sumnum bonum
in those general laws which every thinking person must
acknowledge, and according to which he must form an
opinion of himself. The absolute truth in philosophy is of
these laws or rules is called truth or wisdom (veritas,
sapientia). The absolute is, therefore, equal to truth itself. God is truth. (Comp. Ritter, Christl. Phil. i, 407-411.) Boethius expresses himself still more defi-
nitely (De Consol. Phil. v. Pros. 10): he shows that
empirical observation and the perception of the imper-
fect lead necessarily to the idea of perfection and its
reality in God. (Comp. Schleiermacher, Geschichte der
Philosophie, p. 166.) Of Anselm's argument we can
here give only the heads; the thread of reasoning must
be seen from the connection:

Monol. I. Cunn tam immersaurilla bona sint, quorum tam
tam multa sunt, ut sit unus quod sit unicum esse et et
tutum meum discemiat, esse cernendum esse
numum aliquid, per quod numus sunt bona, quoniam
bona sunt, at sunt bona alia per alius?... III. Deni-
que non solus omnium bona per idem aliquid sunt bona et
et omilia magna per idem aliquid sunt magna, sed quicquid
est, per omnium aliquid videtur esse. Quoniam erga
cuncta que sunt, sunt per omnium: procul dUBlo et
et ipsum numum est per ipsum. Quicquid est est
et erat alius alius, sed unum est per quod omnia
numus est et per ipsum. Quo quid est est per se,
umnum omnium est. Est ergo unum quid aliquid, quia
nullum est quid aliquid et omnia est et et et
numum omnium omnium omnia. Qua quid est aliquid, quia
equivivit, quae erat, est per ipsum et
et ipsum unum et ipsum omnium omnium et
numnum omnium omnium omnium et
numnum omnium et
numnum omnium et
numnum omnium et
numnum omnium.

The mode of argument which is found in Proslog. c. ii is more original (he there proceeds from the reality of the idea):
The fool may say in his heart there is no God (Ps. xiv, 1), but he thereby shows himself a fool, be-
cause he asserts something which is contradictory in
itself. He has the idea of God in him, but denies its
reality. But if God is given in idea, he must also exist
in reality. Otherwise the real God, whose existence
is conceivable, would be superior to the one who exists
only in imagination, and consequently would be supe-
rior to the highest conceivable object, which is absurd;
and hence it follows that the first saved by the aliquid, which nothing can be
conceived to exist really exists (thus idea and reality coincide).

If, therefore, the fool says, There is no God,
he says it indeed, and may, perhaps, even think it.
But there is a difference between thought and thought.

I. The fool is supposed to have the idea of fire and
ning, e.g. that fire is water (a mere sound, an absurdity!),
is very different from the case in which the thought

responds to the word. It is only according to the
former mode of thinking (which destroys the thought
itself) that the fool can say, There is no God, but not according to the latter. See Ueberweg, Hist. of Philos.
regard this spirit as having much influence over the affairs of men.

On'ycha, a modified form of the Greek ὠνίχα, a finger-nail, is used in the A.V. for the Heb. שְׁכֶה, shekhe'lah (prop. a shell, from a root signifying to scale or peel off), which occurs only in Exod. xxx, 34 (Sept. שִׁכָּה; Vulg. unyxx) as one of the ingredients of the sacred perfume. Similarly in Eccles. xxiv, 15, wisdom is compared to the pleasant odor yielded by "galbanum, onyx, and sweet storax." Most versions, Hebrew interpreters and Talmudists, understand the Unguis odoratus, the well-known Constantinopolis "sweet-hood" (Blatta Byzaantina) of the shoemaker. It consists of the shells of several kinds of muscles, which when burned produce a scent similar to that of the castoreum. (See passages of Arabic and other authors in Bochart, Hieroz. iii, 796 sq.) There can be little doubt that the ὠνίχα of Dioscorides (ii, 10) and the unyx of Pliny (xxiii, 10) are identical with the opeurelum of a Strobomus, perhaps S. lentiginosus. There is frequent mention of the onyx in the writings of Arabic authors, and it would appear from them that the opeurelum of several kinds of Strobomus were prized as perfumes. The following is Dioscorides's description of the ὠνίχα: "The onyx is the opeurelum of a shell-fish resembling the parpura, which is found in India in the nard-producing lakes; it is odoriferous, because the shell-fish feed on the nard, and is collected after the heat has dried up the marshes: that is the best kind which comes from the Red Sea, and it is whitish and shining; the Babylonian kind is dark, and smaller than the other; both have a sweet odor when burned, something like castoreum." It is not easy to see what Dioscorides can mean by "nard-producing lakes." The ὠνίχα, "nail," or "claw," seems to point to the opeurelum of the Strobomus, which is of a claw shape and serrated, whereas the Arabs call the mollusc "the devil's claw;" for Unguis odoratus, or Blatta Byza-

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zantina—for under both these terms apparently the devil-claw (Tenfeklaus of the Germans) is alluded to in old English writers on Materia Medica—has by some been supposed no longer to exist. Dr. Lister laments its loss, believing it to have been a good medicine, "from its strong aromatic smell." Dr. Gray, of the British Museum, says that the opeurelum of the different kinds of Strobomus agree with the figures of Blatta Byzantina and Unguis odoratus in the old books; with regard to the odor he writes, "The horrid opeurelum when burned all emit an odor which some may call sweet, according to their fancy." Mr. Daniel Hanbury procured some specimens in Damascus in October (1890), and a friend of his bought some in Alexandria a few months previously. The article appears to be always mixed with the opeurelum of some species of Faus. As regards the perfume ascribed to this substance, it does not appear to deserve the character of the excellent odor which has been attributed to it, though it is not without an aromatic scent. See a figure of the true Blatta Byzantina in Mattheioulus's Comment. in Diocor. (ii, 8), where there is a long discussion on the subject; also a fig. of B. Byzant., and the opeurelum of Faus in Pomet's His-

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ONUPHRUS 380

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ONYCHA
Onychomancy, a species of divination anciently practiced by the Egyptians and other ancient nations. It consists in observing the natural curling of the nails, to determine the future. This art is rarely practiced now, and is considered by the modern Egyptians as purely superstitious.

Onyx, the universal translation in the English version of the Hebrew word shakham, שָׁקהָמ, which occurs in eleven passages of the O. T. The renderings of the old interpreters are various, and often inconsistent with each other. Ex. xxviii. 33; Lev. xii. 2; Ps. cxx. 6; Jer. i. 9; Ezek. xxiii. 3; Zech. ii. 8; and Ps. lxxxvi. 13. In the Sept. it is rendered סֶפָּרָה, saphara, in Exod. xxviii. 33; Neh. xv. 13; and Jer. xlix. 22; in the Vulg. sapia, in Ezek. xxiii. 13; and in the Syriac, sapareus, during the Persian monarchy. In the New Testament, in Acts viii. 28; Rom. i. 16; and Rev. xiii. 11; it is translated σάφιρυς, saphirios, saphirius; in Ezek. xxiii. 13; and saphir or sapphire. Other words are oryza or oryza. This strange inconsistency could spring only from ignorance and conjecture. Yet the Venetian MS. has always κρυσταλλος, crystall. The Sept. in Job (xxviii. 16), with Symmachus (Gen. ii. 12; Exod. xxviii. 7), Josephus (Ant. iii. 7, 6), and Jerome, (usually) understands the gem which was called by the Greeks οὖξ, oryx, from its resemblance in color to a human nail. This seems to be favored by comparing the similar Arabic root sahham, denoting polish (see Pliny, Hist. Nat. xxxvi. 6, 24; Eridisi, i. 150, ed. Jaubert). The shakham stone is mentioned (Gen. ii. 12) as a product of the land of Havilah. Two of these stones, upon which were engraved the names of the children of Israel, six on either stone, adorned the shoulders of the high-priest’s ephod (Exod. xxxix. 9-12), and were to be worn as “stones of memorial” (see Kalisch on Exod. L C.). A shakham was also the second stone in the fourth row of the sacerdotal breastplate (Exod. xxvii. 20). Shakham stones were collected by David and Saul at Jerusalem (2 Sam. xix. 2). In Job xxviii. 16, it is called the shakham, or sapphire, with the gold of Ophir, with the precious shakham or the sapphire. The shakham is mentioned as one of the treasures of the king of Tyre (Ezek. xxviii. 18). There is nothing in the context of the several passages where the Hebrew term occurs to help us to determine its signification. Bray (De Vest. sac. Heb. p. 727) has endeavored to show that the sardonix was the stone indicated, and his remarks are well worthy of careful perusal. (Ant. iii. 7, 6, and 7; and v. 5, 7) expressively states that the shoulder-stones of the high-priest were formed of two large sardonixes, an onyx being, in his description, the second stone in the fourth row of the breastplate. The sardonix, however, is but that variety of the onyx in which white and reddish stripes alternated. Rosenmüller renders it (Bibl. Alberti, iv. 1): “The onyx is not a transparent stone; but as the color of the flesh appears through the nail (in Greek called onyx) on the human body, so the reddish mass which is below shines delicately through the whitish surface of the stone. There are several varieties of this stone, according to the manner in which thin strata of different colors alternate in it; white and reddish stripes alternating, form the sardonix; white and reddish-gray, the chaledonaya; grayish-white and yellow-brown, the memphitomexs. The onyx most esteemed by the ancients was a white and black strata. When polished, it has a fine lustre; it has only wrought into a gem of great beauty. The different kinds of onyx have, from early antiquity, been used for rings, for seals and cameos, and, accordingly, they are frequently found in collections of antiquities. Bray (Antiqu. iii. 7, 6) remarks that the Arabians call it al-‘ard, and that the Christians call it al-har. Sayyid, he says, is the name given to this stone; such a color, says he, are the Arabic sardonixes, which have a black ground-color. This agrees essentially with Mr. King’s remarks (Antiqua Gens, p. 9): ‘The Arabian species, he says, “were formed of black or blue strata, covered by one of opaque white; over which again was a third of a vermilion color. As to the “onyx” of Ecles. xxiv. 15, see Onycha.’

But the more usual interpretation of the Hebrew word shakham is beryl. This is the rendering given by the Septuagint, the Targums of Onkelos and Jonathan, and the Sept. in two places (Exod. xxviii. 20; xxxix. 18); and it is supported by Bellermann (Urim, p. 64), Winer (Real-Wörterbuch, i. 283, 4th ed.), Rosenmüller (ut supr.), and others. This is the stone called by the Sept. (Gen. ii. 12) λιθος περαγιος, the leek-stone, i.e. the stone of a leek-green color; Latin, porPHYros. (But Schleeman, s. v., makes this word onyx.) According to Pliny (Hist. Nat. xxxvii. 5, 20), the beryl is found in India, and is barely elsewhere. This is the highest value when like the sea in color. See Beryl. For other explanations, see Wahlus, s. v. p. 856; Benfey, Encyclop. des Léons, ii. xvii, 14; Gesenius, Thesaur. p. 1870. See Gem.

Ooms, Jean Baptiste, a Belgian mystical writer, was born at Ghile, in Brabant, near the middle of the 17th century. He studied at Falcon College, Louvain, and became professor of theology at Ghent. He was made archdeacon of that city June 18, 1604, and confessor of the Capuchin nuns. He died at Ghile July 24, 1710. Ooms wrote, Leen van de edele Josiphine Francesca Taffio (Ghent, 1717, 12mo) — Verdervierhage van het Lelen en de Mysterien, van der aardekerlyghe Minet en de Moeder Godes Maria, etc. (ibid. 1708—1706, 12mo) — Godsdienstige Eclesiastyte Theologie van de Dethgenen, etc. (ibid. 1708—1712, 3 vols. 4to). See Sanders, Vandria illustrat. i, 241; Sweert, Necrol. p. 90; Paquot, Mém. pour l’hist. des Pays-Bas, xii, 327—334.

Oonsell, Guillaume van, a Flemish Roman Catholic preacher, was born at Antwerp August 9, 1571. He studied in Spain, and after his return to his native land joined the Dominicans at Ghent in 1590. After being for a while professor of theology at Antwerp, he became successively sub-prior at Maestricht, prior at Ghent and Bruges, and definitor of the province. He had at the same time great success...
Oort, as a preacher. Oulton died at Ghent Sept. 8, 1630.
He wrote: 'Clemis cellarix divinae et humanae sapientiae' (Antw. 1618, 12mo; Ghent, 1677, 12mo)—'Pratum floridissimum concionum de tempore' (Antw. 1617, 4 pts. 12mo)—'Execliionem concionatorium, ex Rozelo aureo Silvestri Prietatis' (ibid. 1619, 12mo)—'Syntaxis instructionis S. Scripturae' (ibid. 1617, 12mo; Paris, 1621, 2 vols. 12mo)—'Officina sacra Bibliae' (Douai, 1624, 12mo)—'Hierophynhs sacra' (Antw. 1627, 12mo). See Echard et Quetif, 'Scriptores ord. Pradicali', i, 551, 667 sq.; ii, 7, 9, 465; 'Exequy, Memoires', vol. x.

Oort, Lambert van, a Flemish painter and architect, was born at Amersfoort about 1520. He acquired considerable reputation as a historical painter, but was more distinguished as an architect. He resided chiefly at Antwerp, where he was received into the academy in 1547. In the museum at Antwerp is a picture of the 'Resurrection of Christ' by him, and in that of Brussels are two representing the 'Adoration of the Shepherds' and the 'Descent from the Cross'.

Oscopy (fr. scopo, an egg, and oconio, to observe), a method of divination by the examination of eggs. See DISSAVINATION.

Oost, Jacob van, the Elder, an eminent Flemish painter, was born at Bruges about 1600. It is not known under whom he first studied, but in 1621 he painted an altar-piece for one of the churches in his native city, which excited the surprise and admiration of contemporary artists. Being ambitious of further improvement, he went to Rome, where he more closely studied the works of the great masters, and made himself master of Caracci the particular objects of his imitation. During his residence in that metropolis Van Oost produced several works of his own composition, so much in the style of the great artist that they astonished the best connoisseurs at Rome, and gained him great reputation. After a residence of five years in Italy, the love of country induced him to return to Bruges, where his talents had excited the most sanguine expectations even before he had gone abroad. Immediately on his arrival home he was loaded with commissions, and during the remainder of his life he continued to exercise his talents with undiminished reputation. He executed an incredible number of works for the churches and public edifices, as well as for the private collections of his country, particularly of Bruges. He also excelled in portraits, and painted a great number of distinguished and famous works are, the 'Nativity', in the church of St. Saviour; the 'Resurrection', in the cathedral—a grand composition; and the 'Descent from the Cross', in the church of the Jesuits at Bruges, which last is considered his masterpiece. Most of his pictures are of large size. He died at Bruges in 1671. Van Oost is justly ranked among the ablest artists of the Flemish school.

His first studies were the works of Rubens and Vandyck, and from them he acquired that freshness and purity of coloring for which his works are distinguished. Following the example of the greatest masters, his compositions are simple and studied, and he avoided crowding them with figures not essential to his subject. In his design, and in the expression of his heads, he seems always to have had in view the great style of Caracci. The backgrounds of his pictures are generally enriched with noble architecture, of which he was equally master. He had a ready invention, and, though he wrought with extraordinary facility of pencil, his works are well finished. See Descamps, 'La vie des peintres Flammands', i, 264, 280, 285; Filkington, 'Diät. of Painters', v. c.; Spooner, 'Biog. Diet. of the Fine Arts', v. c.

Oost, Jacob van, the Younger, son and pupil of the preceding, was born at Bruges in 1637. At twenty years of age his father sent him to Italy to complete his education, and, after having resided there several years, he returned to Flanders an able and accom-

plished designer. He painted some pictures for the churches at Bruges, and then settled permanently at Lille, where he acquired a distinguished reputation, and where are the greater part of his works. His historical pictures, like those of his father, are admirably composed, partaking more of the Roman than the Flemish school. Of his best works are the 'Martrydom of St. Barbara, in the church of St. Stephen; and the Transfiguration, in the church of St. Saviour, at Lille. He was less eminent than his father as a historical painter, but excelled him in portraits, which somehow he was not hesitating to perform with the grace of Vandyck. Jacob van Oost, Jun, died in 1718. See Spooner, 'Biog. Diet. of the Fine Arts', vol. ii, s. v.; and Descamps, referred to in the preceding article.

Opalina, a festival celebrated by the ancient Romans in honor of Ops, the wife of Saturn, on Dec. 19, being the third of the Saturnalia. The voices made on this occasion were offered in a sitting posture, the dove touchmg the ground, because Ops represented the earth.

Open-air preaching. See PRACHING.

Opéra Supererogationis. See SUPEREROGATION, WORKS OF.

Operatio Sacra, i. e. sacred ministerium, is a term which was used in the ancient churches of the West for the 'sacramentum of the Lord's body and blood.' No operations (sacraments) have been derived from the expression ministering the gospel of God (Rom. xv, 16), and is used in the same general and figurative sense.

Operation of the Holy Ghost. See HOLY GHOST: SPIRIT.

Operation of the Mind is that action of the mental faculty which gives us consciousness of possession. We know that we have a stomach, but are not made conscious of its possession until it is impaired, and so with every other physical part. Quite differently do we become aware of the possession of mental or, better, spiritual faculties. It is in their healthy condition that we are most thoroughly conscious of such property. See Mind. "By the operations of the mind," says Dr. Reid ('Intel. Powers, essay i, ch. ii), "we understand every mode of thinking of which we are conscious." In all language the various modes of thinking have always been designated by this term, or one of like import. It is used to establish clearly the distinction of mind from matter. The former is from its very nature a living and active being. Everything we know of it implies life and active energy; and "the reason why all its modes of thinking are called its operations is that in all, or in most of them, it is not merely passive, as when it perceives, but is really and properly active" (Reid). To body we simply ascribe certain properties, but not operations, properly so called: it is extended, divisible, movable, inert; it continues in any state in which it is put; every change of its state is the effect of some force impressed upon it, and is exactly proportional to the force impressed, and in the precise direction of that force. These are the general properties of matter, and these are not operations; on the contrary, they all imply its being a dead, inactive thing, which moves only as it is moved, and acts only by being acted upon. See Krauth's Fleming, 'Vocab. of Philos., s. v.

Opfergeld, Friedrich, a German theologian, was born in Breslau in 1668. After having been pastor at Festenberg and Nauen, he became in 1721 provost of the convent of Notre Dame at Magdeburg. He died in 1740. We have of his works, 'Sonderbare Feste' (Brug. 1696, 12mo)—'Bibliotheca sacra' (Magdeburg, 1728, 8vo)—'Nachricht von den judischen Lehrern und von ihren zur Ezegenes gehörigen Schriften' (Halle, 1738, 8vo). See Moser, 'Lexikon der jetzttedenden Theologen', and its continuation by Neubauer.

O'phel (Heb. always with the article, ha-O'phel,
OPHRIS

Indica, while Winer (*Realta, a. v.), Furst (*Hörer, und Chald. Homëra, a. v.), Knobel (*Völkerkunde der Genesis, p. 900) First (Geogr. of Arabia, i, 161-167), Crawford (*Descriptione Dictionary of the Indian Islands, a. v.), and Kalisch (*Commentary on Genesis, chap. 'The Genealogy of Nations') are in favor of Arabia. The fullest treatise on the question is that of Ritter, who in his *Erde (vol. xiv, published in 1848) discusses the opinions of the discussion (p. 381-431), and adopted the opinion of Lassen (Ind. Alt. i, 539) that Ophir was situated at the mouth of the Indus." Melishah, on the coast of Africa, Angola, Carthage, San Domingo, Mexico, New Guinea, Orphus, an island in the Sea, Orania, a mountainous Greek island, and especially Peru, have had their several advocates; but the opinions likely to be embraced at this day may be enumerated very briefly:

1. Some suppose Ophir to be a general name for lands abounding in gold, used with the vagueness of *Thule in the classics, or *El Dorado in the Middle Ages. In support of this view, it has been observed that, in Arabic, the word Ophir means simply *rich country, or perhaps *dust, i.e. *gold-dust, and may therefore have easily passed into a generic name for the region of valuable ores of precious metals. The geographical views of the best informed, were very vague. But the definiteness of the allusions in the Scripture history to Ophir as a well-known trading-place are quite sufficient to refute this view.

2. Others, on the western coast of Africa, opposite the island of Madagascar. This supposition has found many and able supporters (see Quatremère, *Mém. de l'Acad. des Inscriptions, XV, ii [1849], 849-402; Heeren, *Recherches, ii, 73-74 [Eng. ed.]; Husielius, *De Narge, Salomon, ch. ii, in Ugolini, *Thes. vol. v, 1848, p. 479 sq.; Ritter, *Erde, i, 118 sq.; Weston, in the *Classical Journal, 1821, no. 47), having been first advanced by one friar John von Sanctos, who was a resident of Sofala, in Monomotopa, and found that in vicinity a mountain with ancient ruins on its summit. According to friar John, this mountain still contains "much fine gold," and is called *Pura, which he thinks to be evidently a corruption of Ophir. (See this view confuted by Tycheon, *Anmerk. zu Bruce R. V. p. 327 sq.; and esp. Salt, *Voyage to Abyssinia [London, 1814], p. 92 sq.) But Husielius (as cited above) has argued the question on more grounds, such as the name Africa itself from Ophir, and making no doubt that the inscriptions said to have been found at Sofala, but never read, were a record or kind of log-book of the fleets of Solomon. The name Sofala, again, has been urged in favor of this view; as akin with Ophir; but Sofala in the Portuguese language is a low country, the coast-land (Heb. Shephelah, כפלה; similarly the Chaldean and Arabic), and has nothing to do with Ophir (*כפלה).

3. A much more probable view is that which refers Ophir to Arabia. This has been advanced in a variety of forms, but usually placing the port visited by Solomon's ships near the western extremity of the southern coast, bordering on the Erythraean Sea. In Gen. x, 29, Ophir is mentioned among the sons of Joktan, who peopled various Arabian countries. (See Ophir, 1, above.) Yet Genesius supposes that it is here the name of an Arabian tribe who colonized some foreign land. Again, though gold is not now found in Arabia (Niebuhr, *Description of the Arabs [Copenhagen, 1753], p. 124), yet the ancients ascribe it to the inhabitants in great plenty (Judges viii, 24, 26; 2 Chron i, 1; Kings x, 1, 2; Ps. lxiii, 15). This gold, Dr. Lee thinks, was no other than that of Havilah (Gen. ii, 11), which he supposes to have been situated somewhere between Arabia, and now the coast of Africa, x, 7, xxiv, 18; i Sam iv, 7, 1 Chron. i, 9 (Translation of the Book of Job, etc. [London, 1887], p. 55). But Diodorus Siculus ascribes gold-mines to Arabia (ii, 50). He also testifies to the abundance of "precious stones" in Arabia (ii, 54), especially among the inhabitants of Sabas (iii, 46; comp. Gen. ii, 12; 2 Chron. ix, 1; 1 Kings x, 1, 2). Pliny also speaks of the wealth of Saba in gold (Hist. Nat. vi, 82). Others suppose that, though Ophir was situated in Arabia, there was rather an emporium (see de Beke, *Source of the Nile, p. 64), at which the Hebrews and Tyrians obtained gold, silver, ivory, apes, almugtrees, etc., brought thither from India and Africa by the Arab traders, and even from Ethiopia, to which Herodotus (iii, 114) ascribes gold in great quantities, elephants, bees' teeth, and trees and shrubs of every kind. Apeo, properly speaking, are likewise ascribed to it by Pliny (viii, 19), who speaks also of the confluence of merchandise in Arabia (ut sup.; comp. Strabo, xxvi, 2 Chron. ix, 13; Ezek. xxvi, 21, 22; Dan. iv, 9). He has further maintained that the classical name of the Arab port *Afhar varies much as the Septuagint translation of Ophir. Thus it is called by Arrian *Apbar, by Pliny *Sophar, by Ptolemy *Sophrus, and by Stephanus *Sophirin. (Comp. the Sept. xxvi, 19.) It is a serious objection to this view, however, that land carriage, by caravans, would be easier, that more land carriage, by caravans, would be easier and safer if Ophir were in Arabia (comp. *Encyclopedia Londin. a.e., while the etymological arguments, so often and earnestly pressed as conclusive, could at best only serve to create a presumption, in the absence of evidence. Consideration above mentioned, however, in connection with the strong reasons for placing Ophir in India, weighed so strongly with Bochart (*Phaleg, i, 27) and Michaelis (*Spicilegium, ii, 185) that they suppose two countries of that name, one in Arabia and one in India. This conjecture, however, is unsupported and unnecessary (Genes. *Thee p. 141).

4. On the whole, then, India must be adopted as the most probable region of the Ophir of Solomon. The Sept. translators also appear to have understood it to be India, from rendering the word *Zoopir, *Zoopir, *Zooppir, which is the Egyptian name for that country. Chambers says that in the Coptic vocabularies India bears the name *Sophr (L'Egypte sous les Pharaons [Paris, 1814], i, 98; *Jablonskii Obscuritas [Lug. Bat. 1804], 336, etc.). Josephus also gives to the sons of Joktan the locality from Cophen, an Indian river, and in part of Arabia adjoining it (Ant. i, 6, 4). He also expressly and unhesitatingly affirms that the land to which Solomon sent for gold was "anciently called Ophir, but now the Aurea Chersonesus, which belongs to India" (Ant. vii, 4, 6). The Vulgate renders the words "the gold of Ophir" (Job xxvii, 16) by "tintic Augusti, *Sopus in Copto, *Hesychius defines *Sophr (Zoopir) "a place in India where gems and gold are found." So Suidas (s.n. comp. Eusebius, *Onomasticon, p. 146, ed. Cleric). But the controlling argument for this view is that all the productions referred to in the Bible are supposed to be produced in India, and in India alone. Gold, silver, jewels, sandal-wood, ivory, apes, and peacocks are there all articles of commerce, and are found side by side in no other part of the world; while the last is believed to be an exclusively Indian bird, and the very name by which it is denoted in the Hebrew text (rachaim, *ראכמ, see *Genes. Than. c. v.) is an Indian, not a Hebrew word. See *PEACOCK. Yet the place of the locality must ever remain conjectural. There are several places comprised in the region which was actually known to the ancients, any of which would have supplied the cargo of Solomon's fleet: for instance, the coast of Malabar, where the name togeri is still applied to the peacock; and Malaca, which is known to have been "the golden Chersonesus" of the classic writers, and where gold-mines are still doubtfully operated. See *P. P. Poussin de l'Acad. d'un Philosophie (Oeuvres Completes, 1797, p. 123).

See further, Humboldt, *Cosmos, ii, 132 sq.; *C. Varrer, in *Crit. Sacre, vi, 459; A. G. Wannier, *De regione Ophir (Heil. 1714); Tycheon, *De commerce, *Haberdash, in the *Comment, Gott. xvi, 104 sq.; *Genesius, in the *Haberdash.
OPHITES


Ophites (Gr. ὁ ψιρις, i.e. serpens brethren, from ῥιζω a serpent) is the name of an Egyptian sect of Christians who are regarded as a branch of the Gnostics (q.v.); but while the Ophites shared with the Gnostics the general belief of dualism, the conflict of matter and spirit, the emanations, the Demiurgus, and other notions, the Ophites of the west both had a common parent, and the Christian di- sinary school, the Ophites were distinguished by their peculiar doctrine and worship connected with the ophis, or serpent. Like most other Gnostics, they regarded the Demiurgus, or the Jehovah of the Old Testament, with great abhorrence, but they pursued this notion into a very curious development. Regarding, like the Valentineans, the emancipation of man from the power and control of the Demiurgus, or, as they called him, Jaldaboth, as a most important end, they declared the serpent who tempted Eve, and introduced into the world the knowledge of good and evil—"the first man to man"—was the great benefactor of the human race, and hence they worshipped the serpent. Other views which they held and sought to propagate were equally strange. We may instance their singular attempt to engrat "Opphism" on Christianity; their seeking as it were, to impart to the Christian Eucharist an Ophitic character, by causing the bread designed for the eucharistic sacrifice to be licked by a serpent, which was kept in a case for the purpose, and which the communicants kissed after receiving the Eucharist (Tertullian, *Adr. Het.-phpsisis; Eusebius, Not. Ev.; Eusebius, Sermones. They taught that he who was born of the Virgin was Jesus alone, and that afterwards Christ descended upon Jesus; and in proof of this they pointed to the fact that Jesus wrought no miracle either before his baptism or after his resurrection. They held that Jaldaboth set forth as begetter of six beings, the spirits of the seven planets. By these six beings man was siled in a spiritual body, which was called a spiritual soul, and was a spiritual persona of a spiritual body, down to the dark earth, and banished him into a dark body. Man found himself now placed in a situation where, on the one hand, the seven planetary spirits sought to hold him under their thrall, and to suppress the higher consciousness in his soul; while, on the other hand, the wicked and purely material spirits tried to tempt him into evil and idolatry, which would expose him to the vengeance of the severe Jaldaboth; and man was ever seized to impart new strength to man's kindred nature by fresh supplies of the higher spiritual influence; and from Seth, whom the Gnostics generally regarded as a representative of the contemplative nature, she was able to preserve him from the power of the material, in which the seeds of the spiritual nature were saved from destruction. The doctrines of the Ophites were far from being favorable to the purity of the Christian Church, and they were denounced by Clement of Alexandria and by Augustine as those who would separate them from the Christian Church, and declared that they admitted none to their assemblies who did not subscribe to the Nicene Confession. Origen gives a general account of the Gnostic traditions (in *Contra Cels.*), which appears to have been a sort of tablet on which they depicted their doctrines in all sorts of figures, with words annexed.

The Ophites originated in Egypt, probably from some relation to the Egyptian serpent-worship, and spread thence into Syria and Asia Minor. They continued to exist as a sect after other forms of Gnosticism had died out, the emperor Justinian enacting laws against them (*Cod. i. 1, 18, 19, 21*) so late as A.D. 580. Offshoots of them are found throughout Asia and Africa.

Cyprian mentions the Ophites (*Ep. Ixxii. 4*), and the last chapter but one of Ireneus's first book is supposed to have been written against them and the Sethians (*Adr. Het. s. 30*). Origin calls them "a very obscure sect," and denies that they were Christians, saying that they "have no more light to show than the sickly spirits till he had uttered curses against Jesus" (*Contra. Cels.* iii, 13; vi, 24). He also says they were founded by a man named Euphrates (*ibid.* xi, 29), a name mentioned by Theodoret as belonging to the founder of the heresy of the Perasians, which is the same as that mentioned in the apostolic traditions, or Ophites, given by Hippolytus as regarded as the name of the mystical water of life spoken of in John iv, VI. 13.
10. Hippolytus looks upon the Ophites as the originators of all heresies, and associates them with both Jews and the Gnostics; for he writes of them under the Hebrew form of their name as "the Naaseni," from נאשני (naashan, "a serpent"), "who call themselves Gnostics" (Hippol. Refut. vi, 6). Philastes places them first in his list of heresies before Christ (De Har. i), while Epiphanius (Panar. xxxviii and Hær. De Har. xxvi) says that they were alleged to have been derived from the Nicolaitanes or the Gnostics. The hegelical philosophy of the sect is given by Hippolytus and Epiphanius, as above quoted. The former says that they professed to derive it from James, the brother of our Lord, and to have it written down in a treatise. He also quotes from a "Gospel according to Thomas" which was in use among them, which seems to be the "Gospel according to the Egyptians" mentioned by Epiphanius in his twenty-sixth book among the Gnostic Apocrypha. In addition to these sources of information, there also exists an account given by one of their Diagr. a tablet on which they set forth their doctrines in a hieroglyphical form (Contra. Cel. vi, 33). See, besides the literature on Gnosticism, Presens., Doctrines and Heresies of the Early Christian Church, p. 58; Werner, Geschichte der Schriftkunde, II, 385; Neander, Chist. Hist., vol. ii; id. Genetische Entwicklung des gnost. Systems, p. 231 sq.; id. Hist. of Christian Dogma i, 178, 179; Haag, Geschichte des Dogmaverzeichnisses, i, 25; Walsh, Gesch. der Ketzerereien, i, 447 sq.; Milman, Hist. of Christianity; Liddon, Doctrine of Christ, i, 58, 143, 145, Schaff, Hist. of the Christian Church, vol. i; Hasegawa, Hist. of Doctrines; Baur, Die christl. Gnosis, p. 171 sq.; and his Das Christentum der ersten drei Jahrhunderte, p. 176; Mosheim, Gesch. der Schlangenbrüder (Helmst. 1748, 8vo); Schumann, Lehrduif der Ophiten (Wolfenb. 1758, 4to); Pulzer, Tongliche, p. 409. There is an article on the Ophite System, by Lepsius, in the Zeitsch. für wissensch. Theologie, 1865, vol. iv: 1864, i. See SERPENT-WORSHIPERS.

Oph'ni (Heb. 'ophni', עופני [always with the art. עופני, ha-'Ophni], q. d. the Ophnite), proper. pressure, famine [comp. עופני]; Sept. Ἀφνί, Arist most MSS. omit; Vulg. Ophni, a town in the north-eastern section of the tribe of Benjamin, named only in Josh. xviii. 24, between Chebbar- haamomoni and Gaba (q. v.). Its name may perhaps imply that, like others of the towns of the tribe of Benjamin, it was originally a Semitic town of a non-reshaitile tribe—the Ophniotes—who in that case have left but this one slight trace of their existence" (Smith).

It was probably the Ophthal (Ὀφθάλ, Ophtha), or Bethgaphin of the Talmud (Schwarz, p. 126), and doubtless the Gapha of Josephus (Joseph; Pottery, Ophotha, iv, 16), a place which at the time of Vespasian's invasion was apparently so important as to be second only to Jerusalem (War, iii, 5, 8), as the centre of a district or toparchy (Ant. xiv, 11, 2). It was fifteen Roman miles from Jerusalem on the way to Neapolis (Eusebius, Onomast. a. v. Αφάλης Βορειος). The place still survives in the modern Ophtha or Ophtha, two and a half miles north-west of Bethel (ROLAND, Palestine, p. 816; Wilson, Lands of the Bible, ii, 41). The change from the Aín, with which Ophni begins, to G, is common enough in the Sept. (comp. Gomorrah, Athalah, etc.). It is now a poor village, in a fertile valley between high hills, and contains about 200 Christian inhabitants (Robinson, Biblical Rea. iii, 79). Remains of an old Greek church still exist there, especially a baptistery; and traces may be seen of the Roman road leading through the town from Jerusalem to Antipatris (ib. ii, 138).

Oph'rah (Heb. 'ophrah', עופרה, fawn; Sept. Ἀφόρα, Ἀφρα, ἀφρά, 'Ephra, 'Ophra, v. 'Aphiad, 'Ophre'd; but 1 Chron. iv, 14, Θοφραδ, two names of places in Palestine, and of a man.

1. A town of Benjamin (Josh. xviii. 23), mentioned between hup-Parah and Chephar ha-Ammoni, in the north-east of that tribe's domain (Keil, Joshua, ad loc.). "It appears to be named again (1 Sam. xiii. 17) in deference to the spelling afterwards taken from the Philistines and adopted by the Philistines in their invasion of the Philistine camp at Michmash. One of these bands of ravagers went due west, on the road to Beth- horon; one towards the 'ravin of Zeboim,' that is in all probability one of the cliffs which lead down to the Jordan valley, called Kiriath due east; while the third took the route to Ophrah and the land of Shual—doubtless north, for south they could not go, owing to the position held by Saul and Jonathan" (Smith). Accordingly it is placed by Eusebius and Jerome (Onomast. a. v. Aphiad) five Roman miles east of Bethel. This Ophrah also he depicted the ephod which he made or enriched with the ornaments taken from the Ishmaelitish followers of Zebah and Zalmunnah (viii, 27), and so strong was the attraction of that object that the town must then have been a place of great pilgrimage and resort. We may infer that it lay within the territory of Manasseh, as is called "Ophrah of the Abiezrites" (vii, 24), and it is stated that the angel who appeared to Gideon to summon him to deliver Israel "sat under an oak which was in Ophrah, that pertained unto Joshe the Abiezrite" (vii, 11). Ophrah possibly derived its name from the fact that it was one of the five cities of Manasseh in its Gileaditish portion (1 Chron. v, 24), and who appears to have migrated to the west of Jordan with Abiezer and Shechem (Numb. xxxvi, 30; Josh. xvii. 2)" (Smith). See Antiqu. "The prophet Micah, when foreshadowing the destruction of the land and cities of Israel, says, 'In the house of Ophrah roll thyself in the dust,' or rather, perhaps, we should render, 'In Beth-Ophrah roll thyself in dust' (vii, 1); or, in the house of dust roll thyself in dust (Mic. i, 10, יבשע עפרה; the ר appears to be merely the sign of the genitive; Sept. יס עפרה יבשע; Vulg. in domo Pulceris pulvere vos comperige). The place referred to is possibly identical with Ophrah of Manasseh; and the prophet perhaps intends some allusion to Gideon's deliverance; and that the text that there should be none like him to deliver them in time of oppression" (Kitto). See, however, Beth-leaphrah. The Ophrah of Gideon was probably not far from Shechem (Judg. i, 1, 5). Neither Eusebius nor Jerome appears to have known anything of it (ROLAND, Palestine, p. 313). Van de Velde suggests a site called Aphiad, a mile south of Akrah, about eight miles south-east from Nablus (Memoir, p. 338), and Schwarz (Palest. p. 158) identifies it with 'the village Erafoth, north of Samur,' by which he prob-
OPINION

OPPENHEIMER

ably means Arroéed, west of Tell Dothàn. The former is sufficiently in the required position. For other vague conjectures, see H. Macquisten, 1 Kings, 16, 17, 28: 15.

3 S. in 1 pet. son of Meinothai, of the tribe of Judah (1 Chron. iv. 14). B.C. post 1614. But it is more probable that the word father here means founder; and that Ophrah here also is the name of a village. See above, and Meinothai.

Opinion (from Latin opinor, to think) is a synonym of belief, and, moreover, too well known, but, while the last-named term can be applied to what is objectively and subjectively held as sufficient, and belief is applied to what is subjectively sufficient, opinion is properly applied only to a consciously insufficient judgment, or, as Sir Lewis has it: "The essential idea of opinion seems to be that it is a matter about which doubt can reasonably exist, as to which two persons can without absurdity think differently. . . . Any proposition, the contrary of which can be maintained with probability, is matter of opinion" (Essay on Opinion). According to the last of these definitions, matter of opinion is opposed not to matter of fact, but to matter of certainty. Thus the death of Charles I is a fact—his authorship of Icon Basilike, an opinion. It is also used, however, to denote knowledge acquired by inference, as opposed to that acquired by perception. Thus that the moon gives light is matter of fact; that it is inhabited or uninhabited is matter of opinion. It has been proposed to discard from philosophical use these ambiguous expressions, and to divide knowledge, according to its sources, into matter of perception and matter of inference; and, as a cross division as to our conviction, into matter of certainty and matter of doubt. Subjective sufficiency is termed conviction (for myself); objective determination is termed certainty (for all). See KNOWLEDGE.

Opitz (Opitius), Heinrich, a German Lutheran divine, was born at Altenberg, in Misnia, in 1642, and became professor of the Oriental languages and theology in Kiel, where he died in 1712. We have many Latin works of his on Hebrew antiquities, and he was deservedly regarded one of the most learned men of his age; but what peculiarly marks him is an attempt (a very strange one surely) to show the relationship between the Greek and the Oriental languages, and the connection of the latter with the dialects of that race with those of the other. This chimerical scheme of subjecting the Greek language to the rules of the Hebrew induced him to publish a small work entitled Graecumus faculatis seu rusticulum, methodo novi, edoque cum praebentur, Helvetiae (1673). "(An Consulians wuthus the et of he ofier's) et sua Orientalum quam proline harmonica, adeoque regulis 94 vacuoacte absolutas.

Opitz, Martin (afterwards ennobled as Opitz von Borrefeld), a famous German poet, noted for his literary productions of a moral and religious character, was born Dec. 28, 1597, at Bunzlau, in Silesia. He studied at Frankfort and Heidelberg, and published in 1618 a Latin essay, Aristarchus de contempitu linguae Teutonicae, in which he vindicates the merit of the German language. His most important work, Von der deutschen Poeterei, or the "Book of German Poetry" (1624), passed through nine editions before 1669, and produced a reform in German versification. For nearly three centuries the art of writing in verse had degenerated, until it had been reduced to nothing better than a mere counting of syllables. Opitz insisted on the importance of both metre and rhythm, while he contended for purity in the choice of words, and the use of words as a scholar—especially as a writer of respectable Latin verses—recommended his book to the notice of educated men, and its success made Opitz the founder of a new school—the First Silesian School. After several years in diplomacy he was called to the Danish Court, and gained in 1637 an appointment as historiographer to the king, Vladislaus IV, of Poland. He was closely engaged in historical researches, and was looking forward to the enjoyment of years of literary industry, when his career was cut short. He died Aug. 20, 1659, of the plague, caught from a beggar to whom he had given alms. Opitz was more honored by his contemporaries than almost any other poet ever was. German poetry, which had been neglected and despised, began again to be esteemed and cultivated. The popularity of Opitz, and his relations with the chiefs of the Roman Catholic party, led to the adoption, throughout the whole of Germany, of the form given to the German language by Luther, which had previously obtained general acceptance only in the Protestant states (see Hallam, History of the Literature of Europe). The newGerman poetry is characterized by careful attention to language and metre, and by reflection rather than by brilliant fancy or deep feeling. There are several complete editions of his works (Breslau, 1690, 3 vols.; Amsterdam, 1646, 3 vols.; Frankfort and Leipsic, 1724, 4 vols.); the collection of his works was published by Muller (Leipsic, 1822) and Tiltmann (1869). "Opitz was essentially a clever, industrious literary man of the world, with the art of making himself everywhere agreeable, and was petted and caressed accordingly more than was good for his work. But he had written religious poetry at all in ordinary times; but living as he did when grave thoughts and terrible struggles were in all men's minds, he, too, was influenced by his age, and he wrote a good deal of this kind of writing. The Epitome of the Psalms, for the year, of many of the Psalms, and of the Song of Solomon. Among his sacred poems, however, his hymns are by far the best, and some are really fine." One of his best is, O Licht geboren aus dem Lichte (Winkworth, Singers of Germany, "O Light, who out of Light was born!"). See Koch, Gesch. d. Kirchengesch. iii, 6 and 9; Streihle, Martin Opitz (Leipsic, 1856); Weinhold, Martin Opitz von Borrefeld (Kiel, 1862); Palm, Martin Opitz (1862); Winkworth, Christian Singers of Germany, p. 173 sq.

Oppelt, Godfrey Sebastian, a well-known German Moravian missionary among the Indians of North America, was born March 20, 1723, at Gorylitz, Silesia. In 1759 he began to preach to the converts in Canada, and in 1804 inaugurated an enterprise among the Delaware on the Petawawa, now Huron River, Ohio. Subsequently, from 1810 to 1818, he was the agent of the "Society of the United Brethren for Propagating the Gospel among the Heathen" in India (1808), and lived in the Tuscarawas Valley, Ohio, administering the grant of 12,000 acres of land made by Congress to that association in trust for the Christian Indians. He died at Nazareth, Pa., Aug. 9, 1832. (E. de S.)

Oppenheim (or), David ben-Abraham, a noted German rabbi, was born at Worms in 1664 or 1667. At the age of twenty-two he was called to Breslau, to become the head of the Jewish community there. Four years later, in 1690, he received a call to the Jewish school at Nicolzburg, where he had received his own literary training, and in 1704 he was called as chief rabbi to Prague, where he died, Sept. 12, 1736. Oppenheim is the author of a number of Talmudical works, and published an edition of the Pentateuch, with the commentaries of Samuel ben-Meir (Sifre), Ab. ibn-Esra (Baare), etc., and the Targums, in five vols. (Berlin, 1765), to which he wrote a lengthy preface, and which edition, entitled Seder nevi'm ha-Ashkenazi, has been noticed in the Periologia librorum noveorum, etc., xiv, 99 sq. While his writings will claim the attention of the student in Talmudic lore, Oppenheim's fame mainly depends on his large collection of Hebrew works, which now constitutes the famous Oppenheimer Library at the Bodleian Library at Oxford in England. It was this collection that gave Wolf the
material for his famous Bibliotheca Hebraea (Hamburg, 1715–33, 4 vols. 4to), since he had 7000 volumes, inclusive of 1000 MSS, at his disposal, and it was estimated at £8000, but in 1829 was bought for £9000 by a Hamburg merchant of opulence, who caused a catalogue of this collection to be published by Jsr. Breslau. Katalog der berühmten Bibliotheken, etc. (Hamburg, 1783). Another catalogue had previously been published (Hanover, 1764), and a third was brought out by Eis. Meta ( afflict, Katalog der Davud Oppenheim’schen Bibliothek, etc.) at Hamburg in 1826. This catalogue gives a list of 1147 folios, 1708 quartos, 919 octavos, and 326 duodecimos, in all 4100 articles. A fourth one, entitled Mechanick, or an Index to all books as given in Meta’s catalogue (Leipsic, 1843). See Lebrecht, Die Oppenheimer’schen Bibliotheken in Oxford, in the Magazin für Literatur des Auslandes, 1848, No. 53 sq.; L. L. d. Dr. Or. 1844, c. 247–250, 271–278, 472, 473; Zunn, Zur Geschichte u. Literatur, p. 226 sq.; Hartmann, in the periodical Zeitung, vol. vi. (Berlin, 1829–31); First, Bibl. Jud. iii, 50 sq.; Introduction to the same work, p. xiv sq.; De Rossi, Dizionario storico degli autori Ebrei, s. v. (Germ. transl. by Hamberger); Wolf, Bibl. Hebraica, i, 290 sq. iii, 178 sq.; Graetz, Gesch. d. Juden im Altertum, ii, 380 sq., Gesch. d. a. Seken, iii, 281; Cassel, Leitfaden für jüd. Geschichte u. Literatur (Berlin, 1872), p. 105; Desnau, Gesch. d. Israeliten (Breslau, 1870), p. 450; Zunn, Literaturgeschichte der synagogalen Poësie, p. 445; Lieben, Grabgesch. u. Biographie des D. Oppenheim, in Ṣababa (Prague, 1873).

Oppenheimer, Eberhard Carl Friedrich, of Vienna, a convert to Christianity, an enthusiastic and skilled lexicographer, flourished at Leipsic as tutor of the Hebrew language, and there he probably died after 1750. He wrote, Hagedorn Ebraio-rabinicus, a manual of the Hebrew and Rabinic language (Leipsic, 1731)—Lied aller Lieder, an exposition of the Song of Songs (ibid. 1745 and 1760, but under the title Das Hebräische Salomons, oder der allerheiligsten Lobgesang). See Jöcher, Allgemeine Gelehrten-Lexikon, iii, 1085, and supplement by Rotermund, v, 1148 (Bremen, 1816); Acta histor. ecclesiast. xiv, 777 sq.; Müller, Ḥaṭṭa ḥen, or catalogue of Hebrew works (Amsterdam, 1868), No. 4251. (B. P.)

opportune, St., a French nun, was born in Normandy, in the monastery of Sées, near the opening of the 15th century. Descended from one of the first families of Hieuois (now country of Auge), she entered the monastery of St. Cucufa, which belonged to the abbess of St. Germain of Paris, who was already a widow of the abbess of the abbey of St. Germain of Paris. She was received into the order, and was afterwards transferred to Paris. The remains of the saint were thrown into the immense receptacle of the catacombs in 1797. Her life was written in 1688 by Adelhem, bishop of Sées. It is found in the Bollandists and in Mahillon. See Acta Sanctorum, April 22; Mahillon, Acta Sanctorum Ordinis S. Benedicti, pt. ii, sec. 3, p. 220; Gallia Christiana, vol. xi; Nicolas Gosset, Vie de Sainte Opportune. (B. P.)

Opposants. See Jansenists.

Oppression is the spoiling or taking away of men’s property by constraint, terror, or force, without having any right thereto; working on the ignorance, weakness, or helplessness of the oppressed; the guilt of oppression when they offer violence to the bodies, property, or consciences of others; when they crush or overburden others, as the Egyptians did the Hebrews (Exod. iii, 9). There may be oppression which maligns the character, or studies to vex another, yet does not affect his life: as there is much persecution, for conscience’ sake, which is not fatal, though distressing. God is the avenger of all oppression.

Ops (Lat. plenty), a Roman goddess of fertility, regarded as a daughter of Saturn and Terrâ, the same as Ops, the Illia of the Greeks, who married Saturn, and became mother of Jupiter. She was generally represented by the ancients by the different names of Cybele, Bona Dea, Magna Mater, Thys, Telus, Proserpina, and even of Juno and Minerva; and the worship which was paid to these apparently several deities was offered merely as the protection of the person, mother, wife, or child. Her temple at Ephesus was built by the prophetess in common with Ceres. She was generally represented as a matron, with her right hand opened, as if offering assistance to the Helpless, and holding a leaf in her left hand. Her festivals were called Opop, etc. Her worship was the protector of agriculture. Her abode was the ground, and newly-born children were commended to her care.

Opptus (wished for), a Roman Catholic bishop of Milevia, in Asia Minor, is known by his work, still extant, entitled De schiminate Donatistorum libri ætius adversus Parmenianum. We possess no information as to his personal history; even the ancient Church historians who mention him, like Eusebius (Procopius, 181), Augustine (De Doctrina Christi, lib. ii, cap. 40, num. 61; Contra epist. Parmeniaci, cap. 13, num. 5; De unitate eccles. cap. 19, num. 50; Fulgentius (Ad Monimum, lib. ii, cap. 13), Honorius of Autun (De scriptoribus ecclesiis. cap. 3), speak only of his work. The Roman martyrology mentions him under the date of June 4, with the simple notice, Miliev in Numidia sancti Opptii episcopi docet et sanctitae conscripti. According to Jerome, he wrote his work during the reign of Valentinian I († 375) and Valens († 378). This is derived from Opptus’s statement that the persecution commenced by Diocletian had spread all over Africa for more than sixty years (“ferme ante annos sexaginta et quod excurrit”). Aside from the vagueness of this statement, Jerome’s opinion seems contradicted by the fact that Opptus mentions (ii, 2) Siricius as occupying the see of Rome, whence we would suppose his work to have been written between the years 384 and 398. As a writer of the African Church during the period which elapsed from the death of Cyprian to Augustine, his work is the only important one which we now possess. It was written in answer to a work of the Donatist bishop Parmenianus of Carthage, the same whose letter to the Donatist Tychonius Augustine afterwards opposed in three books. These two works of Parmenianus, now lost, must not be confused. That which was attacked by Augustine disputed the views held by Tychonius concerning the Church; that opposed by Opptus was a polemic against the Roman Catholic Church. According to Jerome, Opptus’s work contained but six books, and as known at present it has seven, yet Dupin (Præf. num. ii) solved this difficulty by showing that the seventh book consists of four independent fragments, the first three of which, at least, have Opptus for their author, and are additions made by him to the first, second, and third books; while the fourth part gives evidence in its style and tendencies of being from another writer, and very badly connected with the other. After the writings of Augustine, the work of Opptus is the most important source we possess for the history of Donatism, for although essentially polemic in its character, and particularly intended as an answer to Parmenianus, it gives a vast amount of interesting historical information. Men are interested in also of value for the history of dogsas, as affording a clear and comprehensive account of the position of the North African Church previous to St. Augustine. The central dogma of Opptus is the
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unity of the Church, so impressively asserted by Cyprian, and considered by him as of paramount importance (iii, 4). He looks upon the see of Rome as its outward manifestation, and entitled as such to the regard and obedience of all. He considers the catholicity of the Church as resulting from its rationality (from an erroneous derivation from errat Ayevus), and from its exquisitely ordered organization ("sancere, sanctissima, sanctissima, sana fusa," ii, i). However, he already went farther than Cyprian in considering the holiness of the Church to consist, not in the individual purity of its members, but in the sacraments ("ergo ecclesia una est, cujus sancti- tates sunt, qui se habet in eo."")—an opinion which we must consider as the most important result of the Donatistic controversy. He even denies the possibility of perfect holiness within the Church; he considers Christ as alone perfect, commanding his disciples to attain to perfection, but not making them perfect (ii, 20). This view stands in close connection with that which he held concerning the relation between free will and grace; even the Christian, though willing only that which is right, yet can put it into practice but to a certain extent; the final accomplishment is not in man, but in God, because he alone is perfect, and alone capable of performing anything ("sed hominum non est datum pericurare, ut post spias, quae debet hominum implere, restet aliqui Deo, ubi deficitum succurrat quia ipsa est perfectio," ii, 20). Such doctrines coming from the North-African Church show how far Augustine had diverged from the views of the Church. The opinions of Optatus on baptism are particularly deserving of notice: since all, even the children of Christian parents, are from their birth animated by an unclean spirit, exorcism must precede baptism, so that the evil spirit depart and make room for the heart to become the temple of God (iv, 6). Baptism is to be looked upon in two principal aspects, the objective and subjective; the first is based in the Trinity, the second in the faith and profession of the person baptized coinciding with the first. The result of this coincidence is the blessing attached to baptism, spiritual regeneration, by virtue of which God becomes the father of man, and the Church his mother ("concurrunt Trinitati fides crecentem et professo—ut dum Trinitas cum fide concorat, qui natus fuerit seculo, renascatur spiritualiter Deo; sic fit hominem pater Deus, sanctifica sui natus""). In the sacrament of baptism is independent of the person baptized, who only acts as an operative (operarius); it depends exclusively on the name of the Godhead ("nomen est, quod sanctifi- can, non opus,") (v, 7), which also is the source whence flows the "sanctification" (sanctus, sanctificat, sanctum fontium inuant, v, 8). Baptism performed in the name and through the power of the Trinity confers grace ("baptisma Christianorum, Trinitate confectum, confert gratiam," v, 1); this baptism is the vital force of virtue ("virtutum vitalis"), the death of sin ("crimi- num more", the immortal birth ("nativitas immor- talis"), the acquisition of the kingdom of heaven ("ce- lestis regni comparatio"), the wreck of all sins ("peccato- rum naufragium," v, 1). Although the expression baptismus confert gratiam may at a first glance be thought to indicate that Optatus inclined to the subsequent Roman Catholic dogma on that subject, we find that he differed widely from it in considering the efficiency of the sacrament to be independent of the disposition of the receiver. Faith (which he considers only as a subjective acquisition in the Trinitarian creed) is for him not merely a condition for the reception of the grace connected with the sacrament, but a necessary, constitutive element of the sacrament itself ("duas enim species video necesse, principal. loc. Trin. possidet, sine qua res ipsa non potest geri, haec sequitur fidelium credentiae," v, 4); he designates it as the merit of believers ("justitiae, meriti," v, 5); he assents to the "sanctification" of baptized, when he says to Parmenianus, "Quod a vobia unctum est, tale servatus, quae suscipimus" (vii, 3). He was the first to hold to the indeleble character of baptism, afterwards established by Augustine. His views concerning the Lord's Supper are also of importance; he considers it as a sacrifice offered for the universal Church (ii, 18), but on the other hand he does not name the body and blood of Christ, but the offering of the community. He calls the altar the place where the gifts of the brotherhood are brought to show the peace of the Church; the place for the prayers of the community and the sacrifice of Christ (i.e., the community representing itself to God in its gifts, and constituting the body of Christ); and when he speaks of the Eucharist itself, he says that the Almighty descends upon the altar, as does the Holy Spirit, at the prayers of the faithful; at the altar many find both the soul and the body, the holy and the immortal. His work Optatus uses especially the allegorical method of interpretation, which, like most of the writers of his time, he even abuses. His style is heavy, and wholly wanting in elegance; and in dialectic talent and inge- nuity he is far behind Augustine. That Optatus was highly considered in the North African Church is shown by what Augustine relates of him (Breviss. colulation, cap. xx, No. 38). On the third day of the Synod of Car- thage, in 411, the Donatistic bishops asserted that bishop Cecilianus of Carthage had been condemned by the emperor or Constantine I, basing themselves on the statement in Optatus's work (j, 28). This passage, however, said only that Cecilianus had, at the investigation of his schis- matic enemies, and for the sake of restoring peace in the Church, been banished by the emperor to Brescia. The edict princes of the six books of Optatus was printed by F. Boccius, i and was edited by J. Quatremère, 1549, fol., under the inspection of Joannes Coelchius, from a MS. belonging to the Hospital of St. Nicholas, near Trèves. The text, which there appears under a very corrupt and mutilated form, was corrected in a multitude of passages by H. Quatremère, first ed. at Paris (1658, 8vo, with the seventh book added in small type), and afterwards from two additional codices (ibid. 1659, 8vo). The second of these impressions remained the standard until the appearance of the elaborate edi- tion by Dupin (ibid. 1700, fol.; Amst. 1701, fol.; Antw. 1702, fol.); the last, in point of arrangement, is supe- rior to all the others. That of Cassasbon (Lond. 1681, 8vo) is of no particular value; that of L'Aubespine, bishop of Orleans (Paris, 1681, fol.), is altogether worthless. Galland, in his Bibl. Patr. v, 462 (Venet. 1769, fol.), has followed the text of Dupin, selected the most important of his critical notes, adopted his distribution of the Monumenta Vetera ad Donatistarum Historiam pertinentia, and brought together much more useful matter in his Prolegomena, cap. xviii, p. xxix. See Jerome, De Viris ill. p. 110; Honor. p. 1; 3; Trithem. p. 76; Augustine, De Doctrinah Christ. i, 40; Lardner, Credi- bility of Gospel History, cap. iv; Funcius, De L. V. veget. Servet. cap. x, § 56-63; Schönenmann, Bibl. Patr. Lat. vol. i, § 16; Bühler, Gesch. der Röm. Lit. suppl. pt. ii, § 65; Tillemont, Histoire des Empereurs, i, 364; Wernsdorff, Dissert. in Poet. Lat. min.; Milman, Hist. of Catholicity, Mosheim, Ecclesiast. i, ii, 3; Alzinger, History of Christianity; vol. i, § 62; Shepherd, Hist. Ch. of Rome, p. 176, 222, 524 sqq; Herzog, Real-Encyklopädie, x, 665; Hoefer, Nouv. Biog.
OPTIMISM

OPTIMISMS, Opus Operantis (Lat., literally the work of the worker), a well-known theological phrase, intended to signify that the effect of a particular ministration or rite is primarily and directly due, not to the rite itself

balance of good and evil in the existing constitution of things, the preponderance of the former is greater than in any other conceivable creation. The optimism of Leibnitz has been misunderstood and misrepresented by Voltaire and others. But the doctrine which Leibnitz advocated is not that the present state of things is the best of all possible worlds, but that it is the best of all possible worlds, nor even to this world as a whole, but in reference to all worlds, or to the universe as a whole—and not even to the universe in its present state, but in reference to that indefinite progress of which it may contain the germs. The great argument of the optimists is the following: If the present universal order is not the best that is possible, it must be either because God did not know of the (supposed) better universe, or because God was not able to create that better one, or was not willing to create it. Now every one of these hypotheses is irreconcilable with the attributes of God: the first, with his omniscience; the second, with his omnipotence; and the third, with his goodness. See Leibnitz, Theodicea; Baumsteiger, Historia de Mundo Optimo (Corleiteli, 1741); Wollfart, Controversia de Mundo Optimo (Jena, 1748); Creuzer, Leibnizii Doctrina de Mundo Optimo sub Epigraphem de Revocatio (Leipzig, 1725); Castelnuovo, Rev. May, 1872, art. See also PESSIMISM; THEODICY.

Optimists. According to Mr. Stewart (Nat. and Mor. Powers, bk. iii, ch. iii, § 1), under the title of optimists are comprehended those who admit and those who deny the freedom of human actions, and the accordingness or non-accordingness thereto of moral agents. See, however, the articles OPTIMISM; PESSIMISM.

Optimus, Heinrich See OPTIT, Heinrich.

Option (Lat. optare, to elect, choose) is in ecclesiastical language the choice or preference which the archbishop of a province enjoys as a customary prerogative, when one of his suffragan bishops is consecrated by him. An archbishop has even to be a clerk or a canon. In lieu of this it is now usual, however, for the bishop to make over by deed to the archbishop, his executors, administrators, and assigns, the next presentation of such dignity or benefice in the bishop's disposal within that see; so that the archbishop himself may choose, and this is hence called the archbishop's option. If the bishop die or be translated before the archbishop exercises his right, the option is lost, because the new bishop is not bound by the grant of the predecessor; and the archbishop cannot present to any benefice which is vacant at the time of the bishop's death, because the patronage of all such vacant benefices belongs by prerogative to the crown. An option is considered the private patronage of the archbishop; and if the archbishop die, it belongs to his personal representatives, who may present whomsoever they please, unless the archbishop has by his will directed them to present a particular individual, in which case they can be compelled to obey the will.

Opus (work), a term used in ecclesiastical art to designate several species of antique mosaics or similar intermixtures of colors: e.g., Opus Anglicanum ("English mosaic"), embroiery; Opus Alexandrinum ("Alexandrian work"), an invention of the Egyptians, or, as others say, made in the time of Alexander Severus, being a kind of mosaic pavement, made of squares and circles of porphyry, colored stones, and marbles, of brass, silver, and gold; Opus Graecum ("Greek work"), in mosaics; Opus Italice ("Italian worked work"), irregular masses of stone-work; Opus reticulatum ("netted work"), stones arranged diagonally; Opus Teutonicum ("German work"), metal work; Opus vernacularum ("worm-like work"), chequer work, latrine cover.
Opus Operatum

Opus Operatum (Lat. literally the work wrought) is the phrase employed by Roman Catholic theologians to describe the manner of the supposed operation of the sacramental rites in the production of grace (q.v.). It is intended to imply, say the Romanists to Protestant polemics, that the manipulation of the rite (opus) is in itself, through the institution of Christ, an efficient cause of grace, and that, although its operation is not infallible, it requires and presupposes certain dispositions on the part of the recipient, yet these dispositions are but conditions sine qua non, and do not of themselves produce the grace; and hence, when the sacraments are administered to dying persons in a state of apparent insensibility, this is done in the hope and on the presupposition that, if the dying person is unconscious, he nevertheless really disposed to receive the sacrament. The teachings of the Romish Church do not, however, warrant such a wild construction. It is evident from the received writings of the Church of Rome that, even if the dispositions conditioned above be wanting, the sacrament will itself justify the unrepentant sinner. Thomas Aquinas boldly defended the doctrine that the sacraments now have virtue ex opere operato, and not, as in Old Testament times, ex opere operantis. And the Council of Trent (sess. 7, canon vii, viii) says: "If any one shall say that grace, as far as concerns the imparting part, is not produced through said sacraments, always and to all men, even though they lightly receive them, but only sometimes, and to some persons, let him be anathema. If any one shall say that by the said sacraments of the new law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for obtaining grace, let him be anathema." It is but too clearly apparent from these quotations that the efficacious operation of the sacrament does not presuppose as conditions the re-penance and other moral dispositions of the recipient, and that the grace which they give is due, not to these dispositions, but to the sacraments alone. This doctrine, if carried out, would obviously equalize, in a great measure, the benefits received by the worthy and the unworthy who approach the altar, and would justify the administration of baptism to the heathen, etc., not only on consent, but by the application of physical force. In a certain sense it is unquestionably true that all the appointed means of grace have an effect ex opere operato, inasmuch as the act itself, though inefficacious in its own nature, is an institution of God, and consecrated by him as an instrument not to be made void at the caprice of man. Thus the preaching of the Gospel is inevitably a savor of life or of death. The administration of baptism is invariably an admission into the Church. But that the use of an appointed ordinance goes beyond this, and results in all cases in a moral effect on the individual, and in the least degree of higher portions of divine grace or ex necessitate, is contrary to the views of the apostolic and primitive Church, the doctrine of Scripture, and the preservation of man's free agency. See for Protestant views, Elliott, Delamination of Romish Errors, p. 720; Hagenbach, Hist. of Doctrines, ii, 80, 303, 306. On Roman Catholic views, Möhler, Symbolik; and Wetzer u. Welte, Kirchen-Lexikon, s. v.

Oquamira, sacrifices offered by the Mangreleins in the Caucasus, which partake partly of a Jewish, partly of a pagan character. "Their principal sacrifice," as we learn from Picart, "is that at which the priest, after he has pronounced some particular prayers over the ox, or such other animal as is appointed and set apart for this purpose, singeth that portion of the body which he Selepsse places to the skin with a lighted taper; then binds it in procession around the devotee for whose particular service it is to be slaughtered; and at last, having sacrificed it, orders it to be dressed and brought to table. The whole family thereupon stand round about it, each of them taking a wax taper in his hand, and the man for whom the sacrifice is peculiarly intended kneels down before the table, having a candle or wax taper in his hand, while the priest reads some prayers that are suitable to the solemn occasion. When he has done, not only he who kneels, but his relatives, friends, and acquaintances throw frankincense into the fire, which is placed near the victim. The priest then cuts off a piece of the victim, waves it over the head of him at whose request it is offered up, and gives it him to eat; after which the whole company, drawing near to him, wave their wax tapers over his head in like manner, and throw them afterwards into the same fire where they had just before cast their frankincense. Every person that is present at this solemn act of devotion has the liberty to eat as much as he thinks proper, but is enjoined to carry no part of it away; the remainder belongs to the priest, where it is kept until the next sacrifice, which is celebrated in honor of their dead. There is nothing, however, very particular or remarkable in it but the ceremony of sacrificing some bloody victims, upon which they pour oil and wine mingled together. They make their oblations of wine likewise to the saints after divers forms, a particular detail whereof would be tedious and insipid, and of little or no importance. I shall only observe, therefore, that, besides the wine, they offer up a pig and cock to St. Michael; and that the Oquamiri which is devoted to the service of St. George, when their vintage is ripe, consists in consecrating a barrel of wine to him, which contains about twenty-four flagons, though it must not be broached until after Whitsuntide, on the festival of St. Peter, at which time the master of each family carries a small quantity of it to St. George's Church, where he pays his devotions to the saint; after which he returns home, and takes all of his family into his cellar. There they arrange themselves in order around the barrel, the head whereof is plentifully furnished with bread and cheese, a parcel of chibibals, or little onions, by the master of the house, who, before they start in touch, utters the prayer, etc. At last he kills either a hog or a kid, and sprinkles part of the blood all around the vessel. The ceremony concludes with eating and drinking."

Oracle occurs in several places in the Auth. Ver. as the rendering of the Heb. יִצְרָן, debir, ordinarily derived from יִצְרָה, in the sense to say, speak; i.e. the response or place of the voice of God. But the best critics understand it to mean properly a back-chamber, a back or west room, from דְּבַלָּה, to be behind (see Gesenius, Thes., and esp. Furst, Lex. s. v.); hence the inner or most secret rooms of the Temple (1 Kings vi, passim; vii, 49; viii, 6, 8; 2 Chron. iv, 7; iv, 18); or, at least, called "the Holy of Holies" (Heb. יִצְרָאָלָה, 1 Kings vi, 16; 2 Chron. Iv, 22, and often). See Temple. The Sept. in these passages simply adopts the Hebrew word (יוֹצֵרָא, but Jerome, followed by some modern versions, renders oracularum—the word used by the heathen to denote the places where they consulted the gods. In 2 Sam. xvi, 29, the Hebrew word rendered oracle is debir; which usually means word, and is often applied thus to the word or revelation of God (see margin, ad loc.; so Jer. i, 4, 11). In the N. T. only the word oracles is found, in the plural (as the
ORACLE

rendering of the Greek Προφητής, Acts vii, 88), especially the oracles of God (τὰ Προφητεία τοῖς Ἰσραήλ, Rom. iii, 2; comp. Heb. v, 12; 1 Pet. iv, 11), in reference to the divine communications which had been given to the Jews throughout their history. See HOLY OF HOLIES; URIM.

The manner of such utterances among the Hebrews was various. God spake to his people at sundry times through prophet or prophetess—in dreams and visions, as with Joseph and Pharaoh—sometimes by signs and tokens, as with Gideon and Barak—sometimes by the word of prophecy—and sometimes by a miraculous manifestation of some kind. See URIM and THummim. See PROPHET. These last, which had a distinct locality, and were always accessible, were especially the Hebrew oracles. We have an instance in the case of David (1 Sam. xxviii, 9): when he desired to know whether it would be safe for him to take refuge with the men of Keilah, against the persecution of Saul, he inquired of Abiathar the priest. "Bring hither," said he, "the ephod;" and the reply to his inquiry was that it would not be safe, for the men of Keilah would deliver him up to the king. Another similar instance occurs in the same character (1 Sam. xxx, 7, 9), and the language shews that the purpose of Samson was no reason to doubt that it was the mode of "inquiring at the mouth of the Lord" for a considerable period. See DIVINATION; EPHOD; INSPIRATION; REVELATION. The most ancient oracle on record, probably, is that given to Rebekah (Gen. xxv, 19), in which Jacob of Chatten-Kenos, otherwise Canaanites, was the signal instance of the child Samuel (1 Sam. iii). The place was the residence of the ark, the regular station of worship. The manner was by an audible and distinct voice: "The Lord called Samuel;" and the child mistook the voice for that of Eli (and this more than once), "for he did not yet know the word of the Lord." The subject was of high national importance; no less than a public calamity, with the ruin of the first family in the land. Nor could the child have any inducement to deceive Eli; as in that case he would have rather invented something flattering to his venerable superior. This communicative voice, issuing from the interior of the sanctuary, was properly an oracle. See SAMUEL.

Heathen oracles are occasionally referred to in the Scriptures, and one in particular seems to have been very celebrated. This was the oracle of Baalzebul, of which Elisha (2 Kings i, 18) artfully told Ahaziah, (2 Kings i, 2), having fallen through a lattice in his upper chamber, and suffering greatly in consequence, sent to Ekron to inquire of this oracle, and his messenger was stopped by Elijah, who administered to the king of Israel a very bitter reproof for his faithlessness. The same oracles were of very great antiquity, and had been long in use among the nations. See DIVINATION; EPHOD; Urim and THummim; PROPHET; REVELATION. The Oracles of Baalzebul were the Teraphim, that is, of Micah (Judg. xvii, 1, 5); the ephod of Gideon (viii, 27, etc.), and the false gods adored in the kingdom of Samaria, which had their false prophets, and consequentely their oracles. Hosea (iv, 12) reproaches Israel with consulting wooden idols, as does the book of Wisdom (xiii, 16, 17) and the prophet Habakkuk (ii, 19). See IDOLATRY. For the demoniacal responses referred to in Acts xvi, 16, see PYTHONESS.

Among the heathen the term oracle was usually taken to signify an answer, generally conveyed in very dark and ambiguous terms, supposed to be given by demons of old, either by the mouths of their idols or by those of their priests, to the people who consulted them. Oracle is also used for the demon who gave the answer, and the place where it was given. Seneca defines oracles to be communications by the mouths of men of the will of the gods; and Cicero simply calls them deorum oratio, the language of the gods. Among the pagans they were held in high estimation; and they were consulted concerning various transactions, some of the most important of which related to public enterprises and private life. When the heathen made peace or war, enacted laws, reformed states, or changed the constitution, they had in all these cases recourse to the oracle by public authority. Also, in private life, if a man desired to marry, or to go on a journey, or to engage in any business of importance, he repaired to the oracle for counsel. Mankind have always had a propensity to explore futurity; and, conceiving that future events were known to their gods, who possessed the gift of prophecy, they sought information and advice from the oracles, which in their opinion were supernatural and divine communications. Accordingly, every nation in which idolatry has subsisted has also had its oracles, by means of which imposture was practiced on superstition and credulity. See DIVINATION; EPHOD; INSPIRATION; REVELATION. The most ancient oracle on record, probably, is that given to Rebekah (Gen. xxv, 19), in which Jacob of Chatten-Kenos, otherwise Canaanites, was the signal instance of the child Samuel (1 Sam. iii). The place was the residence of the ark, the regular station of worship. The manner was by an audible and distinct voice: "The Lord called Samuel;" and the child mistook the voice for that of Eli (and this more than once), "for he did not yet know the word of the Lord." The subject was of high national importance; no less than a public calamity, with the ruin of the first family in the land. Nor could the child have any inducement to deceive Eli; as in that case he would have rather invented something flattering to his venerable superior. This communicative voice, issuing from the interior of the sanctuary, was properly an oracle. See SAMUEL.

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their responses, and their double meaning, contributed much to their support. But notwithstanding all these and other precautions, the heathen priests succeeded very imperfectly in maintaining the credit of the oracles. The wiser and more sagacious of the heathen, especially in later times, held them in utter contempt. Those who relied on the oracular pronounce, in the vociferous pretension inspired priestess was, in several instances, even popularly accused of being bribed to prophesy according to the interests of a particular party. Such was the poor success of false prophecy, even with all the aids of art, and a systematic plan of imposture, to preserve it from detection. The ancient and beautiful tradition (see Plutarch, De Oraculis veterum) above referred to, that immediately on our Saviour’s death all the heathen oracles became silent, cannot indeed be supported in the face of many testimonies of ancient writers to responses given after that time (see esp. Plu- tarch, De Pythia. Orac. c. xxiv!); but the legend, in the sense in which it has been passed into modern Christian poetry as emblematic of the triumphs of the cross, is sufficiently justified by their rapid decline in the apostolic age (comp. Strabo, ii. p. 420; Pausan. x. 7, 1). See Man- ger, De Agro Nephot (Tr. ad Bk. 175); Milton, Hamn. on the Nativity; E. B. Browning, The Dead Poem; Schil- les, Gesta Greschlandia. See NICHAMERCH, WITCH- CRAFT.

ORACLES (from the Latin oraculums) is a term of fluctuating and often vague signification, according to the various modes of its employment. In its primary ac- ceptance it means an utterance inspired by a divinity; and the term may have originated from the supposition that the human mouth—os, ora—from which the super- natural declaration proceeded, was merely the mechan- ical and involuntary instrument moved by divine power, as in the case of the Cumean Sibyl, to become the means of communicating the divine will to men—

"Ille infatig.
Os rabidum, fera corda domino, fugitque premendo."

By an easy etymology the term is used to denote the place where such communications are made. By vari- ous metaphorical deflections the name is applied to the deity who inspires and the possessed who proclaims the messages. By a further transition it is given to all pre- dictions or revelations; and hence, in an especial manner, to those communications of the Old and of the New Covenant; to the priests and prophets whose calling it is to promulgate, expound, and enforce these decrees. Hence also its application is extended to those who possess an extraordinary degree of sagacity and wisdom; and, ironically, to those who are ungodly, unlettered, or inferior wise; whereas in those manner appears to indicate the assumption of such pre- tensions. The subordinate meanings are sufficiently illustrated by the dictionaries. It is only the primary and the closely associated secondary meaning that it will be appropriate to consider here—the supernatural communication, and the place where it is habitually de- livered.

1. An oracle, or oraculum, in this primary signifi- cation, corresponds very closely to the Greek ἄγρον ἀναφορασ—<such> term referring to a divine answer given at a definite place by a particular deity, the latter having a more general application, and in- cluding all prophetic utterances by those recognised as possessing the gift of vaticination, though frequently employed in the more restricted sense. It is not essen- tial, however, that the communication should be made directly by the divinity through the mouth of the hu- man instrument. The priest, prophet, seer, or medium may be merely the appointed and singularly gifted in- terpreter of signs or sounds or visions or impressions or symbols or associations. The answers to applicants were sometimes recorded by them, sometimes by writing, sometimes by strange noises, sometimes by tina- ture or sacred vessels, sometimes by dreams which were explained by the inspired ministrants; and at other times by the exposition of the mystic meaning of the first exclamations of the inquirer after awakening from a vaticinatory trance. Nearly all the multipli- nous forms of divination were, in different periods or localities, connected with oracular illumination. All those who resided in the holy places, oracles, etc., might come from the deities as well as dreams from Jove. As the oracles were consulted in regard to all the concerns, interests, and desires of human life, public and private, the answers received from them embraced the same variety of subjects, and were by no means confined to prophecies warnings or directions of future events, but thus the designation of oracle is extended to all divine com- mands, or directions supposed to be divine, and hence also to wise counsels and precepts. But the derivative significations need to be no further regarded than may be necessary for the avoidance of ambiguities. The topics immediately before us require only the notice of com- munications supposed to be of divine origin, by what- ever modes or channels they may be transmitted to man.

If Mr. Austin Cokton had ever completed and published his History of Human Error, it would have been a great and very important division of his work must have been devoted to the consideration of oracular credulity. The oracles of Greece exercised such influence on the Hellenic world, and are so prominent in classic literature, that the mind spontaneously and almost exclusively reverts to the temple of Dodona, the temple of Delphi, the cave of Trophonius, or the oasis of Ammon, when the subject of oracles is introduced. But these are only the most notable and the most noted instances of oracular persuasion. The temper which provokes these delusive satisfactions and the temper which gratifies such delus- ions is found alike in all ages and among all races, though frequently so disguised as to be entirely over- looked. In every pagan age and in every pagan race the superstitious belief in oracular communications is readily discernible. The human heart instinctively craves supernatural guidance; the human mind longs for the supernatural revelation of the issues of actions and of coming events, and eagerly believes in any pres- tence which promises to satisfy its anxiety in either respect. It was the despairing advice of the sceptical Epicurean, after the multipliulous hazards, surprises, disasters, and disappointments of the civil wars, which was given by Horace when he ejaculated,

"Quid sit futurum oras, fuge quernere;"

and a second time, when he exclaimed,

"Tu ne queseris (scire uenas) quem mihi, quem tibi, Finem di dederint."

But in all crude and still believing periods, among all rude and unenlightened populations and classes, whether in the 19th century before or the 19th century after Christ, and in all the intervening centuries, we find the same disposition to seek and to accept supramundane direction and knowledge; and no age is so poor in de- ceivers, themselves often deceived, as to fail in providing ministers for this want.

It is not simply that among savage tribes or classes of imperfect mental and moral discipline prophets con-stitute an important part of the social organization; but that their prophets always pretend and are believed to be in direct communication with uneathly wisdom, and to be specially commissioned to impart—always for a consideration, as Sayle follows Athenaeus—regarding the very purpose of destiny to them who consult them. To the untutored fancy the whole universe swarms with superhuman in- telligences. The strong and hungry faith and the weak intellectual discernment recognise but slight differences between the human and the divine, and see no improb- ability in the constant intercourse between the human deities and the favored spirits of the tribe. If Pindar, in the age when the Theuesum was built, could maintain

VII.—18.
ORACLES

that "men and gods were of one origin, and that both
descended from the same mother," how much deeper
must have been the sentiment of communion between
embodied and disembodied souls in less advanced
populations?
Recent investigations into "primitive culture," or
the condition and belief of the earlier stages of society,
were not, however, without the discovery of analogous
practices which such investigations have occasioned.
throw new though often indirect light upon the mys-	ery of oracles, and enable us to form juster notions of
the phase of popular thought by which they are induced
and accredited.
When the attention was restricted to the oracles
of Greece and the rarer and less notable oracles
of Italy, the explanation of their occurrence and of
their frequent appearance of veracity might oscillate
between the allegation of demoniac, or truly divine in-
spiration, and systematic fraud and imposture.
But when oracles in all variety, from crude mummery
to singular discernment, are discovered among all pagan
nations, and among all semi-pagan classes in Christian
communities, it is necessary to refer their production
and acceptance to the characteristics of the untrained
intellect of man. With the information thus obtained
it is now possible to describe and the changing aspect of
the same enduring delusion.
The office of the prophet, in his character of inter-
preter of the will of the gods, and intermediary between
deities and men, has existed, as already declared, among
all nations; and this function, which was merely
among the Greeks, from the time of the Homeric Calchas
and the precursors of Calchas, but were also an estab-
lished order in the Phoenician cities and among the Celtic
tribes. They still exercise their controlling influence not
only among the North American Indians and the Tartars,
but contemporaneously with the calchas and shamans, their
congeners are common among African tribes and Poly-
nesian Islanders. It is strange also to find in the ac-
counts given of a Kaffre prophet the symptoms of the
access of the divine afflatus which were reported of the
Delphic Pythian, and ascribed by Virgil to the Co-
mans Sibyl. He becomes depressed in mind; prefers solitude
to company, and often has fainting fits; he is
visited by dreams of an extraordinary character; . . . he
becomes more and more possessed, until the perturba-
tions of the spirit manifest themselves openly. In this
stage he uttereth terrible words, leaves home and there with
an astonishing vigor." He tells his family and friends,
"People call me mad; I know they say I am mad; that
is nothing; the spirits are influencing me." This is all
imposture in the poor African? Is it not more hallucina-
tion than imposture? Is it actual demoniacal posses-
sion? Is it the co-operation of such phenomena, the
utterances of the gods which was recognised by phys-
sicians as a specific disease? Are not the like furies
which were attributed to the priestess of Delphi, at least
in their primitive exhibition, due to the same causes?
With the accounts of the African prophet and of the
Sibyl and Pythianess may be advantageously compared
the report of the call of Taeumneh's brother to the pro-
phetic office. "Lo, the poor Indian!" In this case
there was more of artifice and design, more imposture
than self-delusion; but could the experiment have suc-
ceeded with his people and the allied tribes unless there
had originally been innocent hallucination to cherish
the growth of credulity?
The suggestion of a natural exposition, at once phys-
iological and psychological, for the phenomena of oracular
inspiration is not without its parallel with the recognition
of a large infusion of fraud and imposture in the
systematic establishment of oracular agencies. It is
impossible, as has frequently been observed, to distin-
guish by any clear line of demarcation between delusion
and deception. The two temperatures blend insensibly
into one another. What betokens the existence of an
assumption—in a morbid, dreamy conviction—passes by slow
degrees and by multitudinous shades of difference into
hypocritical pretence and mercenary juggling: but
something of the original fantasy remains in the mind
of the impostor, and continues to fill the awe-struck
hearts of the votaries.
2. There has been, and not yet has there ceased to
be, much discussion in regard to the character of the inspi-
ration of the ancient oracles of Greece. Whatever doc-
ument has been published, or the temptations of modern
non-Charian influence may be capable of embracing all the phenomena, and should be
applicable to the explanation of oracles in all their forms
and in all their localities. Three theories have been
propounded and warmly advocated by their respective
authors, but each has been rejected by actual and veracious
inspiration by God, or the angels of God. ii. That of
diabolic intervention. iii. That of the contrivance of
designing men, which will include the common and un-
reflecting allegation of pure chicanery and fraudulent
deception. The first view has been entertained even in
late years, and seems partially sanctioned by some
of the Christian fathers, especially in their respect for
Sibyline inspiration. The second opinion prevailed
generally among the doctors of both the Greek and
Latin churches, and was usually entertained until re-
cent times, having the support of the historian Kollin,
in the book on which the chief authority for the result of
other writers of note. The third explanation is that
which is now prevalent, and was promulgated by Byule,
and supported by Van Dale and Fontenele.
The remarks already made will show that the first
theory is altogether impossible; that the imposture was merely
and that the third is considered an incomplete inter-
pretation of the enigma. It is not denied that imposture
was common; and this was fully recognised by the an-
cients in the height of their belief in oracles. Thucyd-
dides affords his testimony to the fact, and Aristophanes
did not hesitate to make the infame Shampoo in
vogue during the Peloponnesian wars. It was not
among the Jews only that four hundred false prophets
might have been found for one wise one. But all oracles
were not at all times deliberate forgeries. The exist-
ance and the credit of oracle responses, and the emi-
inent influence which they long possessed, were due to
original appetencies and hallucinations of the unim-
formed and undeveloped mind of man. Do not children
still half or wholly believe that their little misdeeds are
reported by the birds, or whispers in the air? The
siences which the most worthy of erring mortals in
the ingoffering reveals at once the origi and the perma-
nence of the belief in oracle communications much
more satisfactorily than either of the first two theories
specified above, or than the third adopted without addi-
tion or limitation. This instinctive credulity furnishes
the substratum upon which is built the superstructure of
credible fraud erecting imposing structures. That the el-
ement of fraud increases in such annunciations with the
increasing intelligence of the community, and with the
decline of unquestioning superstition, is not to be
doubted; and that the ignorant trust of unenlightened
races in the official proclamation of divine counsels is
condemned by formal arrangements for the use or abuse of
such trust, must also be admitted. Yet certainly there
is no consistency in charging to wilful deception all
oracular utterances, while Mesmerism and Millerman
still attract thousands of earnest and honest believers.
A superstitious tendency habitual to the uneducated
mind, and confirmed by associations in regard to spirit-
ual influences incident to that stage, would appear to be
the true explanation of the origin of oracles. A pro-
phetic or priestly class, identical or partially distinct,
by the very transmission of its functions, makes a trade
of what was previously a mental infirmity, a morbid
enthusiasm. The function, sustained by the enduring
popular faith, is converted into an instrument of rule,
of guidance, of police, and of instruction, and is em-
powered with extraordinary attributes of knowledge and
influence to the arrantest imposters, to the meanest
men, for the government and elevation of the community.
As other titles to control, other modes of
regulation, other schemes of popular culture, come into use, and more effectually discharge the like offices, the need and power with the mortal.; the hands that moved the puppets are withdrawn, and the agency long imagined to be divine ceases to act, or is transferred to pretenders, who trifle with the remnants of credulity for the secret power or the petty gains which may thus be achieved. A due estimate is rarely made of the large capacity for such delusion, the delusion’s power, when it is once set in motion, is not the superstition of terror or superstitious hope may incline him to believe.

It will be noticed that a large share in the production of oracles is acceded to design and to deliberate contrivance—let it not be called merely imposture—during the period when the oracle was not the center of the most methodical influence. This was pre-eminently the case during the ascendency of the Delphic shrine. The power exercised over the whole Hellenic world from that mysterious and splendid centre of oracular inspiration was amazing, and was rendered more amazing by the discordant and rebellious attitude of the numerous Greek communities towards each other. Curtius may be guilty of nothing worse than exaggeration in attributing to the Delphic oracle, and to the prominence thus conferred on the Dorian Apollo, the rapid advance- ment in the empire of the power of the oracles in the contemporaneous Greeks. Certainly, consummate wisdom, wondrous sagacity, extensive knowledge, and unparalleled ethical purity were displayed in the Pythian responses. Whoever inspired the Pythian oracle must have been greatly superior to the contemporary population, at least in comparison with their contemporaries in morals. The Homeric Hymn to Apollo, which has all the air of being a Delphic production, startles us as much as does the Prometheus Vinctus by the marked elevation of its sentiments and by its singular admirations of Christian doctrine. Apollo, the son of Jove, the peculiar god of prophecy and lord of the oracle, assumes the office of teacher of his people, and breathes a higher and more vital air into the lungs of his votaries. A long series of changes and transmutations in the character and conduct of oracles is thus admitted and accounted for. They underwent such changes, too, as are consonant with the whole order of human development, and illustrated by the whole progress of society. The changes, however, are by no means confined to the human agencies in the production of oracular intelligence. The oracular divinities themselves were subject to the same laws of mutation. Among all races, the supernal powers, in their primitive character, are invited exclusively for the purpose of portending, preventing, removing, or redressing evils, which they are themselves believed to inflict. Jupiter, Mercury, Mars, and Incurabilis, was the earliest distinct appearance of the Olympian Jove. In the exercise of their functions, the deities united, like country apothecaries in old time, all therapeutic offices in themselves, and prescribed for all ailments of mind, body, and estate. It was only gradually, by the application of the doctrine of the division of labor, that Jupiter devoted sundry of his duties upon Apollo, as sub-sequently Apollo did upon Aesculapius, as he upon his sons Maenad and Podalirius, by whom they were turned over to their supposed descendants, the Asclepiads. The same process of segregation and differentiation, as Herbert Spencer would say, was manifested by the divinities as by their special ministers, the prophets. These, at first and through long generations, protected against witchcraft, adverse spirits, the evil eye, and other obscure afflictions; they averted or relieved pain by incantations; they cured wounds and mended broken bones; they brought rain, like Jupiter Pluvius; they discovered lost cattle and missing goods; they detected thieves; they announced the melissia tempora fandi et opendi; they treasured up or invented the past; they foretold the future; they held confidential intercourse with their patron or maternal god; they became the habitual interpreters of their will, the exponents of their wisdom, and the accredited channels of communication between the gods and men. The last and highest order of oracles was placed upon the Mount Parnassus, at Delphi, by Apollo, who becomes the special deity of plague and physic and music and song and prophecy. In the latest Hellenic ages Apollo is himself eclipsed by the deified mortals Amphionius and Amphiacus. Thus oracle-mongering on a large scale was not confined to the god himself, or to his general practitioner, but declined into the keeping of subordinate persons.

3. Attention will now be directed to this distinct phase of oracular manifestation, and will be concentrated on those celebrated oracles of classical antiquity which alone ordinarily present themselves. All notice of the Sibyls and the Sibylline oracles will be deferred to a separate article, as, notwithstanding their superior interest and importance, they had an entirely distinct origin and character. See Sibyl and Sibylline Orac-les and Hesiod.

The most ancient known oracle of Greece was that of Jupiter at Dodona, where communications were made from hollow oaks, or by the clatter of the sacred kettles suspended in the sacred grove. The answers, accordingly, were not direct, but conjunctural, and were determined by the arbitrary interpretation of the waving of the kettles. The place of Delphi, where Apollo was heard, was but a small hill surrounded by trees. The rustic prophetess of Dodona is mentioned by Homer, once in the authentic text, and once in the Catalogue of the Ships; but in neither place does the oracle seem known to the poet. He does not seem to be acquainted with any oracular locality. With him the indicative is as a rule distinguished from the declarative. Homer, it seems, was inspired by Apollo, is the depositary of the prophetic gift. This is a striking evidence of the great antiquity of the Homeric rhapsodies, for Dodona was certainly much more ancient than Delphi, and Delphi had reached or passed its zenith of eminence when Pindar wrote. The oracle of the Pythian Apollo, in a grove of Parnassus, was the most famous of all the Hellenic seats of prophecy, and threw completely into the shade the Dodonian Grove and the other oracles of Jupiter. The oracle was probably due to migrations and changed relations among the various races. The oracles may be classified with the Dorian conquest of Peloponnese. But the altered mode of transmitting the divine replies evinces a change of intellectual condition and an advance in civility. At Delphi the prophetic medium was a female, called the Pythian, who was thrown into convulsions by voices heard in a glass supposed of value from crevices in the rock. These utterances were professedly taken down by the attendant priest, and delivered to the postulants, originally, and usually in all periods, in the form of hexameter verses, but occasionally in iambics after Athenian supremacy had disseminated Attic fashions and an acquaintance with the Attic dialect. Dodona and Delphi are the most noted of Greek oracles; but they lead a long array of names of greater or lesser renown in both Greece and Italy, as well as in other lands reached by Greek influences or open to Greek interpretation. Nor is there any reason to suppose that even the names of all the oracles of temporary or local celebrity have been preserved. Besides the great oracle of Jupiter at Dodona, there was one in Boeotia, one in Elis, and one of much brief fame in the sandy deserts of Libya—that of Jupiter Ammon, consulted by Lysander and by Archelaus; and by Jupiter Dolichenus at Apamea in Syria, which latter has a much longer list of oracular shrines—at Argos, at Corinth, at Lacede-mon, at Claros, at Branchidae, at Antioch, at Pataras, in Arcadia, in Cilicia, in Troas, at Baiae, and at many other places. Other divinities, both Did Mojores and Did Mi-ores, had their seats of veneration scattered throughout the Hellenic settlements and beyond them. Diana
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had oracles at Ephesus, in Cilicia, and in Egypt. Juno
gave comfort at Corinth, at Nysa, and elsewhere. Mi-
nereth at Sardis; the Nymphs received them; visitors-
or at the Corycian Cave; Maecenas welcomed inquirers
in Laconia; Trophonius, at Lebadea; Titus, at Or-
chomenus. Ulysses, Mojes, Aristaeus, Sarpedon, Cal-
chus, Amphiaraurus, Autolycus, and many others, male
and female, had establishments in various quarters. Car-
menta and her sister Capemne had their cells of inspira-
tion on the Capitoline Hill at Rome, and in the neigh-
borhood. Faunus was consulted at Tibur, in Latium;
and near by was the grove of the oracular nymph Alba-
nea—domus Albaeens resonants. Both are commemo-
rated in conjunction by Virgil, and the latter is noted as
a tenth Sibyl by Lactantius, who states that her predic-
tions (ortesc) were deposited in the Capitol by the Roman
Senate. But it would be tedious to extend the list still
further, and impossible to complete it. The number of
oracles which came to be formed and extinguished and dis-
credited. Their multitude furnished a poor compensa-
tion for the loss of authority.

4. From the time of the Peloponnesian War the or-
acles ceased to exert any considerable influence over the
more intelligent Greeks. They were still consulted, and
were treated with external respect. They might be
employed for the furtherance of political and religious
aims, and to operate on the multitude; but there could
be little genuine faith in them when the temples to
which they were attached were unscrupulously plun-
dered for the maintenance of domestic wars. Moreover a
oracle was weighed against oracle; contradictory replies
were expected from rival establishments; and the un-
satisfactory reply of one divinity was set aside for the
more encouraging response of another. This discord in
heaven was turned into ridicule by Aristophanes.

The decay of reputation naturally promoted and at-
tended the decline of oracles. The dimming of re-
spect commenced early, as even before the Persian wars
the Pythons were alleged to have been corrupted by the
Alcmeonidae. But popular superstitions expire slowly,
especially when supported by organized institutions, and
by the police measures of the states in their behalf. The
image-makers and carvers and jewellers and silver-
smiths and priests, who live by the temple, will long
succeed in making the multitude cry out, "Great is Di-
ana of the Ephesians." The Epicureans, in the Macce-
donian and the Roman wars, set at nought the oracles
and jeer at Apollo, the god of poetry, for composing
verses far inferior to those of Homer, whom he was be-
lieved to have inspired. Indeed, the halting metres and
loose composition of the oracles were among the ear-
liest causes of the contempt into which they fell, and
gave as little evidence of inspired agency as do the
stances of modern spiritualists. Still, however, oracular
instructions continued to be vended and vended, and were
received with wondering faith by the multitude, however
suspicious they might be in the estimation of the wise.

It is not easy to determine precisely the period of the
actual cessation of oracles. Such uncertainty is inevi-
table, as they were only gradually extinguished. An
old and popular tradition is that they were silenced at
once by the Advent; and this opinion was employed in
a very serious manner by Milton in his juvenile Hymn
on the Nativity. The same statement is made in the
solemn prose of Isaac Barrow in his eighteenth Sermon
on the Creed: "At the appearance of Jesus and his do-
ctrine, his (Satan's) altars were deserted, his temples fell
down, his oracles were dumb, his arts were supplant-
al, his whoredoms and kindred were extinct." This
story of the cessation seems to have been started by
Eusebius in the 4th century, and perhaps to have been
adopted in a more unrestricted form than was des-
signied by him. It is apparently connected with the
fable of the death of the god and with the myth of
Thammuz, which was commented on by the rabbi
Mainmonides. No weight, however, can be attached to
the representation. The oracles had been decaying for
centuries before the Christian era, as they prolonged
their existence in a more and more languishing condi-
tion for centuries after it. Cicero remarks that the
Delphic shrine was no longer venerated, and declares
that as long as ago as the times of Pyrrhus Apollo had
ceased to make verses (De Div. I. xix. 57; III, irv. 176).
Juvenal (Sat. vi, 555-6) notes the silence of the oracle
of Delphi: "Quoniam Delphic oracula cessant,
Et genus humanum damnat caligo futuri."

But Juvenal's allusion is to the temporary suppression
of the oracle by Nero. It was restored by Hadrian,
and consulted for two hundred years more. Plutarch,
in a special inquiry into the failure of oracles (De Defectu
Oraculorum) does not deny their contemporaneous ex-
istence. He says that the oracles of Beotia were silent.
He would not have particularized Beotia if they had
been extinct everywhere else. Indeed, the emperor
Tiberius, in the year 19, appointed a commission to in-
terpret the oracle at Delphi. Plutarch, in a special in-
quiry, consulted the oracle at Heliosip by the Parthian
expedition, with little faith apparently; but he
could not have consulted it at all if the oracles had
become entirely mute. The story is a curious one, and
exhibits the half-believing incredulity of times when
old faith has withered into feeble superstition. Trajan,
in his visit to Ephesus, consulted the oracles at Eleusis,
Mandora, and Delphi. The oracles of Amphi-
locbus at Mallus, in Cilicia, was then in the highest re-
pute. Its superiority could not have been asserted if
there had been no others with which to compare it;
and yet its solitary existence would dispose the absolute
extinction of oracular communications. Lucian also,
in several of his spicy brochures, mentions oracles still
consulted. Even after Christianity had become the religion
of the empire, the belief in oracles still survived, and
was not allowed to hunger altogether without gratifica-
tion. The evidence is furnished by an incident record-
ed by Sosamen (Hist. Ecles. v. 20). The Caesar Gallus,
when he expelled the Jews in the reign of Constantius,
sent in crushing out the oracle of Apollo at Daphne, near
Antioch, by transporting thither the relics of St. Baby-
las. When Julian the Apostate endeavored to revive
the oracle, he was informed by it that it was silenced by
the gods, because the worship of the dead was aban-
donned. The actual extirpation of oracles and oracular
cells may have greatly contributed to the measures of
Theodosius the Great, which deprived the temples of their
endow-
ments, and withdrew from the Pagan priesthood,
prophecies and unprophecies, their means of subsistence.
Their mouths were closed for ever, not by dead bodies,
but by the want of anything to put into them. See
Bayle, Dict. Hist. et Crit. (Index, s. v. Oracles); Van
Dale, Disputations (1688); Moebius, Traet. Philolo-
gethe.-
Thol. (1688); Fontenelle, Traité Historique des
Dieux et des Dées du Paganisme (Delft, 1698); Balz-
lus, Réponse à l'Histoire des Oracles de Fontenelle
(1709); Hullmann, Würdigung des Delphischen Orakels
(Bonn, 1837); Klassen, in Erch u. Gruber's Encyclopädie,
s. v. Oracle; Mitford, History of Greece; Grote, History of
Greece, pt. ii, ch. ii. (G. F. H.)

Oral Confession (confessio oris). See EINTEIN.
Oral Law. See TRADITION.
Oral Manducation. See LORD'S SUPPER; SAC

MANTICK.

Oracle (from oris, a stripe), or FAXON, an ornament
of the popes, introduced by pope Innocent III (cir. 1290)
as a substitute for the _amice_, which then began to be
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worn inside the alb. It is of thin silk, striped in four colors, and edged with gold, and was double, the inside part being called a tippet over the alb, and the duplicate being laid on the pope's head until after the chasuble is put on, and then turned over the back, chest, and shoulders.

Orandi Disciplina. See Penance.

Orange, Council of (Concilium Aruscanicum), (1), an ecclesiastical gathering which convened on Nov. 8, 441, at Orange, a city of Provence, France; was presided over by Hilary of Arles, and was attended by seventeen bishops, from three Gaulish provinces, among them Eucherius of Lyons, Irenius of Embrun, Claudius (bishops unknown), and Maximus of Riez. Thirty canons were published, substantially as follows:

"1. Declares that priests may, in the bishop's absence, construe (by administering the holy chrest and the blessing) benedictions, who, being in danger of death, desire to be reconciled.

2. Directs that ministers when about to baptize shall have the chrest ready, with which they shall anoint the neophytes immediately after baptism, according to their permission. He shall anoint the same before and after any one by chance shall not have been anointed with the chrest of baptism. It shall be made known to the bishop, who shall not allow such a grace to be necessary, since, there being but one benediction of the chrest, it is given to the united person at confirmation is sufficient. See Carus.

3. Directs that penitents when dangerously ill shall be received without communion without the imposition of hands: that if they survive they shall remain in a state of penance until, having fully accomplished it, they may receive their last communion after reconciliation by imposition of hands.

4. Prohibits that penance be permitted to those clerks who desire it.

5. Forbids to deliver up criminals who have taken refuge in a church.

6. Excommunicates those who seize upon the slaves of the clergy in the place of their own, who have taken sanctuary in an unsafe church.

7. Excommunicates those who treat persons set free by the clergy as such slaves.

8. Forbids a bishop to ordain any one living in another diocese.

9. Directs that if a bishop shall desire to ordain persons belonging to another church, of irreproachable character, he shall either bring them to live in his own Church, or obtain leave of their own bishop.

10. Directs that where a bishop has built a church within the territory of another bishop with the latter's permission, he shall inform him to consecrate it, and the bishop of the place shall on his part grant to the bishop who built it to consecrate the church and to serve it, such persons as the bishop of the place shall present to him, or of approving his choice if they be already ordained.

11. Forbids bishops to receive persons excommunicated by their own bishop until they are reconciled.

12. Directs that penitents confined in another bishopric in whose power speech shall be reconciled or baptize if they give, or shall have given beforehand, a sign that they wish to consent.

13. Directs that all plows offices (quecumque pietae suae) be performed towards the inexorable persons.

14. Directs that the communion shall be given to baptized emancipates, who do all in their power to become healed, and who follow obediently the counsels of the clergy, because the virtue of the sacrament may strengthen them against the attack of the devil and purify them.

15. Directs that in cases of necessity holy communion may be administered to emancipates.

16. Directs that none who have been openly possessed by an evil spirit and deprived of all their faculties those who become so after ordination.

17. Directs that the chasuble be offered with the 'capes,' and be consecrated with the eucharistic mixture ('capes et calix offerendus est et admettendum eucharisticas consecratioe).

18. Orders that henceforth in all the churches of the province the Gospel should be read to the catechumens.

19. Directs that catechumens be instructed by the bishop, as far as they can be instructed, with the faithfulness, even in family prayers, and directs that they be warned to come separately for the blessing, and to receive the sign of the cross.

20. Enacts that in the case of two bishops only consecrate, none of the other, without the participation of the other bishops of the province, if the bishop was consecrated against his own will shall be put into the place of one of the consecrating bishops, and some one consecrated to fill the place of the latter: but if his consecration was done with his own free consent, he shall be deposed, as well as the two consecrating bishops.

21. Declares that if future married men shall not be ordained civilly by the bishop they shall have no power of blessing.

22. Declares that married deacons who will not live in a state of continence be deprived (comp. Les., Hist. of Sacerdotii, 1750; 79).

23. Excepts from this law those who had been previously ordained, but forbids to confer any higher order upon them.

24. Forbids to elevate a person twice married to any higher degree and that of bishop.

25. Forbids the ordination of deaconsesses in future, and directs that those actually ordained shall receive the benediction together with lay persons.

26. Directs that the widows shall make profession of chastity, and wear the proper dress.

27. Directs that where in a church they have broken their profession of virginity shall be put to penance.

28. Commands the regulation of the council.

29. Directs that when a bishop is unable to discharge his duties, he shall commit the performance of them to another bishop, and not to a mere priest.

In this council, moreover, certain bishops were censured who had broken the canons of the Council of Riez in 439, by refusing to allow the annual provincial councils with the others as ordered. See Labbé, Conc. iii, 1446; Harduin, Concil. i, 1187.

(2) Another Church council was convened on July 3, 526, by Aug. of Arles; and was attended under his presidency by thirteen bishops. Twenty-five articles concerning grace and free-will, and directed against the semi-Pelagian doctrines then prevalent, were drawn up and signed, and subsequently confirmed by pope Boniface.

1. Condemns those who maintain that the sin of Adam has affected only the body of man by rendering it mortal, and has not affected the soul.

2. Condemns those who maintain that the sin of Adam hath injured himself only, or that the death of the body is the only effect of his transgression which has descended to his posterity.

3. Condemns those who teach that grace is given in answer to prayer, and deny that it is through grace that he is brought to pray at all.

4. Condemns those who teach that God waits for our wish before purifying us from sin, and that he does not by his Spirit give us the wish to be purified.

5. Condemns those who maintain that the act of faith, by which we believe in him who justifies, is not the work of grace, but that we are capable of doing so of ourselves.

6. Condemns those who maintain that some come to the grace of baptism by their own free-will, and others by the gift of God, and the mere mention of grace.

The seventeen other canons are, properly speaking, sentences taken out of the works of SS. Augustine and Prosper, recognising the necessity of grace, prayer, and humility. To these were appended the following propositions:

"1. (1) That all baptized persons can, if they will, work out their salvation.

2. (2) That God hath predestinated no one to damnation.

3. (3) That God, by his grace, gives us the first beginning of faith and charity, and that he is the author of our conversion.

See Labbé, Concil. iv, 1668; Harduin, Concil. ii, 1110. See also, on both councils, Döllinger, Lehrb. der Kirchengeschichte, 914 sq.; Hefele, Concilien gesch. ii, 274 sq., 705, 714, 716.

Orange (River) Free State is the name assumed by the republic of Dutch Boers, who, after retiring from Natal when declared a British colony, established themselves in that portion of the country in the interior of South Africa lying between the two great branches of the Orange River, the Ky and the Gariep, known to the colonists as the Vaal and Orange rivers, and situated north of the Cape Colony. It consists of vast undulating plains, sloping gently down from the Maluti Mountains to the Vaal River, dotted over, however, in many places by rocky hills, although the northward hundred of miles are found on a level entirely deserted, as to present scarcely a break on the horizon. The population consists principally of English and Dutch.
settlers, besides a considerable number of native Kaffres (q. v.) and Hottentots (q. v.). In common with all new countries, the want of religious ordinances was for some time severely felt in the Orange Free State, but of late years ministers of the Dutch Reformed Church, Wesleyan missionaries, and Episcopalian clergy have been appointed, and the whole field of labour and the population is gradually being transformed into a Christianized community. See The Missionary World (N. Y. 1875, 12mo), p. 529, No. 1104; Grundemann, Missions-Atlas, No. 1.

ORANGEWEN is the name given by the Irish Roman Catholics to their Protestant countrymen, on account of their faithful adherence to the house of Orange. It has come to be one of the unhappy party designations which for nearly a century has largely helped to create and keep alive religious and political divisions of the worst character throughout the British empire, but especially in Ireland.

Origin.—The Orange organization was provoked by the animosities which subsisted between Protestants and Roman Catholics in Ireland from the Reformation downwards, reaching their full development after the Revolution of 1688, and the whole history of Catholic property by which that event was followed. From that time the Romanists of Ireland may be said legally to have lost all social, political, and religious status in Ireland. Some attempts which were made in the last century to retrieve the other condition excited, especially in the north, the alarm of the Protestant party, who regarded the traditionary "Protestant ascendancy" as endangered. Acts of violence became of frequent occurrence; and, as commonly happens, combinations for aggressive and defensive purposes were formed, not alone by the Protestants, but also by their Catholic antagonists. The members of the Protestant associations appear at first to have been known by the name of "Peep-o'-day Boys," from the time at which their violence were commonly perpetrated; the Catholics who associated together for self-defence being called "Defenders." Collisions between armed bodies of these parties became of frequent occurrence. In 1785 a pitched battle, attended with much bloodshed, was fought in the county of Armagh. The steps taken to repress these disorders were at once insufficient in themselves to prevent open violence, and had the effect of diverting the current into the still more dangerous channel of secret associations. The rude and illiterate mob of Peep-o'-day Boys made way for the rich and influential organization of the Orange Society, and first of all in the same obscure district that had so long been the nursery of the discontented and dangerous section of the county of Armagh, by degrees extended its ramifications into every portion of the British empire, and into every grade of society from the hovel to the very steps of the throne. The name of the Orange association is taken from that of the prince of Orange, William III., and was assumed in honor of that prince, who, in Ireland, has been popularly identified with the establishment of that Protestant ascendancy which it was the object of the Orange association to sustain.

The first "Orange Lodge" was founded in the village of Loughgall, county Armagh, Sept. 21, 1755. The immediate occasion of the crisis was a series of outrages by which Roman Catholics were forcibly ejected from their houses and farms, twelve or fourteen houses being sometimes, according to a disinterested witness, wrecked in a single night; terminating, September, 1755, in an engagement, called, from the place where it occurred, the battle of the Diamond. The association, which began among the ignorant peasantry, soon worked its way upwards. The general dissatisfaction with the English rule, which at that time prevailed in Ireland, and in which the Romanists, as a natural consequence of their oppressed condition, largely participated, tended much to identify in the mind of Protestants the cause of disloyalty with that of popery; and the rebellion of 1798 inseparably combined the religious with the political antipathies. In November of that year the Orange Society had already reached the dignity of a grand lodge, with a grand master, a grand secretary, and a formal establishment in the metropolis; and in the following years the organization extended over every part of Ulster, and had its ramifications in all the centres of Protestantism in the other provinces of Ireland. In 1808 it extended to England. A grand lodge was founded at Manchester, from which warrants were issued for the establishment of the grand lodge of Ulster, transferred to London in 1821. The subject more than once was brought under the notice of Parliament, especially in 1818; and, in consequence, the grand lodge of Ireland was dissolved; but its functions in issuing warrants, etc., were discharged vicariously through the English lodge. The most memorable crisis, however, in the history of the Orange Society was the election of a royal duke (Cumberland) in 1827 as grand master for England; and on the re-establishment of the Irish grand lodge in 1828, an imperial grand master. The "Catholic Relief Act" of the following year stirred up all the old hatreds and all the old relics of Orangeism in Ireland; the Orange association was propagated more vigorously than ever. Emissaries were sent out for the purpose of organizing lodges, not alone in Wales and Scotland, but also in Canada, in the Mediterranean, and in the United States. But other methods of disseminating its zealous propaganda was its introduction into the army. As early as 1824 traces of this are discoverable, and again in 1826. No fewer than thirty-two regiments were proved to have received warrants for holding lodges in Ireland, and the English grand lodge had issued thirty-seven warrants for the same purpose. The organization of this strange association was most complete and most extensive. Subject to the central grand lodge were three classes—county, district, and private lodges—each of which corresponded, and made returns and contributions to its own immediate superior, by whom they were transmitted to the grand lodge. Each lodge had a master, deputy-master, secretary, committee, and chaplain. The only condition of membership was that the party should be Protestant, and eighteen years of age. The election of members was by ballot, and each lodge also annually elected its own officers and committee. The general government of the association was vested in the grand lodge, which consisted of all the great dignitaries, the grand masters of counties, and the members of another body called the grand committees. This lodge met twice each year, in the summer and the winter. May 5th and November 29th. The associations calculated to keep alive the Protestant antipathies of the body. All the dignitaries of the society, as well as its various committees and executive bodies, were subject to annual re-election. In 1836 the association numbered 20 grand lodges, 80 district lodges, 1,500 private lodges, and from 200,000 to 220,000 members. The worst result of the Orange association was the constant incentive which it supplied to party animosities and deeds of violence. In the north of Ireland the party displays and processions were a perpetually menacing sight, and every attack on the party, and the spirit of fraternity which pervaded its members was a standing obstacle to the administration of the law. It was known or believed that an Orange culprit was perfectly safe in the hands of an Orange jury; and all confidence in the law was blasted. In 1834, the office of the three magistrates was destroyed. These facts, as well as an allegation which was publicly made of the existence of a conspiracy to alter the succession to the crown in favor of the duke of Cumberland, led to a protracted parliamentary inquiry in 1836; and the results of this inquiry were extremely favourable to both parties. Legislation was sanctioned soon afterwards by an armed body of Orangemen on occasion of a procession in Ireland, tended so much to discredit the association, and to awaken the public mind
to a sense of the folly and wickedness of such associations, that its respectability has since that time gradually diminished. So great was the popular distrust of the administration of justice in party questions, that for several years the lord chancellor laid down a rule by which no member of the Orange association was admitted to the commission of the peace; and although the association still exists, it is comparatively with very little influence, except among the very lowest classes in the north of Ireland.

Of the colonial offshoots of the Orange association, those of Canada have at all times been the most active and the most flourishing. The Canadian Orangemen, being, for the most part, Irish emigrants, carried with them all the bitterness of the domestic feud with the Roman Catholics. Outrages directed against Catholic churches, convents, and other institutions were of not unfrequent occurrence until recently; and in 1860, on occasion of the visit of the prince of Wales to Canada, an attempt was made to force from his royal highness a recognition of the association, which was only defeated by his own firmness, and by the judicious and moderate counsels of his advisers. See Reports on the Orange Associations of Parliament, 1889, for which the history of the society, down to that year, is for the most part taken.

In the United States the Orangemen are also largely represented. In 1871 they encountered much opposition from the Romanists, and on July 12, when on parade in New York City, a riot ensued, which was fortunately suppressed by military interference, after sixty lives had been sacrificed, mainly Romanists.

Orantes (praying men), a class of catechumens, the same as the Genuflectentes (q. v.).

Orarium, in some of the ancient churches, a scarf or tippet worn by deacons on their left shoulder, and by bishops and presbyters on both shoulders, the use of which was for giving signals for prayers by the bishops and presbyters to the deacons, and by the deacons to the congregation; hence its name. Ambrose, Augustine, and other writers, speak of the orarium only as a handkerchief to wipe the face with; but from the records of the ecclesiastical councils of Braga (A.D. 663) and Toledo it is made clear that it was a distinguishing badge of the clergy, the former ordaining that priests should wear the orarium on both shoulders when they ministered at the altar, and the latter that the deacons were not to wear but one orarium, and that on the left shoulder, wherewith they were to give the signal of prayers to the people. Subdeacons, and all other ordained officials, were, by prescription of the Council of Laodicea (A.D. 386), not privileged to wear this clerical appendage. In modern times the priests of the Western churches wear it scarlet or sable wise from the shoulder to the right side; those of the Greek Church wear it hanging behind and before. See Eadie, Eccles. Cyclop. s. v.; Martigny, Dictionnaire des Antiquités Christiennes, s. v.; Walcott, Sacred Archaeology, s. v. See also Stoles.

Orató, Sermones (i. e. Fray, Brethren), is the technical name of the Romanists applied to the celebrant priest's exhortation at mass when the Church is about to engage in secret prayer for God's acceptance of the sacrifice offered. It precedes the Preface (q. v.), and follows immediately after the celebrant has pronounced this prayer: "Receive, holy Trinity, this oblation, which we offer to thee in commemoration of the suffering, resurrection, and ascension of Jesus Christ our Lord, and to the honor of blessed Mary ever Virgin, and of blessed John the Baptist, and of holy apostles Peter and Paul, and not only of those, but also of all saints; that they may profit them unto honor, but us unto salvation: and that they may deign to intercede for us in heaven, whose memory we celebrate on this day through the whole Christ, our Redeemer."

The celebrant then says the words "Orate, Fratres," with his voice a little elevated; but the remainder ['that my and your sacrifice may be acceptable with


God the Almighty Father] is said immodiately, or in a perfectly under tone. Then the priest turns round to the altar and joins his hands before his breast; and the attendant or bystanders answer, or otherwise the priest himself—"May the Lord receive the sacrifice from thy (or mine) hands, to the praise and glory of his name, to our profit also, and to the advantage of all Christian. The priest, with a loud voice, says "Amen." The secret prayer or prayers which follow are variable, and correspond with the collects for the day or occasion.

At the conclusion of these the priest says in a distinct voice, or sings, "Per omnia saecula saeculorum" (=Through all the ages of ages, i. e. world without end); the choir answers, "Amen;" the priest follows, "Dominus vobiscum" (=The Lord be with you); the response is, "Et cum spiritu tuo (=And with thy spirit); the priest says, "Sursum corda" (=Lift up your hearts); and is answered, "Hosanna ad Dominum" (=We have, unto the Lord); then the priest, "Gracias agamus Domino Deo nostro" (=Let us give thanks to the Lord our God); and the choir, "Dignum et justum est" (=It is proper and right); after which he says or sings the preface. See Barnum, Romanism as it is, p. 484.

Orations, Funeral and Pulpit. See Funeral; Sermon.

Orator, the rendering in the A. V. of one Hebrew and one Greek word.

1. It stands for ἀράμα, a whisper, or "incantation," joined with nebul, "skilful" (ἐγκώσεις), Sept. συντριτος ἀκοιμος; Vulg. and Symm. praedens eloqui mystica; Aquila, συντριτος θεοματος; Theodot. συντριτος καιθοδος), Isa. iii. 3. A. V. "eloquent orator," marg. "skilful of speech." The phrase appears to refer to pretended skill in magic (see Genesis, Thesaur. p. 202, 754; comp. Psal. livii. 5). See Divination.

2. It stands for ὀρατος, the title applied to Tertullian (q. v.), who appeared as the advocate or patronus of the Jewish accusers of the apostle Paul before Felix (Acts xxiv. 1). The Latin language was used, and Roman forms observed in provincial judicial proceedings, as, to cite an obviously parallel case, Norman-French was for so many ages the language of English law proceedings. The trial of Paul at Caesarea was distinctly one of a Roman citizen; and thus it has, probably in the Latin language (see Acts xxv. 9, 10; comp. Val. Max. ii. 2, 2; Cicero, Pro Caelio, c. 50; Brutus, c. 37, 38, 41, where the qualifications of an advocate are described: see Conybeare and Howson, Life and Epistles of St. Paul, i. 81; ii. 345). See Advocate.

Oratorio (from Ital. oratorio, chapel or oratory, after the place where these compositions were first performed) is the term applied to a sacred musical compo-
sion, bearing the same relation to Church music which the opera does to secular music, and, like it, consisting of airs, duets, choruses, etc. It is, in short, a spiritual opera, and holds an intermediate place between religious and secular compositions. The text is generally a condensation of the performance, as Handel's Solomon and Cimbrona's Sacrificio d'Abramo. Sometimes it takes the form of a narrative, as Israel in Egypt; and occasionally it is of a mixed kind, as Haydn's Creation. The Messiah is a collection of passages from our received translation of the Scriptures.

Concerning the origin of the oratorio, Dr. Brown, Sir John Hawkins, and others seem to have misunderstood the père Menestrier, who, in his work Des Représentations en Musique, attributes to the pilgrims, on their return from the Holy Land, not the introduction of what we term oratorios, as those writers supposed, but of the sacred dramas called Mysteries (q. v.). The learned Jesuit is perhaps himself in error on this subject. It is Wharton's opinion that about the 8th century the merchants who frequented the fairs, employing every art to draw numbers together, were accompanied by jugglers, minstrels, and buffoons, who were the source of great amusement to the people. The clergy, thinking that such entertainments tended to irreligion, proscribed them; but their censure and fulminations being disregarded, they took into their own hands the management and arranged the dances—sometimes, as on the occasion alluded to, instead of profane mummeries, presented stories taken from legends, or from the Bible (Hist. of Poetry). Voltaire conjectures that religious dramas came from Constantinople, where, about the 4th century, archbishop Gregory of Nazianzum, one of the fathers of the Church, banished plays from the stage of that city, and intro-
duced stories from the O. and N. T. As the ancient Greek tragedy was originally a religious representation, a transition was made on the same plan, and the chro-
uses were turned into Christian hymns. "This opin-
ion," says Brown, "will be the more probable of the two if we consider the early commercial intercourse between Italy and Constantinople." Admitting this, we need seek no farther for the original source of the sacred musical drama.

As regards the more recent introduction of the orato-
rio, Creecincimi, in his Commentario, tells us that it is attributable to San Filippo Neri (q. v.), who in his chapel (nel suo oratorio), after sermons and other de-
ventions, in order to allure young people to pious of-
lices, and to detain them from earthly pleasures, had hymns composed, one or more of which, after the orate-
delot is rather more circumstantial on this subject. He
says S. Filippo de Neri, a native of Florence, founder in 1540 of the Congregation of the Priests of the Or-
atory in Italy, observing the taste and passion of the Romans for musical entertainments, determined to afford the nobles and people the means of enjoying them on Sundays and festivals in his church, and en-
gaged for this purpose the ablest poets and composers, who produced dialogues in verse on the principal sub-
jects of Scripture, which he caused to be performed by the most beautiful voices in Rome, accompanied by all sorts of instruments. These performances included airs, duets, trios, and recitatives for four voices; the subjects were, Job and his Friends, the Prodigal Son received by his Father, the Angel Gabriel with the Vir-
gin, and The Mystery of the Incarnation. Nothing was spared to render these attractive; the novelty and per-
defection thereof drew a crowd of auditors, who were de-
lighted with the performances, and contributed largely, by admission money, to the expenses incurred. Hence
are derived what we now call oratorios, or sacred repre-
sentations. The Psalms de la Musique (1740, i, 296). Some of these poems were printed under the title of Iod and Spirituali, and among the first authors of them was P. Agostino Manni. One of the most remarkable was en-
titled Rappresentazione di Animma e di Corpo, del Signor Emilio del Cavallari, per recitare cantando. It was the

first attempt in the recitative style, and performed in action on a stage erected in the church of Santa Maria della Vallicella, at Rome, with scenes, dances, etc., as appears from the editor's dedication to cardinal Aldo-
brandini, and the composer's instructions for the per-
formance to be given him by the Duke of Aragon (Hist. of Music, iv, 88) gives some curious extracts, among which are the following: The accompanying instruments, namely, a double lyre, a harpsichord, a large guitar, and two flutes —to be behind the scenes; but the performers are de-
signed to have instruments in their hands, and the appear-
ce of the word is a deliberate indication. The border of the words were printed. Instead of the modern overture, a madrigal, with all the parts doubled, and fully accom-
pained, is recommended. When the curtain rises, two
youths, who recite the prologue, appear. Then Time,
one of the characters, comes on, and has the note with
which he is to begin given him by the instruments be-
hind the scenes. The chorus is to be placed on the
stage, part sitting and part standing; and when they
sing they are to be in motion, with gestures. Il Corpo
(the body), at the words Si che horno in ch'io viso, throws
away his ornaments. The World and Human Life are
to be gavily dressed, and when divested of their trapp-
ings are to appear poor and wretched, and finally as
dead carcases. The performance may conclude with
or without a dance. If without, the last chorus is to
consist of four parts. The choruses are to be
a verse beginning "Chiostrì allissimi" is to be sung, ac-
companied reverently by the dance. During
the ritornels the four principal dancers are to perform a bale-
lot, saltato con capricio (danced with capers), without
singing. They may sometimes use the guiluard step,
sometimes the couruy, and sometimes the courrant.

The name of Oratorios was given, some think, to these performances because they owed their birth to the Priests of the Oratory; we are, however, as already stated, more inclined to derive the term from the place, the oratory, in which it was performed, and the name in which they were first heard. But the word does not
appear to have been in use till about the year 1630, when
Balducci applied it to two of his sacred poems. The
unfortunate Stradella was one of the first of those who distinguished themselves in this excelled kind of composition; his Oratorio di San Giovanni Battista, produced about the year 1670, is analyzed and much praised by Burney (iv, 105). A fine chorus from this, in
five parts, is printed in the fourth volume of "The Fitz-
william Music." The increasing popularity of the sacred oratorios at length induced Handel, Buxtorf, and
Borghi to join in their production. Apostolo Zeno, the imperial poet-laureate, produced seventeen works of this kind, under the title of Azioni Sacre, most of which were set
by Caldara, imperial vice-chaplain to Leopold I, whose reputation as a composer of sacred music stands
deservingly high. The first of them, Stabat, was per-
formed in 1717. Metastasio wrote seven Azioni, of
which Caldara set two; the first, La Passione, in 1730.
This was reset by Jomelli, and is justly reckoned among the best of his works. Sebastian Bach's Passions-Mu-
sick was a species of oratorio, originally performed during the summer, of which a conjectural and
juxtaposed version of the chorals. Its form arose out of the practice prevalent in the Lutheran Church of having the gospels of the day repeated on Good-Friday, and some other fest-
ivals, by different persons, in a recitative and dialogue style. See PASSION.

The oratorio was introduced into England in 1729, when
Handel set Esther—Racine's tragedy abridged and
altered by Mr. Humphreys—for the chapel of the duke of Chandos (Pope's Timon) at Cannons. Previous to this time Handel had produced an oratorio entitled La Resurrezione, which he brought out at the Court when only twenty years of age, but Esther was his first brought out in England. In 1731 it was performed by the chil-
dren of the Chapel-Royal at the house of their master,
Bernard Gates. The next year it was publicly pro-
ORATORIO

duced, as appears from the following advertisement in the Daily Journal: "By his majesty's command, at the King's Theatre in the Haymarket, on Tuesday, May 2, will be performed the sacred story of Esther, an oratorio in English, formerly composed by Mr. Handel, and now revived by him, with several additions, and to be performed by a great number of voices and instruments. N. B.—There will be no rehearsal of the piece, but the house will be fitted up in a decent manner for the audience." The success of this was of the most decided and encouraging kind. The custom of performing oratorios on the Wednesdays and Fridays in Lent is to be discontinued, but up to the time they were, with few intermissions, continued till a very recent period. By Handel himself no oratorio was produced after the appearance of "Esther," until, in his fifty-third year, he became afflicted with blindness. From this his declining period of life date the great oratorios which have made his name immortal. These were performed for the most part in the Old Haymarket Theatre. "Deborah" was first performed in 1738; "Athaliah," in 1734; Israel in Egypt," in 1738; "The Messiah," in 1741; "Samael," in 1742; "Judas Maccabeus," in 1746; "Jestas Maccabeus," in 1747; "Solomon," in 1749; and "Israel in Egypt," in 1751. The two crowning works were "Israel in Egypt," and "The Messiah"—the former ranks highest of all compositions of the oratorio class. "The Messiah"—which, in consequence of its text being taken entirely from Scripture, was called by Handel The Sacred Oratorio—has, by reason of its constant repetition, attained an even more universal popularity; from the time when it was first brought out, down to the present day, it has been performed for the benefit of nearly every important charitable institution in Britain, and also in the U.S., though somewhat less frequently than the same purpose. "Judas Maccabeus," is perhaps best known from the flowing and martial grace of that unrivalled military march, "See the Conquering Hero comes," and "Nebuchadnezzar" is associated in everyone's mind with the most solemn of all funeral marches. The orchestra was but imperfectly developed in Handel's time, and his oratorios had therefore originally but meagre instrumental accompaniments; they have since been generally performed with additional compositions written by Mozart. Handel was succeeded in this musical speculation by his friend, J. C. Smith, who was followed by St. John and the elder Linley. Linley and Dr.Arnold then in conjunction most successfully carried on the oratorios, which were continued by the latter on the retirement of his colleague. An opposition was now started by Ashley, who had been active as a subordi-nary composer and a performer in the chapel of the Duke of Bolton, in 1784. This person soon transformed the performances into secular and often vulgar concerts, though retaining the original name; and from that time the oratorios began to degenerate.

Great masters of oratorios are Haydn, Mendelssohn, Bech, Cimarossy, and Jomelli. Haydn composed three oratorios, The Return of Tobit, The Seven Last Words, and The Creation. The first-named work is full of sweetness and of energy, but it hardly answers to the common conditions of an oratorio; the second is rather a series of symphonies, intended to follow as many short sermons on the sentences uttered by Jesus on the cross, the text being a subsequent addition by the composer's brother, Michael Haydn. The chef-d'oeuvre, The Creation, originated in a visit to London in 1791, when Haydn heard for the first time some of Handel's compositions, though he knew little of his oratorios. Though less grand than the oratorios of this Anglicized-German musical master, The Creation is full of fresh, lovely songs, bright choruses, picturesque recitatives, and exquisite instrumentation. Beethoven's sole oratorio, the 'Easter' of 1787, is a piece de resistance rather than the mixed composition generally designated as oratorio. Sporer's Lust Judgment, produced in 1825, contains some grand music, especially in the choruses. Costa's Eli
deserve mention. But the master of modern oratorios is Mendelssohn. Indeed, his greatest works are in this line of composition, as his St. Paul and Elijah. His great ambition was to reawaken an interest in the oratorio, especially in Great Britain; and since his day oratorios are performed on a large scale at Exeter Hall, London, and at the musical festivals throughout England, with great precision, and the house will be fitted up in a decent manner for the audience." The success of this was of the most decided and encouraging kind. The custom of performing oratorios on the Wednesdays and Fridays in Lent is to be discontinued, but up to the time they were, with few intermissions, continued till a very recent period. By Handel himself no oratorio was produced after the appearance of "Esther," until, in his fifty-third year, he became afflicted with blindness. From this his declining period of life date the great oratorios which have made his name immortal. These were performed for the most part in the Old Haymarket Theatre. "Deborah" was first performed in 1738; "Athaliah," in 1734; Israel in Egypt," in 1738; "The Messiah," in 1741; "Samael," in 1742; "Judas Maccabeus," in 1746; "Jestas Maccabeus," in 1747; "Solomon," in 1749; and "Israel in Egypt," in 1751. The two crowning works were "Israel in Egypt," and "The Messiah"—the former ranks highest of all compositions of the oratorio class. "The Messiah"—which, in consequence of its text being taken entirely from Scripture, was called by Handel The Sacred Oratorio—has, by reason of its constant repetition, attained an even more universal popularity; from the time when it was first brought out, down to the present day, it has been performed for the benefit of nearly every important charitable institution in Britain, and also in the U.S., though somewhat less frequently than the same purpose. "Judas Maccabeus," is perhaps best known from the flowing and martial grace of that unrivalled military march, "See the Conquering Hero comes," and "Nebuchadnezzar" is associated in everyone's mind with the most solemn of all funeral marches. The orchestra was but imperfectly developed in Handel's time, and his oratorios had therefore originally but meagre instrumental accompaniments; they have since been generally performed with additional compositions written by Mozart. Handel was succeeded in this musical speculation by his friend, J. C. Smith, who was followed by St. John and the elder Linley. Linley and Dr. Arnold then in conjunction most successfully carried on the oratorios, which were continued by the latter on the retirement of his colleague. An opposition was now started by Ashley, who had been active as a subordinate composer and a performer in the chapel of the Duke of Bolton, in 1784. This person soon transformed the performances into secular and often vulgar concerts, though retaining the original name; and from that time the oratorios began to degenerate.

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ORATORY

Oratorio. See ORATORY.

Oratory is the Latin name which was ancients given to places of public worship in general, as being houses of prayer [see PROSECRUA]; but in later times, it has been applied to the churches of ecclesia, and has been applied to such smaller or domestic chapels. Oratory is used among the Romanists to denote a closet or little apartment near a bedchamber, furnished with a little altar, crucifix, and other furniture, suited, in their view, to a place for private devotion. It is not correctly applied to such a place of worship as Luke refers to in Acts xxi. an upper chamber, in which the early Christians worshipped for safety, to preserve their secret discipline from the knowledge of the heathen, and in distinction from the pagan exhibition of grave images on the ground-floor of buildings, and also in memory of the place of the Last Supper. The rise of private places of worship, called ecclesiae, outlasted the times of persecution, and were permitted, under certain restrictions, by the councils of Saragossa (A.D. 381) and Gangra. The name oratory is also applied to a chapel in which no mass may be said without permission of the ordinary. There are several kinds: 1, a monk's cell; 2, a private chapel, recognised by the Council of Ayde (506); 3, a chapel in the country without a district; 4, the private portion of a minister reserved for the use of the convent; the choir; a chapter; the chapel of a monastery; the chapel of a religious order; a 7th century a burial chapel, or a chapel in a cemetery, in which mass was said at times, when the bishop sent a priest to celebrate; 6, a chantry chapel in a church. In 1027 Alexis, patriarch of Constantinople, condemned the abuse of oratories, in which persons of power had assumed to have baptism administered and to assemble congregations under a license. The private chapel of the dukes of Burgundy was rebuilt as the cathedral of Autun; the chateau of the Bourbons became that of Moulins. The ancient Cornish oratories are simple parallelegrams, and contain a stone altar and well; they are sometimes raised on artificial mounds. In the Middle Ages oratories became a common appendage to the castles and residences of the nobility, and were of two kinds: the first simply for private and family prayer and other devotions; the second for celebration of divine service. The latter was the place of prayer and the direction of the bishop or the parochial clergy, and many jealousies and disputes grew out of their establishment or direction. The Council of Trent (sess. xxii., De Reformacione) placed them under very stringent regulations, which have been enforced in some of the later papal bulls, especially by Benedict XIV. See W alcott, Sacred Archæology, s. v.; Riddle, Christian Antiquities, p. 703, 721. See CHAPEL.
The Priests of the Oratory in France were established on the model of those in Italy, and owe their rise to Pierre, afterwards cardinal de Berulle, a native of Champagne, who resolved upon this foundation in order to revive the splendor of the ecclesiastical state, which, while it was great, had sunk through the misfortunes of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics in 1611, in the suburb of St. James. They obtained the king's letter patent for their establishment; and in 1613 pope Paul V approved this congregation, through the title of the Oratory of Jesus (see cut). This congregation consisted of two sorts of persons: the one, as it were, incorporated; the other only associates; the former governed the houses of the institute; the latter were only employed in conforming themselves to the life and manners of ecclesiastics. They also differed from the Italian in that the French Oratorians took charge of seminaries of theological teaching. They were decided opponents of the Jesuits; and, as many favored Jansenism, it was charged by Ultramontanes that the French Congregation of the Oratory spread principally the Jansenistic heresy. The truth is, the congregation embraced advocates of Jansenism; but they were only in the minority, and simply brought about an unhappy controversy in the society. The French Oratorians became distinguished for their many eminent scholars, as, for example, Malebranche, the eloquent Massillon, etc. The Revolution of 1789 put an end to this congregation as to other religious bodies; but they were reorganized in 1852 by six priests, under the guidance of Abbe Petetot and in 1864, finally, the new congregation under the title of the Oratory of the Church our Lord and of Mary the Immaculate, was approved by the pope. It has a flourishing establishment at Paris, and has received its chief illustration from fathers Gratry and Perraud. It is known as the Oratory of the Immaculate Conception.

In 1847 the Oratorians were introduced on English soil by the Romish convert, Dr. John Henry Newman. This was the period of his secession from Anglicanism. To give strength to his Romanizing tendencies he looked about for a moderate monastic body, and consequently established a house of the Oratorians (the members of which were for the most part ex-Anglicans like himself), first near, and finally at, Birmingham; soon afterwards a second at London, which has since been transferred to Brompton. The Oratorians have also representatives in the Low Countries, whither they spread from France. In the United States they have as yet founded a congregation. There are houses at Madrid, Constantinople, and in Savoy. See Zeitschrift histor. theol., 1859, p. 142; Perraud, L’Oratoire de France (Paris, 1860); Histoire du clergé, iii, 144 sq.; Mekh. Qu. Rev. 1886, p. 289; Henrich, Monast. Orders, ii, 247-254; Jervis, Hist. of the Church of France, i, 250; Hallam, Literature, iii, 297; Altog, Kirchengesch, ii, 423.

**Orbison, Thomas**, a minister of the Methodist Episcopal Church, was born in Waringstown, county Down, on the 13th of March 1813. His parents were members of the Established Church. When thirteen years of age he was converted, and united with the Wesleyans. At seventeen he was licensed as an exhorter, and was ordained in Dublin June 22, 1844. In 1849 he removed to America. After his arrival here he united and labored in connection with the Methodist Episcopal Church for a year and a half. A vacancy taking place about that time on the Wauwatosa Circuit of the Wisconsin Conference of the Methodist Episcopal Church, he was employed as supply, and at the close of the year joined that conference. His appointments were: Wauwatosa, Kinnelon, Berlin, Plover, Brother- town, Utter's Corners, Footville, Sun Prairie, Weyauwega, Waupaca, and Stevens' Point. In 1863 he located, and lived in Appleton one year. In 1865 he
preached on the Hartford charge, and at the next session of conference was readmitted, and stationed at New Berlin and Oneida Indian Mission. But failing health again obliged his retirement from active duties, and he returned to Appleton. He died in 1873. As a preacher, he was a man of good (or at least good enough for the purity of his character and his good common- sense. See Minutes of Conferences, 1874, p. 140.

Orcagna, or L'Arcagnuolo, is the name by which Andrea di Cione, a celebrated old Florentine artist, is generally known. He was painter, sculptor, and architect; was born at Firenze in 1289, according to Vasari, or, according to another tradition, 1280 or 1290, and probably first instructed in art by his father, Cione, who was a celebrated goldsmith; from him he passed into the school of Andrea Pisano. He painted several works, together with his brother Bernardo, in the churches of Firenze, and also in the Campo Santo a Pisa, where the Triumph of Death and the Last Judgment were by Andrea, and the Hell by Bernardo; the Last Judgment and the Hell are engraved by Lusino in a single plate in his Pictura del Campo Santo di Pisa: Orcagna repeated them in Santa Croce a Firenze; he had painted previously in the Spropio chapel, in Santa Maria Novella, a picture of Hell from Dante's Inferno, in which he introduced the portrait of several of his enemies. As an architect he built the elegant Loggia de' Lanzi in the Piazza Gran- duca at Firenze, which is still in perfect condition—it and its columns are engraved by Lusino in Masaccio's Piazza del Granduca di Firenze, con i suoi Monumenti (Florence, 1830). He built also the church of the mon- astery of Or San Michele, and designed the celebrated tabernacle of the Virgin of that monastery. It is a high Gothic pyramidal altar to the Virgin, free on all sides, is built of white marble, and is richly ornamented with figures and other sculptures. It is engraved in Richa's Notizie delle Chiese di Firenze, after a drawing by Andrea himself. Orcagna generally signed himself painter upon his sculptures, and sculptor upon his pictures. He was also a poet. He died at Firenze, according to Vasari, in 1348, but according to Murr, in 1375. Or- cagna had excellent architectural taste, and has the credit of having been the first in those ages to adopt the semicircular arch in preference to the pointed; but to this merit, if none, he is not entitled, though his ele- gent Loggie de' Lanzi may have contributed greatly towards the subsequent popularity of that form of the arch in Italy: Arnolfo di Lapi, however, and other ear- lier architects, used the semicircular arch. Those, says Lanzi, who are fond of minute detail in minute things, may consult Balbinucci, Bottari, and Mami concerning Andrea di Cione; Rumohr, however, was the first to show his real name, of which Orcagna is a contraction—Lo Arcagnuolo, Lo archagniolo, Archagniolo. In paint- ing, Orcagna did not go beyond Giotto; in sculpture he was a worthy follower of the Pisani. His portrait, pub- lished in Vasari's work, was taken from one of the fig- ures of the apostles in the above-mentioned tabernacle of the Virgin, which is understood to be his own. See Vasari, Vite de' Pittori, etc., and the Note to Schor's German translation of Vasari; Rumohr, Italianische Forschungen.

Orchard is the rendering in the A. V. of גַּן הָגָן, pouâsà, a park or garden planted with trees (Eccles. ii, 5; Cal. iv. 14; "forest," Neh. ii. 8); and of olivetum ("orchard of olives"), an olive-yard (2 Esdr. xvi. 29). See GARDEN; OLEARY.

Orchard, Nicholas, a minister of the Methodist Episcopal Church, was born at Helston, county of Corn- wall, England, Nov. 14, 1806. He was the son of pious parents, and was carefully trained under the influence of the Methodists. In 1840 with a view to the study of the ministry, he entered the University of Cambridge, converted, and joined their society. He came to this country about 1837, and settled in Perth Amboy, New Jersey, where his labors as local preacher, class leader, etc., were highly appreciated. In 1843 he removed to Brooklyn, and was soon employed by the presiding elder as pastor at Flatbush. The following two years he assisted on the Home Mission work in Brooklyn, and then, under the presiding elder, he ably served the societies on Long Island. In 1850 he was received into the New York East Conference, and his successive appointments were as follows: Southold, Farmingdale, Riverhead, Northport, Port Jefferson, Patchogue and Sayville, Orient, Parkville, Orient, and, lastly, Bay Ridge and Unionville. He entered upon his last charge with broken health; and after a short term of labor at this charge was prostrated by paralysis, and died May 27, 1874. "As a preacher and pastor he was in labors abundant, and more than acceptable. In every appointment he was greatly beloved by his people, and men of learning held in high esteem his capabilities as a Bible student and a preacher. His touching appeals to his hearers came from the depth of a heart which longed for their salvation. He felt the sacredness of his calling, loved it, and was successful in it." See Minutes of Conference, 1875, p. 52.

Ordeal, otherwise termed "judgment of God," a pretended mode of appeal to God's judgment, formerly permitted in criminal cases in the most civilized society of Europe. Ordeal is generally traced to the Anglo-Saxon ordel. Speelman derives this word from or, "magnum," and del, "judicium," which implies the determination given by the judge. Lyte and Bosworth derive it from or, "private," "without," and del, "difference," an indifferent or impartial judgment, a judgment without distinction of persons. The German word urtheil, a judgment, is intimately related to it. The earliest trace of any custom resembling the ordeals afterwards so largely used among the northern tribes of Europe may be found in the waters of jealousy, which the Hebrew women, suspected of adultery, were compelled to drink as a test of innocence (Num. v). The alleged intention of it was to vindicate the truth when it could not in any other way be discovered, and to make way for the execution of law. A similar trial for incontinence is in use among the natives of the Gold Coast of Africa. See ADULTERY. Blackstone ('Comm. on the Laws of England,' iv. ch. 27, "Of Trial and Conviction") says: "The several methods of trial and conviction of offenders established by the laws of England were formerly more numerous than at present, through the superstition of our Saxon ancestors, who, like other northern nations, were extremely addicted to divination, a custom which Tacitus (Hist. v. 49) observes to be common among the Germans (De Mor. Germ. x). They therefore invented a considerable number of methods of purgation, or trial, to preserve innocence from the danger of false witnesses, and in consequence of a notion that God would always interpose miraculously to vindicate the guiltless." Throughout Europe in the dark ages the ordeal existed under the sanction of law and of the clergy. The four chief ordeals of the Middle Ages, to which our Saxon ancestors resorted in common with the rest of Europe, were:

1. The spear, which was generally applied to persons of quality and to ecclesiastics, the latter being prohibited from claiming the judicial combat (or duel) in person, and yet wishing to avoid the ordeals by water, which were considered ignoble, and reserved for peasants. If impeached for a single crime, a piece of iron was to weigh one pound; one of precious metal, two pounds. The weight of the iron was increased in proportion. The person accused was to hold the burning ball of iron in his hand, and move with it to a certain distance, or to walk barefoot on red-hot plowshares, placed about a yard from each other. If after this trial his hands and feet were unburned, and he showed no indication of pain, he was discharged: otherwise he was considered guilty. In the Romish Church the accused was brought in after three days of fasting and prayer;
the priest appeared in his canonicals, taking up the iron which lay before the altar, and, repeating the hymn of the three Hebrews, put it into the fire. He then proceeded to some forms of benediction over the fire and iron; after this he sprinkled the iron with holy water, and made the sign of the cross in the name of the Father, who was present, upon which the priest was purified. Ordinarily, the accused was to carry the hot iron over a space of nine feet. After this his hand was to be sealed up, and not inspected till the third night was passed; then, if it was clean, he was deemed innocent; but if it appeared fettered on the mark of the iron, he was to be esteemed guilty. In cases of necessity, the duty of the accused was to make the sign of the cross, and then he was to be immediately visited with divine punishment for the sacrilege by its choking him: it was a variety of the curse.

The trial of the cross (Examen s. Excerptum s. Judicium crucis) consisted in the accused being made to hold up his arms horizontally in the form of a cross. In cases of difficulty, the sign of the cross was made by the judge. If guilty, he was to be deemed to be in the right. The form of trial is thus described by Dr. Mackay in his Memoirs of Extraordinary Populous Delusions: "When a person accused of any crime had declared his innocence upon oath, and appealed to the cross for its judgment in his favor, he was brought into the church before the altar. The priests previously prepared two sticks exactly like one another, upon one of which was carved a figure of the cross. They were both wrapped up, with great care and many ceremonies, in a quantity of fine wool, and laid upon the altar. The judge, or rather the bishop, Edward the Confessor, who, when suspected of a criminal intrigue with Alwyn, bishop of Winchester, is said to have triumphantly vindicated her character by walking unhurt over red-hot ploughshares (Rudborne, Hist. Maj. Winton, lib. iv. ch. 1). In this connection we may state that a person must have great common sense to handle red-hot or even molten iron, if careful; the vapor actually preventing immediate contact for a few moments.

b. Water-ordeal was performed either by plunging the bare arm up to the elbow in boiling water, and escaping unhurt thereby, or by casting the person suspected into a river or pond of cold water, and if he floated therein without any action of swimming, it was deemed an evidence of his guilt, but if he sank he was acquitted. In this trial by water, after the three days' fast and other preliminaries, the accused drank a portion of holy water, the priest pronouncing an imprecation against him in case he was guilty; then the water into which he was to be thrown was exercised in the following manner: "By the name of the Father and of the Son and of the Holy Ghost, and by the Christianity whose name be blessed, by the name of Christ, which thou wert born again, and by all the blessed relics of the saints of God that are preserved in this church, I conjure thee not unto this altar, nor eat of this body of Christ, if thou beest guilty in the things that are written, if thou beest guilty in the things that are written, if thou beest guilty in the things that are written, if thou beest guilty in the things that are written." The oath was repeated, and if there was no further difficulty or trial. After the exorcism the accused was undressed, ordered to kiss the Gospels and the cross, and sprinkled with holy water; and then, all persons present fasting, the accused underwent the trial. At the close of the adjuration holy water was tasted by all present, and the chamber sprinkled with it.

c. The corned, or morsel of execration: this was a piece of bread or cheese, about an ounce in weight, which was consecrated in a peculiar form, in which the Almighty was called upon, and it was prayed that the bread might cause convulsions and paleness, and find no passage, if the man were really guilty, but might turn to health and nourishment if he were innocent. The corned was then given to the suspected person, who received the holy sacrament at the same time: if indeed, as some have suspected, the corned was part of the sacramental bread itself. It is said that Godwin, earl of Kent, in the reign of king Edward the Confessor, on taking his oath that he had not caused the death of the king's brother, appealed to his corned, "per buceliennem de decretis diabaturvi," which stuck in his throat and killed him.

Other kinds of ordeal were practiced in particular circumstances in different parts of Europe. In the ordeal of the bier, a supposed murderer was required to touch the body of the murdered person, and pronounced guilty if the blood flowed from his wounds. The ordeal of the Eucharist (Judicium Eucharistiae, or Purgatio per Eucharistiam) especially was in use among the clergy: the accused party took the sacrament in attenuation of innocence, if he was believed to be guilty, if guilty, he was immediately visited with divine punishment for the sacrilege by its choking him: it was a variety of the curse.
It is probable that the trial by ordeal was not continued in England by any ancient or positively early method. John Court in Sir E. Coke (9 Rep. 92), and after him Blackstone (4 Comw. p. 845), have expressed an opinion that it was finally abolished by an act of Parliament, or rather an order of the king in council, in the 3rd Henry III (1219). "This order is to be found in Hym- mer, 1st, i. 228, by Spelman, in Glanvill, i. 361, and in the "Faci- um Dei," as in Selden, Notes to Etherin. Spelman, however, thinks that it was merely a temporary law, without any general or permanent operation, and that the trial by ordeal continued to a later period. This opinion seems confirmed by a reference in the Coit. Rot. Pat. ii. 265 to an act of 1315, in which a person is cited for an action of "fier et acqua." (The same authority, 265, "judicium aqve frigida et calida") was defended even by Hincmar of Rheims (Opp. ii. 667). In Scotland, in 1180, we find David I enacting, in one of the assemblies of the frank tenantry of the kingdom, which were the germ of parliaments, that no one was to hold an ordinary court of justice, or a court of ordeal, whether of battle, iron, or water, except in presence of the sheriff or one of his sergeants; though if that official failed to attend after being duly summoned, the court might be held in his absence. The first step to- wards the abolition of this form of trial in Saxou and the Continent was the recommendation of compensation by witnesses for compensation by ordeal. The near relatives of an accused party were expected to come forward to swear to his innocence. The num- ber of compurgators varied, according to the impor- tance of the case, from two (the case of anuni- cated woman who refused to come forward, or who failed to ob- tain the necessary number of compurgators. To repel an accusation, it was often held necessary to have double the number of compurgators who supported it, till at length the most numerous body of compurgators carried the day. It is remarkable that "proof by duel," which was abolished in Scandinavia by the introduction of Christianity, maintained its ground in England for cen- turies (Worsam, p. 167). It was also called the wager of battle, and was a natural accomplishment of a state of society which allowed men to take the law into their own hands. The challenger faced the west, the challenged person the east; the defeated party, if he spared his life, was allowed to live as a "recusant;" that is, on retracting the perjury which he had sworn to. The Council of Wales (655) strongly denounced it, under pain of death. In 1798, Spelman, in his "History of the Custom of Ordeal, as it exists in Siam," besides the usual methods of fire and water ordeal, both parties are sometimes exposed to the fury of a tiger set upon them; and if the beast escapes either, that person is accounted innocent; if neither, both are held to be guilty; but if he spares the subject, the other is the more certain (Mod. Univ. Hist. vii. 266). The "Asiatic Researches" (i. 398-404 [Calcutta, 1788, 4to]) contain a memoir on the trials by ordeal among the Hindus, by Ali Ibrahim Khan, chief magistrate of Benares, communicated by Warren Hastings, Esq., in the year 1788, by the countryman of Northern Guiana, who, by water; 4, by two sorts of poison; 5, by Cocha, in which the accused drinks of water in which the images of the sun and other deities have been washed; 6, by chewing rice; 7, by hot oil; 8, by hot iron; 9, by Bharam, in which an image of Dharma, or genius of justice, made of silver, and another of an antago- nist genius, Aitharna, made of clay or iron, or those figures painted respectively on white and black cloth, are thrown into a large jar, from which the accused is instructed to draw at hazard. The trials by ordeal seem to be prevalent throughout Africa too. "When a man," says Dr. Livingstone, "suspects that any of his wives have bewitched him, he sends for the witch-doctor, and all the wives go forth into the field, and remain fasting till that person has made an infusion of the plant called 'goho,' which is given to them in the manner of a beverage, in order to be thrown up to heaven in assestiation of her innocencc. Those who vomit it are considered innocent, while those whom it purges are pronounced guilty, and are put to death by burning. The innocent return to their homes, and are kept there in a state ofEmmaus, saved by the grace of the angels that visit the spirits. The practice of ordeal is common among all the negro nations north of the Zambezi." The women themselves eagerly desire the test on the slightest provocation; each is conscious of her own innocence, and has the fullest faith in the mawiri (the ordeal), cleansing all but the guilty. There are as many varieties of the test as there are of the laws of the different tribes. The Barote pour the medicine down the throat of a cock or dog, and judge of the innocence or guilt of the person accused by the vomiting or purging of the animal. Among the Indians of Northern Guiana this species of ordeal is in use for the detection of witchcraft. It goes by the name of the red-water ordeal, the red-water used for this purpose being a decoction made from the inner bark of a large forest tree of the mimosia family. The mode in which this ordeal is practised is thus de- scribed by Dr. Johnson: "A quantity of this decoction is used in connection with the administration of the or- deal; the people who assemble to see it administered form themselves into a circle, and the pots containing the liquid are placed in the centre of the enclosed space. The accused then comes forward, having the scantiest apparel, but with a cord of palm-leaves bound around his waist, and seats himself in the centre of the circle. After his accusation is announced, he makes a formal acknowledgment of all the evil deeds of his past life, then invokes the name of God three times, and impre- cates his wrath in case he is guilty of the particular crime laid to his charge. He then steps forward and drinks freely of the red-water. If it nauseates and causes him to vomit freely, he suffers no serious injury, and is at once pronounced innocent. If, on the other hand, it causes vertigo, and he loses his self-control, it is regarded as guilt, and the usual processes of indignities and cruelties are practiced upon him. A general howl of indignation rises from the spectators. Children and others are encouraged to hoot at him, pelt him with stones, spit upon him, and in many in- stances to pummel him by the head and back, and the bushes and over rocky places until his body is shamefully lacerated and life becomes extinct. Even
The Red-Water Ordeal of Northern Guinea.

[Text continues]
the capital has a perfectly plain square abacus, and the ovolo is but little if at all curved in section, except at the top, where it is quirked under the abacus; under the ovolo are a few plain fillets and small channels, and a short distance below them a deep narrow channel is cut in the shaft; the flutes of the shaft are continued up to the fillets under the ovolo. In the Roman Doric the shaft is usually seven diameters high, and generally has a base, sometimes the Attic and sometimes that which is peculiar to the order, consisting of a plinth and torus with an astragal above it; the capital has a small moulding round the top of the abacus, and the ovolo is in section a quarter circle, and is not quirked; under the ovolo are two or three small fillets, and below them a collarino or neck. According to the Roman method of working this order, the triglyphs at the angles of buildings must be placed over the centre of the column, and the metopes must be exact squares. Sometimes the mutules are omitted, and a row of dentils is worked under the cornice.

c. The Ionic Order. The most distinguishing feature of this order is the capital, which is ornamented with four spiral projections called volutes; these are arranged,

shaft of the column has twenty flutings, which are separated by a sharp edge, and not by a fillet as in the other orders, and they are less than a semicircle in depth; the moulding below the abacus of the capital is an ovolo; the architrave of the entablature is surmounted with a plain fillet called the tetra; the frieze is ornamented by flat projections, with three channels cut in each, which are called triglyphs; the spaces between these are called metopes; under the triglyphs and below the tetra of the architrave are placed small drops, or guttae; along the top of the frieze runs a broad fillet, called the capital of the triglyphs; the soffit of the cornice has broad and shallow blocks worked on it called mutules, one of which is placed over each metope and each triglyph; on the under surface are several rows of guttae or drops. In these respects the order as worked both by the Greeks and Romans is identical; but in other points there is considerable difference. In the pure Grecian examples the column has no base, and its height rise from about four to six and a half diameters;
of which consist of two scotiae, separated by small fillets and beads, above which is a large and prominent torus. The members of the entablature in good ancient examples are sometimes perfectly plain, and sometimes enriched, especially the bed-mouldings of the cornice, which are frequently cut with a row of dentils. In modern or Italian architecture, the simplicity of the ancient entablature has been considerably departed from, and the cornice is not unfrequently worked with mouldings in addition to dentils.

d. The Corinthian Order is the lightest and most ornamental of the three orders used by the Greeks. "The capital," says Rickman, "is the great distinction of this order; its height is more than a diameter, and consists of an astragal, fillet, and abacus, all of which are measured with the shaft, then a bell and horned abacus. The bell is set round with two rows of leaves, eight in each row, and a third row of leaves supports eight small open volutes, four of which are under the four horns of the abacus, and the other four, which are sometimes interwoven, are under the central recessed part of the abacus, and have over them a flower or other ornament. These volutes spring out of small twisted husks, placed between the leaves of the second row, and are called cauliculae. The abacus consists of an oval, fillet, and cavetto, like the modern Ionic. There are various modes of indenting the leaves, which are called from these variations acanthus, olive, etc. The column, including the base of half a diameter, and the capital, is about ten diameters high. The base which is considered to belong to this order resembles the Attic, with two scotiae between the tori, which are separated by two astragals; the Attic base is frequently used, and other varieties sometimes occur. The entablature of this order is often very highly enriched, the flat surfaces as well as the mouldings being sculptured with a great variety of delicate ornaments. The architrave is generally formed into two or three faces or facies; the frieze in the best examples is flat, and is sometimes united to the upper fillet of the architrave by an abonpophyge; the cornice has both modillions and dentils.

6. The Composite Order is called also Roman Order; it was invented by that people, and composed of the Greek carved upon the Corinthian, is of the same proportion as the Corinthian, and retains the same general character, with the exception of the capital, in which the Ionic volutes and echinus are substituted for the Corinthian caulicula and scolica. It is one of the five orders of classic architecture, when five are admitted; but modern architects allow of only three, considering the Tuscan and the Composite as merely varieties of the Doric and Corinthian. See Parker, Glossary of Architecture, a. v.; Elshe, Diet. of the Fine Arts, a. v. See also ARCHITECTURE.

Ordericus Vitalis, a noted medieval English ecclesiastical historian, was born at Attingham, now Atcham, near Shrewsbury, in 1075. His parents were of Norman descent, and belonged to the nobility. But few particulars are extant regarding the life of Ordericus. From incipital notes in his own writings it appears that he was sent to France in his infancy, and there placed under monastic instruction. His first French home was in the abbey of Ouche, at Lisieux, in Normandy. In 1086 he received the tonsure, and changed his English name of Ordericus for that of Vitalis, using only the latter name himself, but custom has joined the two in writing of him. He devoted himself to study, and did not take priest's orders till 1107. He never quite the convent but three times; he once attended a chapter of the order; once went to England, visiting Worcester and Croyland; and once went to the church of the last two visits being apparently for the purpose of procuring materials for his work, Historia Ecclesiastica. This history, which consists of thirteen volumes, is brought down to 1141, in which year, or the succeeding one, it is most probable that Ordericus Vitalis died. The Ecclesiastical History begins with the birth of Christ, and gives in two books a rapid summary, not always correct, of the succession of the Roman emperors and popes. These two books were an after-thought, and are of no great value. It is with the third book that the interest of the work commences. The early history of the dukedom of Normandy, with the collateral relations of France and Brittany, are given in minute detail. Then follows the narrative of the conquest of England. But by far the most valuable portion of the work is the last half of it, treating of the events of which Ordericus was a contemporary observer. The first edition of the Historia Ecclesiastica was published by Duchene, in his Hist. Norm. Script. Antiq. (Paris, 1619, fol.). It has also been printed by the French Historical Society (1840, 2 vols.), and was translated into French by Duboin (1825-27, 4 vols.). An English translation was prepared and brought out by Forester in Bohn's Antiquarian Library (Lond. 1853-54, 4 vols. 12mo). To the French edition of 1825-27 M. Guizot wrote an introduction, in
ORDERS, HOLY

which he says of the work: "No book contains so much
and such valuable information on the history of the 11th
and 12th centuries; on the political state, both civil and
religious, of society in the west of Europe; and on the
manner of the times, whether feudal, monastic, or popu-
lar." See Piper, Monumental-Theologie, § 114; Wright,
Bray, R. L., and others, Authors n., Vol. II: Lappenberg, Gesch., von
England, ii, 378-383; Cave, Hist. Lit., ii, 220; Oudin,
Comment. de Script. Eccles. ii, 209; and the sketches
prefaced to the different editions of his works.

ORDERS, HOLY, is an expression used to denote the
orders and classes of men who, in the society of the
Christian religion, and to which they are admitted at
the time of their ordination. See ORDINATION. The
following is the prelatical view of the subject: "It is
evident unto all men diligently reading the Holy Scriptu-
res and ancient authors that from the apostles' time there
have been these three orders of ministers in Christ's
Church—bishops, priests, and deacons: which offices
were evermore had in such reverend estimation that
no man might presume to execute any of them except
he were first called, tried, examined, and known to
have the required qualifications. The altar therefore
shall be reserved for the persons of the highest class
also by public prayer, with imposition of hands, were
approved and admitted thereto by lawful author-
ity" (Preface to the English Ordinal). In the ancient
Church the (three) orders of ministry established by
Christ and his apostles universally prevailed. But
afterwards, in the Roman Church, the different
ministrations gradually fell into the hands of the
most of the churches other ecclesiastical persons of
inferior rank, who were allowed to take part in the
institutions of religion. The three belong to the sacred,
or major orders; the others to the petty, or minor or-
ders, the number of which varies in the different
churches, and even at times in the same church. In
the Romish Church there are four such orders, including,
and in addition to the three sacred orders, doorkeeper,
exorcist, reader, and acolyth. All these the Council of
Trent enjoins to be received and believed on pain of
anathema. The priesthood is the principal order, and
is supposed to impress an indelible character on those
who receive it. The origin of the inferior orders is ob-
scure, and they are not mentioned before the days of
Cyprian and of Tertullian; and, indeed, although some
modern Romanists count five (including subdeacon),
and even seven orders, many modern historians say
that the number varied in different periods. The re-
puted Ignatius (Ep. ad Adiastuckii) 12 excludes acoly-
ty, and yet, by adding singers and copiate, swells the list
to six; the constitutions bearing the name of Clement
Romans (ii, 11) count but four—subdeacon, readers,
singers, and doorkeepers. The Apostolic Canons, as
they are called (lix), name only the first three; and,
in a word, the number five is perhaps less selected than
any other by the majority of ancient Church writers,
whether authentic or apocryphal. Their use in
early times was to form a nursery for the regular
clergy, and to assist in the performance of certain
lower and ordinary offices, to which laitym, if authorized by
the bishop, were equally competent. More than one
clergy, indeed, prohibited those who had once em-
barked even in this inferior ministry from returning to
secular employments; nevertheless they were esteemed
sacerdotes by the ancient canons. They did not receive
any ordination at the altar, nor, for the most part, any
imposition of hands. By the fifth canon of the fourth
Council of Carthage, subdeaconas, on their appointment,
were successively enjoined, the first, to serve the hands of the altar;
the bishop, and a ewer and towel from the archdeacon—a
ceremony implying their duties, namely, the prepara-
tion of the sacred utensils for the service of the altar.
But they were not allowed in any way to minister at
the altar, to step within its rails, nor even to place the
holy vessels on their table; ditto duties of the acolytes
were symbolized when the archdeacon presented them
with a taper in a candlestick and an empty pitcher:
they were to light the candles in the church, and to
supply wine for the Eucharist. Concerning the duty
of the exorcists, from the obscurity attaching to the
history of the enigmatics intrusted to their care, it is
difficult to speak with certainty; it is thought that pe-
culiar sanctity and especial reservation must have been
accorded them, who were exercised in this power as a
gift to the adornment of evil spirits. Nevertheless,
some of the occupations of the exorcists, as no-
ticed by the ninthic canon of the fifth Council of
Carthage, belong rather to inferior keepers than to
spiritual guardians of the demoniacs. Thus, although
at Carthage the bishop could not ordain them, if they
were enjoined to pray over their unhappy charges, they
were also to take heed that they were busied in whole-
some exercises, such as sweeping the church pavement,
etc., by which idleness might be banished, and the
temper thereby be deprived of favorable opportunities
for assault. They were also to look after the daily
meals of their patients. The bishop, on their ap-
pointment, presented them with a book containing the forms
of exorcising. The readers, as their name implies, read
the Scriptures publicly, not, however, at the bema of
the altar. The epigram in the Tertullian Historia
eupauricii sunt cum eis qui Verbum Dei non profe-
ntur, Con, Cap. 29, is addressed to them, and the
bishop's words, upon placing in their hands the
Bible, by which he conferred the privilege, sufficiently
denote their separation from the regular clergy: "Ac-
cipe, et estus lector verbi Dei, habitarum, sibi filietar et uti-
lier impleveris officium, partem cum eis qui Verbum Dei
non pronuntier, Con, Cap. 29." In the Romish Church
the bishops delivered the keys of the church;
and they appear to have had about as much claim to the
spiritual gifts conferred by ordination on the regu-
lar ministry as is possessed by the beadle or pew-
openers of a modern church. It is related of them, at different pe-
riods of ecclesiastical history, we read either of the keepers, or
singers, sometimes called usolyoloi, because as pre-
centors they prompted and suggested the musical
parts of the service to the remainder of the congrega-
tion; of copiate (exorathiam, to labor), or jasulli, who looked
after funerals, and seem to have united in one the func-
tions both of a sexton and an undertaker; and of para-
bolani, who undertook the dangerous work (parabolos
Xpovos) of attending the sick.

The Church of England declines admitting orders
as a sacrament, for the reasons stated in her twenty-
fifth article, and of these the most important is the
idea of vesting the secular with sacraments with baptism and the Lord's Supper, for
that they have not any visible sign or ceremony or-
dained of God." The doctrine of the Church of Rome
on the subject of orders is thus given:

"Can we affirm that there is not in the
New Testament a visible and external priesthood, or
that there is not any power of consecrating and offering the
two bodies and blood of the Lord, and of ministering and ret-
aining the same, but only an office and bare ministry of
preaching the Gospel; or that those who do not preach are not
priests at all? How can we fail to recognize that the
priest shall have to preside, that is, the bishop, for he
shall have to preside, there are not in the Catholic Church orders, both greater and lesser,
by which, as by certain steps, advance is made unto the
priesthood: let him be anathema. Canon III. If any
canon, by ordination or consecration, shall ordain a
Ghost is not given; and that the bishops do therefore
and that a character is imparted which is nor
them to be anathema. Canon IV. If any one
shall have to preside, there are not in the Catholic Church orders, both greater and lesser,
by which, as by certain steps, advance is made unto the
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In all episcopal churches, including under that gen-
eral description of the Church of England, the Protestant
Episcopal, Methodist Episcopal, and Romanish churches,
three ranks of clergy are recognized: the bishop (q.v.),
the priest or presbytery or pastor (q.v.), and the deacon
(q.v.). In general, bishops are the highest, the archdeacon
of the church—archbishop, primate, metropolitan, etc.—all
belong to the order of bishop; and the lower officials—
ORDERS, RELIGIOUS 410

ORDINAL

ious profession, arose from the necessity under which the monks laid of defending the possessions which they had accumulated, and the supposed duty of recovering Palestine from the Saracens, and retaining possession of it. The most famous orders of this kind were the Hospitalitarians or Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic Order. Many other military orders existed, and not a few continue to exist, particularly in Spain and Portugal. The phraseology of the old military orders is preserved in the orders of knighthood of modern times, into which individuals are admitted in reward for merit of different kinds, military and civil. The three mendicant orders of Franciscans, Dominicans, and Carmelites were instituted in the 13th century. Their principal purpose was to put down the opposition to the Church, which had begun to show itself, and also to reform the Church by example and precept. At a later period the Order of the Jesuits was founded, with the object of increasing the power of the Church and putting down heresy.—Chambers, Cyclop. s. v. Notices of the more important orders, monastic, military, and mendicant, will be found under articles prefixed. See also KNIGHTS; MONASTIC

ORDIBARI, a sect of the Catharists, who held that a Trinity only began to be when Jesus Christ was born—that is, Jesus became Son of God by his reception of the Word; and when this preaching attracted the Holy Ghost began to exist. In their pacts, that of the south of France, their adherents were called "bos homonum," and "contumens," believing that at a later period joined the bos ordo, whence probably the name. See Neander, Church Hist. iii, 366; Kurtz, Manual of Ch. Hist. sec. 138. See also ALBIGENSES; BOGOMILS; CATHARI; ORTLIBENSES.

 Ordinal is the name of the book which contains the forms observed in the Church of England and the Protestant Episcopal Church for the ordination and consecration of bishops, priests, and deacons. It was prepared by a commission appointed in the third year of Edward VI (1550), and was added to the Book of Common Prayer, after approval by Parliament. It was slightly modified in the reign of Elizabeth, and was again revised by the Convention of 1661.

The English ordinal, in its general structure, resembles the ancient services used for a like purpose, but possesses much greater simplicity, and has some features—e. g. the numerous questions addressed to the candidates—peculiar to itself. There are separate services for different offices and orders. The candidates may be divided into five classes: "men of the camp," "men of the city," "men of the cloister," "men of the sequestered," and "men of the pious bands," but these are practically joined in one, and used on the same day. The service for the consecration of bishops is altogether distinct. The ordination takes place at one of the Ember seasons, and during the public service, after morning prayer and a sermon on the subject, and begins with the presentation of the candidates by the archdeacon. The bishop inquires as to their fitness, and commends them to the prayers of the congregation. The litany is then said, with special petitions for the candidates for each order, and the commendation of the community is made in a diocese, and prescribed for them a uniform constitution, recommending at the same time a vow of celibacy. The Basilian rule subsists to the present day in the Eastern Church. Next in order of time was the Benedictine Order, founded by St. Benedict at Nursia, who considered a mild discipline preferable to excessive austerity. The offshoots from the Benedictine Order include some of the most important orders in ecclesiastical history, among others the Carthusians, Cistercians, and Premonstratensia. The Order of Augustinians professed to follow the spirit of St. Augustine; they were the first order who were not entirely composed of laymen, but of ordained priests, or persons destined to the clerical profession. The military orders, of which the members united the military with the religio-

Orders, Religious are conventual communities comprehended under one rule, subject to one superior, and conversant with religious life. Religious orders are reduced to five kinds, viz. monks, canons, knights, mendicants, and regular clerks. They are, however, generally classified simply as monastic, military, and mendicant. White order denotes the order of regular canons of St. Augustine. Black order denotes the order of St. Benedict. Religious military orders are those instituted in defence of the faith, privileged to say mass, prohibited from marriage, etc.

The earliest comprehension of monastic societies under one rule was effected by St. Basil, archbishop of Csesarea in Cappadocia, in the 4th century. The Benedictine Order was established in his diocese, and prescribed for them a uniform constitution, recommending at the same time a vow of celibacy. The Basilian rule subsists to the present day in the Eastern Church. Next in order of time was the Benedictine Order, founded by St. Benedict at Nursia, who considered a mild discipline preferable to excessive austerity. The offshoots from the Benedictine Order include some of the most important orders in ecclesiastical history, among others the Carthusians, Cistercians, and Premonstratensia. The Order of Augustinians professed to follow the spirit of St. Augustine; they were the first order who were not entirely composed of laymen, but of ordained priests, or persons destined to the clerical profession. The military orders, of which the members united the military with the religio-

curate, rector, parson, etc.—all belong to the order of priests or presbyters. The non-episcopal churches, i. e. the Presbyterian, Congregationalists, Baptists, some Lutherans, and others, recognise only one order, the presbyterate, no other officers being considered ministers, although lay elders and deacons are sometimes set apart by the individual church. In the Baptist Church, there are more than three orders—bishops, priests, and deacons. In the primitive Church the word ordo simply denoted the distinction between the clergy and the laity, the former being the ordo ecclesiasticus. See ORDO.
priest in the Church of God," etc. The only other ceremo-
nomy is the presentation of each candidate with the little in token of authority to preach; as the deacons had been before presented with the New Testament in
token of authority to read the Gospel. The service
concluded with the administration of the sacrament of
the Lord's Supper. In the office for the ordering of deac-
ons, the expression is more common, but we cannot find the
words, "Receive the Holy Ghost," etc., or grant author-
ity to forgive or retain sins. The consecration of bish-
ops is performed by an archbishop, or some bishop ap-
pointed in his place, and two or more of his suffragans,
and may be administered on any Sunday or holy day. In the
service for the consecration of bishops the form is this:
"Then the archbishop and bishop present shall lay
their hands upon the head of the elected bishop, kneeling
before them upon his knees, the archbishop saying, "Re-
ceive the Holy Ghost for the office and work of a bishop
in the Church of God, now committed unto thee by the
laying on of our hands, in the name of the Father, and of
the Son, and of the Holy Ghost. Amen. And remember
that thou stir up the grace of God which is given thee by
the imposition of our hands, for God hath not given us
the spirit of fear, but of power and love and sobriety."
See Procter, Commentary on the Book of Common
Prayer: M'Elr innon, Doct. of the Church, p. 164, 167,
303; Hook, Eccles. Diet. s. v.; Chambers, Cyclop. s. v.;
Churton, Defence of the English Ordinal (Lond. 1878,
8vo).
 Ordination, an institution established by lawful
authority. Religious ordinances must be instituted by
the great institutor of religion, or they are not binding:
minor regulations are not properly ordinances. Ordi-
nances once established are not to be varied by human
caprice or mutability.
Human ordinances, established by national laws, may
be varied by other laws, because the inconveniences
arising from them can only be determined by experi-
ence. Yet Christians are bound to submit to these in-
s titutions, but not to interpose laws they do not en-
 hance by divine authority; not only from the considera-
tion that if every individual were to oppose national
institutions no society could subsist, but by the tenor of
Scripture itself. Nevertheless, Christianity does not
interfere with political rights, but leaves individuals,
as well as nations, in full enjoyment of whatever advan-
tages the constitution of a country secures to its subjects.
The course of nature is the ordinance of God; its
laws are but "the ordinances of heaven:" and every
planet obeys that impulse which the divine Governor has
instinctually imparted (Jer. xxv. 36).

ORDINANCES, CHRISTIAN. See Ordinances
of the Gospel.

ORDINANCES OF THE GOSPEL are institutions of
divine authority relating to the worship of God;
such as, 1, baptism (Matt. xxviii, 19); 2, the Lord's
Supper (1 Cor. xii, 24, etc.); 3, public ministry, or preach-
ing and reading the Word (Rom. x, 15; Ephes. iv, 10;
Mark xvi, 15); 4, hearing the Gospel (Mark iv, 24;
Rom. x, 17); 5, public prayer (1 Cor. xiv, 15, 19; Matt.
v, 6; Psa. v, 17, 7); 6, singing of psalms (Col. iii, 16;
Ephes. v, 19); 7, fasting (Ias. i, 9; Matt. ix, 15; Joel ii,
12); 8, solemn thanksgiving (Ps. l, 14; 1 Thess. v, 18).
See these different articles; also MEANS OF GRACE.

Ordinary (Lat. ordinarius) is a word used in com-
mom and canon law to designate one who has regular or
immediate jurisdiction, in opposition to those who are-extraordinarily appointed. In England the bishop is
commonly the ordinary for a diocese, and the archbishop
for a province. Says Coke, in his Second Institute,
386, "This word signifieth a bishop, or he or they that
have ordinary jurisdiction, and is derived ab ordinis;"
and gives this quaint reason, that the name was selected
for the purpose of keeping the individual who bears it in
perpetual remembrance of "the high order and office
that which is not designed to be a matter of mere
constrained uniformity, but rather was to be left open,
within the range of certain great principles, to minor

Ordination, in a common, but limited and technical
sense, is the ceremony by which an individual is set
apart to an order or office of the Christian ministry.
As the laying on of hands is usually a distinctive fea-
ture of that ceremony, many persons have very inade-
quately understood the Ordination, and have equated it
as identical with it; whereas imposition of hands (qu. v.)
has various other uses, and only belongs to the cere-
mony in question as a symbolic act indicative of the
bestowment of spiritual gifts or power.

In a broader, and in fact its only important sense, ordi-
nation signifies the appointment or designation of a
person to a ministerial office, whether with or without
attendant ceremonies. The term ordination is derived
directly from the Latin ordinatio, signifying, with ref-
ence to things or affairs, a setting in order, an estab-
lishment, a foundation, with reference to one of the
aptitude of a peculiar task, as identical with it; whereas imposition of hands (qu. v.) has various other uses, and only belongs to the cer-
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variations of detail that might be appropriate to the circumstances of the future. Had any particular form of ordination been essential to the perpetuity of the Church, the validity of the sacraments, or the salvation of men, it seems but reasonable to infer that the Head of the Church himself would have appointed that special form, and have given precepts for its continuance. In truth and in faith, such appointment by the Head of the Church, Jesus, we have to ascertain to what extent the apostles became the instructors of the Church in reference to the subject in question; and, finding in their writings an absence of specific precepts, it is necessary to collate the several examples of ordination which they have recorded and to test them impartially by the light of the Word. When it is narrated (Mark iii, 14) that "he ordained twelve, that they should be with him, and that he might send them forth to preach," the original word employed is ἀπόστειλεν, signifying he made, in the sense of constituted or appointed, on the model of or in imitation of the Lamechian appointment (John xv, 16). "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit may remain," the word rendered ordained is ἀποστέλλω, I have set or appointed you. In Luke x, 1, where it is recorded that he appointed fourteen, he first refers to the seven deacons and separated them two before his face," the Greek word rendered appointed is ἀποστέλλω, literally signifying he pointed out or appointed by designation. In all these cases Christ illustrated the divine authority which he asserted in his preface to the great and final commission given prior to his ascension: "And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: lo, I am with you always, even unto the end of the world" (Matt. xxviii, 18-20). "He needed not that any should testify of man, for he knew what was in man" (John ii, 25). Hence, while he remained on earth as the Visible Head of his own Church, he chose and ordained his own ministers, after the manner or in the spirit of that original appointment.

1. The Analogies and Counter-Analogies of Judaism. — The character of the Antediluvian is the subject of this discourse. We find that certain special provisions for the introduction of the civil and sacred officers into the Jewish Church, made by the Lord, are alluded to throughout the Hebrew dispensation, and are found in the light of the Christian dispensation no exterior act of ordination was practiced by Christ. The calling, appointing, and ultimate commissioning of the twelve apostles was his personal act, unattended, so far as the inspired record shows, with any symbol of external or external act. When it is narrated (Mark iii, 14) that "he ordained twelve, that they should be with him, and that he might send them forth to preach," the original word employed is ἀπόστειλεν, signifying he made, in the sense of constituted or appointed, on the model of or in imitation of the Lamechian appointment (John xv, 16). "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit may remain," the word rendered ordained is ἀποστέλλω, I have set or appointed you. In Luke x, 1, where it is recorded that he appointed fourteen, he first refers to the seven deacons and separated them two before his face," the Greek word rendered appointed is ἀποστέλλω, literally signifying he pointed out or appointed by designation. In all these cases Christ illustrated the divine authority which he asserted in his preface to the great and final commission given prior to his ascension: "And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: lo, I am with you always, even unto the end of the world" (Matt. xxviii, 18-20). "He needed not that any should testify of man, for he knew what was in man" (John ii, 25). Hence, while he remained on earth as the Visible Head of his own Church, he chose and ordained his own ministers, after the manner or in the spirit of that original appointment.

2. The Appointment of the Jewish prophets was by direct command or inspiration from God, without any ceremonial instance of their sacred office, save the token of the anointing oil upon their persons and their garments (see Exod. xxviii, 40, 41; xxix, 1, 19, 30; Lev. viii, 12, 30; x, 7; xxi, 12). The Levites, as assistants to the priests, were consecrated by the sprinkling of the water of purification, washing their clothes, and the offering of sacrifice (Num. viii, 6-22). The laying on of hands appointed for the Levitical consecration was performed by the people, not as conferring an office or spiritual gifts, but as symbolical of the transmission of their sins to the Levites, who, in turn, transmitted the same by laying their hands upon the heads of the bullocks offered for a sin-offering and a burnt-offering (ver. 10-12).

3. The most direct, if not the only real analogy of the Old-Testament Scriptures to the Christian custom of ordaining the office of the ministry, and the ceremony by which, under the command of God, Moses transferred to Joshua a portion of his responsibilities as a leader and guide to the congregation of Israel (see Num. xxvii, 15-28). In this narrative it may be seen that Moses, prior to his departure from the people whom he had been appointed to lead from Egypt to the land of promise, prayed to the Lord to set a man over the congregation, . . . that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Num, a man in whom is the spirit, and lay thine hand upon him. . . . And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the Lord commanded him. And Moses laid his hands upon Joshua. In this transaction, the office or function of the apostolic minister is exemplified by the outward and visible act of the imparting of the Holy Ghost to the chosen apostles, which was remarkable in the bestowal of the extraordinary gift of the Holy Ghost to enable them to discharge their duties as ministers of the Gospel, is evident, not only from a just interpretation of the passages themselves, but specially so from the practical illustration of their meaning, given by the success of the ministry of the apostles without all their subsequent ministry. In pursuance of the Saviour's instructions they proceeded,
not to assume personal or official prerogatives, but to employ the Gospel plan of salvation as the one and only agency for securing the remission of sins. In so doing they faithfully warned the wicked of their certain condemnation and ruin outside of the provisions of the Gospel. This they taught men the necessity of prayer and personal faith in Christ as the indispensable condition of pardon and salvation.

2. In the whole apostolic history not a single intimation is given of the possibility of the absolution of sin by human or priestly power. On the contrary, that idea is entirely foreign to the early Church. Thus St. Peter, speaking of Simon, who, although a baptized believer, committed a heinous sin by thinking "that the gift of God might be purchased with money" or imparted by ceremonial acts. For this Peter charged him, saying, "Repent of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." (Acts viii, 13-24).

This transaction, as well as in his address to the Jews at Jerusalem, and in fact throughout his entire ministry, the teachings of the apostle Peter illustrate the scriptural doctrine that God only can remit sin, and the anxiety to secure that end. (Cf. Gal. iii, 21, 25; Acts x, 38; xxvi, 18.) Moreover, in his denunciations of sin and encouragements to righteousness, Peter showed precisely the nature and extent of the apostolic prerogative of the keys, of binding and loosing, which was no more nor less than the right to demand and hold in abeyance the duties due from the Lord to show the men whom he had chosen for that work, and the laying on of hands, to express the co-operative action and benediction of the Church.

5. These principles were illustrated in the *exercise* and *ordination* of the apostles. On this very occasion the apostle Peter felt that the grace of the Holy Ghost to preach to others the same Gospel that had become to them the power of God unto salvation. The function of the Church, therefore, as to ordination was not to create or bestow the gift of the ministry, but simply to recognize and authenticate it when bestowed by the Holy Ghost. Hence, for example, when St. Peter said to the assembled Church, "Why stand ye therefore in holyGhost and to the Gentiles, and that in company with a brother of a lower degree, and at the hands of prophets (preachers) and teachers who were not numbered among the apostles.

8. The Appointment of Matthias to the Apostleship.—The peculiar feature in this transaction (see Acts i, 21-26) was a standing anxiety to secure in whom the Lord had chosen for the vacant place among the commissioned witnesses of his resurrection. Hence the election or nomination by the Church of two candidates, prayer by the apostles, and the casting of lots, to determine which of the two should be numbered with the eleven apostles. In this case, as in those of the Lord's direct appointment, there was no imposition of hands.

4. The Ordination of the Seven Deacons.—This marked event in the history of the Church occurred in immediate sequence of the outpouring of the Holy Ghost at the Pentecost, and from the space allotted to it in the sacred record (Acts vi, 2-6), as well as from the fact that all the apostles were present, it may now be considered as it doubtless was during the whole apostolic period, a model ordination for the subsequent Church, for thereby the Church was strengthened in its demand for men of honest report, full of the Holy Ghost and wisdom; (2) An election or choice by the Church on that basis; (3) Prayer by the apostles; (4) The laying on of hands, presumably by several of the apostles, as representatives of the whole body. In this act the apostles illustrated their idea of the mission and duty of the Church in reference to its future ministers, and established a precedent of perpetual authority. It was a precedent, moreover, in obvious harmony with the precept of our Lord, given in connection with his appointment of the apostles, and therefore, also, with that of the Lord of the harvest, that he would send forth laborers into his harvest. The apostles evidently regarded this as the standing commission and perpetual
the Author of Revelation. He foresaw that the rite of the laying on of hands would be sadly abused; that it would be represented as possessing something like a magic potency; and that it would at length be converted, by a small class of ministers, into an ecclesiastical monopoly. He has therefore supplied us with an antidote against the abuse by permitting us, in this simplicity of rite, to lay our hands upon others, without exacting from them the virtue of the ordination here described? Did it furnish Paul and Barnabas with a title to the ministry? Not at all. God himself had already called them to the work, and they could receive no higher appointment from human hands. Not necessarily in this way. He bestowed the laying on of hands and ordination on men; and it is in this sense that Paul says, 'I put the hands of the elders on thee in thy presence.' And Barnabas and Saul were ordained (Acts 13:3). And, again, he says (Titus 1:5), "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee; in case of disorder or want of order, let them be called in, as it was before, and proceed, as he had already done in his letters to Timothy, to state in detail the essential qualifications of ministers, those which he had himself required, and those which he demanded that his successors should require; and by reverence in his own example in both cases (see Acts xx. 2; 2 Cor. viii, 19) he clearly intimates their duty of enlisting the prayers and the godly judgment of the churches in the selection and ordination of ministers of the Word and administrators of the ordinances of God. Such was apostolic ordination, so far as we can know from the inspired writers, and since they have written nothing on the subject further for our learning, we may safely infer that nothing more is essential. A few points involved in the above scriptural examples may be summarily noted: (1) It is always in the sense of appointing his disciples to ministerial service by his own authority, and without employing any exterior ceremony. (2) In the election of Matthias to the place in the apostolate from which Judas fell, it was deemed sufficient to make the prayer of presentation, and to cast two names in the lot; but when Peter had chosen; and in like manner, without any exterior ceremony, "he was numbered with the eleven apostles." (3) The laying on of hands as a ceremonial of ministerial ordination was first practiced by the apostles in the case of the seven deacons, in immediate sequence of the miracle of the Pentecontos. (4) It was subsequently practiced in the ordination of Paul and Barnabas, and the elders of the New-Testament Church. (5) No account is given of any one having been ordained in the office of bishop in distinction from that of elder, still less is there any intimation that bishops were or were to become the only officers in the Church competent to ordain ministerial candidates; whereas elders were frequently, if not always, associated even with apostles in the act of ordination. Such, as to form and ceremony, was ministerial ordination as practiced in the apostolic Church. As to effect, it claimed only to separate, by solemn acts on the part of the Church, holy men, already called of God to the exclusive work of the ministry. No intimation is given that ordinary men were invested with any prerogatives or powers in any form or degree, while, on the other hand, various cautions are given, both in the example
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and precepts of the apostles, against such an idea. That a large body of ministers thus ordained and instructed were at the head of the various Christian churches at the close of the apostolic period is a matter of the clearest inference both from the sacred record and the earliest accounts we have of the post-apostolic period. The following facts may be given as examples of Church history, in which, by persecution from without and divisions and corruptions within, many changes were wrought in the customs and theories of Christians.

1. Introduction of Corrupt Theories and Practices. The greater part of these changes originated in a tendency, itself the result of a decline in spirituality, to incorporate with the ritual of the Church certain ceremonies of Judaism, while corresponding ideas from Greek and Roman paganism were not rigidly excluded. Most startling among these corruptions, and most life of other outflowing errors, was the idea of a Christian priesthood parodied from the Jewish. There not having been one word or act in all the teachings of Christ or his apostles to countenance such an idea, we may well be amazed that before the end of the 5th century, we find these assertions and these practices, as foreshadowed in the name of the apostles for the teaching and guidance of the Church. The subjoined extracts are from the so-called Constitutions of the Holy Apostles (see Cason, Ecclesiastical), a notorious collection of decretals, prescriptions and instructions, though, as seen in the light of modern criticism, obviously spurious, nevertheless were circulated and received both as authentic and authoritative for centuries. Having been put forth at a period when literary criticism was unknown, and having been adroitly harmonized with the drift of corrupt practice then gaining currency among the Greek and Roman churches, neither the literary nor the religious authority of this strange collection of documents was questioned for more than a thousand years. The lowest and the true view to be taken of these documents is that they are descriptives of theories and practices that prevailed when they were written, and from that time forward:

Prevented Authorship. — The apostles and elders to all those who, from among the Gentiles, have believed on the Lord Jesus Christ" (bk. i, 1).

"We who are now assembled in our place, Peter and Andrew, James and John, some of Zebedee, Philip and Barto, by the authority of the confessions of the bishop and presbyters, we, the citizens of Heaven and the members of the Church, have known that at Jerusalem, when the truth was spoken, the Lord and bishop of Jerusalem, and Paul the teacher of truth, and the confession of the Church of the Lord, have ordained us, and have given us the seal of the Holy Spirit. And when he, who was commissioned to write to you this catholic doctrine for the confirmation of you to whom the oversight of the Church universal is committed, said to us, "Establishment of the Hierarchy. — As to those things which have happened among us, ye yourselves are aware. For ye know perfectly that those who are by us named bishops and presbyters and deacons were made by prayer and by the laying on of hands, and that by the difference of the names is indicated the difference of their employments. For not every one of them that is ordained, as the case was in that time and counterfeited priesthood of the calves under Jeroaboam. For if there were no rules or distinction of orders, it would suffice to perform the duties of the office under one title. But according to the Lord the series of things, we distributed the functions of the ministry to the bishops, those of the priesthood to the presbyters, and those of the diaconate to the deacons. Whereas they often interchanged them both to the deacons, that the divine worship might be performed in purity. For it is not lawful for a deacon to offer the sacrifice, or to baptize, or to give the blessing, either small or great. Nor may a presbytery perform ordinations, nor a bishop, unless it be at his own discretion and to have order and are overruled. For such as these do not fight against us in the bishop's, but against the universal bishop, even against the bishop of the Father, as the bishop of Jerusalem, his assistant, the High-priests, priests, and Levites were ordained by Moses. And so it is to be understood that the twelve, and the other thirteen, were ordained; and by the apostles St. James and St. Clement, and others with us (that we may not belittle the power of water and the Spirit), these were ordained. Moreover, by us all in common were ordained presbyters and deacons and sub-deacons and readers" (bk. viii, § 46).

4. Conclusion. — "Ye therefore, at the present day, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God, and offer to him reasonable and unbloody sacrifices, as we do, in great respect. And ye are to the holy prophets, rulers, governors, and kings— those who are mediators between God and his faithful people, who receive and declare the Word, and acquiesce in the will of the Church with the Scriptures. Ye are the voice of God and witnesses of his truth. In this Word, you shall acquiesce with them, to the worship. He is the teacher of piety, and next after God he is your father, whom he hath begotten you again to the adoption and consecration of water and spirit; and he is your ruler and governor; he is your king and potentate; he is the next and last and son of God, who hath a right to be honored by you" (bk. ii, 9, 50).

Let the above strange language be contrasted with the inspired utterances of the apostle Peter himself (see 1 Peter vi, 1-4): "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Concerning Ordinations. — "Wherefore we, the twelve apostles of the Lord, who are now together, give you in charge these our divine constitutions concerning every ecclesiastical assembly which is present with you, according to the chosen vessel, our fellow-apostle, and James the bishop, and the rest of the Presbyter, in the name of the seven deacons. In the first place, therefore, Peter saith that a bishop to be ordained is to be, as we have already all of us appointed, one who is called, not named, to the office, who is anointed by the people. And when he is named and approved, let the people assemble, with the presbytery and bishops that are present, and their deacons, and let them give their consent. And let him who is preferred among the rest of the people, and the presbytery and the people whether this is the person whom they desire for their bishop. If they do not give their consent, let them ask further whether he has a good testimony from all men, etc. And if all the assembly together do, according to truth and not according to prejudice, testify that he is such a one, let them then the third time ask again whether he is truly worthy of this ministry; and if they agree the third time that he is worthy, let them all be demanded their vote: and when they all give it willingly; let him be ordained and consecrated, because being made, let one of the principal bishops, together with two or three, stand near the altar, the rest of the bishops and presbyters praying silently, and the deacons holding the holy Gospels open upon the head of him that is to be ordained, and give God's consent. The form of prayer prescribed is a long one, but contains the following:

"Grant to him (the bishop), O Lord Almighty, through thy Christ, the communion of the Holy Spirit, that he may have power to remit sins according to thy command; to distribute grace, to make the sinner to be a son; to loose every bond according to the power which thou gavest to the apostles: that he may please thee, in meekness and a pure heart, steadfastly, unblamably, unrepentantly, while he offereth to thee a pure and undefiled sacrifice, which by thy Christ hast approved as the mystery of the new covenant. . . ." And when he hath prayed for these things, let the rest of the priests add Amen, and, together with all the people, let them make the prayer, let one of the bishops elevate the sacrifice upon the hands of him that is ordained: and early in the morning let there be an offering for him, among the rest of the bishops, they all giving him the kiss of the Lord" (bk. viii, § 46).

Let a bishop be ordained by two or three bishops. II. "Let a presbyter be ordained by one bishop, as also a deacon and the rest of the clergy" (bk. viii, § 41).

The above are merely specimen extracts from the Apostolic Constitutions, and mention only a few, not a great deal, that in the ancient Church not only were bishops and priests ordained to offer "the unbloody sacrifice" of the mass and to remit sin, but also that the number of officers in the Church admitted to ordination was beginning to be increased. (For the forms of ordination for subdeacons and readers, see above, bk. viii, § 19, 20, 21, 22.) Other parts of the same Constitutions prescribe the preparation by ordained bishops of the
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2. It enumerates seven clerical orders exclusive of seven grades of bishops, of which the pope is supreme in authority. The seven orders are those of priest, deacon, subdeacon, acolyth, exorcist, reader, and porter.

3. It affirms that bishops only are competent to confer ordination.

4. That the effect of ordination is to impress on the recipient an indelible mark or character, so that he who has once been a priest cannot again become a layman.

5. That ordination to the priesthood confers the power of offering sacrifice in the Church for the living and for the dead.

The above positions are sufficiently supported by the following extracts from the Canons and Decrees of the Council of Trent:

On the Sacrament of Orders—"Canon I. If any one shall say that there is not in the New Testament a visible and external priesthood, or that there is not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sin, but only an office and bare ministry of preaching the Gospel, or that those who do not preach are notpriests at all: let him be anathema.

Canon II. If any one shall say that, besides the priesthood, there are not in the Catholic Church other orders, both greater and lesser, by which, as by certain steps, advance is made into the priesthood: let him be anathema.

Canon III. If any one shall say that orders or sacred functions, the ordination of which is appointed by Christ the Lord; or that it is a certain human thing devised by men unskilled in ecclesiastical matters, or that it is a worldly thing, and that human ministers of the Word of God and the sacraments: let him be anathema.

Canon IV. If any one shall say that by sacred ordination, men are made saints: let him be anathema. For therefore vainly say, Receive ye the Holy Ghost; or that a character is not thereby given: or that he who has once been a priest can again become a layman: let him be anathema.

Through the Sacrifice of the Mass—"Canon III. If any one shall say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration: let it be consecrated on the cross, but not a propitiatory sacrifice; or that it avails him only that receives it: let him be anathema. For he who is not to be absolved for the living and the dead for sins, punishments, satisfactions, and other necessities: let him be anathema.

It is true that Roman Catholic theologians have differed not a little in their discussions of some of these topics, as, for instance, in reference to the number of the sacraments and the matter and form of the sacrament of orders; but in the main they have acquiesced in the points stated above, and in the sequences inseparable from them. It may be added that the formula of ordination prescribed by the Council was still used for the Greek Church.

It is this: 'Receive power to offer sacrifice to God, and to celebrate masses as well for the living as for the dead, in the name of the Lord. Amen.'

The principal features of the above-stated theory of ordination were developed before the separation of the Catholic Church from the Greek Church, and with which the rite was administered differed in the two churches only in unimportant particulars, such as that of anointing the ordained person with oil, which the Roman Church practiced and the Greek Church did not.

In the Roman Church, in particular, great stress is laid upon the presentation of the sacred utensils and symbols as a part of the ceremony of ordination. To the priest is presented a chalice and paten (a small plate used to hold the host or consecrated wafer); to the bishop a ring, a crosier, and a pallium (q. v.); and to the churches the keys, the crosier, the pallium, as symbols of their functions and obligations. While, therefore, both churches propagated in its essentially erroneous features a common theory as to ordinations, it was the Romish Church which carried out the greatest extremes of ceremonies, and made the worst uses of the theory in connection with the discipline of the clergy, as well as in the celebration of a system of sacerdotism that embodied blasphemous pretensions, and that was often prostituted to the most wicked and selfish purposes. Examination shows that this very theory of the Roman Church as to orders and sacraments lies at the centre of the system referred to,
ORDINATION is the fountain-head of some of its worst corruptions. Once grant that ordination in direct line and by divinely appointed persons is the essential channel for the descent of God's grace to man, and there is conceded a power as far-reaching and dangerous as it is far removed from scriptural truth. That the Roman see made this claim without disguise, and enforced it by the most extraordinary and unconstitutional measures, is proved by multitudinous facts of history. As a specimen, take the following statement concerning pope Boniface IX: "At first Boniface did not publicly take money for the higher orders, but he took it from the spendthrift trusty agents. At length, after ten years, at once to indulge, palliate, and to establish this abominable, he sub- stituted for the monies of the nobility of the Church the emolu- ments of every bishopric and rich abbey, calculated on a new scale, triple that in which they stood before in the papal books. This was to be paid in advance by the can- didates for promotion, some of whom never got possession of the benefices. That was matter of supreme indifference to Boniface, as he could sell it again. But as these candidates rarely came to the court with money equal to the demand, which was the normal practice, advanced the sum on exorbitant interest. The debt was sometimes sued for in the pope's court. The smaller benefices were sold from the day of the appoint- ment, with shameless and scandalous notoriety. Men were driven to sell their benefices, convinced by every means of searching out the ages of hoary incumbents, and watching their diseases and infirmities. For this service they were rewarded by the greedy prelates at Rome. On their re- port the tariff rose or fell. Benefices were sold over and over again. Graces were granted to the last purchaser, with the same word "Prefatio," which literally means 'full florins. That was superseded by a more authoritative phrase (at fifty florins), a prerogative of precedence. Benefices already granted were sometimes cancelled in favor of a higher bidder: the pope treated the lower offer as an injury to himself and him. In the same year the secretary, Theodoriciùs à Niem, had known the same benefice sold in the course of one week to several successive claimants. The benevolence were so rapidly sold that, if money was not at hand, the pope would receive the price in kind—in wine, sheep, oxen, horses, or grain. The officers were as skil- full at selling them as himself, and his officers, and his twenty expectatives, and receive the full benefits. The argumented popes, however, were the death-bed of all his officers. Their books, robes, furniture, money, es- cheated to the pope. No grace of any kind, even to the poorest, was signed without its florins fee. The pope, even during mass, was seen to be consulting with his secretaries on these worldly affairs. The accumulation of prin- cipality on unworthy men was seen plain even in holy times" (Milman's Latin Christianity, vol. vii, bk. xiii, ch. 10).

It is obvious that such a shameless traffic in clerical ordi- nations and appointments could only have been main- tained in a Church in which and in an age when the people had been taught to believe that their salvation depended on the absolutor of priests fitted for their task by the indelible mark of papal ordination irrespec- tive of their fitness or lack of fitness. Now, these sources of purgatory and indulgence sources of illimitable pecuniary extortions, while it also made the power of the popes terrible in their long struggle with emperors in reference to the right of investiture (q. v.) and temp- oral sovereignty. In those struggles monarchs and nations were reduced to submission by the fulmination of bulls, bans, and interdicts, which, aside from the fund- mental idea of divine grace flowing solely through the channel of papal ordination and authority, would have been as powerless as they are now seen to be ab- sorbed.

V. Protestant Reaction.—The above-stated theory of ordination, attended by corresponding practice, may be said to have had universal and unquestioned prevalence throughout the Christian world from the 6th to the 16th century. Irrespective of its gradual and insidious be- ginnings, the world found itself in 1517 in the presence of the Great (A.D. 595-606), and it reached its present form of administration in the Pontificale Romanum (q. v.) of pope Clement VIII, in 1596. A prominent feature of the great Reformation was a violent and gen- eral opposition on the part of the people to the dogma and system of ordinations of the Roman Catholic Church. Without exception, Pro- estants rejected the five fictitious sacraments of the Ro- man Church, including orders. The Reformed churches only rejected the doctrines but the ceremonies of the Roman Catholic Church in reference and place no essential difference on scriptural precedents as their sole guide in ordination as back on scriptural precedents as their sole guide in ordination to the modes of appointing and ordaining their clergy. A partial exception has to be stated in reference to the Church of England, which retained a portion of the Roman ritual of ordination. This is not, however, to this as well as many other subjects, different inter- pretations of Scripture prevailed, and consequently dif- ferent customs of ordination were established. Most of the Reformed churches, doubtless owing to the great abuses so long associated with the name and character of bishop, have preserved the episcopal order of ordination through the Lutheran Church retained it under the name of su- perintendent. There was great unanimitv in accepting the ordination by elders as appropriate and valid, but in some of the churches two classes of elders were recog- nized—teaching (clerical) and ruling (lay) elders. In some, as in the Church of Scotland, the clerical presby- teries only join in the imposition of hands. Among the Independents and Baptists the power of ordination is considered to inhere in any given congregation of be- lievers. The qualifications of a candidate are first as- sumed to be a personal grace, as far as possible approved by a church, calling him to its ministry, and be accepting, proceeds to confer ordination upon him by prayer and the imposition of hands. The Protestant churches of Germany, Holland, Switzer- land, France, Denmark, Poland, Hungary, Scotland, etc., have only preserved the episcopal ordination as a relic on the derivation of their clerical orders, from the fact that their founders, such as Luther, Calvin, and others, had been episcopally ordained as presbyters. They all unite in considering the call of God expressed through the suffrage of the Church as the requis- ite to true ministerial character, while ordination is simply an appropriate ceremony designed to authen- ticate that call, and to publicly separate ministers to the sacred office. In most of the churches named, as well as in the American Presbyterian, Baptist, and Congre- gational churches, deacons are only lay officers of the Church, and do not receive the imposition of hands. As we have not thought proper to allot space for the formulæ of the Greek and Roman ordinations, so now we deem it unimportant to introduce details as to cere- monies and variations in the administration of ordination among Protestants. Such variations find their prototype in the scriptural ordinations, of which no two recorded were conducted in all respects alike, a fact that plainly indicated the non-essentiality of fixed forms, as well as the Christian liberty of adapting forms to circumstances. With a suitable dispensation, suffrage can be expected to prevail throughout the Protestant world in the view that the validity or propriety of ministerial ordinations does not hinge on any form of ceremony, or any pre- tence of tactual succession, and this unity of sentiment is sustained by a corresponding charity and mutual re- spect. The exceptions referred to, though not stated in the creed of any Protestant Church, has nevertheless existed from the period of the Reformation, and has re- sulted in a voluminous, and not seldom acrimonious controversy, which promises to descend to future genera- tions.

VI. High-Church Controversy on Ordination.—In or- der to comprehend the nature and bearings of this con- troversy, it is necessary to take into view some well- known facts respecting the peculiar constitution of the Church of England. They are indicated in the follow- ing language and approved by J. Macaulay's introduction to his History of England:

"Henry VIII attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this object was extorted from the English Reformers were eager to go as far as their brethren on the Continent. They unwillingly condemned as anti-
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had stubbornly adhered, and which Elizabeth reluctantly abjured. She may feel it strong reproach to be
bitten indifferent which had formed part of the polity or ritual of the synodical Babylonians who died
maestros at Gloucester for his religion, long refused to
wear the episcopal vestments. Bishop Ridley, a martyr of so faithful a character was, after all, driven from
diocese, and ordered the Enchirid to be administered
in the middle of churches, at tables which the papists ir-
reverently used as altars. The primate then
nounced the clerical garb to be a stage-dress, a fool's
cost, a relic of the Ammonites, and profaned the word
which stood about to extirpate such degrading abominations.
Archbishop Grindal long hesitated about accepting a mi-
ator of reformed faith, and at length gave way to the
nary of licentiousness and the licentiousness of
 consecration. Bishop Parkhurst uttered a fervent prayer
that the Church of England would propose to herself the
Church of the Reformed and the Christian community.
Bishop Ponet was of opinion that the word bishop
should be abandoned to papists, and that the chief
officers of the purified Church should be called superin-
tendents. When it is considered that none of these pre-
ouncements be taken as the essence of the Protestant
party, it cannot be doubted that, if the general sense of
that party had been followed, the work of reform would
have been much more effectually accomplished. The
churches took the chief part in settling the conditions of the alliance which produced the Anglican Church was Thomas Cranmer. He was ordered to renounce in words which at that time needed each other's assistance. He was at once a divine and a courier. In his character of divine he was peculiarly fitted, by his education, as well as by his
Swiss or Scottish Reformer. In his character of courier he was destined to be a sufferer, but his courage and his
bishops of Rome, and might be expected now to serve as night guides to the English king and of their
ministers. To this day the constitution, the doc-
trines, and the services of the Church retain the visible marks of Cranmer's influence and promising. Such
occupies a middle position between the churches of Rome and Geneva. The Church of Rome held that episcopacy was of divine institution and that certain ceremonies
of grace of a high order had been transmitted by the
imposition of hands from the apostles. The Church of
England received their commission on the Galilean mount to the bishops who met at Trent. A large body of Protes-
tants on the other hand, regarded papacy as positively un
lawful, and persuaded themselves that they found a very
different form of ecclesiastical government preferred
scribed in Scripture. The founders of the Anglican Church took a middle course. They retained episcopacy, but they did not declare it to be an institution essential to the
welfare of a Christian society, or to the efficacy of the
sacraments. Cranmer, indeed, on one important occa-
sion in the year 1539, used the word ordination, but in his primitive times there was no distinction between bishops and priests, and that the laying on of hands was altogether superstitious.

This formidable array of antitheses by no means exhaus
the list of practical contradictions embodied in the
Church of England. Rejecting the supremacy of the
pope, she accepted, or, rather, had forced upon her,
that of the temporal sovereign, subjecting her to the
most extravagant assumptions of an unscrupulous mon-
arch. Macaulay, on this point, says: "What Henry
and his favorite counsellors meant at one time by
supremacy was certainly nothing less than the whole
power of the keys. The king was to be the pope of
his kingdom, the vicar of God, the exponent of catholic
verity, the channel of sacramental graces. He arro-
gated to himself the right of deciding what was orthodox doctrine and what was heresy, of
drawing up and imposing confessions of faith, and of
giving religious instruction to his people. He pro-
claimed that all jurisdiction, spiritual as well as tem-
poral, was derived from him alone, and that it was in
his power to create or废除 his own people. It was
left to him to take it away. He actually ordered his seal to be put to com-
misions by which bishops were appointed, who were to
exercise their functions as his deputies and during
his pleasure. . . . As he appointed civil officers to keep his
lands and his revenues, and to exercise justice in his
name, so he appointed divines of various kinds to
preach the Gospel and to administer the sacraments.
It was unnecessary that there should be any imposition

of hands. The king—such was the opinion of Cran-
mer—given in the plainest words—might, in virtue of
authority derived from God, make a priest, and the
priest so made need not ordination whatever."

Under Edward VI there was a speedy revolt from
such extreme absurdities, and a form of ordination by
the imposition of hands was incorporated in the ritual.
But the Church of England, as it stood until the
election of her bishop, was rigorously required to represent the best Protestantism of the English Ref-
ornation, while the mass is rejected, yet the idea and
order of a priesthood is retained in a form for ordaining
all ministers of the second grade as priests. Notwith-

standing that the order of priest, as such, was
assignedly distinguished for the prominence it gave to
the scriptural idea of a personal divinity—call an idea
that had been obliterable, if not obliterated, in the rituals
of the Church for a thousand years previously. It
required a solemn declaration on the part of every can-
didate for holy orders of his personal conviction that he
is "moved by the Holy Ghost" to take upon himself this
sacred ministration. Bishop Burnet explains the
action of the British Reformers in this regard in the fol-
lowing language:

"Our Church intended to raise the obligation of the
 duties of the priest, as before, to the persuasion of
must more fully and more strictly than any Church
ever did in any age, at least, as far as my inquiries can
cast. I am sure that ours is, and will be, more
formal sponat and at the altar such as were ordi-

ded deacons and priests. That was, indeed, always
denounced by our Reformers. The Roman or Greek
Pallottine do we find any such solemn vows and
promises, and none made by priests or deacons;
neither do any print of this appear in the constitutions or
the ancient canons of the Church. Bishops were
asked many questions, and their oaths passed as the
first canons of the Fourth Council of Carthage. They
were required to promise their faith and to promise to obey the canons, which is still ob-
served in the Greek Church. The question is more ex-
press in the Roman pontifical, and the first of these de-
corums a promise 'that they will observe the Canons
of the Roman Church, according to the Holy Scriptures,'
which was the foundation upon which our bishops justi-
ied the Reformation, since the first and chief of all their
vows binding them to this, it was to take place of all oth-
er, and if any other parts of those omissions contradicted this, such as their oaths and admissions in the canons
of Rome, they said that these were to be limited by this. . . .
Our Reformers, observing all this, took great care in re-
forming the office of the deacon, and the ordinations, and omissions are both the
charge that is given and the promises that are to be
taken to be very express and solemn, so that both the ords the and the ordained might be rightly instructed in their duty, and struck with the awe and dread that they ought to be
unlawful. It is another important article of our forme,
yet to make the sense of these promises go deeper, they
are to be made at the altar, and in the nature of a
swearing. . . . Our Lord commanded us that when we
say our Saviour's words the form of ordination, must be con-
strued and interpreted by that it is Christian, and that
the bishops are only his masters to pronounce his
mission."

Yet the very ritual which required the candidate for
ordination to solemnly profess that he was "inwardly
moved by the Holy Ghost to take upon him this
office and ministration to serve God," and that he was truly
called "according to the will of our Lord Jesus Christ,"
also required him, in "the Oath of the King's Suprem-
acy," to swear, "I from henceforth will accept, repute,
and take the king's majesty to be the only supreme
head north of the Anglo Saxon kingdom."

To embody in any system a such a series of contradic-
tions and oppugnances was to plant the seeds of inter-
minable strife, and to such a strife has the Church of
England been subjected from the days of the Reforma-
tion downward. Nor has the strife been limited to
words. Her spirit has been with open hand and fierce
and martyrdoms were frequent results. Sometimes one
party was in the ascendancy, sometimes the other, and,
in the course of events the controversy which of our
subject was the centre assumed a variety of phases.
Sometimes the issue was direct, as between popery and
Protestantism, but more often it was indirect, or be-
tween the papacy, Protestant prelacy, and Puritanism.
At length various forms of dissent and independency
ORDINATION 419 ORDITION

began to appear, only to multiply forms of discussion, into nearly all of which questions relating to ordination entered more or less prominently. While separation led forth into distinct organizations perhaps the greatest part of the more pronounced anti-priestarians, there has always remained in the Church of England an influential body of evangelical or Low Churchmen, who, while they accept episcopacy as a scriptural form of Church government, and episcopal ordination as both appro


ric is regarded not as a third order, but as an office to which an eldern having been elected is consecrated by prayer and the imposition of hands by other bishops and presbyters of the bishop to ordain ministers, not singly, but in co-operation with presbyters. In all this the churches in question claim to follow ancient, if not strictly apostolical usage. They also insist with great urgency upon the personal conviction of each candidate for any form of the ministerial office, and the need felt by many that the ground of irregularity and illegality, nevertheless zealously assert the main principle of the Romish theory of succession. Indeed, the bigotry and pretensions of the Anglican High-Churchmen have rarely found a parallel, even in the mindlessness of their claims, both as judged from opposite points by Romanists and other Protestants. The debate between them and their brethren of lower views, as well as with those large branches of the Protestant Church whose orders and ministry they have attempted to denigrate, has never been of less interest to the extension of knowledge in England and other Protestant countries than when, under the conditions of general enlightenment, the subject was debated more as a matter of opinion and ecclesiastical partisanship, in which tastes and associations largely governed individual action.

The 18th century witnessed a new phase of this old controversy, growing out of the rise of Methodism. When John Wesley, as an evangelical clergyman, found himself providentially called to provide for the administration of the Christian ordinances to the religious societies which he had been instrumental in originating, he naturally turned to the episcopal form of Church government. In England, he first applied to the bishop of London for the ordination of some of his lay-preachers. Having been repeatedly refused, he associated with himself other presbyters, and proceeded to ordain deacons, elders, and a superintendent or bishop for America. In justification of this act he pleaded the urgency of the providential necessity, his conviction of the utter baselessness of the theory of uninterrupted lineal succession, and the precedent established by the apostolical Church of Alexandria, in which, as recorded by Jerome, the presbyters elected their whole line of bishops, from the days of Mark the Evangelist and Peter for one hundred and fifty years. From this action of Wesley there not only arose the Wesleyan Methodist churches of Great Britain, Canada, and Australia, in which presbytery ordination is practiced, but also the Methodist Episcopal churches of the United States and Canada. In the last-named churches the episcopal office, apart from any prelatical idea or assumptions, has had a wide field of action, and, in connection with an earnest spirit of evangelical effort, has been attended with a measure of success worthy of apostolic times. In the Methodist Episcopal churches of the United States and Canada, when the Church of England expugnated of the word priest and of every term that might be construed to express the idea of sacerdotalism, or any temporal headship of the Church of Christ. Two clerical orders only are recognised, those of deacon and elder. The bishop-
ORDINATION

less the mediaval theories of ordination, both as to its magical effect, its indelible mark, and its lineal descent from the apostles, however polluted the line through which it has been transmitted, still have their advocates. The American Catholic Church is bound by the Roman canons and decrees of the Council of Trent, while its Anglo-Catholic imitators struggle to maintain similar claims with far less consistency. In their emergency they seek affilia-
nations with the Greek Church and the Old Catholics, without direct acknowledgment from either. Mean-
time the logic of events is working out very important demonstrations, by showing, on the one hand, how little the truth and power of Christianity are dependent on external ceremonies, and, on the other, not only how powerless, but how misleading, ceremonies are as a substitute for divine grace, which is the only power over the sinned ministers of Christ. A survey of the active and progressive agencies of Christianity in the world shows that a very large proportion of them are sustained by churches which reject as baseless the theory that covenanted grace descends solely through a series of ceremonial ordinations. When, indeed, a comparison as to purity of life, zeal in Christian good works, and fruits following is instituted between churches practicing presbyterial ordination and those making high assumptions of ecclesiastical prerogative, based on a line of ordi-
nations that is almost completely lost prior to the first pope of Rome, the former certainly are not found wanting. To the ordinary mind such facts are more convincing than theoretical arguments, whether based on question-
able precedents or on quotations from the fathers; and the more such facts are multiplied the less need there will be of a perpetual reproduction of the arguments so often stated and restated during the last three hundred years. Nevertheless a knowledge of the controversy is more or less a necessity to every candidate for ordina-
tion, not only as a means of satisfying his own mind, but as a means of preparing for any new phase the con-
troversy may assume hereafter.

The most recent phase of High-Church development has won for itself the title of Ritualism (q. v.). Ritualists, as such, are usually identical with high pretended to the importance of successional ordinations, but in their extreme attention to the reproduction of mediaval ceremonies they are not followed by all who accept the theory of tactual succession. The attempts of the ritualistic party of the Church of England to reintroduce Roman Catholic ceremonies into the worship of Protes-
tantism have often been met by certain laws of the realm. In America similar attempts have found but little favor before an eminently practical people, who, so far as they choose Romanism at all, evidently prefer the system without disguises to a feeble imitation.

The most active controversy in reference to the question of ordination prevailing in the United States at the present time is between the high and low churchmen of the Protestant Episcopal Church. The former appear to have been advancing within recent years both in numbers and the assertion of principles of ex-
clusiveness and intolerance. As a result a new organiza-
tion was formed in 1873, entitled the Reformed Epis-
copal Church. That Church, organized under the super-
vision of the late bishop George D. Cummins, claims to represent the Protestant views and practices of the Church of England as understood and vindicated by the Reformers of the period of Edward VI, and prior to the papal reaction under Bloody Mary. While professing and practicing episcopal ordination, it does not deny the validity of other forms following Scripture prece-
dents, and applies to godly men. On the principle of succession, whatever of validity inhered in the orders of the Protestant Episcopal Church was handed down to the Reformed Episcopal Church by episcopal ordina-
tions from the seecling bishop before the attempt to impose their authority by excommunication could be consummated. Thus a somewhat new form of issue pertaining to the question of ordination is opened be-

between representative classes or grades of Episcopalians.

The literature of the subject of ordination and orders is a reflection on that last part with the Roman Catholic and High-Church controversy, being rarely found in direct and separate treatises on either side. While an exhaustive list would require altogether too much space, the classified selection herewith given will be found sufficient for any ordinary extent of information.

1. Historical.—Schaaf, Hist. of the Apostle Church; Killen, Ancient Church; Mosheim, Hist. of the First Three Centuries; The "Apostolic Constitutions"; Bing-
am, Antiquities of the Christian Church; Coleman, Christian Antiquities; Campbell, Lectures on Ecclesi-
astical History; The Bible, the Moral, and the Histrotry.

2. Romanistic.—Bellarmine, De Ordine; Canons and Decrees of the Council of Trent; Catechism of the Council of Trent; Kenrick, On the Primary; id. On An-
glican Ordinations; Wiseman, On High-Church Claims; Milner, End of Controversy.

3. Anti-Romanistic.—Beza, De Ecclesia; Wilt, SYN-
nesi Populans; Cramp, Text-Book of Popery; Elliot, Romanian; Barrow, On the Supremacy; Palmer, Let-
ters to Wiseman on the Errors of Romanism; Hopkins, "End of Controversy" Controversed.

4. Anglo-Prelatical.—Survey of the Pre-
tended Holy Discipline; Hooker, Ecclesiastical Policy; Bishop Hall, Episcopacy by Divine Right; Mason, De-
cence of the Church of England Ministry; Courayer, Validity of Anglican Ordinations; Jeremy Taylor, On Episcopacy; Cave, Ancient Church; Wheelan, On Common Proper; Percival, On Apostolic Succession; Jeremy Collier, Ecclesiastical History of Great Britain; Palmer, On the Church; "The Oxford Tracts"; Words-
worth, Theophilus Anglicorum; Manning, Unity of the Church; Pusey, Eirenikon; Stubbs, Episcopate Succeed-
ning on Episcopacy; Wordsworth, The Christianity.

5. Anglican Anti-Prelatical.—Jewell, Apology of the Church of England; "Field of the Church"; Lord King, Primitive Church; Bishop Burnet, Vindication of the Ordinations of the Church of England; also Church of Scotland; Stillfleeting, Irrelevant; Isaac Taylor, Ancient Scripture; Archdeacon Whately, Kingdom of Christ; also Origin of Romish Errors; Litton, On the Church of Christ; Harrison, Whose are the Fathers? Bridges, On the Christian Ministry; Nolan, Catholic Character of Christianity;材料; Consider the Church, the Great Face of the Church; Conder, Protestant Non-Conformity; Vaughan, Poity of Congregationalism; Powell, On Apostological Succession; sundry Ministers of London, On the Divine Right of Church Government; Brown, Purple Episcopacy.

6. Puritan, Presbyterian, etc.—Rutherford, Due Right of Presbyteries; Drury, Model of Church Government; Seamen, Vindication of the Reformed Churches; Mil-
ton, Prelatical Episcopacy; also Reason of Church Gover-
nement; Minutes of the Members of the Church of Englan-
ders; Baxter, Treatise of Episcopacy; also English Non-
Conformity; Calamy, Defence of Non-Conformity; James Owen, Plea for Scripture Ordination; Nichol, Vindication of Dissenters; Ayton, Original Constitution of the Christian Church; Campbell, Vindication of the Presbyterian of Ireland; McGrain, Unity of the Church; Conder, Protestant Non-Conformity; Vaughan, Poity of Congregationalism; Powell, On Apostological Succession; sundry Ministers of London, On the Divine Right of Church Government; Brown, Purple Episcopacy.

7. American Prelatical.—Wilmer, Episcopally Men-
ual; Hobart, On Apostolic Order; How, Vindication of the Protestant Episcopal Church; Bowden, Apostolic Origin of Episcopacy; Carnonach, Early Fathers; Ogilvy, Catholic Church in England and America; Chapin, Primitive Church; Kit, Double Witness of the Church; "The Divine Rule of Faith and Practice; On the Principle of Constitution a Failure; Mune, Presbyterian Clergyman Looking for the Church.

8. American Anti-Prelatical.—Dickinson, Defence of Presbyterian Ordination; Welles, Divine Right of Presbyterian Ordination; Mason (John), On Episcopacy; Miller, On the Church Ministry; Wil-

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ORDO

Order, as applied to the clergy, has been the occasion of controversy. Many contend that it is adopted from the Roman language, and used by Tertullian and others in the classic sense, to exhibit the patriarchal rank of the clergy, like the ordo senatorius of the Romans. The fact is, that the word is used to denote the difference between the clergy and the people—the ordo ecclesiasticus and the laity; and in this sense it has been understood since the close of the second century. See Eddle, Christian Antiquities, p. 208, 212.

Ordo Romanus is the name given to every rule of the Romish Church in general, and particularly to the rules concerning worship. Like reguli hierarchici, the rule and its exposition, or statuta (statute, ec. &, &c.), ord or ordinaries (ec. liber), or ordinale and ordinale (ec. liber) (Du Fresne), signifies a collection of rules for worship. In the course of time there appeared many such libelli, which, in so far as they related to the same subject, were compiled together. The exact time when these different libelli appeared is not ascertained, nor that of their compilation. As early as the 5th century there was a distinction between the sacramentarium, containing the prayers for the Eucharist, the antiphonarium (liber), with the liturgical chants, and finally the ordines, constituting the ritual. See F. Probst, Verwaltung d. hochzeitlichen Eucharistie (Tbingen, 1858), p. 8 sq.

Various ordines appeared in the different churches, but none were greater and more universal than the Ordo Romanus, for the present as early as the 5th century used every exaction to have the worship conducted everywhere according to the usages of Rome. The subsequent publishers of rituals often confounded the Roman with other rituals, hence the number of those which were published is very great. In 1580, the Ordo Romanus in his Sacramentarium, preceding his edition of the Antiqui libri ritu-], sancta Romana ecclesiae, in the Museum Italicum, t. ii (Paris, 1724, 4to). The oldest Ordo Romanus is attributed to bishop Gelasius (+ 496) by Mabillon (as above) and Muratori, Liturgia Romana vetus (Venice, 1746), i. 269 sq. Yet from the Exposit. f. Innoecent. I. Ad Decemviri, in 416 (in cap. 11, dist. xi), there appears to have existed an older ordo, which is now lost. The ordo attributed to Gelasius, although it often refers to Leo I., seems to have been written by an unknown author in the time of Felix III., the predecessor of Gelasius (Bahr, D. christlich-romische Theologie, p. 364). This ordo, as well as that published by Mabillon and Muratori as No. 1, was in general use in the 9th century, as is proved by the use made of it by Amalas- untur. These two ordines, together with those pub- lished by Mabillon and by the companion of somewhat later date, treat of the missa pontificale. The ordines 5 to 10 of Mabillon, which are of much later origin, and belong probably, in part at least, to the 11th century, refer to the missa episcopalis, the ordo senatus (in the strictest sense of the word; (in the sense of ordinatio), the forms of ordination for the different degrees.

The Domini, fera sestia Parraseve, in subeto teneto, ad reconciliandum pontificem, ad visitandum infirmum, ad communicandum infirmum, ordo seculardi clericos Romanam fraternelitatem. We now possess but fragments of most of these ordines. It is therefore doubtful whether Bernard of Pavia, who quotes numer- ous passages from the Ordines Romani in his De Extranegavit (which are also given in the collection of decreets of Raymondus a Pennafort, c. ix, De officio archiepiscopi, 23; c. ix, De officio priorei, i, 29; c. ix, De officio custodis, i, 27), obtained or borrowed them from an ancient Ordin Romani or from a later one. At any rate, the Ordines Romani are not to be found in any of the printed ordines.

Among the oldest published Ordines Romani are those of George Cassander (Coloni, 1569, 1561; also in his De officio archiepiscopi, c. ix, De officio prioris, i, 29; c. ix, De officio custodis, i, 27), obtained or borrowed them from an ancient Ordin Romani or from a later one. At any rate, the Ordines Romani are not to be found in any of the printed ordines.

Among the oldest published Ordines Romani are those of George Cassander (Coloni, 1569, 1561; also in his works, Paris, 1616), Melchior Hiltorp (Coloni, 1568), and G. Ferrarius (Romani, 1616; Paris, 1616, 1624, fol.). About 1143 Benedict, a canon and chorister of St. Peter's, com- pilated an ordo entitled Liber pollicitatis ad Oblationem de Castello (the future pope Celesti II, then cardinal of St. Marc). He describes the divine worship for the whole ecclesiastical year, with special reference to the papal see. This ordo, compiled in 1160, the Council of Pavia, in 1160, the clergy made use of a Liber de vita et ordinatione Romani pontificum (Fertz, Monumenta Germ. iv, 126). The Ordo Romanus con- tained also the forms to be used at the coronation of the emperor. On the form used in 1192 see Fertz (p. 187 sq.), Mabillon, and Mattone. This form was adopted in the ordo written in 1192 by cardinal Cencius (Mabillon, No. 12). Since the 13th century the ex- pression Ceremoniale Romani seems to have gradually taken the place of that of Ordo Romanus. Gregorius X (1272) caused a new ordo on the election and the functions of popes to be compiled (Mabillon, No. 13). A subsequent one appeared in the middle of the 14th century (Mabillon, No. 14), which Mabillon attributes to cardinal Gaetaus. One on the ecclesiastical functions of the Roman clergy was compiled by Petrus Amelius, bishop of Sinigaglia (+ 1399); a larger work of the same kind, by Augustinio Ficcolomini, was published at Venice in 1516, with the sanction of Leo X, under the title of Ritual ecclesiasticorum sive sacramentorum ceremonialis libri tres. The Pontificale Romanum of Gelasius III. (1560) was revised in 1580, often read (and revised), and finally took the place of the old Ordines Roman. At present there is an ecclesiastical calendar published each year in ev- ery diocese, which fills the place of an Ordo Romanus, and generally bears the title Ordo officii divini iuxta Romanam Ecclesiam. This Romanus atque decreta sacra ritual congregations. See Hoffmann, Nova scriptorium ac monumentorum collectio, ii, 16 sq. (Leips. 1733, 4to); Rheinwald, Ordo Romanus, in Ezech g., Gruber, Allgeme. Encyklopdie, sec. iii, pt. v; Herzog, Real-Encyklop. x, 689 sq. (J. P. N.)

Ordo Salutis. See Salvation.

Ore. See Gold; Metal.

Oreb (Heb. Oreb, '449' [Judg. vii, 25; Isa. 26, 118], a raven; Sept. &Opji v. w. 'Opsi; Josephus, 'Opsi, Ant. v. 6, 5), the name of a sheik of the Mid- ianites, who, with Zeeb ("the wolf"), invaded Israel, and was killed by Judah and the brethren of Oreb (Num. 31. The title given to them by the name, A. V. "princes") distinguishes them from Zebah and Zalmonn, the other two chieftains, who are called "kings" ('Opsi), and were evidently superior in rank to Oreb and Zeeb. "They were killed, not by Gideon himself, or the people under his immediate conduct, but by the men of Ephraim, who rose at his entrance and took possession of the flying host, and harried them back to the land of Midian. This was the second act of that great tragedy. It is but slightly touched upon in the narrative of Judges,
but the terms in which Isaiah refers to it (x, 26) are such as to make it a truly awful sight. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel—the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib. Nor is Isaiah alone among the poets of Israel in his reference to this place; for in the term Midianites which points his allusion, their discomfiture and flight are prominent in that of the author of Ps. lxxiii. In imagery both obvious and vivid to every native of the nusiy hills and plains of Palestine, though to us comparatively unintelligible, the Psalmist describes them as driven over the uplands of Gilead like the clouds of chaff blown from the threshing-floor; chased away like the spherical masses of dry weeds which course over the plains of Esdraelon and Philistia—flying with the dreadful hurry and confusion of the flames that rush and leap from tree to tree and hill to hill when the wooded mountains of a tropical country are by chance ignited (Ps. lxxiii, 18, 14). The slaughter was concentrated around the rock at which Oreb fell, and which was long known by his name (Judg. vii, 25; Is. x. 26). This spot appears to have been in the valley of Aijalon whence the heads of the two chiefs were brought to Gideon to encourage him to further pursuit after the fugitive Zebah and Zalmunna. See below.

O'REB, THE ROCK (טֵבָּה הָרוֹקָא) Sept. in Judg. סִיִיָּה הָרָהוַה; in Is. יִסִיָּהוֹ הָרְתָשָׁא; Vulg. Pietra Oreb, and Horeb), the "raven's crag," the spot at which the Midianish chieftain Oreb, with thousands of his countrymen, was slain by the Ephraimites, and which probably acquired its name therefrom. It is mentioned in Judg. vii, 25, and Is. x, 26. Some have inferred that the rock Oreb and the winepress Zeeb were on the east side of the Jordan (Gesenius, Rosenmüller, etc.). Perhaps the place called "Orbo" (וֹרְבָּה), which is mentioned in the Bersabah Babylon (Reland, Polyan. p. 918) is stated to have been in the neighborhood of Bethshean, may have some connection with it. Rabbi Judah (Ber. Rabb. ib.) was of opinion that the word "Orbim" ("ravens") which ministered to Elijah were no ravens, but the people of this Orbo or of the rock Oreb, an idea upon which even St. Jerome himself does not look with entire disfavor (Comm. in Is. xv, 7), and which has met in later times with some supporters. But a more careful examination of the same narrative renders it probable that the locality of Oreb's death was on the east side of the Jordan, and that the Ephraimites, having there intercepted the Midianites, afterwards brought the heads of the foe to Gideon after he had crossed the Jordan (see Keil, Comment. ad loc.). A writer in Fairbairn's Dictionary, a v. Kezies, suggests the "low projecting point opposite the Jericho ford, still bearing the equivalent title of Ezbal-Gharah, "the Raven's Nest" (Robinson, Later Bib. Res. p. 298); but this is rather far south, and needs further examination.

O'reb (Lat. Oreb), the Occidental form (2 Esdr. ii, 33) of the name of Mount Horeb (q. v.).

Oreb. See RAVEN.

Orbites or Horebites. See HUSSITES.

Oregim. See JAAK-OREGIM.

Oregio, Agostino, a learned Italian prelate, was born in 1577 at Santa Sofia, in Tuscany. Sent to Rome to pursue his studies, he ran there the same risk as Joseph, the son of Potiphar, and had, like him, sufficient force of character to overcome his situation. This virtuous act touched the heart of cardinal Bellarmine so vividly that he became quite well affected towards the young pupil, and was induced to place him in a noble college at his private expense. It is said Oregio, who had a good knowledge of Greek by means of seeing and hearing his patron write and dictate in that tongue. After being theological counsellor to pope Urban VIII, he was made cardinal Nov. 18, 1683, and archbishop of Benevento, where he died July 12, 1685. The collection of his works has been published by his nephew (Rome, 1697, fol.), in which are distinguished a dissertation entitled Aristotelis vera de rationali animae immortalitate sententia, written at the request of cardinal Barbe- rini, afterwards Urban VIII. In it Oregio takes pains to defend the truths against the repugnance of modern Protestants. Other noteworthy treatises of his are, De Deo.—De Trinitate.—De Incarnatione.—De Angelis.—De Pec- coris, etc., which, frequently reprinted, have for a long time been used in the Italian Roman Catholic seminaries.

Orémus (Let us pray) is an exclamation used in the early Christian Church to invite the different classes of praying ones to worship. It was usually followed by Ecceuna gens, and at the conclusion of the prayer was heard the exclamation Laveate from the mouth of the deacons. See Siegell, Christliche Aethihermii, iii, 241, 242.

O'ren (Heb. יֵרֶן, as in Is. xlv, 14; Sept. ἀραλὼν, v. r. ἀράλων and ἀράλων), third named of the five sons of Jared, the house of Judah (1 Chron. ii, 25). B.C. about 1658.

Oren. See ASH-THREK.

Orenburg, one of the eastern frontier governments of European Russia, is bounded on the south-east by the River Ural, and extends between the governments of Tobolok on the north-east and Samara on the south-west, covering an area of 78,885 square miles, and containing a population of 1,198,860. This is the government proper; but the so-called Orenburg Country, including the recently organized government of Samara, the lands of the Orenburg and Ural Cossacks, and of Khirghiz tribes, under different names, extends over an area of 539,880 square miles, from the Volga to the Sir-Daria and the Amu-Darya, and has 2,370,375 inhabitants. The products of the soil, the surface, soil, climate, and fauna of this extensive country are of the most various kinds. The country is traversed by numerous navigable rivers, by means of which and by canals it is in communication with the Caspian and Baltic seas and with the Arctic Ocean. The main streams are the Kama, a branch of the Volga, with its affluent the Bieiaia and Tchusssova; the Tobol, a branch of the Obi, and the Ural. Forests abound, except in the south; the soil is fertile, but is not yet much cultivated; and other natural, especially mineral, resources are rich, but in great part undeveloped. The climate is in general healthy. The government is divided into nine districts; the centre of the governor-generalship is at Orenburg, though the chief town is Ofa.

The inhabitants of Orenburg are made up of Russians, Kalmucks, and Bashkirs, Tartar, Khirghiz, and certain Finnish tribes. The trade, mainly in the hands of the Bashkir tribes, is chiefly by Bokhara, Khiva, Tashkent, and the Khirghiz (q. v.)—the exports are gold, silver, and other metals, corn, skins, and manufactured goods; the imports cattle, cotton—the demand for and supply of which have greatly increased since the American revolution—and the other articles of the Asiatic trade. The imports are either disposed of to Russian merchants in the custom-house on the frontier, or are carried by Asiatic traders into Russia, and sold at the great national market of Nijni-Novgorod. See Daniel, Handbuch der Geographie ii, 399, 927; Beck, The Russias of the Soviets (1854); H. Maunsell, The Russian Empire (1856).

Oresame, Nicolas, a learned French prelate, was born at Caen, Normandy, in the 13th century. He was educated at the university in Paris, and was appointed grand master of the College of Navarre in 1556, and was finally made bishop of Lisleux in 1572. He died in 1582. He published several scientific treatises, translated the Ethic and Politica of Aristotle into French, and
ORESTES contributed to theological literature the following work: 1. De Arcti-Christo quoque ministrata ac ejusdem ordvnta, sigina propinquis simul ac remotis IV continebatur, & several Sermones. He has been credited with a French popular version of the Scripture, but there is no ground for such assertion. See Du Pin, Bibliothéque des Aut. Éccl. 14ème Siècle; Moret. Grand Dict. Hist. a. v. 7; Hoefer, Nouv. Biog. Générale, a. v.

ORESTES (Osipetis), a Christian physician of Tyana, in Cappadocia, called also Aresex, suffered martyrdom during the persecution under Diocletian, A.D. 303, 304. An interesting account of his tortures and death is given by Simeon Metaphrastes (ap. Surius, De Probat. Simocr. Hist. vi, 231), where he is named Aresex. See also Merodach. Grorcre. i. 128 (ed. Urbain. 1727). Orestes has been canonized by the Greek and Roman churches, and his memory is celebrated on Nov. 9. See Bzovius, Nomenclator Simoct. Profess. Medicor.

Orfand, Jacinto, a Spanish Dominican, noted as a missionary, was born at Jana in 1578. He early took an interest in religious life, and finally entered the Dominican Order in Barcelona. In 1605 he asked to be sent to the Philippines. In 1607 he went to Japan, and there he labored about fifteen years. He wrote an account of the progress of Christianity in that country, entitled Historia eclesiastica de los sucesos de la Cris-tiandad de Japón (Madrid, 1628, 4to). It was originally prepared to cover only the years 1600-1621, but Colado brought it down to 1622. Orfand was put to death by the Japanese in 1622. See Hoefer, Nouv. Biog. Générale, a. v.; Fernandez, Hist. Eccles. de Nuestros Tiempos, p. 289; Écharit, Scriptor. ord. Predic.; ii, 425.

Organ occurs in the Authorized Version as the rendering of the Hebrew שורב, ζαύρω (Gen. iv, 21; Job xxv, 12), or σαύρω (Job xxx, 31; Psa. cl, 4), which properly means that which is inflated or blown, from σαυρος, to blow; hence, a wind instrument. It was applied to a reed or pipe, either simple or complex, and is so understood by most interpreters (see Dodsbeilach, Hist. Trin. p. 301; Gesenius, Thesaur., p. 988). Thus the Septuagint, in Psa. cl, renders ὑπαραγων, which means properly an instrument for any purpose; but is applied by Plato (Lact. 188 D.), and others to the pipe; and from which comes our word "organ." In Job the Sept. vaguely renders by ψαλλεται; but in the other passages this version renders ψαλλτα, the word from which guitar is corrupted. This cannot be right, for many reasons; indeed, in two of the passages quoted it is named in connection with the cithara or lyre (Heb. נָעִיר) as a different instrument (Gen. iv, 21; Job xxx, 31). "In Gen. iv, 21 it appears to be a general term for all wind-instruments, opposed to kinnor (A. V. 'harp'), which denotes all stringed instruments. In Job xxi, 12 are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and organ. The שורב is here distinguished from the timbrel and harp, as in Job xxx, 31, compared with Psa. cl, 4. Our translators adopted their rendering, 'organ,' from the Vulgate, which has uniformly organum, that is, the double or multiple pipe. The Chaldee in every case has חֶזָּב, עָבָב, which signifies 'the pipe,' and is its rendering of the Hebrew word so translated in our version of Isa. xxx, 29; Jer. xlvii, 36. Joel Bril, in his second Preface to the Psalms in Mendelsohn's Bible, adopts the opinion of those who identify it with the Panдел pipes, or syrinx, an instrument of undetermined ancient origin, and common in the East. It was a favorite with the shepherds in the time of Homer (II. xviii, 526), and its invention was attributed to various deities: to Pallus Athenae by Findar (Pth, xii, 12-14), to Pan by Pliny (xii, 57; com. Virg. Ecl. i, 26; Tibull. ii, 5, 80), by others to Marsyas or Silenus (Athen. iv, 184).

Organ (ὑπαραγων, an instrument of any kind), οἶχος, is the noblest and most powerful species of musical instruments. It appears, however, that the word organ was applied indiscriminately to almost every kind of musical instrument used in religious worship by the early Church. But after a time the word came to be reserved to a wind instrument consisting of reeds or pipes, which the Greeks and the Romans, and also the Eastern Christians, used in civil and private festivals, and which since the 8th century has been used in religious worship.

The syrinx. (From a Greek sculpture.)

In the last-quoted passage it is said that Hermes first made the syrinx with one reed, while Silenus, or, according to others, two Muses, Seuthes and Rhonakes, invented one with many reeds, and Marsyas fastened them with wax. The reeds were of unequal length, but equal thickness, generally seven in number (Virg. Ecl. ii, 36), but sometimes nine (Theoc. Id. viii). Those in use among the Turks sometimes numbered fourteen or fifteen (Calmet, Dict. in Mus. Inst. Hist., in Ugelini Thes. xxxii, p. 790). Russel describes those he met with in Aleppo. 'The syrinx, or Pan's pipe, is still a pastoral instrument in Syria; it is known also in the city, but very few of the performers can sound it tolerably well. The higher notes are clear and pleasing, but the longer reeds are apt, like the dervis's flute, to make a hissing sound, though blown by a good player. The number of reeds of which the syrinx is composed varies in different instruments from five to twenty-three (Aleppo, i, 135, 2d ed.).' See MUSICAL INSTRUMENTS.

Antique Organs. (In Fig. 1 the air was supplied by a tube; in Fig. 2 it was compressed by the bellows.)

ORGAN (ὑπαραγων, an instrument of any kind), οἶχος, is the noblest and most powerful species of musical instruments. It appears, however, that the word organ was applied indiscriminately to almost every kind of musical instrument used in religious worship by the early Church. But after a time the word came to be reserved to a wind instrument consisting of reeds or pipes, which the Greeks and the Romans, and also the Eastern Christians, used in civil and private festivals, and which since the 8th century has been used in religious worship.
singing against, imparts a vibratory motion to the columns of air in the pipe, the result of which is a musical note, dependent for its pitch on the length of that column. The greater the length of the column, the lower the pitch of the note. When the air in the body of the pipe is doubled in length, by moving the column of the pipe we obtain a note of half the pitch, or lower by an octave. Such is the general principle of all mouth pipes, whether of wood or of metal, subject to considerable diversities of detail. Metal pipes generally have a cylindrical form, and the open end is square or oblong section. A mouth-pipe may be stopped at the upper end by a stop, or key, the effect of which is to lower the pitch an octave, the vibrating column of air being doubled in length, as it has to traverse the pipe twice before it reaches its outlet. Pipes are sometimes half-stopped, having a kind of chimney at the top. The reed-pipe consists of a reed placed inside a metallic or occasionally glass tube, the body of which is a tube of metal, with the front part cut away, and a tongue or spring put in its place. The lower end of the spring is in the upper end attached to the top of the reed; by the admission of air into the pipe the spring is made to vibrate, and by this means the pitch is raised. The double pipe makes this more effectual, the current of the air being divided, one portion entering the mouth of a wax lower C on the manual and pedal of the organ: any pipe producing a tone as in the 23-foot C is called a 23-foot C pipe, whatever its actual length may be. By a 32-foot or 16-foot stop, we mean that which speaks on the lowest C on which it acts, although it may be on a 6-foot or 8-foot pipe.

The "stops" of an organ do not always produce the note properly belonging to the key struck: sometimes they give a note an octave lower, in the pedal-organ, even two octaves lower, and sometimes one of the harmonics higher in pitch than the octave or fifth stops below it. Thus each key corresponds to several pipes of different stops, some of which are never used, while others are used with the greatest frequency. One of the most important stops of a "pedal" is the string. The english stops are called "stopped" to the principal tone, and the notes extend throughout the whole range of the organ, as in the country, in size, and in some respects, to resemble the pipes of the organ. The pipes of the organ are divided into two main departments, one of which is called the "choir," and the other the "swell." The pipes of the choir are those which are placed in the front of the organ, and are divided into two groups, one being the "stop pipe," and the other the "swell pipe." The "stop pipe" is the larger group, consisting of two parts, the upper and lower. The pipes of the upper part are called the "choir pipe," and those of the lower part are called the "swell pipe." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell." The pipes of the choir are divided into two main groups, the "choir" and the "swell."
Grenester, and another on the crozier of William of Wykeham, at Oxford.

Nero greatly admired the water-organ (Sueto. c. 41: "Reliquam diei partem per organa hydraulica novi et ignoti generis cumdecimicti"). In ecclesiastical history the pope Vitalian I figures as the introducer of the organ, and the date assigned for the invention will vary from the fourth to the tenth century probably that is was introduced into Spain. In the West the organ was not common until the 10th century. St. Alhamb, who died A.D. 709, describes one with golden pipes in England; but as late as 757, when Pepin the short received from Constantine Compronyus an organ as a present, it is mentioned as a great wonder. It was placed in the church of St. Corneille, at Complighe, but whether that instrument was then used for ecclesiastical purposes is a matter of controversy. On the other hand, it is well known that Charlemagne was not without one in his palace; and the cathedral of Aix-la-Chapelle. This organ, which is described by Walafrid Strabo, was undoubtedly the same which was sent him from Constantinople by Constantine Michael, and of which the chronicler of St. Gall said (De Carol. H. ii. 10), "Musororum organum prostratis in ecclesiis et in domo Cæsareae."

In the 12th century the organ had found its way to England. It was one of the many gifts which腓尼基us received from Pope Alexander III. The new organ was placed in the Transept and continued resistance against the use of organs. In the Church of Scotland the matter was discussed in connection with the use of an organ by the congregation of St. Andrew's, Glasgow. The case was brought before the Presbytery of Glasgow, and no appeal was made.

On Oct. 7, 1867, the following motion was carried:

"That the presbytery are of opinion that the use of the organ in the public worship of God is contrary to the law of the land, and is against the constitution and practice of the Established Church, and therefore prohibit It in all the churches and chapes within their bounds."

In 1829 the question was brought up in the Relief Synod, as an organ had been introduced into Roxburg Place Chapel, Edinburgh. The deliverance, given by a very large majority, was as follows:

"It being admitted and incontrovertibly true that the Rev. John Johnston had introduced instrumental music into the Church of the Relief Congregation, Roxburg Place, Edinburgh, which innovation the Synod and General Assembly is unable to sanction; the Synod has this day resolved..."

An organ having been erected in the new Clarendon Church, Glasgow, the same question came up in 1856 before the United Presbyterian Synod, with which the Relief Synod had been for some years incorporated. Against the introduction of an organ in 1856, when the following motion was carried against using one for the first time:

"Instrumental music was one of the carnal ordinances
of the Levitical economy." The motion which passed into law was:

"That the synod reaffirm their deliverance of 1868 respecting the use of instrumental music in public worship. The synod has in view the petition of those memorialists, inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this church, and of the Presbyterian churches in the country, and would seriously disturb the peace of the churches under the inspection of this synod; and at the same time on theenson resolution to employ all judicious measures for the improvement of vocal psalmody; and the synod has found said deliverance to be applicable to the objectives of congregational worship on week-days as well as on the Lord's day."

It is to be observed that in each of these three instances a constitutional principle of Presbyterianism was violated, the organ was introduced, and the innovation made without consulting the brethren, without obtaining the advice or sanction of the presbytery, Presbyterians, Independents, and Methodists now, however, use organs, so that they have ceased to be a denominational characteristic. And why not? The question is one of taste rather than conscience or Scripture. The passage from Eph. v. 19, sung to different tunes by both parties, says nothing for either (see Eadie, Commentary on the place, and the works of Alford, Elliot, Meyer, Hodge). Instrumental music was no Jewish thing in any typical sense, the choristers and performers of David's orchestra were no original or essential element of the Levitical economy. The music of the Temple stood upon a different basis from sacrifice, which has long been formally superseded. The service of song is not once alluded to in the Epistle to the Hebrews as among the things which "decayed and waxed old." Its employment in the Christian Church is therefore no introduction of any point or portion of Jewish ritual, nor any digression into pious ceremonial. Indeed, the employment of an organ to guide the music is properly not ritualistic at all. The leader has his pitch-pipe, and the hundred pipes of the organ only serve to guide and sustain the voice of the people. Nobody wishes to praise God by the mere sound of the organ: its music only helps and supports the melody and worship of the church. It has been abused certainly, but the sensuous luxury of some congregations was no bar to the right and legitimate use of it by others. In fact, the proper employment of an organ might be pleaded for on the same grounds as scientific education in music. Both are simply helpful to the public worship of God. See Cromar, A Vindication of the Organ (Edinb. 1854, 12mo); Campbell, Two Papers on Church Music, read before the Liverpool Eccles. Musical Society" (Liverpool, 1854).

III. Objections against its Use in modern Jewish Worship.—The introduction of the organ in the Jewish religious service, especially in Germany, has excited great and fierce discussion, and a small library could be filled with the works written pro and con. About the year 1818 an organ was introduced into a temple at Hamburg, when twenty-two rabbis, among them Mordecai Benet and Moses Sopher, gave their decision against such innovation in a work entitled הילקיות לארקלוע. On the other hand, Shem Tob Samun, a noted rabbi, supported by rabbis of Jerusalem, J. C. Riccanatzi, of Verona, and others, supported the introduction and issued an opinion in favor of reforms and the introduction of the organ. The first works for and against the reform were in Hebrew. At a later time the reformers and their opponents continued their debate mostly in German, in periodicals and pamphlets. The objections against the introduction of the organ are of the same general character as those of the case and also most of the arguments were used against the Sabbath. A Jew is not allowed to play upon the organ, and everything prohibited to a Jew we are not allowed to have done by a Gentile. (2.) In obedience to the prohibition of the Torah, "In their statutes thou shalt not walk; and as the organ is a specific Christian invention used in churches, we are prohibited from its use. (3.) In obedience to a Talmudical law (Sota, 49; also copied in Orach Chaynim, 560), that, in memory of the destruction of the Temple, Jews should not play any musical instrument but the shofar.

The first of these objections has been refuted by Wiener in his Referate über die der ersten israel. Synode zu Leipzig überreichten Anträge (1871). He argues that "to play music on the Sabbath is not among the thirty-nine kinds of labor enumerated in the Talmud Sabbath, nor even in the case of a non-Jew: from it is deduced that a musical instrument is called an art, and no labor—הצ_filledůsו תו ורואל (Rosh Hashanah, 29, c). Music is not only not prohibited, but even commanded for the holidays by the Torah. The Talmud (Erubin, 120) allows repairing a musical instrument in the Temple, but not in any other place: "It is allowed to fix a broken string (on the Sabbath) in the Temple, but not outside."

From this prohibition, Wiener concludes "that to make music must have been allowed, וספירפ אוהז, otherwise the Talmud would have used the words 'as to make music is prohibited, the more so is repairing,'" and he considers this omission as an evident proof that music was allowed. A prohibition is deduced from the Talmud (Bava, 56, c) by those who are opposed to the use of the organ, whereas this is expressly allowed. The organ playing is differently understood by Maimonides and Joseph the Pharaoh, the latter even allowed the playing of musical instruments. Among the rabbinical authorities we find a great difference of opinion. Thus the Shulhan Aruch, or, rather, Moses Isserles, prohibited playing of musical instruments (Orach Chaynim, 449, 3). Rabbi Nathan allowed manual work (נתוני ענמן ת라면) to be done by a Gentile, if it were necessary for a religious function. Rema (R. Moses Isserles) also stated (Orach Chaynim, 276), "Some allow a Gentile to light lamps on the Sabbath for a religious meal, and in consequence of such permission some even went so far as to allow this for every meal and festivity." And (56, 388), "Some allow a Gentile to play musical instruments on the Sabbath in honor of a wedding, but in our times they are inclined to lighten the precepts (ןפב)." Of Mehr is it related that, at the time he made the nuptials of his son, it was forbidden by the government to make music, and he sent the bridal party to another city in order that they might enjoy music there on the Sabbath (see Rema, 339, and Elijah Rabah).

To the second objection it is replied by those who favor its use in the synagogue that the organ did not cease to be a musical instrument used in the churches until musical instruments were used in the synagogues of Bagdad, as reported by the German traveler Petaichy, of Regensburg. The venerable Alt-Neu synagogue of Prague possessed an organ in the commencement of the 17th century, while for some time previous to this a similar instrument existed in several synagogues in Spain and Corfu, as authentically reported. Certain song and music formed an essential part of the religious service of the Temple, and was highly esteemed by the Jewish sages (see Erubin, ch. ii). The Talmudists declare religious singing a Biblical precept, and דלקות יסירה explains the importance of that command, that singing disperses melancholy, as we see with Saul, and excites the living spirit, as seen with Elisha. Music must therefore be pronounced an ancient institution with the Israelites, and by no means an imitation of the worship of other creeds. The organ also forms no part of any religious statute with other creeds, and the objection דלקות יסירה cannot be raised for that reason. But even if such were the case, it is a question whether the case of the Sabbath is against it in the answer in the Talmud (Sukkah, 39, c). While Ezekiel in one passage reproached the Israelites, "Neither have ye done according to the judgments [if the nations that are round about you] (v. 7), in another passage he says, "And ye have done after the manners
of the nations that are round about you" (xi,12). This apparent contradiction the Talmud recoulses by paraphrasing, "You have conferred with those that are bad, and disregarded those that are good." Rashi, in explaining that passage of the Talmud, remarks, "Good acts are such as that of Elgon, king of Moab, who honored the oracle from beyond the ocean" (Jug. iii, 30), which is recommended for imitation, although a heathen custom. Rabbi Menasim says positively, "The law does not prohibit our imitating idolatrous customs, except foolish acts, but customs founded in reason are admissible" (To Aboda Sura, 50).

Against the third objection, that the Talmud (Sotah, 49; Gitin, 7) prohibits the playing of a musical instrument because of the destruction of the Temple, it is answered that the enjoyment of music was at all times allowed without any objection by the rabbis. Rabbi Shem Jeob Samnon, of Leghorn, in his decisions, published in 1772, relates, "In Modena, a very pious and important city, where many learned and wise Italian and German rabbins lived, among them Padubab, Lipschitz, and Ephraim Cohen—the latter German scholars of great renown—existed a musical society, without any objection from the rabbins. One of the most esteemed and learned rabbins, R. Isaac Cohen, gave permission on this occasion, to a person to open a new and to give his name as a society of that society on the night of Hoshana Rabba."

The whole literature of the Middle Ages, moreover, proves that, wherever song and music were cultivated, the Jews participated and showed great talents, and, according to the assertion of D'Izarras, the Jewish race is particularly fond of music. Even a pious scholar, author of the book of the pious, who lived at a very dark time, asserted that the practice of music is allowed on Chanuka, Purim, and at weddings. The practice of music was also allowed to dispense melancholy in hard times, and to help to the study of the law, which formed the centre of all activity. See Deutsch, Die Orgel in der Synagoge.

See, for a full account of the structure of the organ, Hopkins and Reinhardt, The Organ, its History and Construction (2d ed. London, 1873); Tiquet, Lehrbuch der Orgelbaus kunst (Weimar, 1855, 4 vol. 8vo); and the literature referred to under Music.

ORGAN-CASES are not earlier in date than the 15th century. At St. James's, Liege, is an early example of the beginning of the 16th century; that of Amiens was made 1429 to 1439; one at Old Brulon is 1431; and the other at Clermont l'Herm, is of the early part of the 17th century. In Spain the organ-pipes are arranged in specified compartments, with those of one stop projecting from the principal range. They often have painted wings or shutters.

ORGANDA, ANDREA, a noted Italian painter, was born at Florence in 1529. In his youth he devoted himself to the study of sculpture, and later to architecture. Only in middle life did he take up the brush, but he soon secured a very enviable reputation as an artist in this branch. He died in 1588. Some of Organda's paintings are among the most noted of the 16th century. Most of them are at Pisa. A very remarkable production of his is The Universal Judgment. In it he painted his friends as in heaven, and his enemies as the residents of hell.

Orgis, Engl. Organ (probably from Gr. ἄργος, in the perfect ἁγγεω, saeculifer), or MYSTERIES, are the secret rites or customs connected with the worship of some of the pagan deities; as the secret worship of Ceres, and the festival of Bacchus, which was accompanied with mystical customs and drunken revelry. These festivals are the same as the Bacchanalia, Dionysia, etc., which were celebrated by the ancients to commemorate the triumph of Bacchus. The word orgies is now applied to scenes of drunkenness and debauchery. Oriel or Oriloe (Lat. Oratorium, or little place for prayer, its original meaning) was a portion of an apartment set aside for prayer, and in the mediaeval houses it was not an uncommon practice to arrange the domestic oratory so that the sacristy was the whole height of the building, while there was a small door looking into it for the lord and his guests to attend to the service. This upper part more especially received the name of Orilo. Thus any projecting portion of a room, or even of a building, was called an orilo, such as a penthouse, or such as a closet, bower, or private chamber, an orilo-story, or a gallery; and the term became last of all applied to a projecting window, hence orilo window; also called bow or bay window.

Oriental, Sr., a Roman Catholic prelate, was born at Huecas, near the middle of the 4th century. After the death of his parents, who were wealthy, he gave all his goods to the poor, and lived a time as a hermit in the valley of Lavedan. His reputation caused him, however, to be appointed bishop of Auch about 410. He at once applied himself to uprooting heathenism in his diocese: he destroyed a temple of Apollo at Auch, and erected a church over the ruins. Theodoric I, king of the Goths, and an Arian, sent him as ambassador to the Roman general Aetius, and to his lieutenant Littorius. Orient died soon after his return to Auch. One of the parishes of Auch bears his name. Part of his remains was transferred as relics to Huecas, Sept. 16, 1609. He wrote a Latin poem in elegiac verses, entitled Commonitorium, which is mentioned by Fortunatus of Poitiers. Although not equal to some of the poetry of the early part of the 5th century, it is forcible and fluent, and the language is good. The work is divided into two books. The first was published at Antwerp in 1599 or 1600 (12mo), with notes by the Jesuit Martin Delrio, who had discovered it in a MS. of the abbey of Auch. It was afterwards published by Bauhin in Switzerland in 1604 and 1664 (4to); at Leipsic in 1661 (8vo), with notes by Andrew Betham; and at Cologne in 1638 in the Biblioth. Auct., and afterwards at Paris and Lyons in similar collections. Dom Martène having discovered a MS. of the whole work, some 800 years old, in the convent of St. Martin, at Tours, had it published in the new collection of ancient writers (Rouen, 1700; 4to) in his Thesaurus Anecdotorum (1717, fol., vol. v), together with some small pieces of Orient found in the same MS. The Mémoires de Trévoux, July and September, 1701, contain remarks and corrections by Conquereau. A new edition was published by Schutzeisen (Wittenberg, 1776, 4to), and a supplement, containing variations derived from a MS. in the Oxford library, at Weimar, in 1716. An edition in Latin and French, preceded by a life of the author according to the Bollandists, was published under the title of Commonitorium by Z. Comombet (Lyons, 1839, 8vo). Some writers, deceived by the resemblance of the name, have attributed this work to Orose, bishop of Urgel, known for his correspondence with Sidonius Apollinaris. See Bollandists, Acta Sanct. May 1; La Vie du glorieux Saint Orens, évêque d'Auch, com- posée par des religieux des universités legendes et des plus fiables historiens (Toulouse, 1674; no date); Gallia Christiana, i, 973; Hist. litt. de la France, ii, 251-256.

Oriental Churches. See Eastern Church; Russo-Greek Church.
ORIENTAL LANGUAGES

ORIENTAL LANGUAGES. See SEMITIC LANGUAGES.

ORIENTAL LITURGY. See LITURGY.

ORIENTAL PHILOSOPHY is an ancient system seeking to explain the nature and origin of all things by the principle of emanation from an eternal fount of being. See MAGI. Those who professed to believe the Oriental philosophy were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; others, one principle, from which all things over flowed as water; and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. See MANICHAEANS; OSIRIZM. Others maintained that the belief which prevailed over matter was not an eternal principle, but a subordinate intelligence; one of those which the Supreme God produced. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and at last to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the Supreme Deity was distinguished both from the material evil principle and from the Creator of this sublunary world. From blending the doctrines of the Oriental philosophy with Christianity, the Gnostic sects, which were so numerous in the first centuries, derived their origin. See Gnosticism. See also Origen, whose work aimed to unite Judaism with Christianity. Many of the pagan philosophers, who were converted to the Christian religion, exerted all their art and ingenuity to accommodate the doctrines of the Gospel to their own schemes of philosophy. In each age of the Church new systems were introduced, till, in process of time, we find the Christian world divided into that variety of heretical sentiment which is exhibited under the various articles in this Cyclopaedia. See PHILOSOPHY.

ORIENTATION. As Christians from an early period turned their faces eastward when praying, so Christian churches, especially in the Western countries, for the most part were placed east and west, in order that the worshippers, as they looked towards the altar, might also look towards the east. The Council of Milan gave approval to this custom, and pope Virgilius even ordered the priests to celebrate towards the east. Thus the Roman church was not only the most ancient, but also the vanishing place, and that quarter where heaven seems to rise. Then, too, the window in the ark is believed to have faced the east. In the primitive Church prayers were made according to the east, according to Justin Martyr, Tertullian, and Origen, Augustine and Basil: (1) in allusion to Ps. cxvii. 7; Zech. xiv. 4, "His feet shall stand in the Mount of Olives, which is before Jerusalem on the east;" (2) as the day-spring (Luke i. 78); (3) as the place of light; and (4) of Paradise (Gen. ii. 8); and (5) of the crucifixion and ascension, Pentecost, and second advent. Not only did churches, therefore, face the east, but the dead were laid with their faces towards the east. The altar represents the Holy of Holies of the Temple; at it the death of Christ is commemorated; and from it the sacred food is administered to the faithful. Leo I (A.D. 443) condemned the custom of the people at Rome who used to stand on the upper steps in the court of St. Peter's and bow to the rising sun, partly out of ignorance, and partly from a lingering paganism. In later times the custom continued of turning the prayers. Other sects, like the Gnostic, introduced the intent of praying to God. To avoid, however, any suspicion of superstition, in the time of Boniface VIII a mosaic of the ship which is one of the symbols of the early Church for Christ [see SCRIPTURES] was erected towards which devotions were to be made. Urban VIII placed it over the outer great door. In some early churches [as those of the Holy Cross at Jerusalem, erected by Constantine, and Tyre, built by Paulinus at the beginning of the 4th century] three great gates faced the east, the central being the loftiest, like a queen between her attendants. The arrangement adopted was that of the Jewish Temple.

Modern investigation has determined that few churches stand exactly east and west, as great variability in this direction is universal. Thus, of three ancient churches in Edinburgh, it was ascertained that one (St. Margaret's Chapel in the Castle) pointed E.S.E.; another (St. Giles's Cathedral), E. by S.45; a third (Trinity College Church, now destroyed), S.15-45. The cause of this variation has not been satisfactorily explained. Some have supposed that the church was turned not to the true east, but to the point at which the sun rose on the morning of the feast of the patron saint. But, unfortunately for this theory, neighboring churches, dedicated in honor of the same saint, have different orientations. Thus, All-Saint's at West Beck- ham, in Norfolk, points due east; while All-Saint's at Thwaite, also in Norfolk, is 8° to the north of east. There are instances, too, in which different parts of the same church have different orientations; that is to say, the chancel and the nave have not been built in exactly the same line. Thus the eastern end of York Minster and in Lichfield Cathedral. Another theory is that orientation "mysteriously represents the bowing of our Saviour's head in death, which Catholic tradition asserts to have been to the right (or west) of the throne of his Father in heaven." It is apparent that the orientation is as often to the south as to the north. Until some better explanation is offered, it may perhaps be safe to hold that orientation has had no graver origin than carelessness, ignorance, or indifference. In several early Roman churches, and in the western races of Germany, the altars face westward, but the celebrant fronts the congregation.

ORIFLAMME (Auri flamma, or fanon, i.e., flame of gold) was a red flag of sentai, carried on a lance shafted with gilt-copper. It was preserved in the abbey of St. Denis, to which it belonged; and was taken by the kings of France, on occasions of great emergency, from the altar of that abbey, and on such occasions it was always consecrated and blessed. Louis VI received the oriflamme A.D. 1119 and 1125, and a writer of that period speaks of this as an ancient custom of the French kings. The consecration of a knight's pennon or gus- manon was a matter of great solemnity, and religious ceremonial by which he was elevated to the rank of knighthood in those ages. The consecration of standards for an army or a regiment is merely a different form of the same general idea. See KNIGHT- HOOD. The oriflamme is said to have been lost at Agincourt, in the Flemish wars, by Philip de Valois. It passed with the county of Vexin, the counts having been the protectors of the Church, and became the standard of France in the time of Philip I. Other accounts state that it was last seen in the battle-field in the time of Charles I; and Fulbert says that in 1535 it was still kept in some line. This is the explanation, but was almost devoured by moths. The oriflamme was charged with a saltire wavy, or with rays issuing from the centre crossways. In later times it became the ensign of the French infantry. The name seems also to have been given to other flags; according to Sir N. H. Nicolas, the oriflamme borne at Agincourt was an oblong red flag, split into five parts. See Walcott, Sacred Archæology, s. v.; Student's History of France, p. 132. See also JOHN OF ANC.

ORIGEN (Ὀριγήνης, from ὁ ἐρατηριός, because he was born in the mountain region, to which his parents had retired to escape persecution), also named ADA- MANTUS, on account of his remarkable learning and iron asceticism, is called by the fathers the doctor of Biblical criticism and exegesis in the Church. But it is not only in this line of literary activity that he has distinguished himself. Origen may well be pronounced one of the ablest
and worthiest of the Church fathers—indeed, one of the greatest moral prodigies of the human race. He is universally regarded as one of the most laborious and learned scholars that has appeared in Christendom, and although his orthodoxy has on some important doctrinal points been called in question, his fame and influence will endure to the end of time, and his memory be revered among all followers of Jesus Christ.

According to the trustworthy computation, at the city of Alexandria, in Egypt, in A.D. 185. His father, Leonidas, who was a Christian, is reputed to have been a man of culture and of piety; and while he sought to imbue the mind of the youth, whose first instructor he was, with the love of learning and piety, an incident occurred which was intended to be conversant with, he yet paid particular attention to sacred knowledge, so that Origen might truly understand the contents of the Scriptures; and before the boy had reached maturity he evinced that his mind had not only been filled with knowledge, but that his bosom glowed with an equal zeal for the practice of the truths he had learned from the sacred pages. In A.D. 292, during the persecution under Severus, which raged through all the churches, but fell with most tremendous devastation on the Church at Alexandria, many of the faithful, being accused of being Christians, and the parts were brought to suffer martyrdom in this conspicuous city. Instead of hiding his own convictions, Origen boldly came forward, and exposed himself to a savage multitude by ministering to these holy men; and when his own father, too, was for his fidelity to the Christian religion imprisoned and likely to suffer martyrdom, Origen was with great difficulty prevented by his mother from sharing his father's fate. Indeed, so firmly were his convictions rooted that he sent exhibition after exhortation to the prison of his parent to return to the world. "Take heed, father, that you do not change your mind for our sake." Leonidas remained firm, and was heaved; and Origen, his mother and younger brothers—six in all—were left destitute of protection, and of property too, as the estate which they owned was confiscated. In this forlorn condition Origen found a noble patron and supporter in a rich lady, who longed to be taught the truths of Christianity. But he did not long depend on her; for in the following year he abandoned her house, and removed to Palestine,-driven thence by the orthodox; though high in repute for his learning, Origen would not consider a fit associate. He supported himself for a while by teaching the Greek language and literature, and by copying MSS. In A.D. 203 bishop Demetrius, afterwards his opponent, placed him in charge of his last five churches as scribe, and took him to Palestine, where he was of assistance even in matters of less importance. In his studies he employed females as copyists, he desired to put away every possible appearance of evil by his own emasculation, basing this unwaranted act upon the words of Christ (Matt. xix, 12), which Origen interpreted in a literal sense at that time, though in a later period of life he expressed himself as favoring the view of Justin. He also in this early period of life sought strict conformity with the doctrine preached by Paul in I Cor. vii, 25, and practiced voluntary poverty, and led a strictly ascetic life. He made it a matter of principle to renounce every earthly thing not indispensably necessary; refused the gifts of his pupils; had but one coat, no shoes, and took no thought of the morrow. He rarely ate flesh, never drank wine; devoted the greater part of the night to prayer and study, and slept on the bare floor. By these means he cultivated the respect of both the learned and the unlearned in an age and country where such a mode of life was held in the highest repute both by Christians and heathen; and thus, in connection with his public and private instruction, he acquired a multitude of converts from all ranks and ages. Among those whom his preaching backed by a life so replete with consistency, reclaimed was one Valentinian heretic, a wealthy person, named Ambrose, who afterwards assisted Origen materially in the publication of his Commentaries on the Scriptures.

It was the style prevalent in every part of western Christendom (about A.D. 211) that Origen visited Rome, in order to acquaint himself with the doctrines, practices, and general character of its truly ancient Church. The Alexandrian and Roman views of the Church were widely different. By the latter, the one Church and body of Christ were conceived of as one indivisible organization, by the former as an invisible. In Rome and Carthage nepotism was dreaded as the worst of evils, and the baptized were looked upon as constituting the Church. In Alexandria the alienation of the minds of the true Church from the chief evil, and the holy, both in heaven and on earth, were viewed as constituting the true Church. Origen's opinions in regard to ecclesiastical organization and discipline were substantially the same as those which are most commonly entertained by evangelical Christians. They were far more spiritual and rational than those held by the Roman Church, and by Cyprian and Augustine. (The chapter in which Redepenning presents a summary of Origen's system of practical Church discipline is a very valuable treatise on the subject for all practical purposes in general; the golden mean between formalism and latitudinarianism is happily chosen; still it appears that Origen admitted a modified supremacy of the Church of Rome.) Origen's stay at Rome was short. Upon his return to Alexandria, by request of bishop Demetrius, he resumed his lessons, and then met with the remarkable and blessed results in his labors above referred to. Troubles likely to lead to serious dissension which broke out in that city in A.D. 215 made it evident that Christian teachers could not effectually prosecute their work, and Origen retired secretly from the city to a place near the sea. As the clergy of that province asked Origen to expound the Scriptures in public, Demetrius wrote to exposit with them, on the ground that such a mission should not be intrusted to one who was not ordained priest. Alexander, bishop of Jerusalem, and Theocritus of Caesarea, wrote to-specifically in conduct of Origen that he had always employed for that purpose such as were best qualified for it by their learning and piety, without inquiring whether they were priests or laymen. Demetrius finally recalled Origen, and afterwards sent him to Greece to oppose some heresies which had arisen in Achaia. On his way thither, in 228, he was ordained a presbyter at Cesarea, in Palestine, by Theocritus. This so displeased Demetrius that he held two councils (A.D. 231 and 232) at Alexandria, by which Origen was forbidden to teach, and excommunicated. He was accused, 1, of having castrated himself; 2, of having been ordained without the consent of his regular bishop; 3, of teaching erroneous doctrines, such as saying that the devil would be saved, and be redeemed from the torments of hell, etc. Origen denied the correctness of these accusations, and withdrew to Cesarea in 231, where he celebrated his first great Eucharist or littic—a feast for the churches of Palestine, Arabia, Phoenicia, and Achaia, which were too well informed regarding Origen, disapproved of this unrighteous sentence, in which envy, hierarchical arrogance, and blind zeal for orthodoxy joined. The Christian Church was ready to renounce, alone concurred, without further
investigation. Jerome states that the proceedings of the councils were not due to any belief in Origen's guilt of heresy, but solely to jealousy of his eloquence and reputation.

While resident in Cæsarea, Origen there opened a new philosophical and theological school, which soon outshone that of Alexandria. The Cæsarean institution was respected by the Church, and each of the most distant places, which were anxious to hear his interpretations of the Scriptures. Among his disciples were several who afterwards rose to great eminence in the Church. With the death of Demetrius all opposition to Origen died out, and thereafter his advice was everywhere eagerly sought for, to some books he gave two additions, and, as to all things, that he might gain all men. Like the great apostle, we find him everywhere true to his purpose and prepared for his work: at Alexandria, in the school and amid its philosophers and multiform population; in Arabia, in Palestine, in Athens; among Christians and Jews, among pagans as well as among friends. It was worse than in vain for opposition to do anything to such a man short of putting him to death. Drag him, half dead, to the heathen temple, and bid him distribute the emblems of heathen rites, and you hear him preaching Jesus Christ to the prince who the enemy has made so very powerful. Let Demetrius and his councils expel and expose him, he does but retire to Cæsarea, where he opens a new school of greater numbers, and 'myriads' throng around him. He is the stamp of a truly great and good man. Sacrificed to the world in his youth, and to his world, there remained nothing in the world to do except to kill him—and even this he courted, instead of dreading. He wished for no excuse to cease from his Christian toils; they were his meat and drink.

Indeed, his whole life was occupied in writing and teaching, and to some he might in the first instance be ranked as a priest; of such, certainly none in ancient times—did more to settle the true text of the sacred writings, and to spread them among the people; yet, whether from a defect in judgment or from a fault in his education, he applied to the Holy Scriptures the most curious and curious mannerisms used in interpreting the heathen mythology. He says himself that 'the source of many evils is the adorning to the carnal or external part of Scripture. Those who do shall not attain to the kingdom of God. Let us, therefore, seek after the spirits and the substantial fruit of the Word, which are hidden and mysterious.' Again, 'the Scriptures are of little use to those who understand them as they are written.' In the 4th century the writings of Origen led to violent controversies in the Church. Epiphanius, in a letter preserved by Jerome, enumerates eight erroneous opinions.

Works.—The extant works of Origen have been very much corrupted, either intentionally or accidentally, by copyists and annotators, etc. The number of his works is stated by Epiphanius and Rufinus to have exceeded 6000, and although this is probably only meant as an exaggerated round number, yet the amount of writings that issued from his always busy brain and hands cannot but have been enormous. Seven secretaries and seven copyists, aided by an uncertain number of young girls, are by Eusebius reported to have been employed for him. The great body of his most important works is lost; but among those that have survived the most important by far is his elaborate attempt to rectify the text of the Septuagint by collating it with the Hebrew original and other Greek versions. On this he spent twenty-eight years, during which he travelled through the East collecting materials. The form in which he first issued the result of his labors was that of the Tetrabiblos, which presented in four columns the texts of the Sept., Aquila, Symmachus, and Theodotion. He next issued the Hexapla, in which the Hebrew text was given, first in Hebrew and then in Greek letters. Of this, he made two Latin versions, a short and a long, and a Greek version, whence the title Octapla; and there was even a seventh Greek version added for some books. The arrangement was in columns, in the following order: Hebrew in its proper characters; Hebrew in Greek characters; Aquila; Symmachus; Sept.; Theodotion; 5th version; 6th; 7th. Unhappily this great work, which extended to nearly fifty volumes, was never transcribed, and so perished. It had been placed in the library at Cæsarea, and was still much used in the times of Jerome. It was probably destroyed by the Saracens in 636 AD. But as much of the work as could be made, and of these some are preserved. They were collected by Montfaucon, entitled Hexaemera.
ORIGEN

In the course of controversies against heretics and non-
Christians to a systematic form was first felt by the
teachers in the school for catechists, and they, in going
to work to meet this necessity, were guided by the bap-
tistical confession and the Regula Fidei. In the writ-
ings of Origen this subject was treated with greater
comprehension, and the treatises disclose no plan followed in
detail; they are only labors preparatory to a system.
Setting out with these materials, Origen laid the foun-
dation of a regular system of Christian dogmas. Yet
his order was not very exact, and the gain of a system-
atic doctrinal form was not without material
loss. The doctrine relating to the premodern exist-
ence of God, being placed first in the regular scholastic
order, concealed those living germs seated in man's re-
ligious feeling or contained in the history of religion,
which is the groundwork for the history of Chris-
tianity, and thus hindered further development of the
historical development of Christian doctrine; and the
doctrine of Soteriology was left comparatively un-
developed. Origen says, “The apostles taught only
what was necessary; many doctrines were not an-
ounced by them with perfect distinctness; they left
the more precise determination and demonstration of
many dogmas to the disciples of science, who were to
build up a scientific system on the basis of the given
articles of faith” (De Princ. Præf., p. 3 sq.). The
principle that a systematic exposition shall begin with
the consideration of that which is naturally first is ex-
pressed in the somewhat similar form: “The study of
Zosimus (Tom. vi) becomes into error and
absurdity; for he applied to the explanation of the
Old Testament the same fanciful method of
allegory by which the Platonists were accustomed to veil
the fabulous history of their gods. This error, so
fascinat-
ing to the heathen world of the East, was rapidly
propagated by numerous disciples, and became the foun-
dation of that doubtful system of theology called phi-
osophical or scholastic.” See ORIGENISTS.

1. Origen’s commentaries covered almost all the books
of the Old and New Testaments, and contained a vast
wealth of profound suggestions, with the most arbit-
raneous allegorical and mystic fancies. They were of three
classes: (a) Short notes on single difficult passages for
beginners; all these are lost. (b) Extended exposi-
tions of whole books, for higher scientific study; of
these we have a number in the original. (c) Horta-
tory or practical applications of Scripture for the con-
gregation (Ομιλίαι), which are important also to the
history of pulpit oratory. But we have them only in
part, as translated by Jerome and Rufinus, with many
unceremonious retrenchments and additions, which per-
plex the student. Every one of Origen’s commentaries
of the Old Testament contains a discussion of
fundamental doctrines. In the second book we set foot
upon the earth as it now is: we see it arising out of the
ante-mundane though not absolutely eternal matter,
in time, in which it is to lead its changing existence until
the restoration and emancipation of the fallen spirits.
Into this world came the Son of God, sent by the God
of the Old Testament, who is no other than the Father
of Jesus Christ; we learn of the incarnation of
the Son, of the Holy Ghost as he goes forth from the
Son to enter into the hearts of men, of the psychical in man
and how it is transformed into the purely spiritual in him, of
the purification and restoration of the psychical man by
judgment and punishment, and of eternal salvation.
In virtue of the inalienable freedom belonging to the spirit, it fights its way upwards in the face of evil pow-
ers of the spiritual world and against temptations from
within, by the aid of Christ Himself and by the gifts of
grace, i.e. by all the gifts and operations of the
Holy Ghost. This freedom, and the process by which
man becomes free, are described in the third book.
The fourth book is distinct from the rest and inde-
pendent of the basis on which the doctrine of the preceding books rests, viz. the revelation made
by the Holy Scriptures” (whereas later dogmatists have
been accustomed to place the doctrine before the other
contents of the system).
Among Origen’s practical works are specially note-worthy his treatise on prayer, with an exposition of the Lord’s Prayer, and exhortation to martyrdom. It was written during the persecution of Maximinus. Besides these works, Origen wrote many letters, "Επιστολαι (Epistles)," of which Eusebius collected over eight hundred. They have been published in various editions, but the Latin are doubtless the work of Julianus Africanus on the authenticity of the history of Sussanna. Delarue has given (i., 1-32), whether complete or fragmentary, all that remains of them. Among the works of Origen is also usually inserted the Philocalia (Φιλοκόλια), a collection of extracts from his writings on various exceptional occasions. The compilation was made, however, by Gregory of Nazianzum and Basil the Great. It is entitled Philocalia, de obscuris S. Scriptura locis, a SS. PP. Basilio Megno et Gregorio theo-logo, ex vario Origenis commentarius excerpta, Ossida nunc primum Graece edita, ex Bibliotheca Regiana, et studio Jo. Tarini, Andegavi, qui et Latinis fecit et notis illustravit (Paris, 1619, 4to).


Doctrines.—Ecclesiastical history, as Fabricius observes, cannot furnish another instance of a man who has been so famous through good report and ill report as Origen. The quarrels and disputes which arose in the Church after his death, on account of his person and writings, seem scarcely credible to any who have not examined the history of those times. The universal Church was split into two parties; and these parties fought as furiously for and against Origen as if the Christian religion had itself been at stake. See ORIGENIAN CONTROVERSY. Huelius has employed the second book of his Origeniana, which consists of above 200 pages in folio, in pointing out and animadverting on such dogmas of this illustrious father as are either quibbling, or lying in their terms, or even in their conception (Liber. Oxon. 1740) has collected within a short compass the principal tenets which rendered him obnoxious; and thence we learn that Origen was accused of maintaining different degrees of dignity among the persons of the Holy Trinity; that as the Son was inferior to the Father, and the Holy Spirit inferior to both, in the same manner as rays emitted from the sun are inferior in dignity to the sun himself; that the death of Christ was advantageous, not to men only, but to angels, which is a doctrine very strange, even to the stars and other insensible things, which are not to be possessed of a rational soul, and therefore to be capable of sin; that all rational natures, whether devils, human souls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various use of their free will, dispersed among the various orders of angels, men, or devils; that angels and other supernatural beings were clothed with subtle and ethereal bodies, which consisted of matter, although in comparison with our grosser bodies they may be called incorporeal and spiritual; that the souls of all rational beings, being putting off one state, begin another, either superior or inferior, according to their respective behavior; and that thus, by a kind of perpetual transmigration, one and the same soul may successively, and even often, pass through all the orders of rational beings; that hence the souls of men were thrust into the prison of bodies for offences committed in some former state, and that when loosed from hence they will become either angels or devils, as they shall have deserved; that, however, neither the punishment of men nor the favor of devils or whatever else is the judgment of God shall be stochastic, but that all shall return to their original state of pure intelligences, to begin the same round again, and so on forever. Says Schaff (Ch. Hist., i, 270): "Origen felt the whole weight of the Christological and Trinitarian question, but obscured it by his foreign speculations, and wasted much time in overthrowing the humanized theories, and the subordination theories, which afterwards came into sharp conflict with each other in the Arian controversy. On the one hand he brings the Son as near as possible to the essence of the Father; not only making him the absolute personal wisdom, truth, essence, substance (σινιποίμα, αὐτοκλήτω, αὐτόκητος, ἀυτοδίκαιος, αὐτοδίκαιος, etc.), but also expressly predating eternity of him, and propounding the Church dogmas of the eternal generation of the Son. This generation he usually represents as proceeding from the will of the Father; in the Son it is present in all his essence: and hence, at least in one passage, in a fragment on the Epistle to the Hebrews, he already applies the term ομοοιότης to the Son, thus declaring him coequal in substance with the Father. This idea of his has been further developed by others from its close connection with his doctrine of an eternal creation. He can no more think of the Father without the Son, than of an almighty God without creation, or of light without radiance (De Principi. iv, 28: 'Sicut lux numquam sine splendore esse potuit, ita nec Filium quidem sine Patre intelligi potest'). Hence he describes this generation not as a single, instantaneous act, but, like creation, ever going on. But on the other hand he distinguishes the essence of the Son from that of the Father; speaks of a difference of substance (ἀνελ-λούη τῆς ομοιότητος ου τοῦ οὐκομισμοίου, which the advocates of his orthodoxy, probably without reason, take as merely opposing the Patristic conception of the ομοοιότης); and makes the Son decidedly inferior to the Father, calling him, with reference to John i., 1, merely Σωτήρ without the article, that is, God in a relative sense (Deus de Deo), also άμετάκλητος Σωτήρ, but the Father God in the absolute sense, άμετάκλητος (Deus per se), or αυτόκλητος, also the fountain and root of the divinity (στατήρ, ἀμέτάκλητος). Hence he also taught that the Son should not be directly addressed in prayer, but the Father through the Son in the Holy Ghost. This must be limited, no doubt, to things and persons of full divinity, but his conception of prayer to the Son and to the Holy Ghost. Yet this subordination of the Son formed a stepping-stone to Arianism, and some disciples of Origen, particularly Dionysius of Alexandria, decidedly approached that heresy."

"In his Pneumatology," says Schaff, "Origen vici-clates still more than in his Christology between orthodox and heterodox views. He ascribes to the Holy Ghost eternal existence, exalts him, as he does the Son, far above all creatures, and considers him the source of all charisms (not as άμετάκλητος τῶν χαρακτημένων, as Neandert and others represent it, but as άμετάκλητος τῶν χαρακτημένων, παράγων, as offering the substance and fulness of the spiritual gifts; therefore as the ἄρχη and Σκηνή of them [In Joh. ii, § 6], especially as the principle of all the illumination and holiness of the Church, according to the Old Covenant and the New. But he places the Spirit in essence, dignity, and efficiency below the Son, as far as he places the Son below the Father; and though he grants in one passage (De Principi. i, 3, 3) that the Bible nowhere calls the Holy Ghost a creature, yet, according to another sentence, he speaks of him himself inclines towards the view, which, however, he does not avow, that the Holy Ghost had a beginning (though, according to his system, not in time but from
eternity), and it is the first and most excellent of all the beings produced by the Logos (In Joh. ii, § 6: Τιμωρησον—this comparative, by the way, should be noticed as possibly saying more than the superlative, and perhaps designed to distinguish the Spirit from all creatures—πίσων ρώσῳ πάντοις Πατρός διε χρηστευόμενος γυμνόν μαθητήν).—The second he rejects, because in Matt. xii, 32 the Spirit is plainly distinguished from the Father and the Son; the third he takes for the true and scriptural view, because everything was made by the Logos (according to John i, § 9). Indeed, according to Matt. xii, 32, the Holy Ghost would seem to stand above the Son; but the sin against the Holy Ghost is more heinous than that against the Son of Man only because he who has received the Holy Ghost stands higher than he who has merely the reason from the Logos (Cf. Luke xii, 13).

These errors, and others connected with and flowing from these, together with that "furor allegoricon" above mentioned, which pushed him on to turn even the whole law and Gospel into allegory, are the foundation of all that enmity which has been conceived against Origin, and of all that has been called heresy; and, although the charge has not been fully loaded. His damnation by Romanists has been often decreed in form; and it has been deemed heretical even to suppose him saved. John Picus, earl of Mirandola, having published at Rome, among his 900 propositions, that it is no sin to believe that the damned, the masters in divinity censured him for it, asserting that his proposition was rash, blasphemous, unfavorable of heresy, and contrary to the determination of the Catholic Church. This is what Picus himself relates in his Apolog. e. vii. Stephen Bint, a Jesuit, published a book at Paris in 1629, concerning the salvation of Origin, in which he took the affirmative side of the question, but not without difficulty and fear. This work is written in the form of a trial; witnesses are introduced and depositions taken, and the cause is fully pleaded pro and con. The witnesses for Origin are Melchior Cano, in the name of Bellarmine, and of all who are against Origin, makes a speech to condemn the condemnation of the accused. After having ex- plicated on Origin's heresies, the cardinal adds: "Must I make use of these and of the most high and holy father of the Church, in order to show that Origin is there? Otherwise men will not believe it. Would it not be enough to have laid before you his crime, his unfortunate fortune, the sentence of his condemnation delivered by the emperors, by the popes, by the saints, by the fifth general council, not to mention others, and almost by the mouth of God himself? Yet, since there is no other method left but descending into hell and showing there that reprobat, that damned Origin, come, gentlemen, I am determined to do it, in order to carry this manifestation of the divine wisdom and evidence originating after his name, down into hell, to see whether he really be there or not, and to decide the question at once." The seventh general council has quoted from the Pratum Spirituale (Baron. Annul, ad ann, 532), and by quoting it has declared it to be of sufficient authority to furnish us with good and solid materials to support the determination of the council with regard to Origin. "Why should not we, after the example of that council, make use of the same book to determine this controversy, which besides is already but too much cleared up and settled; it is only to occupy the mind with great perplexity about the salvation of Origin, after the fervent prayers of a holy old man, saw plainly, as it were, a kind of hell open; and, looking in, observed the heresiarchs, who were all named to him one after another by their own names; and in the midst of them he saw Origin, who was there damned among the others, loaded with horror, flames, and confusion." Protestants have always revered his memory. The orthodox and heterodox have frequently quarreled over his relative position in the Church. It would be difficult for us to determine his relation to the bishops such as large better than it has already been done by Dr. Schaff. We therefore prefer to let this learned Church historian speak: "Origin," says Schaff, "was the greatest scholar of his age, and the most learned and genial of all the ante-Nicene fathers. He possessed a rare beauty of genius, and the brightness and glow of his brilliant talents. His knowledge embraced all departments of the philology, philosophy, and theology of his day. With this he united profound and fertile thought, keen penetration, and glowing imagination. As a true divine, he consecrated all his studies by prayer, and turned them, according to his best convictions, to the service of truth and piety. It is impossible to deny a respectful sympathy to this extraordinary man, who, with all his brilliant talents and a host of enthusiastic friends and admirers, was driven from his country, stripped of his sacred vocation, cast out of the Church, then thrown into a dungeon, loaded with chains, racked by torture, doomed to drag his aged frame and dislocated limbs in pain and poverty, and long after his death to have his memory branded, his name anathematized, and his salvation denied; but who never- theless esteemed himself more than his colleague, his Church, and his sacred gift; and who in the face of all obloquy, and in the face of all men, advanced the cause of sacred learning, to refute and convert heathens and heathens, and to make the Church respected in the eyes of the world. Origin may be called in many respects the Schleiermacher of the Greek Church. He was a guide from the heathen philosophy and the heretical doctrines to the Christian faith. He exerted an immeasurable influence in stimulating the development of the catholic theology and forming the great Nicene fathers, Athanasius, Basil, the two Gregories, Hilary, and Ambrose, who consequently, in spite of all his deviations, set great value on his services. But his best disciples proved infallible to many of his most peculiar views, and adhered far more to the reigning faith of the Church. For—and in this, too, he is like Schleiermacher—he can by no means be called orthodox, either in the Catholic or in the Protestant sense. His leaning to idealism, his predilection for Plato, and his noble effort to reconcile Christianity with reason, and to commend it even to educated heathens and Gnostics, led him into many grand and fascinating errors" (Ch. Hist. i, 504, 505). "Christian science," says Pressensée (Irenaeus vs. Heresies, p. 397, 398, 399), "is the full faith or knowledge, which rises to the direct contemplation of its object, and ascends from the visible Christ, 'known after the flesh,' to the Eternal Word. He falls into the same error as Clement in thinking too lightingly of the foundation of this transcendent knowledge—that historical Gospel which is the very substance of the truth—and in treating the letter of the Scriptures as a seal that needs to be broken. It remains none the less true that speculation is never with him a mere mental feat; that it is rather the aspiration of the entire being and complete man. Thus, for instance, he said, when Origin spoke the philosophical language of his time. He resolutely dealt with the problems which occupied the minds of his contemporaries. In order rightly to estimate and understand him, we must bear constantly in mind that sublime and subtle pantheism which was the primary inspiration and foundation of both Neoplatonism and of Platonism. If his mind frequently for- sakes the solid ground of psychological observation and exact history, to soar into vague regions which are neither heaven nor earth, it is because he is desirous to occupy a sphere as wide as that of his activities. Anxious to excel them in science no less than in faith, he will not abandon to them any vantage ground. Like them, he peoples the infinite void with the creations of his imagination. To the Eons he opposes good
and bad angels; he does not hesitate to invent a sort of mythology, of which the inspiration is Christian, but which in its bold additions to the positive statements of revelation necessarily becomes visionary. Herein is not the strongest fault of his poetry. Panteistic Theism are found in that bold vindication of liberty which is its central and vital principle. It may be said that the vast theological edifice reared by him is, as it were, the temple of liberty. Liberty is its foundation and its top-stone; nay, it is more, is the animating soul of the whole fabric. Fanaticism, Theism had struck the whole world with a death chill. Origen reawakened it with the breath of liberty, restored it to life, and snatched it from the petrifying grasp of fatalism. In the boldness of his thought he denies the existence of anything below the angelic. All that is visible in the material world are free acts. Bodies owe their existence to the motions of the will. If matter gravitates or ascends, it is not by a simple physical law, but is connected with moral action. Liberty is the explanation of all things. The great merit of Origen is his endeavor to trace back to its roots all the diversity of things to one and the same idea. Unhappily his conception of liberty was incomplete, and his error on this fundamental point produced results all the more serious because of the close logical coherence of his system. But such a man might in such an age," says Schaff, "be the herald of a new era in the history of our literature. For he professed his views always with modesty, and from sincere conviction of their agreement with Scripture, and that in a time when the Christian doctrine was as yet very indefinite in many points. For this reason even unpurged Roman divines, such as Tilmont and Möhler, have shown Origen the greatest respect and the most lenient kindness; a fact the more to be commended, since the Romish Church has steadily refused him, as well as Clement of Alexandria and Tertullian, a place among the saints and the fathers in the strictest sense. See Eusebius, Hist. Eccles. bk. vi. 1-6; Hieronym. Ep. 29, 41; Gregory of Thaumaturgus, De oris parangricis in Origenem; Pamphilus, Apologia Orig. (all in the last vol. of Delarue); Huetius, Origemiana (Par. 1679, 2 vols.); Lardner, Creatibility, pt. ii, ch. xxxvii; Thomasius, Origenes, seu Betrag z. Dogmengeschichte (Nuremberg, 1837); Ritter, Gesch. d. christlischen Philosophie, i, 465 sqq.; Bauer, Gesch. d. Dreieinigkeitslehre, i, 186-248, 500-566; Meier, Tripointlehre; Dr. Kahns, Monographia (1847); Möhler, Patrologia; Alzog, Patrologia, § 33, 94; and especially Reepenking, Origenes, eine Darstellung u. Lehen des Verfassers (1840-1860, 2 vols.). See also Schaff, Ch. Hist., i. 501-509 et pass.; Neander, Ch. Hist., i, 693 et pass.; id. Dogmat., p. 21 sq.; Pressense, Early Christianity of Heresy and Doctrine, bk. ii, ch. iv, Martyr Josh. Apologia, bk. ii, ch. ii, § 11; Killen, Anc. Chris. p. 37 sqq.; Hagenbach, Gesch. der ersten 3 Jahrh. ch. xiii, iv; Mosheim, Eccles. Hist., vol. i; Boehringer, Kirchengesch. i, 104 sqq.; Hagenbach, Kircheng. Dates (see Index in vol. ii); Schirrm, Kirchengesch. iv, 29 sqq.; Guericke, Ch. Hist. i, 104 sqq.; Alzog, Kirchengesch. vol. i; Neale, Hist. East. Ch. (Privatarche in Alexandria), bk. i, § 53; Smith, Dict. of Greek and Roman Biog. and Mythol. s. v.; Farrar, Crit. Hist. of Free Thought, p. 50 sqq., 285, 404, 457, 460; Ueberweg, Hist. Philos., i, 815 sqq.; Donaldson, Literature (see Index in vol. i); Tilmont, Memoires Eccles.; Ceillier, Hist. des Autres Ecles., ii. 190 sqq.; Rusi, Origen and his Chief Opponents; Vaught, Life and Writings of Origen; Bampton Lectures, 1818, 1824, 1829, 1839; Amer. Bibl. Rep. iv, 333 sqq.; Bibl. Sac. iii, 378 sqq.; Brit. Qu. Rev., i, 491 sqq.; Christian Examiner, x, 906; xi, 22; Meth. Q. Rev., xi, 465; Lond. Qu. Rev., July, 1851; American Catholic Quarterly, Oct., 1871, art. ii; Unive. Qu. April, 1874, art. vii; April, 1875, art. iv.

Origenian Controversy. So distinguished a man as Origen could not fail to have great influence on the Church, not only while living, but even after his

death. As during his lifetime he had opponents as well as partisans, so two parties continued in the Church a long time afterwards. As late as the 3d century we find bishop Methodius (L. 511) opposing the doctrine of Origen, and this opposition of his is recorded in the form of a type of Origen's doctrine. On the other hand, the learned and pious Pamphilus of Caesarea, in Palestine († 369), in collaboration with his friend Eusebius, wrote in prison an apology for Origen. In this work the writers reveal and oppose the doctrine which they were now the heresy preferred against Origen. It contains six books: the last is the work of Eusebius alone, being written after Pamphilus's martyrdom, and defended by him against the attacks of Marcellus of Ancyra. We now possess only the first book, in the incorrect translation of Rudio, and a few fragments of the second book (published in Delarue's edition of Origen; Gallandi, Bibl. Patr.; and Routh, Relig. sacra).

Origen's name was also drawn into the Arian controversies, and used and abused by both parties for their own ends. The question of the orthodoxy of the great deacon became thus more and more interest, and increased in interest with the increasing zeal for pure doctrine and the growing horror of all heresy. Upon this question three parties arose: free, progressive disciples, blind adherents, and blind opponents. 1. The true, independent followers of Origen drew from his writings much instruction and quickening, without committing themselves to his words, and, advancing with the demands of the time, attained a clearer knowledge of the specific doctrines of Christianity than Origen himself, without thereby losing esteem for his memory and for his influence among the men of that century. 2. The 4th century, Pamphilus, Eusebius of Caesarea, Didymus of Alexandria, and in a wider sense Athanasius, Basil the Great, Gregory of Nazianzum, and Gregory of Nyssa; and among the Latin fathers, Hilary, and at first Jerome, who afterwards joined the opponents, Gregory of Nyssa, and perhaps also Didymus, even adhered to Origen's doctrine of the final salvation of all created intelligences. 3. The blind and slavish followers, incapable of comprehending the free spirit of Origen, clung to the letter, held all his immature and erratic speculations as the words of their master himself, and pressed them to extremes. Such mechanical fidelity to a master is always apostasy from his spirit, which tended towards continual growth in knowledge. To this class belonged the Egyptian monks in the 4th century, in particular Diocles, Ammonius, Eusebius, and Cuthimius, who are known by the name of "the tall brethren" (Ανδραξ μεγαρικαν, on account of their bodily size), and were very learned. 3. The opponents of Origen, some from ignorance, others from narrowness and want of discrimination, shunned his speculations as a source of the most dangerous heresies, and in him condemned at the same time all free theological discussion, without which no progress in knowledge is possible, and without which even the Nicene dogma would never have come into existence. To these belonged a class of Egyptian monks in the Scetic desert, who despised the whole of humanity, who, on the contrary to the mysticism and spirituality of the Origenistic monks of Nitria, urged grossly sensuous views of divine things, so as to receive the name of Anthropomorphicos. The Roman Church, in which Origen was scarcely known, is known by the name of Origenian, because of his general way the strong prejudice against him as an unknown and dangerous writer.

The leader in the crusade against the bones of Origen was the bishop Epiphanius of Salamis (Constantia), in Cyprus († 408), an honest, well-meaning, and by his
contemporary highly respected, but violent, coarse, contracted, and bigoted monastic saint and heresy-hunter. He had inherited from the monks in the deserts of Egypt an ardent hatred of Origen as an arch-heretic; and in his Panarion, or chest of antidotes for eighty heresies, branded Origen as the father of Arianism and many other errors (p. 394). But this was not his main charge. For this, he resorted to the age-old method of vilification for the sake of admir- erous writings of Origen. Not content with this publication, he also endeavored, by journeying and oral discourse, to destroy everywhere the influence of the long-departed teacher of Alexandria, and considered himself as doing (as Jerome put it) the greatest service that he could to this object the aged bishop journeyed in 394 to Pal- estine, where Origen was still held in the highest consid- eration, especially with John, bishop of Jerusalem, and with the learned monks Rufinus and Jerome, the former of whom was at that time in Jerusalem and the latter in Bethleem. Epiphanius delivered a blistering ser- mon in Jerusalem, excited laughter, and vehemently demanded the condemnation of Origen. John and Rufi- nus resisted; but Jerome, who had previously consid- ered Origen the greatest Church teacher after the apostles, and who had been much impressed by his exegetical writings, was not disposed to accept his doctrinal errors. The diocletian, indige- nite for the fame of his own orthodoxy, passed over to the opposition, broke off Church fellowship with John, and involved himself in a most violent literary contest with his former friend Rufinus, which belongs to the chronicle of the church council of 401. In this case, the battle was not determined indeed by the mediation of the patriarch Theophilus in 397, but the dispute broke out afresh. Jerome condemned in Origen particularly his doctrine of pre-existence, of the final conversion of the devils and of demons, and his spiritualistic sublimation of the resurrection of the body. Rufinus, on the other hand, placed the West (398) to meet this opposition, translated sev- eral works of Origen into Latin. He proceeded with great caution, altering occasionally the text, so as not to depart too greatly from the doctrine then prevailing in the Church, and succeeded in satisfying orthodox taste. Origen was accused by Jerome of being the origi- nator of the Arian doctrine concerning the Trinity that it should not be said that the Son could see the Father, or the Spirit the Son; but this charge was certainly most unjust. True, his Christology had in it contradic- tions, but no one has ever thought of placing Christ, the Christ eternity and other divine attributes which logi- cally lead to the orthodox doctrine of the identity of substance; so that he was vindicated even by Athanas- ius, the two Cappadocian Gregories, and Basil. But, on the other hand, the doctrine of the resurrection in the Gospels, he taught with equal clearness a separateness of essence between the Father and the Son, and the subordination of the Son, as a second or secondary God beneath the Father, and thus furnished a starting-point for the Arian heresy. The eternal generation of the Son from the will of the Father was, with Origen, the communication of a divine but sec- ondary substance, and this idea, in the hands of the less devout and profound Arians, who, with his more rigid logic, could admit no intermediate being between God and the creature, deteriorated to the notion of the pri- mal creature. But in general Arianism was much more akin to the spirit of the Antiochian school than to that of the Alexandrian. Origen was also accused of holding the doctrine of pre-mundane existence, and regarding the body as the prison of the soul; of teaching the resurrec- tion of the corporeal body with different sexes, the un- historical signification of paradise and of the history of creation; and the assertion of the loss of the divine im- age in man. The object of both was principally to de- fend themselves against the charge of Origenism, and to fasten it upon each other, and this not by a critical analysis of his works, but by theological invective. Arian- gen, but by personal denunciations and miserable in- vocatives (comp. the description of their conduct by Zöckler, Hieronymus, p. 396 sq.). The result of this controversy was that Rufinus was cited before pope An- statius (398-402), who condemned Origenism in a Ro- man synod, notwithstanding that Rufinus sent a satis- factory defence. Rufinus thereupon sought an asylum in Aquileia. He enjoyed the esteem of such men as Paulus of Samosata and Aurelius of Aquileia (410).

Meanwhile a second act of this controversy was opened in Egypt, especially by the theologians of Alex- andria, among whom the unprincipled, ambitious, and intriguing bishop Theophilus of Alexandria plays the leading part. This bishop at first was an admirer of Origen, cast aside the anti-Origenian influence, but afterwards, through a personal quarrel with Isidore and "the four tall brethren," who refused to deliver the Church funds into his hands, he became an opponent of Origen, attacked his errors in several documents (399-400) (in his Epistola Synodica ad episcopos Pala- tinos et al Cyriacis, 400, and in three successive Epis- tola Paschaler, from 401-405, all translated by Jerome, and forming Ep. 92, 96, 98, and 100 of his Epistolae, ac- cording to the order of Vallarini), and pronounced an anathema on Origen's memory, in which he was sup- ported by Epiphanius, Jerome, and the Roman bishop Anianus. It is remarkable that he was attacked with the same terms of invective and violent measures against the Origenistic monks, and ban- ished them from Egypt. Most of these monks fled to Palestine; but some fifty, among whom were "the four tall brethren," went to Constantinople, and found there a ready sympathy with the heresy of Origen. In 401. But in this way that noble man, too, became in- volved in the dispute. As an adherent of the Antiochian school, and as a practical theologian, he had no sympa- thy with the philosophical speculations of Origen. Yet Chrysostom knew how to appreciate Origen's merits in the exposition of the Scriptures. The excessive devotion to the West, the Christian love and justice to interfere with Theophilus in behalf of the persecuted monks, though he did not admit them to the holy communion till they proved their innocence. Theophilus at once set every instrument in motion to overthrow the long-envied Chrysostom, and employed even Epiphanius, then almost an octo- genarian, as a tool of his hierarchical plans. This old man journeyed in midwinter in 402 to Constantinople, in the imagination that by his very presence he would be able to destroy the thousand-headed hydra of heresy; and in turn he was poisoned by the emperor Theodosius. Chrysostom, who assembled the whole clergy of the city to greet him, nor pray for the dying son of the emperor, until all Origenistic heretics should be banished from the capital, and he might publish the anathemas from the pulpit. But when he found the emperor actuated by Nitrian motives, and soon took ship again to Cyprus, saying to the bishops who accompanied him to the seas- side, "I leave to you the city, the palace, and hypocri- ri; but I go, for I must make great haste." He died in the ship in the summer of 406. However, what the honest coura ges of Epiphanius failed to effect was ac- complished by the cunning of Theophilus, who now himself travelled to Constantinople, and immediately appeared as accuser and judge. He well knew how to use the dissatisfaction of the clergy, of the emperor Eu- doxius, and of the court with Chrysostom on account of his moral conduct and his bold denunciation of the emperor in Chrysostom's own diocese, on an estate "at the oak" (πχος τεχνον, Synodus ad Quercum) in Chaledon, he held a secret council of thirty-six bishops against Chrysostom, and there procured, upon false charges of immorality, unchastity, and his bold denunciation of the emperor, his deposition and banishment in 403 (see Hefele, ii, 78 sq.). Chrysostom was recalled indeed three days in conse- quence of an earthquake and the dissatisfaction of the people, but was again condemned by a council in 404, and banished from the court. See CHRYSOSTOM.

The result of this controversy was to inaugurate a code of theology, to exalt the deity of the Logos, and to elevate the spirit of Origen, but was still accessible to the narrow piety of Epiphanius and the noble virtues of
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Chrysostom. Yet in spite of this prevailing aversion of the time to free speculation, Origen always retained many readers and admirers, especially among the monks in Palestine, two of whom, Domitian and Theodosius As- kidas, came to favor and influence at the court of Justinian I. But under this emperor the dispute on the ortho-
dodoxy of Origen was renewed on the occasion of the controversy with the monophysite controversy; and, notwithstanding Theodorus's influence, his opponents, with the assistance of Mennas, pa-
triarch of Constantinople, caused Origen to be con-
demned in the εἰςωδος ἑκκαθάρια in 544. That this judg-
ment is not just, and that the fifth ecumenical synod is highly improbable. But as the reading of Origen's writings had been made a heretical act by reason of their condemnation, no one ventured until very recent times to raise his voice for Origen, and his works and doctrines have gone out of sight, or passed out of exist-
ence. Says Schaff: "The vehement and petty personal quarrels over the orthodoxy of Origen brought no gain to the development of the Church doctrine. Indeed, the condemnation of Origen was a death-blow to theo-
logical science in the Greek Church, and left it to stiffen gradually into a mechanical traditionalism and formalism."

Literature.—(I.) Epiphanius, Hiera, 64; several epis-
tles of Epiphanius, Theophilus of Alexandria, and Je-
rome (in Jerome's Ep. 51 and 87–100, ed. Vallarsi); the controversial works of Jerome and Rufinus on the ortho-
doxity of Origen; Eutychius (De vita et moribus Origenis; De apologeticis artibus, II, 28); Zeller, Hiero-
monys und Apologia s. Iatréxecurion in Hiera,.; Hieronymus, Ep. 84 a Iacchamichem et Octoemnum de erroribus Origenis; Apologia ad Rufinus libri iii, written 402, 403, etc.; Palladius, Vita Johannes Chrysostomus (in Chrysost. Opera, vol. xiii, ed. Montfaucon); Socrates, Hist. Eccles. vii, 3–18; Sozomen, Hist. Eccles. viii, 3–29; Theodoret, Hist. Eccles. v, 27 sq.; Photius, Biblioth. Cod. 59; Mansi, Conc. iii, 1141 sq. (II.) Huetius, Origenciwm (Opera Orig. vol. iv, ed. Delarue); Doncin, Hist. des mouvements arrêts en l'egise au sujet d'Origene (Par. 1700); Walch, Gesch. d. Ketzereien, vii, 527 sq.; Schroch, Kirchengeschichte, x, 108 sq. Comp. also the mon-
graphs of Repenning and Thomasius on Origen; and Neander, Der hell. Joh. Chrysostomus (Berl. 1848, 3d ed., ii, 121 sq.; Hefele (R.C.), Originesentuhr, in the Kir-
chen-Lexicon of Weitzel und Weiß, vii, 547 sq., and in his Hist. der Kirche, viii, 306 sq.; Zöckler, Hieronymus

Origienism. See Skoptsi.

Origiani. See ORIGINEST.

Origienistes, a title of two entirely distinct classes of heretics.

1. It is the name of certain heretical Christians who professed to adopt the theological views of the Church father Origen (q. v.). They developed as a body in the 4th century, and taught—

(1.) A pre-existent state of human souls, prior to the Mosaic creation, and perhaps for eternity, which souls were clothed with ethereal bodies suited to their original dignity. See Psevdo-entists.

(2.) That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state: for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence that they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heav-

ently body preserved in the Gospel, as the highest per-
fection of human nature, is a clear testimony. There-
fore, if our souls existed before they appeared as inhab-

itants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And cer-

tainly he whose overflowing goodness brought them into existence would not deprecate their felicity, till by their mutability they rendered themselves less pure in the whole extent of their powers, and became disposed for the reception of such a degree of corporeal life as was exactly answerable to their present disposi-
tion of spirit. Hence it was necessary that they should become terrestrial men.

(3.) That the soul of Christ was united to the Word before the incarnation; for the Scriptures teach us that the soul of the Messiah was created before the begin-
ing of the world (Col. i, 15, 16; Phil. ii, 6, 7). This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in Scripture. Though the humanity of Christ was so godlike, he emptied himself of this fulness of life and glory to take upon him the form of a servant. It was this Messiah who conversed with the patriarchs under a human form; it was he who appeared to Moses on the holy mount; it was he who spoke to the prophets un-
der a visible appearance; and it is he who will at last come in triumph upon the clouds to restore the universe to its primitive splendor and felicity.

(4.) That the resurrection of the dead we shall be clothed with ethereal bodies; for the elements of our terrestrial composition are such as almost fatally en-
tangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect are her elements. "It is written, 'Blessed are the meek,' who made all things assures us he made all things best at first, and therefore his recovery of us to our lost hap-
piness (which is the design of the Gospel) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. x. 49; 2 Cor v. 1; and other texts of Scripture.

(5.) That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation; for the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Expira-
tory pains are a part of his adorable plan; for this sharper kind of favor has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, of conscience, and of moral sense, which is the most powerful. If, therefore, the vigorous at-
traction of the sensual nature be abated by a ceaseless pain, these powers may revive the seeds of a better life and nature. As in the material system there is a gravitation towards the centers, so in the soul these powers, which must of necessity be something analogous to this in the intellectual system; and since the spirits created by God are emaciations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon intimate natures and substances a central tendency towards himself; an essential principle of reunion to their great original. (This doctrine, in a somewhat modified form, is now advocated by some English di-

vines. Very recently the Rev. Edward Elliot has come out as the advocate of conditional immortality in his Life of Christ (Lond. 1872). See Brux. and For. Traetz, Rev. Jan. 1876.)

(6.) That the earth, after its confabulation, shall be come habitable again, and be the mansion of men and animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: "Behold, I make new heavens and a new earth," etc.; and in Heb. i. 10, 12, "Thou, Lord, in the beginning hast laid the foundations of the earth; as a vesture shalt thou change them, and they shall be changed," etc. Where there is only a change, the sub-

stance is not destroyed, this change being only as that of a garment worn out and, by the change, clearing of the soul of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only
the present dress and appearance of things go off, the substance is supposed to remain entire. See MILLENNIANS.

By the 6th century the Origentists had completely subsided, and there have been no attempts in the Church at large since (see ORIGENTISM; ORIGENTISTS). 2. Origentists is also the name given to a sect of heretical Christians who, as appears from Ephippians, were followers of some unknown Origon, a person quite different from the father of the 2d and 3d centuries. In one place indeed Ephippians (a very bitter opponent of Origentionism) says he and his sect (whether or not the sect was derived from him (Ephip. Panar. lxiii, lxiv); but in another he speaks of them without doubt as followers of some other Origon (Anachthale). These Origentists are spoken of as given to shameful vices, but not what is here said of them. There was an Alexandrian philosopher of the same name, contemporary with the great Origon, but there is nothing known which connects him with the sect. Philaster is silent about them, while Augustine and Prudentianus are only able to repeat the statement of Ephippians.

Origin of Evil. See EVIL; SIN.

Origin of Man. See MAN; PREDAMITA.

Origin of Species. See CREATION; SPECIES.

Original Antiburghers is the name usually given to the Reformed Church in Scotland from the General Assembly (Antiburgher) Synod of Scotland. See ABBURGHERS. The occasion of their secession is generally called the "Old and New Light Controversy." This was a consideration of the power of the civil magistrate in matters of religion. The early decisions had laid what is commonly termed the Establishment principle. Gradually a change of opinion came over a part of the body, and some were disposed to question the expediency and New-Testament authority for national Church establishments. In 1780 it became a subject of debate in the General Synod and, from that time, the New-Light, or Anti-Establishment principles gained many advocates. Year after year the subject was keenly discussed, and in 1804 the Narrative and Testimony, or a New Secession Testimony, embodying these proposed views as those of the secession body, was adopted by the General Synod. A small number of members, however, headed by Dr. Thomas M'Crie, protested against the New Testament as embodying, in their view, important deviations from the original principles of the first seceders. When at length the Narrative and Testimony came to be enacted as a tercipe (see TERCIPE; ORIGENTISTS), M'Crie adhered to his sentiments, felt that it was difficult for them conscientiously to remain in communion with the synod. They were most reluctant to separate from their brethren, and accordingly they retained their position in connection with the body for two years longer. The New Testament had been already adopted by the synod. At length the four brethren, Messrs. Bruce, Aitken, Hogg, and M'Crie, finding that they could no longer content themselves with mere unavailing protests against the dogmas of the synod, solemnly separated from the body, and constituted themselves into a presbytery, under the designation of the Constitutional Associate Presbytery. But though they had taken this important step, they did not consider it prudent to make a public announcement of their meeting until they had full time to publish the reasons for the course they had adopted. Yet, as the General Assembly was then in the very act of the movement of the government reached the General Associate Synod, then sitting in Glasgow, which accordingly, without the formalities of a legal trial, deposed and excommunicated Dr. M'Crie. The points of difference between the original Seceders and the New Testament and the "Narrative and Testimony" which led to the secession of the four protesters and the formation of the Constitutional Associate Presbytery cannot be better stated than in the following extract from the explanatory ad-
dress which Dr. M'Crie delivered at the time to his own congregation:

"The New Testimony expressly asserts that the power competent to worldly kingdoms is to be viewed as 're-establishing the old political order of society,' in distinction from their religious interests. It is easily seen that this principle not only tends to exclude nations and their rulers from the direct jurisdiction of religious authority, but also to make them lose their power for promoting a religious reformation and advancing the kingdom of Christ, but also virtually condemns those of the latter which did in fact maintain the reformation, which the original Testimony did bear witness to as a work of God. Accordingly this reformation is viewed as a mere ecclesiastic law, or a law made by a reforming Parliament, etc., in so far as they recognize the legitimate right of a people to such a law, but the religion, are either omitted, glossed over, or explained away. In the account of the first Reformation the abolition of certain privileges is said to be the cause of the civil war; total and designed silence is observed respecting all the laws made in favor of the Protestant Confession and Discipline, by which the nation in its most public capacity stated itself to be on the side of Christ's cause; and even the personal reforming footings in 1568, is buried and forgotten. The same thing is observable in the account of the second Reformation, for it is stated that it is not the latter which it is thought necessary for securing the civil and religious rights of the nation, without saying whether they were right or wrong. But all the other laws of the reforming parliaments during the period, which were specified and approved in the former papers of this synod, and the civil constitution in 1649, which was formerly considered as the constitution of the nation, and the ecclesiastical laws, lies passed over without mention or testimony. Even that wicked act of the Scottish Parliament after the restoration of Charles II., by which all the laws and ordinances and ratifying Presbyterian religion and covenants were rescinded, is passed over in its proper place in the acknowledgment of one, and when it is mentioned it is condemned with reserve; nor was this done inadvertently, for in the act of Queen Mary and the Declaration of Right, it is established by law, it is not easy to condense a Parliament for rescinding that establishment.

"Another point which has been in controversy is the national obligation of the religious covenants entered into by this land. The doctrine of the New Testament is that 'restoration is not an essential duty'; and they are only entered into 'as members of the Church, and not as members of the State,' that the Church, invested with civil power have no other concern with it than as Church members; and accordingly it restricts the obligation of the covenants of this kind, to Church members, and all ranks only in their spiritual character and as Church members. But it cannot admit of a doubt that the National and Solemn League and Covenant is a religious oath in the most proper sense of the word; that they were intended as such by those who framed them; and that they were thus interpreted by the three kings: the civil rulers entering into them, enacting them, and setting up the whole civil polity on the basis of the religious; the Church being considered as the ecclesiastical. And the uniform opinions of Presbyterians from the time they were taken has been that they are religious oaths, and bind the conscience with the weight of a religious view. I shall only produce the testimony of one respectable writer (principal Forrester): 'The binding force, says he, is not as a civil contract; and what is the more: the subject of their affection: as, first, our Church in her representatives, and, in the general public interest, the government of the state in both nations; second, the state representatives and parliaments. Thus all assurances are given that either civil or ecclesiastical laws can afford; and the public faith of Church and State is plighted with inviolable ties, so that they must stand while we have a Church or State in Scotland. Both as Christians and as members of the Church and State, under either a religious or civil consideration, the religious oaths are binding, being regarded only as representatives, but also the incorporations (or body) of Church and State are under the same. On this broad ground and in this context the national obligations of all the covenants of this kind. And why should they not? Why should we seek to narrow their obligation? Are we afraid that their binding force would be too absolutely binding, and that we should be compelled to make the religious and the civil exactly parallel? If religious oaths conferring a moral duty, if oaths and vows are founded in the light of nature as well as in the light of God, as men and as Christians, as members of the Church and of the State, whenever there is a call to enter into such covenants, we have our respect due to the Church, and the care, as the covenants of our ancestors, which sedarers have witnessed for and formally renewed? In the former the testimony was expressly by both the sovereigns of this nation, and this nation under the letting of this nation. This nation, a national surrender of ourselves unto the Lord. It declares that the Solemn League
and Covenant was entered into and is binding upon the three kingdoms; that both of them are binding upon the Church of Scotland, and that the Church of civil constitutions is said to have been settled in consequence of the most solemn covenant engagements, and by the power of the civil magistrate is testified against as an act of national perjury. Yet, by the New Testimony, all are bound to declare that religious principles are not to be enforced by the power of the civil magistrate, but binding only on the Church and her members, as such; and that civil powers do not come in conflict with it but as Church members. Is it any wonder that there should be seceders who cannot submit to receive the covenant as an expression of the principles of the Constitution, and which private members, as such, and that those who have appeared should have been forced by the word of the civil magistrate. It is not a matter of small moment to restrict the obligation of solemn oaths, the breach of which is chargeable upon the State, than to explain away an absolute obligation. The quarell of God's covenant is not yet thoroughly pleaed by him against these guilty and apostatising lands, and all that have any due sense of the inviolable obligation of them should tremble at touching or ceuerrating them in the smallest point.

At the request of the brethren Dr. M'Crie drew up and published a paper explanatory of the principles involved in the controversy which had led to the breach. This work appeared in April, 1807, and was regarded by those who took an interest in the subject as a work which satisfied the general wishes of the principles of the Constitutional Associate Presbyterian Church. But, on the whole, the treatise attracted little attention at the time, although copies of it were eagerly sought many years after, when the Voluntary Controversy engrossed much of the public interest. The Constitutional Presbyterian continued steadfastly to maintain their principles, both with the small number of people who adhered to them, and from all who sought to join them they required an explicit avowal of adherence to the principles of the secession as contained in the original Testimony. For twenty-one years the brethren prosecuted their work and held fast their principles in harmony with one another, and to the great edification of the flocks committed to their care. In 1827 a change took place in their ecclesiastical position, a cordial union having been effected between the Constitutional Presbytery and the Associate Synod of Protestants, under the name of the Associate Synod of Original Seceders. See ORIGINAL SECEEDERS (ASSOCIATE SYOND OP).

Original Burghers is the name of that body of secessionists from the Scotch Establishment who in the reign of 1747 remained steadfast to the oath obligation, and favored the National Establishment, though they did not form a part of it. See ANTI-BURGHERS.

In the Origin of the original Burghers no importance is exaggrate in matters of religion, and the binding obligation of the covenants upon posterity, towards the close of the 18th century, the Associate General (Anti-burgher) Synod had deemed it necessary to remodel the whole of their thesmy, a proceeding which led to the formation of the Original Anti-Burghers (q.v.). The Associate (Burgker) Synod, however, did not proceed so far as to remodel their Testimony, but simply prefixed to the formula of questions proposed to candidates for license or ordination a problem or explanatory statement not requiring as much humour and comedy as matters in religion are, and in reference to the covenants, admitting their obligation on posterity, without defining either the nature or extent of this obligation. The introduction of this preamble gave rise to a violent controversy in the Associate (Burgker) Synod, which commenced in 1795, and has usually been known by the name of the Formula Controversy. The utmost keenness and even violence characterized both parties in the contention, the opponents of the preamble declaring that they were manifestly departure from the doctrines of the original standard, and the secessionists, whose defenders contended with equal vehemence that the same statements as those which were now objected to had already been given forth more than once by the Church courts of the secession. At several successive meet-
Synod became merged in the National Church of Scotland. A small minority of the synod declined to accede to the union, preferring to maintain a separate position, and to adhere to the secession Synod. The members of the Synod of United Original Seceders, henceforth to form one association for the support of the covenant. On May 18, 1842, most of the Original Burgesses who remained after their brethren had joined the Established Church, united with the synod of Original Seceders, henceforth to form one association for the support of the covenant. On May 18, 1842, most of the Original Burgesses who remained after their brethren had joined the Established Church, united with the synod of Original Seceders, henceforth to form one association for the support of the covenant.

It had previously been agreed that the Testimony adopted by the Synod of Original Seceders in 1827, with the insertion in it of the alterations rendered necessary by the union, was to be held as the Testimony of the United Synod, and made a term of religious fellowship in the body. The Synod of Original Burgesses was understood to approve of the acknowledgment of sins and bond appended to the Testimony, and it was agreed to by the Synod of Original Seceders that the question of the formula regarding the burgesses would not be disputed, but that the conditions under which the union was effected, and the Synod of Original Burgesses as then constituted ceased to exist.

At the present time, however, there appear to remain in existence twenty-seven congregations of Original Burgesses. They have arrived upon the preliminaries for a union with the established church, in accordance with the athletic views, and calling themselves the Associate Secession Synod. This body consists of only eleven congregations. These Original Burgesses have to this day continued consistently to maintain the views upon which the secession was at its origin based. They strongly vindicate the duty and necessity of national religion, and are therefore in favor of national establishments in opposition to the United Presbyterians and other advocates of the voluntary system. They are consequently also opposed to schemes for reunion among all Presbyterians, which would involve the principle of absolutism in the making of the principle of establishment an open question. But their establishment must be one which is based upon the Solemn League and Covenant, which was declared to be binding at the union of the two bodies in 1840, and in 1866 solemnly renewed by the synod. They are Calvinists of the strictest type, holding the doctrine of a limited atonement—that Christ suffered only for the elect. They are opposed to the use of hymns and instrumental music in public worship. The Original Secession Magazine, a periodical which has appeared once in the month, is published in accordance with the views and proceedings of the synod. See Original Secession Magazine; Oliver and Boyd's Edinb. Almanac; Marden, Hist. of Churches and Sects, ii, 298 sq.; Gardner, Faiths of the World, iii, iv, v; and the references under Scotland and Scotch Presbyterianism.

Original Seceders (1) (Associate Synod of) is the name of a body of Scotch Presbyterians who originated in 1827 by union of what was then the Constitutional Associate Presbytery and the Associate (Antiburgher) Synod, now generally known as Protectors (q. v.), because they took exception in 1827 to the basis of Union between the two great branches of the secession. See Scotland, Church of; Presbyterianism in Scotland. The articles agreed upon as such a basis were drawn up by Dr. McCrie, on the one side, and Prof. Paxton on the other. The Testimony, which was enacted as a term of fellowship, ministerial and Christian, in the Associate Synod of Original Seceders, was drawn up in the historical part by Dr. McCrie, and no where do we find a more noble, luminous, and satisfactory view of the true Seceders, and of their contentions for the reformation of the church. Dr. McCrie shows that the four brethren who formed the first Seceders, though soon after this deed of secession they formed themselves into a presbytery (Dec. 6, 1738), still for some time acted in an extra-judicial capacity, and in this capacity they issued, in 1738, a "Testimony for the Principles of the Reformed Church of Scotland." It was not, indeed, until two years more had elapsed that they resolved to act in a judicative capacity, and accordingly, in December, 1739, they published the rules which regulated the principles and proceedings of the Church of Scotland, and against the course of defection from them. This Testimony, as Dr. McCrie shows, was not limited to those evils which had formed the immediate ground of secession, but included others also of a prior date, the condemnation of the reformation of the church of Scotland, the establishment of episcopacy, and the power which the faithful party in the Church had all along borne. The whole of that Testimony they carried along with them to a state of secession. In prosecuting their Testimony, they deemed it their solemn duty to renew the national covenants, the neglect of which had often been complained of in the Established Church since the Revolution.

The points of difference between the Original Seceders and the Cameronians or Reform Presbyterians are thus admirably sketched by Dr. McCrie in the historical part of his Testimony of 1827:

1. We acknowledge that the fundamental deed of the secession, or rather the breach, is essentially unalterable, because of its agreement to the Divine will revealed in the Scriptures, and because it was not connived at, not in the presence of the covenants, but in the violation of the covenants; and that the nation sinned in overthrowing it.

2. We condemn the conduct of the nation at the Revolution in 1688, in the same terms, and for the same reasons, as the National Church; we condemn the covenants, and we condemn the nation which neglected them, and in not looking out for magistrates who should be devoted to the maintenance of the true religion, as formerly settled, and rule them by laws subsequent to its advancement.

3. We condemn not only the conduct of the nation, but the conduct, at that time, of the Established Church in not recognizing episcopacy, but also the conduct of Scotland in not reminding them of their obligations, and in every way competent exciting them to reform, conformably to a prior treaty and covenant; and particularly the conduct with which the union with England was revoked, with continuance of episcopacy, in England, with all that flowed from this and partakes of its sinful character.

4. We condemn the breach of the supreme authority vested in the General Assembly, as established by laws in England and Ireland, and all the assumed exercise of it in Scotland, particularly by dissolving the Assembly, without taking into consideration the sole right of appointing and discharging the members of their own body. See Knox, 'History of the Church,' and the references under the Assembly.

5. We condemn the abjuration oath, and other oaths which, either in express terms or by implication, approve of the complex constitution.

6. We consider that there is a great difference between the arbitrary and tyrannical government of the persecuting period and that which has existed since the Revolution, which has been conducted under the power of the great body of the nation, and in consequence of a claim of right made by the representatives of the people, and not of the monarch (as the nation does) many of the qualifications which they sought to possess according to the word of God and our covenant and civil constitution. The established church, by sanctioning the civil office by maintaining justice, peace, and order in the church, and by the glory of God, and protecting us in the enjoyment of our religious liberty, has generated in the hearts of a great number of the people, holding these views, and endeavoring to act according to them, we can, without dropping our testimony in behalf of a former reforming period, or approving of any of the evils which cleave to the constitution or administration of the state, acknowledge the present civil government, and yield obedience to all its lawful commands, not for wrath but for conscience' sake; and in doing so we have this advantage that we avoid being dragged insidiously, notwithstanding the numerous pretexts respecting the obedience to be rendered individually, the necessity they have to have recourse to gloss upon these, which, if applied to other pretexts running in the same strain, would tend to undermine the conclusion of civil liberty in union with the principles and practice of the Christians of the first ages who lived under heathen or Arian emperors; or of those underPopes; or of those under popular princes; or of our reforming fathers in Scotland under queen Mary, and of their successors during the first years of the restoration of episcopacy, and after the Restoration down to the time at which the government degenerated into an open and avowed tyranny.

On the question as to the lawfulness of taking the oath of supremacy, which so early as 1747 rent the secession body into two sections, the Original Seceders avowed in their Testimony a decided coincidence in statement with the Antiburghers. This is plain from the following explanations given by Dr. McCrie, in which the
religious clause in the oath is shown to be inconsistent with the succession Testimony:

1. As it is a matter of great importance to swear by the great name of God, so the utmost caution should be taken to avoid all actions and oaths subject to which we are required to take; and it is the duty of ministers and Church courts to give direction and warning to their people concerning the dangerous nature of these professions of religion, and more especially when the persons requesting the renewal of the covenants are such as are not of another oath sanctioning an explicit profession of religion, in consequence of which they may be in danger of involving the Church of Scotland in consciences which cannot be understood as objecting to the clause in question on account of its requiring an adherence to the true religion prescribed by the laws. This is in accordance with the standard of the Scriptures (if it could be understood in that sense), and is made an interference with the religious liberty declared and defence of their principles concerning the present civil government. 2. The profession of religion requires the profession of the doctrine of the laws, and in the absence of the laws, any profession or act of the Church of Scotland, and authorized by the laws.

In these respects we accredit the Revolution settlement and the present laws a privilege, and agree to all which the Associate Presbytery thankfully expressed in commendation of them in their Testimony, and their declaration and defence of their principles concerning the present civil government. 3. The profession of religion requires an adherence to the laws, and in the absence of the laws, any profession or act of the Church of Scotland, and authorized by the laws. In these respects we accredit the Revolution settlement and the present laws a privilege, and agree to all which the Associate Presbytery thankfully expressed in commendation of them in their Testimony, and their declaration and defence of their principles concerning the present civil government.

The Judicial Testimony finds fault with the national profession and settlement made at the Revolution, both maintain that they are not included by any important part in: the religion professed in this realm and authorized by the laws. It is admitted, with some respect to its applying to any profession different from that which is made and authorized at the time when the oath is sworn, the being admissible of the true religion, as well as the Seceders, agreeing with that which was made in this country and authorized by the laws between 1650 and 1652, is different from and inconsistent with that profession which is presently made by the Church of Scotland, and therefore is not admissible of the Testimony of the Anabaptists, and of the Dedication to the Church of Scotland, and authorized by the laws.

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controversy the Synod of Original Seceders deemed it right to issue an address on the subject. This production, entitled "Vindication of the Principles of the Church of Scotland, in Relation to the Questions presently agitated," was published in 1843. It condemned the voluntary system on various grounds: 1. On account of its final schismical, communistic, and antichristian tendency; 2. In variance with sound policy; 3. As unscriptural; 4. As directly opposed to one important design of supernatural relations—the improvement of human society; 5. As striking at the foundation of God's moral government, so far as it assigns duties to political, while thus manifesting in the strongest and most decided manner the principles of establishments in opposition to the voluntary principle, the Original Seceders took occasion, in the course of the same pamphlet, to lay down with equal distinctness the ground on which they felt themselves excused from all prospect of an immediate return to the communion of the Established Church.

"Our objections," they say, "to the Established Church of Scotland are not confined to the administration: we cannot unreservedly approve of her constitution as it was, which are chargeable on the Church of Scotland may be in communion with that Church, yet they, together with many faithful men who died before the secession, and some who have been raised up in the Church. That event, were all along dissatisfied with several things in the establishment of religion as in the Revolution, and the ratification of it the union between Scotland and England. The first Seceders, in their 'Judicial Testimony and Apology,' distinguished between several important points, with respect to which that settlement involved a ruinful departure from the previous settlement of religion. The first Seceders stood to this point, and they were the original Church of Scotland, on which they were aware that the Established Church of Scotland has it not in her power to correct all the evils of the Revolution settlement, and to which they felt themselves bound to point out; but they cannot warrantably quit their position of secession until the Established Church shows a disposition to return to that former constitution by using means to correct what is inconsistent with her, in the way of those powers which belong to her in the capacity of an independent society under Christ, her Head, and by due application to the state for having those laws rescinded or altered which affect her purity and abridge her freedom. It will be found, on a careful and candid examination, that a great part of the evils, in point of administration, which were chargeable on the Church of Scotland may be traced, directly or indirectly, to the defects and errors contained in the Establishment, and as it is her duty, so it will be her safety seriously to consider these, and, following the direction of Scripture and the examples of former reforming authors, to confine them before God, and seek for their removal."

The evils to which the document here refers were chiefly a want of a formal recognition of the national covenants, of the divine right of presbytery, and of the spiritual independence of the Church. The year in which the "Vindication" appeared formed an important era in the history of the Established Church of Scotland, since from that date commenced that line of policy in the General Assembly which resulted at length in the disruption in 1843. It was not to be expected that the Original Seceders, feeling, as they did, a lively interest in every movement of the National Church, and being the only ones with one eye on the crisis of her history upon which she was entering. In the following year, accordingly, a pamphlet was drawn up, remarkable as being the last production which issued from the pen of the venerable Dr. M'Crie, entitled "Reasons of a Fast," appointed by the Associate Synod of Original Seceders. Character and tendency: 2, as remarkable allusions to the peculiar circumstances of the Church of Scotland. Nor were such allusions inappropriate or unreasonable. From that period the struggles of the Established Church to maintain spiritual independence, under various attacks, against the intrusion of unacceptable ministers, became the all-engrossing subject of attention in Scotland. The views of the Original Seceders were in harmony with the majority of the General Assembly; and the important proceedings from year to year of that venerable court were watched with deep and ever-increasing anxiety. At length, in 1842, a change took place in the position of the Original Seceders, a union having been formed between that body and the Associate Synod of Original Seceders, which gave rise to a new denomination, entitled the Synod of United Original Seceders (see next article).

Original Seceders (2) (Synod of United) is that body of Scotch Presbyterians organized in 1842, as was seen in preceding article, by union of the Synod of Original Seceders with the Synod of United Seceders. Previous to the final act for this union it had been agreed that the Testimony adopted by the Synod of Original Seceders in 1827, with the insertion in it of several alterations rendered necessary by the union, should be taken as the Testament of the United Synod. One important alteration agreed to by the Synod of Original Seceders was that the question in the formula regarding the Burgess-oath should be dropped. To understand the position which the United body of Original Seceders occupied after the union, it must be borne in mind that the Testimony of 1827 was drawn up in its historical part by Dr. M'Crie, was essentially Antiburgher in its whole nature and bearings. This element was dropped in the Testimony of 1842, and thus the character of the Testimony underwent an important change. On this subject it is necessary to state briefly the historical part of the Testimony of 1842: "The Synod of Original Seceders, in their Testimony, published in 1827, after stating their reasons for not continuing to approve of the decision condemning the swearing of the oath by seceders, suggest it as their opinion that an agreement might be made of the subject of difference which would be at once agreeable to truth and not hurtful to the conscience of any." This suggestion was readily and cordially met by the Synod of Original Burghers, and joint measures were in consequence adopted, with the view of ascertaining the practicability of such an arrangement. In concluding the negotiation, both parties proceeded on the principle that, desirable as union is, if the reality of the thing is sought, and not the appearance merely, this would be secured more effectually, and with more safety to truth, by candid explanations on the points of question, than by studiously avoiding the agitation of them—a plan which, while it makes greater pretensions to charity and peace, lays a ground for subsequent irritation and dissenion. "In the course of explanation, it was found that the only difference of opinion was the two words relating to the meaning and necessary application of certain terms of the oath, which, as the question originally came before the session courts as a question of practice, did not appear to be an insuperable obstacle to a spiritual adjustment of the dispute. After repeated conferences, it was satisfactorily ascertained that the members of both synods were agreed on all points with the judicial Testimony of the first Seceders, particularly in its approval of the profession of religion made in this country, and authorized by the laws between 1638 and 1850, on the one hand, and its disapproval of the defects in the settlement of religion made at the Revolution on the other. Encouraged by this harmony of settlement as to the great cause of reformation, so much forgotten and so keenly opposed from various quarters in the present time, and feeling deeply the solemn obligations under which we lie to come forward with a manifest and deliberate reverence that cause; and the Burgess-oath, the original ground of separation, being now, in the providence of God, abolished, and both parties having now for various reasons seen it to be their duty to refrain from further controversy, it was agreed that the synods agreed to unite upon the following explanatory declarations and resolutions, calculating, in their judgment, to remove the bars in the way of harmonious fel-
lows and co-operation, and to prevent, through the blessing of God, the recurrence of any similar difference in future: 1. "That when the Church of Christ is in danger from adversaries who hold persecuting principles, or who are employing violence or insidious arts to overturn it, the legislature of a country may warrantably and justly assemble those of its most important and influential citizens, or statesmen, to sit as a tribunal, for the purpose of establishing a security for the religious liberty of the nation; and that such a tribunal, or any other tribunal, is a lawful and proper establishment. 2. That no Christian, without committing sin, can, upon any consideration, any moral or civil law, be considered as a defaulter, or as having committed corruption or defect in the profession or establishment of religion. 3. That a public oath can only be taken according to the declared and known sense of the legislature or enacting authority, and no person is warranted to swear it in another sense of his own, contrary to the former. 4. That no Church court can warrantably give a judicial toleration or allowance to do what they declare to be sinful, or what there is sufficient evidence from the Word of God is sinful."

Those who hold high Antiburgher views maintain that the ruling element of the Original Secession Testimony, who were the determiners of the proceedings of the Anti-Burgher party of the secession in 1746, viz. that "those of the secession cannot safely of conscience and without sin swear any burgess-oath with the said religious clause while matters, with reference to the profession of the church, are in such a condition as at present; and particularly that it does not agree unto or consist with an entering into the bond for receiving our solemn covenants." So strongly did the Antiburgher Synod of that time regard this decision as virtually comprehending the whole secession clause, that they declared that the Burghers who had opposed this decision "had materially dropped the whole Testimony among their hands, allowing of, at least for a time, a material abjuration thereof." Thus it is plain that the Antiburgher Synod made the decision of 1746, in regard to the burgess-oath, the exponent of the judicial Testimony, as well as of the declinature and the act of renewing the covenants. Hence the Original Seceders, in uniting with the Original Burghers, and adopting the Testimony of 1842, might be regarded as acting in opposition to the decision of 1746, which was the ruling expository element of the Testimony of 1827. Another peculiarity which distinguished the secession Testimony was the formal recognition and actual renewing of the covenants. To this peculiarity the original secession body steadfastly adhered, allowing no student to be licensed and no profession to be made of the oaths which had not been joined to the bond, or solemnly promised that he would do so on the very first opportunity that offered. The descending obligation of the covenants was distinctly maintained according to the Testimony of 1827, and the same doctrine as avowed also by the United Original Seceders in their Testimony of 1842. In their steps, they were only following in the steps of the first seceders, who had no sooner broken off their connection with the Established Church of that day than they fell back upon the Church of the former period, and proceeded to identify their cause with that of the Reformed Covenanted Church, and thus did they by actually renewing the covenants. By their act relating to this subject, published in 1748, they considered the swearing of the bond was called for and rendered necessary by the strong tide of defection from the Reformed Church and act in such a manner as to make themselves heirs to the vows of their fathers. Dr. M'Crie accordingly, in referring to this part of the history of the first seceders, tells us in the historical part of the Testimony of 1827: "The ministers and elders, having been taken for having it administered to the people in their respective congregations; and at a subsequent period (1744) they agreed that all who were admitted to the ministry should previously have joined in renewing the covenants, while such as opposed or slighted the duty should not be admitted to scale ordinaries."

Thus both the formal recognition and the actual renewing of the covenants came to be necessary terms of fellowship in the early Secession Church. The work of renewing the covenants was not actually inaugurated in the assembly of the people of Edinburgh, or in any of the churches of the city, but it passed through in only two settled congregations, when a stop was put to it by the synod having forced upon it the settlement of the question, "Whether those in communion with them could warrantably and consistently continue in a union with that body which has not made this act?" That 'Here I protest, before God and your lordships, that I profess and allow with my heart the true religion professed within this realm, and authorized by the laws thereof.'" The question involved in swearing the burgh-oath respected the character of the Revolution settlements. It was on this point that the secession body became divided into two conflicting synods. From the Testimony of 1827 it is plain that the Original Seceders regarded both the principle and practice as inherent by them from the first seceders. Nor does there seem to be any just case for supposing that the refusal of the Synod and the United Synod of the United Original Seceders in 1842, in so far as regards the question as to the descending obligation of the covenants. But in the latter Testimony a clause occurs which seems to indicate a somewhat modicum of sentiment, and the secession covenants. The clause in question reads thus: "It is also agreed that while all proper means are used for stirring up and preparing the people of their respective congregations to engage in this important and seasonable duty, there shall be no value made in those congregations where it has not been formed or practiced."

The clause marked in italics is not found in the Testimony of 1827, and must therefore be considered as one of those alterations in the Testimony of the Original Seceders which was deemed necessary in order to the accomplishment of the union of the Original Burghers. The year which succeeded the formation of the Synod of Original Seceders was the year of the disruption of the Established Church of Scotland, an event which was one of deepest interest to the Christians of Scotland, if not of the world, but more especially to the representatives of the first seceders. The formation of the Free Church of Scotland, in a state of entire independence of all state interference, and professing untrammeled to prosecute the great ends of Christ's Church, submissive to the guidance and authority of her Great Head alone, was hailed by the newly formed congregations as a joy that was the more acceptable to the hopes, and the prayers of their forerunners, who had concluded the protest which formed the basis of the secession in these remarkable words: "And we hereby appeal unto the first free, faithful, and reformatting General Assembly of the Church of Scotland. As years passed on, after the memorable events of 1843, the conviction was growing stronger and stronger in the minds of many both of the ministers and people of the United Original Seceders that in the Assembly of the Free Church they could recognise the General Assembly to which the first fathers of the secession appealed, and that therefore the time had come when the protest of Nov. 16, 1738, must be fallen from. At length it was resolved in the synod of the body to lodge a representation and appeal on the table of the Free Church Assembly, with a view to the coalescing of the two bodies. The Memorial was thereafter put in motion, on the express understanding that the brethren of the United Original Secession Synod who thus applied for admission into the Free Church of Scotland should be allowed to retain their peculiar views as to the descend-
gations connected with the United Original Seeders refused to accede to the union with the Free Church, and preferred to remain in their former position; and accordingly a small body of Christians still exists holding the principles and calling themselves by the name of the United Original Seeders. Some theologians admit that we were born less pure than Adam, and with an inclination to sin; but in so far as this inclination or concupiscence, as it is called, is from nature, it is not properly sin. It is merely the natural appetite or desire, which, as long as the will does not consent to it, is not sinful. Bengel believed that original sin is taken away by baptism, and maintains, like the above, that concupiscence is not sinful. The apostle Paul, however, holds a very different opinion, declaring in the plainest language that the proclivities to sin is in itself sinful. 8

8. Romans viii. 8, he says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but for the law; for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.

This class in the church of St. Cuthbert, representing a curious concerning the nature of original sin arose in the 16th century in Germany. A party of Jena, led by Matthias Flacius, endeavored to prove that the natural man could never co-operate with the divine influence in the heart, but through the working of innate depravity, the spiritual life was developed. Flacius was the keenest opponent in Victorinus Strigelius, and a public disputation on the subject of the original sin was held at Weimar in 1560. On this occasion Flacius made the strong assertion that original sin was the very essence of man, language which was believed to imply either that God was the author of sin, or that man was created by the devil. Hence even the former friends of Flacius became his bitterest opponents.

Oriolli, Bartolommeo, an Italian painter who devoted himself largely to the sublimity in the school of St. Cuthbert, flourished at Trevigia about 1616. He executed numerous works for the churches in his native city, which are commended by Federici. Oriolli was also a good portrait painter, and frequently introduced portraits into his pictures, instead of ideal forms. There is a painting of this class in the church of St. Cuthbert, representing a number of the people of Trevigia. Lanzi says he painted more pictures for public exhibitions at Trevigia than any other artist, and that he belonged to that "numerous tribe of painters who in Italy were ambitious of uniting in themselves the power of poetry and painting, and who, besides their beautiful compositions, sought further distinction by imitating, either in preceptr or in art, gave vent to their inspirations in their native place by covering the columns with sonnets and the churches with pictures, but without exciting the envy of the adjacent districts.

O'Ron occurs three times (Job ix. 9; Sept. "apokol. Vulg. Orion; xxxviii. 81, 82; Diod. Arturus; Amos vi. 8, μεταφανταζομαι, Orion) in the A.V. as the rendering of the Heb. בִּשָּׁל, from בַּשָּׁל, to be fat, and hence either to be strong or to be dull, languid. The last sense prevails in most derivatives, and thus בַּשָּׁל, commonly means fool or impious person (as Ps. xxxli. 10; Eccles. ii. 14), but in Job ix. 9 (comp. xxxviii. 81; Amos viii. 6) is plainly applied to one of the greater constellations of the sky. It is noted by most ancient interpreters to refer to the large and brilliant constellation Orion, or "the Giant," situated in the southern hemisphere with respect to the ecliptic, but which is crossed near its middle by the equinoctial. It is known by the three bright stars in its belt. The constellation Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impious. The two dogs and the hare, which are among the constellations in the neighborhood of Orion, made

dependently of divine grace, of originating, prosecuting, and consuming good works. God, they allege, gives us the ability to believe, but we can experience the ability without further assistance. This doctrine has been revived in our own day by the members of the Evangelical Union, commonly called the United Original Seeders. Some theologians adhere to this view, and hold that the testimony of 362, 361; Hetherington, Hist. of the Church of Scotland, p. 532, 531; Stanley, Lect. on the Hist. of the Church of Scotland, lect. ii sq.; and the authorities quoted in the article. See also Scotland, Church of; Presbyterianism in Scotland.

Original Sin. This expression is frequently used in a twofold sense, to denote the imputation of Adam's first sin to his posterity, and also that native depravity which we have derived by inheritance from our first parents. The first view of the subject—the imputation of Adam's first sin—has already been considered in the article on the Fall. According to the second view we came into the world, in consequence of the sin of Adam, in a state of depravity. On this point the Westminster Confession of Faith explicitly declares: "By this sin," referring to the strife of the serpent and the tree, "they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of the soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation." Again, in another article the Confession teaches: "Man, by his fall into a state of sin, has wholly lost all ability to any spiritual good accompanying salvation, so that a natural man, being altogether averse from that good and dead in sin, is not able by his own strength to convert himself, or prepare himself thereunto." This doctrine pervades the whole of the sacred writings, and may be called indeed a fundamental and essential truth of revelation. Thus before the flood we find the inspired penman declaring (Gen. vi. 5), that "the whole world of men was wicked in the sight of God," and that "the wrath of God was kindled against the earth." After the fall, the apostle Paul declares that "all have sinned, and come short of the glory of God," and that "the whole generation of men was made evil continually." Again, after the flood, the same statement is repeated (viii. 21): "The imagination of man's heart is evil from his youth." David also (Ps. li. 5) declares: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The original and innate depravity of man might be deduced from the doctrine of Scripture respecting the necessity of regeneration. Our blessed Lord affirms (John iii. 8): "Except a man be born again, he cannot see the kingdom of God." We are said to be "saved by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Such language has no meaning if it be not true that we are utterly depraved by nature. How early does this innate corruption make itself manifest? Herein lies our duty; for us to examine our own hearts, or look around us in the world, without having the conclusion forced upon us that the wickedness which everywhere prevails must have its seat in a heart that is "deceitful above all things, and deceitful in the sight of God." The doctrine of original sin has been denied by heretics of different kinds. Socinians treat it as a falsity and absurd idea. The followers of Pelagius maintain that, notwithstanding the results of the fall, a man still retains the power, in
ORION

his train complete. There is possibly an allusion to this belief in "the bands of kest" (Job xxxviii. 31), with which Gesenius (Jexa. i. 458) compares Prov. vii. 22. In the Chronicon Piscatiae (p. 90) Nimrod is said to have been "the mother of Orion and the stars," to which the Geni- sians say, was deified and placed among the stars of heaven, whom they call Orion" (comp. Cederinus, p. 14).

See Nimrod. In Is. xiii. 10 the word kestlin is rendered "constellations," i.e. the Orion or giants of the sky, the greater constellations similar to Orion. Some Jewish writers, the rabbins Isaac Israel and Jonathan, and among them, identified the Hebrew kesil with the Arabic sahil, by which was understood either Sirius or Canopus. The words of R. Jonah (Abulwafid), as quoted by Kim- chin (Lez. Heh. s. v.), are, "Kesil is the large star called in Bel and the name of the star of Ashur, and it is called after its name kesil." The name Sokhil, "fool- ish," was derived from the supposed influence of the star in causing folly in men, and was probably an additional reason for identifying it with kesil. See Gese- nius, Theaur. p. 701; Niebuhr, Descript. Arabiae, p. 112; Ideeler, Uber Ursprunge und Bedeutung der Stern- namen, p. 246, 283; Michaelis, in Suppl. p. 1919 sq. Squar's Astronomy.

ORION, a mythological personage of the Greeks, was represented as a gigantic hunter, and reputed the hand- somest man in the world. His parentage is differently stated. According to the commonly received myth he was the son of Hyrius of Hyria in Boeotia, and was called in his native country Kandoun. Another account makes him the son of Poseidon and Euryale, while some say that he was Autochthonous, or "earth- born." So immense was his stature that when he waded through the deepest seas he was still a head and shoul- ders above the water, and when he walked on dry land his stature reached the clouds. Orion was a general favorite, and soon rendered himself celebrated. Diana took him among her attendants, and even became deeply enamoured of him. His gigantic stature, how- ever, displeased Eonopion, king of Chios, whose daughter Hero or Merope he demanded in marriage. The king, not daring to deny him openly, promised to make him his son-in-law as soon as he delivered his island from wild beasts. This task, which Eonopion deemed impracticable, was soon performed by Orion, who eagerly demanded his reward. Eonopion, on pretence of com- plying, intoxicated his illustrious guest, and put out his eyes with arrow points when he had fallen asleep and was about to sleep. Orion, finding himself blind when he awoke, was conducted by the sound to a neighboring forge, where he placed one of the workmen on his back, and, by his directions, went to a place where the rising sun was seen to the greatest advantage. Here he turned his face towards the luminary, and, as is reported, he immediately recovered his eyesight, and hastened to punish the perfidious cruelty of Eonopion. Aurora, whom Venus had inspired with love, carried him away into the island of Delos, to enjoy his company with greater security: but Diana, who was jealous of this, destroyed Orion with her arrows. Some say that Orion had provoked Diana's resentment by offering violence to Opis, one of her female attendants, or, according to others, because he had attempted the virtue of the goddess herself. According to Ovid, Orion died of the bite of a scorpion, which the earth produced, to punish his vanity in boasting that there was not on earth any animal which he could not conquer. It is said that Orion was an excellent workman in iron, and that he fabricated a subterranean palace for Vulcan. After death, Orion was placed in heaven, where one of the constellations still bears his name. The constellation of Orion, situated near the feet of the bull, was composed of seventeen stars, in the form of a man holding a sword, which has given occasion to the poets often to speak of Orion's sword. As the constellation of Orion, which rises about March 9, and sets about June 21, is generally supposed to be accompanied, at its rising, with great rains and storms, it has acquired the epithet of aquanus, given it by Virgil. Orion was buried in the island of Delos, and the altar erected to the memory of Orion by the Delians, who, the poet, showed, as containing the remains of this cele- brated hero, was nothing but a cenotaph. The daugh- ters of Orion distinguished themselves as much as their father, and when the oracle had declared that Boeotia should not be delivered from a dreadful pes- tillence before two of Juno's chalices were immo- lated on the altars, they joyfully accepted the offer, and voluntarily sacrificed themselves for the good of their country. Their names were Menipphe and Me- tioche.

ORISSA, an ancient Indian kingdom, now a province of India, is situated near the head of the Bay of Bengal, on its north-western shore, a short distance south-west from Calcutta, and is bounded on the north by Bengal, east by the Bay of Bengal, south by the country of the Telugus, and west by the Ganges. It is irregularly shaped, about 300 miles long, and 240 wide, and had in 1872 a population of 4,317,990. It is supposed that the province was anciently much larger than it is now, and that its sovereignty formerly sustained a rank much above that of most Hindu rajahs, and that it was num- bered among the most powerful of the ancient Indian sovereignties.

Before the 6th century B.C., Orissa, Odour, or Utkala, names whose very meaning is not yet fixed, must have been a land of swamps, lakes, and jungles, amid which few people cared to live. A more or less people seem to have been hill-tribes and fishermen of the aboriginal non-Aryan stock, whose types are well preserved in the Savars and Khonds of the present day. At what time Aryan immigrants from northern India settled in the country it is not easy to say, but the rock inscriptions of a later Buddhist period date back to the middle of the 8th century B.C. The hills and wilds of Orissa abound in rock-hewn caves, shrines, and statues of Buddha, and the lonely dwelling-places of Buddhist monks have since been tenanted in their turn by wor- shippers and ascetics of the various Brahmanic schools that rose upon the ruins of the faith promulgated by the semi-mythical Hindu reformer Sakyamuni, and were established by the Hindú Constantine Anaka. In Oris- sa the spread of Buddhism appears to synchronize cu- riously with the progress southward of the Yavanas, who had been conquered by Alexander, and who had been Cynic philosophers of the Iowan of Hebrew write and the Ionian Greeks of history. There is no doubt, we think, with Dr. Hunter, who only follows up the clue furnished by former scholars, that the Yavanas who invaded Orissa in the 8th century B.C. were chiefly descendants of the men who under Alex- ander and his successors ruled Afghanistan and the Punjab, whence they roved or were driven onwards into Behar, and down to the Ganges to Orissa. One of Asoka's edicts carved on the rocks of the last-named country speaks of "Aryakeso, the Yona king," or, in other words, of Antiochos the Yona, or Asoka, or Ionian. It is well known that a Yavana dynasty ruled Orissa for 146 years, from the early part of the 4th century A.D., and that with its final overthrow in A.D. 473 fell the sup- remacy of that Buddhist faith which for more than seven centuries had supplanted the older Brahmanic systems. It is worth noting that a like revolution from Buddhism to Brahminism marks the downfall of yet later Yavan dynasties in Central and Southern India. In the buildings of the Buddhists and their religious heirs the Jains, traces of Greek art are unmistakably visible wherever Buddhism and the Yavanas met; we find here, as in the Punjab, strength and gradually growing fainting on its way to the Orissa shore. From the remains of sculptures, inscriptions, etc., we may infer that the early civilization of Orissa was high. The temple of the sun at Kamakar—erected about the 12th century—exhibits carvings representing the planets, sculptured figures of
animals, etc., which show that at that date the plastic and mechanical arts were in a more advanced state in that part of India than they were in England.

Orissa maintained its position as an independent monarchy till 1586, when, its royal line having become extinct, it was made an outlying province of the empire of the Great Mogul. Out of the many existing titles of this empire, the more valuable portions of Orissa were seized by the nizam of Hydrabad. The French, who had taken possession of a part of the country long known as the Northern Circars, attempted to drive the English (who had not yet established themselves in Southern India) out of India. The Maharattas, who had seized a portion of Orissa in 1740, were forced to surrender it to the English in 1803. The soldiers of the East India Company were marched into Orissa at the opening of the present century, and an engagement was subsequently entered into between the company and the native chiefs and princes, by which the former bound themselves to perform certain services for the country (as maintaining the river-banks in good repair), while the latter engaged to pay a yearly tribute. Of the many principalities into which the country is divided, the native prince generally holds a governor over the British government, and the result was that numbers of the estates were sold, and the government, as a rule, became the purchaser. Much of the territory originally forming a portion of this kingdom thus fell into the hands of the British.

Draining the rice-banks and the cultivation of the civil crops, viz. Pûru in the south, Cuttack in the centre, and Balsore on the north. The sea-coast, which is the eastern part of the province, is level, and far more populous than the central and western divisions, which are mountainous and covered in many places with primeval forests, inhabited by wild beasts, or men almost as untamed and rude as they. The climate, soil, productions, animals, insects, birds, reptiles, and fish of Orissa are similar to those of Bengal and other adjacent portions of Hindostan lying near the tropic of Cancer. The villages, houses, food, clothing, dress, literature, and trades of the Oriyas are also much like those of the Bengalese and the people of other large portions of India. The present population of Orissa is principally made up of Hindis, Mohammedans, Santals, and Bhumijas, the Hindis constituting by far the larger number. From its liability to inundation, the country is not much inhabited for three or four miles inland from the sea. Beyond this low tract the plains are sufficiently elevated for security, and are highly cultivated and densely populated. Further inland the country becomes mountainous, covered in part by forests, where the last vestiges of the Indian races, in face of British, Goan's, Saronas, and Bhumijas. The Gonds or Khonds are believed to be the descendants of the aboriginal inhabitants of the country. This tribe occupied an area extending from north of the Mahanadi, south to the banks of the Godavari. Their mountain-haunts are admirably suited for defence, as the districts which they inhabit are almost inaccessible; and although they do not yet appear to have adopted fire-arms, they manage their battle-axes and bows and arrows with an arduousness and courage that make them formidable enemies. The Khonds are a totally distinct race from the aborigines of the Indus, and the Kunbis who occupy the plains, but there is but little resemblance between them and the other hill-tribes. See Khonds. Some ethnologists claim the Santals to have been the aborigines of Orissa, but there does not seem to exist very good ground for such assertion. See however, Santals.

In Orissa, as elsewhere in India, the history of the people resolves itself for the most part into the history of their religion. As Buddhism faded away, successive forms of Vishnu and Siva worship took its place. Bhubaneswar, with its 7000 shrines, now reduced to less than half that number, witnessed the establishment of the temple of the Sun at Kanarakan, on the Orissa coast. In the holy city of Puri, sacred to the black-skinned goddess Jagannaut, the Lord of the World, and other religions find their common meeting-place. "The fitchees and bloody rites of the aboriginal races, the mild flower-worship of the Bedas, and every compromise between the two, along with the various spirituities of the great Indian reformists, have here found refuge." Once every year the holy city of Puri is the attraction to the poor, ignorant natives, drawn thither simply by a superstitious veneration, which formerly cost the lives of millions. The humane policy of the British has largely done away with human sacrifices in every form. But though the car of Jagannaut (q.v.) no longer crushes out the lives of thousands, and the Meritah (see art. Khonds, Religious Rites and Sacrifices) victims are saved from a horrible death, thousands yet fall a prey to an impure atmosphere and unwholesome food to which the 9200 plagues, which are peculiarly native to the country, are believed to owe their existence. In the month of August, 1874, the sanitary authorities of Calcutta found 4600 cases of fever in Calcutta, and 1800 cases more in the suburbs, in 1178 houses. The worst part of it came from rice, pounders of putrefying rice. And if any escape all this unjuired, they are sure to be further tried in their homeward journeys—oftentimes hundreds of miles long—through the pouring rain, sleeping many of them on the grass or mud, and consequently dying of exposure in numbers by the way, or carrying home with them the seeds of life-long suffering. It is reckoned that at least 10,000 people perish every year in Puri or on the way, and the number was far greater some years ago, before the government took measures to alleviate the worst horrors of this deadly pilgrimage.

The natives of Orissa, composed, as we have seen, of different tribes, of course do not all speak in one tongue, but though there are a score or more of dialects, there are only three principal vernacular languages spoken by the Oriyas. 1. The Oriya, one of the Hindf family of languages, derived principally from the Sanscrit. This is spoken by the greater part of the Hindf population. 2. The Hindostani, derived principally from the Arabic and Persian, and spoken by the Mohammedans. 3. The Santal, with which may be classed the Bhupia or the Bonga tribes, and the Tonga. The Oriya contains many religious and literary works, some translated from the Sanscrit, and others original. Most of the religious books are poetical, and some of them possess a great degree of literary merit. Missionary LABORS.—Thus far comparatively little has been effected for Christianizing the natives of Orissa. The districts of Pûru and Cuttack are occupied by the English General Baptist missionaries, who began labors there in 1821. Although they had to wait six years for their first convert, many followed, and this station is now one of the most flourishing in the missions. It has furnished many native teachers and preachers. In 1888 there were 18 stations, with 9 ordained and 8 unordained foreign workers, and 22 ordained and 12 unordained native workers; 8816 adherents, 1044 communicants, and 25 schools with 1250 scholars, and an avowedly executed version of the Bible into the Oriya tongue was prepared by Mr. Sutton, one of the missionaries. He also prepared a dictionary and a grammar. The district of Balsore is the site of the Free-will Baptist mission. This district lies on the west side of the Bay of Bengal. It is about 150 miles in length, and 60 miles wide, and contains about 500,000 inhabitants. On its northern boundary lies a considerable tract belonging to the province of Bengal,
which is inhabited by Orcias. The Free-will Baptists began their labors in 1835, and now employ there 10 missionaries, 22 native preachers, 5 churches with 654 members, and several well-conducted schools. See Bacheler, Hindooism and Christianity in Orcias; Sterling, Orcias; Hunt, Orcias; and Orest, Orcias under Native and British Rule (1872, 2 vols., 12mo); Newcomb, Cyclop. of Missions, s. v.; Chambers, Cyclop. of Christian Missions, p. 158, 389; Brit. Qu. Rev., 1872, p. 120 sq.

Orcney Islands (Norse, Orkney or, from orb, “circle” in Latin; Old Norse, Orb, “circle”), a compact group, separated from Caithness by the Pentland Firth, and counted a Scottish possession, are situated between 58° 41′ 24″ and 59° 28′ 2″ N. lat., and between 2° 22′ 2″ and 3° 26′ 10″ W. long.; and cover an area of 244.8 square miles, or 156,672 acres. The surface is very irregular, and the land is indented by numerous arms of the sea. Previous to the middle of the last century the agriculture of Orkney was, in more than an ordinary degree for the time, in a primitive state. There was little communication then with the mainland, and improvements were slowly adopted. The sheep industry, however, was noted. For instance, there was for half a century after it was in use elsewhere. Until towards the end of last century, little advance seems to have been made in the management of the land, the inhabitants deeming it more important and profitable to spend their time in the maintenance of their flocks. They suffered periodically from bad seasons and violent storms, when less help could be afforded to them from without. In recent times the agricultural and mechanical industries have been in a more healthy state, and their exports, which in 1845 amounted only to £49,038, now run up to £200,000 annually. The temperature of the Orkneys is comparatively mild, considering their northern latitude. This arises partly from the surrounding sea, but chiefly from the neighborhood of the Gulf Stream to the western shores. The mean temperature in February, the coldest month, taking a series of thirty-three years from 1826, was 38°, and in July 55.14°. Only twice during that period did the mean monthly temperature fall below the freezing-point, in February, 1858 and 1855, when it fell to 31° and 31.04°; and during the same period it was never so high as 69°, except in 1832, when it reached 60.64°. Of the 67 islets, only about 30 are inhabited, by 8,295 (in 1866) people. The principal of these inhabited islands are Pomona, or Mainland, Hoy, North and South Ronaldsay, Westray, Sanday, Eday, Stronsay, Rousay, and Shapinsay. The chief towns are Kirkwall, the capital, and Stromness, the seaport.

History.—The Orkneys, under the name Orcades (whence the modern adjective Orcadian), are mentioned by the ancient geographers, Piny, Polomy, Mela, and by other classical writers, but of their inhabitants we know almost nothing till the dawn of the Middle Ages. They were most probably of the same stock as the British Celts. From an early period, however, the Norsemen resorted to these islands, as a convenient spot from which to make a descent on the Scotch and English coasts. In 876 Halid Haarfager conquered both Shetland and Orkney. During the whole of the 10th century they were ruled by independent Scandinavian jarls (earls), but in 1098 they became formally subject to the Norwegian crown. Thus they remained till 1468, when they were given to James III of Scotland as a security for the dowry of his wife, Margaret of Denmark. The islands were never redeemed from this pledge; and in 1590, on the marriage of James I with the Danish princess Anne, Denmark formally re- signed all pretensions to the sovereignty of the Orkneys. During their long connection, however, with Norway the language and traditions of the primitive Celtic population disappeared, and the present inhabitants are of the pure Scandinavian stock.

Religion.—Christianity was introduced into the Orkneys by the Norsemen in the beginning of the 11th century. Down to the time of the Reformation the Orkneys and Shetland Isles formed a separate bishopric, under the archbishop of Trondhjem, and the bishop's seat was Kirkveag, the present Kirkwall. After the Reformation the episcopal see was divided into 32 parishes, having 8 parishes of the Church of Scotland. At present, however, the Orkneys are divided into 22 parishes, forming 3 presbyteries and 1 synod. There are also about 30 congregations belonging to the Free and United Presbyterian churches. See also Norsemen and Orkney and Shetland.

See Orcna Saga; Munich, Det norrle Folkis Historie.

Orlah. See Talmud.

Orlandini, Niccoio, one of the most noted characters of the Order of the Jesuits, was born at Florence, Italy, in 1554. He entered the society in 1572, where he was distinguished by the purity of his morals and proficiency in literature. He became rector of the college at Nola, and afterwards president of the seminary for novices at Naples. He died at Rome in 1606. He was engaged on a history of his order, but did not live to complete more than the first volume of it. It was afterwards continued by Sacchini, Evangelista, Favearey, and Cornula; in all seven volumes. The work is published under the title Historia Societatis Jesu prima part (five Ignatius, A.D. 1540—1556) (Rome, 1615, 3 fol.). See Sacchini, Notice, which forms the introduction to the history above referred to.

Orlando, Bernardo, a Piedmontese painter, flourished at Turin in the first part of the 17th century. At that time the rich collections of pictures and drawings in the royal galleries at the court were made subservient to the instruction of young artists, which was intrusted to a painter of the court. Orlando was charged with this office, and appointed painter to the duke in 1617. But we call attention to him here because he also painted some pictures for churches.

Orlay, Bernard van, or Bernard of Brussels, a celebrated painter, largely devoted to the development of sacred art, was born in that city about the year 1490. He went to Rome when he was very young, where he had the good fortune to become a pupil of Raphael. On his return to Brussels he was appointed principal painter to the government of the Netherlands, and was likewise employed for many years by the emperors Charles V. and Charles I. The style of his drawings, paintings, and his taste and coloring agreeable. He very frequently painted on a ground of leaf-gold, especially if he was engaged on a work of importance, a circumstance which is said to have preserved the freshness and lustre of his colors; his hunting-pieces, in which he introduced portraits of Charles V. and the nobles of his court, he usually took the scenery from the forest of Sognies, which afforded him ample variety. He was engaged by the prince of Nassau to paint sixteen cartoons, as models for tapestry, intended for the decoration of his palace. Each cartoon contained only two figures, a knight and a lady on horseback, representing some members of the Nassau family. They were designed in an elevated style; and by the prince's order they were afterwards copied in oil by Jordaeus. He painted for the church of a monastery at Antwerp a picture of the Last Judgment, which is one of the treasures of that place. Bernard van Orlay died in 1560. Waagen mentions several excellent pictures by him in the collections in England, especially in those of the duke of Devonshire at Devonshire House, Piccadilly, and at Chiswick; at Kedleston Hall, the seat of the earl Scarsdale, where is a picture of St. John the Baptist; and at the Caledonian, where is St. John in the presence of Joseph and Elizabeth—the figures are three quarters the size of life—which is one of the finest remaining by Van Orlay; and at lord Spen...
Orleans, an important commercial town of France, capital of the department of Loiret, and formerly capital of the old province of Orleans, which now forms the greater part of the departments of Loiret, Eure-et-Loir, and Loir-et-Cher. It is situated on the right bank of the Loire, here crossed by a bridge of masonry and wood, and is seventy-five miles and a half south-south-west of Paris by railway. Close to the city is the forest of Orleans, one of the largest in the country, consisting of 94,000 acres, planted with oak and other valuable trees. The city and the environs are the site of a king's magnificent plain sloping towards the Loire, and watered by that river and the Loiret, and is surrounded on the land side by a wall and dry ditches, on either side of which are pleasantly shaded boulevards. Around it are eight prosperous and populous suburbs. Among its principal buildings are the cathedral, with two lofty and elegant towers, one of the finest Gothic edifices in the country; the tower; the bishop's residence; the houses of Jean of Arc, of Agnes Sorel, of Diane de Poitiers, of Francois I., of Pothier; the churches and hospitals, which are numerous, &c. The town is noted in ecclesiastical history for the several church councils which have been held there.

I. THE FIRST COUNCIL OF ORLEANS (Concilium Aurelianense) was held July 10, 511, by order of Chovis. It was attended by the archbishops of Bourges, Bourges, Auch, Tours, and Rouen, with twenty-seven bishops, among whom were Quidbert, bishop of Rodes, near Clermont, Melanius, bishop of Rennes, and Theodosius of Auxerre. Thirty-one canons were published:

1. Establishes the inviolability of churches as places of refuge.
2. Declares that a runaway slave taking refuge in a church shall be given up to his master, an oath having been first made by the latter not to hurt him.
3. Forbids clerks and monks to go to the prince to obtain favors without letters from their bishop.
4. Exacts that a bishop willfully ordaining a slave unknown to his master shall pay twice his price to the master.
5. Permits deacons and priests in a state of penance to baptize in cases of necessity.
6. Forbids a wife of a priest or deacon to marry.
7. Submits to the bishop's jurisdiction all churches built within his territory.
8. Forbids to marry a brother's widow, or a sister's widow.
9. Submits to the bishop's jurisdiction all abbots, and directs that they shall attend him once a year at the place which he shall appoint.
10. Forbids monks to use the stole or handkerchief ("lanzas") within their monasteries.
11. Declares a monk who shall leave his monastery and marry to be forever excluded from taking orders.
12. Orders a feast of forty, and not fifty, days before Easter.
13. Orders the proper observation of the Rogation days.
14. Forbids all familiarity between clerks and women.
15. Excommunicates all who deal with diviners.
16. Enjoys bishops to attend the offices of the church every day except the next day of the feast of St. Paul in Barillon, A.D. 507, x, xii; Libbi, Conc. iv, 1403.

II. A SECOND COUNCIL was held in 582, on May 24, by order of Theodic, Childerbert, and Clothaire, the three kings of France. Twenty-six archbishops and bishops attended from the provinces, Lyons, and Aquitaine. Twenty-one canons were published against simony and abuses, most of which were old regulations renewed:

15. Forbids to accept the bequests of suicides; permits those of persons killed in the commission of any crime.
16. Condemns that they be ordained for the order of those who have eaten of meats offered to idols, or of things strangled, &c.
17. Excommunicates abbots who despire the orders of their bishops. See Labbe, Conc. iv, 1776.

III. A THIRD COUNCIL was held at Orleans May 7, 588. Nineteen bishops attended, among whom were Lupus of Lyons, who presided, Pantaghus of Vienne, Leo of Sens, &c. Thirty-three canons were published:

1. Orders that every metropolitain shall permit two years to pass without convoking a provincial synod shall be suspended from celebrating mass for one year, and also those bishops who neglect to attend it without just hinderance.
2. Directs that metropolitans be consecrated by a metropolitam in the presence of all the bishops of their province, and the bishops of each province by the metropolitian.
3. Directs that clerks who have received orders of their own free will shall, if they marry afterwards, be excommunicated: that if they were ordained without their own consent they shall be only deposed: that clerks committing adultery shall be shut up in a monastery for life, without, however, being deprived of communion.
4. Orders that persons who fall back from a state of penance into a worldly life shall be deprived of communion until the point of death.
5. Prompts to work in the fields on Sunday, but permits travelling on horseback or in a carriage, the preparation of food, and the sale of wine, provided it be not the proper meanness of house and person; the dinum of which things is at the will of them that belong rather to the Jewish than the Christian observance of the day.
6. Forbids lay persons to leave church at mass before the end of the Lord's Prayer, or if a bishop be present, before he has finished blessing.
7. Forbids Jews to mix with Christians from Holy Thursday to Easter-day. See Labbe, Conc. v, 704.

IV. A FOURTH COUNCIL was convened at Orleans in 541. Thirty-eight bishops attended the deputies of twelve absent attended; Leonitius, archbishop of Bourbon, presided. Thirty-eight canons were published; most of them similar to those published in the preceding councils. The following are among those which differ:

1. Orders the celebration of Easter every year according to the table of Victoria (or Victor).
2. Orders that no one at the oblation of the holy chalice shall presume to offer anything but wine mixed with water, because it is held, as sacrilegious to offer anything different from what the Saviour instituted in his most holy commandments.
3. Excommunicates those who swear, after the fashion of pagans, upon the heads of beasts, or who invoke the names of false gods.
4. Declares that any person desirous of having a parish upon his property, must, in the first place, give a sufficient endowment for a clerk who shall serve it.

Such is supposed to have been the origin of Church patronage. See Labbe, Conc. v, 886.

V. A FIFTH COUNCIL was held at Orleans October 29, 549, by Childerbert, king of France. Twenty bishops (among whom were ten afterwards reverenced as saints) and twenty-one deputes of those who were absent attended, collected from the three kingdoms of France and all the provinces of the Gauls, except that of Narbonne, which was still in the occupation of the Goths. Sacerdos, bishop of Lyons, presided. Twenty-four canons, for the most part renewing those of the preceding councils, were published:

1. Condemns the errors of Eutyches and Nestorius.
2. Condemns excommunication for small offences.

F. Forbids bishops to ordain a priest without the clergy's consent.

2. Forbids to give the people a bishop when they dislike, and declares that neither the people nor clergy ought to be intimated in making their election.
3. Imposes a fine of ten pounds upon the bishop's consent.

VI. A COUNCIL of less importance was convened at Orleans in 1025 by king Robert, at which several bishops were present. Several measures were proposed that were found to be absurd, among whom were Stephen (or Herbert) and Lysioyce, ecclesiastics of Orleans. See Labbe, Conc. ix, 866; Spicil. p. 740.

Orley, Jean Van, a Belgian painter, was born at Brussels in 1656. He first studied with his father, but

Ormond, William, a minister of the Methodist Episcopal Church, was born in Green County, N. C., Dec. 22, 1769; was converted Dec. 11, 1787; entered the itinerancy in 1791; travelled and preached extensively from Maryland to Georgia; and died in Brunswick, Ga., July 20, 1810. He was a large, robust, powerful man, and many souls were converted under his labors. See Minutes of Conferences, i, 116.

Ormuzd and Ahirman. The most difficult religious problem for the mind to solve is that of the existence of evil in this world. If there be a God, then must that God be good; and as nothing can happen without his permission, it is unnatural to suppose that God would create a world in which he would have to punish those whom he had created. If, then, evil exists, we should expect that the world which he governs would be a place where everything would be good, virtuous, and happy. But the contrary is the case. The world, as a matter of fact, is full of evil, of sin, and of misery. Whence, then, comes this? Is the Deity not good? or is his power limited? or how is this contradiction between what we see actually going on in the world to be explained? Without the higher ideas given us by revelation, the problem could not be solved; but it is interesting to examine what were the conclusions to which the mind of man, unaided by the light of reason, was necessarily led by the examination of the objects of his own reasoning powers. It then attempted to solve the problem in two ways: the one was pantheism, the other dualism. In pantheism it is denied that there is any real difference between good and evil. Things do not exist, but merely seem to exist. This whole external world is a mere illusion, in which the world-spirit develops itself in various ways, and which finally it will absorb back into itself. Just as the bubbles upon a stream seem to have a separate existence for a time, and float upon its surface, bright in the sunshine with reflected colors, and dark and lifeless when they burst, so too, but finally they break all back into the main flood of waters, so is it with men. They seem to have a separate existence for a time, and live some in sunshine and some in shade, but really they are all portions of the world-spirit, and at death become again indistinguishable parts of its existence, none the better and none the worse for what happened to them in life. It is this same world-spirit which makes the plants grow. They have no merit and no blame for their wholesome or noxious qualities. Beauty, richness of colors, utility earn them no praise; nor is the poisonous hemlock blamed when it destroys man's life. So human actions are but higher developments of the activity of this same world-spirit; and as they are his doings, he cannot praise or blame them. Like want, squatter, and crime in a picture, they are unrealities, and nothing follows from them.

It was in India that pantheism was elaborated into a perfect system; but the religions both of Egypt and Babylon were based upon the same fundamental idea, which is at the root of pantheism, that good and evil are not essentially opposed, but in appearance only. In the religious systems of the ancient Medes and Persians we find a totally different conception. Zarorist, its reputed author, had views too high and noble to be conciliated with a solution which ignores the reality of their entire present state of things. On the other hand, he could not believe that the Deity, whom he conceived to be essentially good and altogether perfect, could himself have created evil, and admitted it into the world which he had created. There seemed, therefore, but one way to escape from the dilemma, and that was to suppose that evil also had an independent existence, and that therefore it was possible for him to do evil in his moral acts, as well as in material nature. There cold and heat, light and darkness, tempest and sunshine seemed ever at variance, waging perpetual war for the ascendancy; and so he conceived that in opposition to Ormuzd, the god good, and principle of goodness, there stood Ahri-
man, an evil god, and the author of all evil and sorrow and death. Ahriman likewise seemed to him an independent power, not called into being, but equally eternal with Ormuzd himself; eternal as regards his pre-existence, but not eternal in the future. Zoroaster could not conceive the world without the faith; and therefore evil could go on forever; and therefore, not very logically, he taught that a being endowed with an infinite pre-existence was nevertheless finite. In distant ages three prophets, sprung from Zoroaster, were to bring into the world the three remaining books of the Zend-Avesta, and convert the world to the faith; and thereafter evil was to disappear, and the whole world become pure and happy, as it was when first created by Ormuzd, before Ahriman had entered it, and marred it by his mischievous activity.

On the Zend-Avesta, however, it appears that the Zend-Avesta is not all of the same date, and that this dualism is not found in its most ancient sections. There are very early chapters that contain traces even of a polytheistic nature-worship, in which the gods have no personal existence, but are mere powers, such as the sun, the wind, the earth, and fire. As the same sort of worship is found in the older religious basis of India, it seems as if this was the primitive religion of the whole Aryan stock. But this system was too sensuous to long satisfy men's minds, and the next stage in the Zend-Avesta is that in which the Deity have a distinct form, and the Deity who are real persons possessed of self-consciousness and intelligence. These deities are some good and some bad, the former being called Asuras, "spiritual beings," while the latter are the Devas, or Dei—a word etymologically the same as the Latin Deus, but originally signifying the sky. In Sanscrit, Greek, Latin, and most languages the word has a good meaning, and signifies the Supreme Deity. But the Iranians, in their recoil from nature-worship, gave it a bad sense, and it soon became equivalent with them to fiends and devils.

The Zend-Avesta, however, soon went one step farther. In the old nature-worship there had been no attempt to subordinate one power to another. But when the deities were regarded as persons, the question soon arose, How did these various beings combine to act together? was there among them any order of agreement? or any superiority of one over another? Now here it is the especial glory of Zoroastrianism that it conceived of the existence of one supreme God. Ormuzd is the highest object of adoration, "the true Creator, Preserver, and Governor of the universe." Mr. Rawlinson gives the Persian name Ahurâ-Mazdâ, and gives several explanations of it, the most probable being that of Haug, "the living wise." He is set forth "as the source of all good, and the proper object of the highest worship. He is the creator of life, both the earthly and the spiritual. He made the celestial bodies, all earthly substances, all good creatures, and all things good and true. "He is himself good, holy, pure, true, the holy God, the holiest of all, the essence of truth, the father of all truth, the best being of all, the master of purity." Moreover, he is "perfectly happy, and possesses every blessing, health, wealth, virtue, wisdom, immortality." From him comes all good to man. On the pious and the righteous he bestows not only earthly advantages, but precious spiritual gifts, truth, devotion, "a good mind," and everlasting happiness; and as he rewards his friends on earth, so is the suffering of the bad, this angle is an aspect in which he is but seldom represented.

In this description of Ormuzd, gathered by Mr. Rawlinson from the Yâspâ, or Book of Sacrifice, a part of the Zend-Avesta, we are moving among thoughts grand as those of the Old Testament, but as this writer remarks, the conception of Ormuzd is less spiritual and less awful than that of Jehovah. The ascription to him of health, and also of the physical qualities of brightness and lucidity, shows that they did not regard him as purely spiritual; while his being so predominantly the author of good things in a great measure deprives him of Jehovah's most sublime attribute of justice.

But Zoroastrianism did not stop here. The contemplation that this is in the world led to a highly developed dualism, in which Ahriman stands opposed to Ormuzd as a being possessed of almost equal power, but using it only for the worst purposes. Though we do not find this doctrine, as was said above, in the most ancient sections of the Zend-Avesta, yet even there the distinction between good and evil, truth and falsehood, right and wrong, are described in strong colors; and the name Ahriman (in ancient Persian, Angro-Mainyu, the dark spirit) occurs but in a highly poetical passage, not as a real personage, but as a figure of speech. But in course of time the "dark spirit" came to be regarded as a living power; and as men noticed how in the struggle of life evil seemed as mighty as good, he was invested with attributes as great as those of Ormuzd himself. As, too, it was inconceivable that the good deity would have allowed such a being to come into existence, it was concluded that evil must be co-eternal with good. But as man's heart dictates to him that good is better than evil, and must finally prevail, and as the thought was unendurable that the struggle could go on forever, and this world be eternally miserable, the thought arrived at that at some distant period Ormuzd would gain the victory, and evil depart out of the world forever.

Meanwhile a fierce war is carried on, in which every act of Ormuzd is watched by his enemy, and immediately inverted and utterly spoilt. The good deity spends his time in devising schemes of benevolence for the happiness of his people, and Ahriman is equally active, and even more successful in inventing pests and annoyances, which turn every creation of Ormuzd into a place of trial and misery. The imagination, too, soon called into existence numerous personifications of the fear of the multitude of these dread powers in the conflict, and each especially had his council of six, by whose instrumentality the conflict was maintained. On the side of Ormuzd the council is more completely defined than on that of Ahriman. It is composed of the two Arambashpars, or immortal saints, of whom the first, Bahman, "the good mind," originally a mere attribute of Ormuzd, has for his office the maintenance of life in animals and of goodness in man. Arîb-sîkh, the second, means "the clearest truth." He was regarded as the light of the whole creation, and his business was to wash the veil from the eyes of the various luminaries, and enable them to dispense heat and light. The third, Shahrarâz, was the dispenser of riches. The fourth, Isfand-Ârmat, represented the earth. As the Iranians were a purely agricultural people, the earth always held a high place in their esteem, and Armaiti, the earth-goddess, was also goddess of fertility. Under her charge was all growth and vitality, and she was the giver of abundant harvests. The last two were Kôrdád, "health," and Amerdâl, "immortality." The vegetable world was especially dear to them, and the intruders of the Ahrims were subjected to various torments, by the armies of Ormuzd are commanded by the angel Serosh, described as "the sincere, the beautiful, the victorious, the true, the master of truth." Under his command they wage perpetual war with the Devas, whom sometimes he even slays, and guard the whole world especially that of the earth, from their attacks. Ahriman's council of six consists of Ako-mand, "the bad mind;" Indra, the Vedic god of storms and war, but simply a destructive being in the Zoroastrian mythology; Càvura, who may be Siva; Narâkaiti, Taric, and Zaric, the two latter being "wanderers" and "pillars;" but this council is not elaborated with so much care as that of Ormuzd, and several of its members are very shadowy persons.

In his general summary of Mazdaism, as the worship
ORNAMENIUS TUS

of Ormuzd is called, after Mazdâ, the second part of the deity's name, Mr. Rawlinson (p. 387) points out that, besides their belief in a spiritual world, composed partly of good and partly evil intelligences, the Zoroastrians held very enlightened views with respect to human duties and hopes. In their system truth, purity, piety, and industry were the virtues chiefly valued and inculcated. Evil was traced up to its root in the heart of man; and it was distinctly taught that no virtue deserved the name but such as was co-extensive with the whole sphere of human activity, including the perfect triad of thought, word, and deed. Man's industry was to exert itself in reclaiming the soul from the thorns and weeds and barrenness with which it had become embosomed. Thus they entered upon a religious duty, in which man was a fellow-worker with Ormuzd. Worship consisted in the recitation of prayers and hymns; the offering of soma-juice, which was not allowed to ferment and become intoxicating, as was the case in India, but was drunk fresh; and finally in sacrifices, that of the horse being looked upon as the most acceptable. The flesh was only shown to the sacred fire as an act of consecration, and was then eaten at a solemn banquet by the priest and his fellow-servants.

The Zoroastrians were devout believers in the immortality of the soul and a conscious future existence. They taught that immediately after death the souls of men, both good and bad, proceed together along an appointed path to "the bridge of the gatherer." Over this, from its extreme narrowness, only the souls of the good can pass, while the wicked fall from it into the gulf of punishment below. Even the good have to be assisted in their passage by the angel Serosâ, but when safely over the archangel Barman rises from his throne to greet them severally with the words, "How happy art thou who has come hither to us from mortality to immortality." After this the pious soul goes joyfully onward to the presence of Ormuzd, to the immortal saints, to the golden throne, and to Paradise. As for the wicked, when they fall into the gulf, they find themselves in outer darkness in Ahriman's kingdom, where they are forced to remain and fed on poisoned banquets. The one dark spot, therefore, in the Zoroastrian religion was this dualism, which placed opposite to the good god Ormuzd a being of nearly equal might and activity, Ahriman, who wages with him constant war. Yet even this appears to have been a development from the primitive creed. The earlier portions of the Zend-Avesta are strongly monothestic, are averse to idolatry under every form, and mark in the strongest way the opposition between good and evil. But as time went on, and men mused upon this mystery, the vision of evil in a world made by a good god, the figure of the bad intelligence, Ahriman, began to stand out in stronger colors, till he became a god too, endowed with attributes well-nigh as mighty as those of Ormuzd. Then round the two there grew up a mythology of angelic beings, towards some of whom at last even a religious reverence was paid verging on idolatry; and so the spirituality of the original creed of the Iranians was lost.


Ornamentus Tus is the name of a spirit worshiped by the South Sea Islanders. There are superstitious prevuions of several such spirits, and they are thought to reside in the world of night, and are never invoked by wizards or sorcerers. They are a different order of beings from the gods, and are believed to be the spirits of departed relations. The natives were greatly afraid of them, and believed that any present ing offerings. "They seem," says Mr. Ellis, in his Poly-

esian Researches, "to have been regarded as a sort of demons. In the Leeward Islands, the chief ornamentus were spirits of departed warriors who had distinguished themselves by forcery and murder, attributes of character usually supposed to belong to these evil genii. One of these, named Te'i, celebrated fii was honored with an image, through which it was supposed his influence was exerted. The spirits of the reigning chiefs were united to this class, and the skulls of deceased rulers, kept with the images, were laid in the temple on the same altar with the same worship. Some idea of what was regarded as their ruling passion may be inferred from the fearful apprehensions constantly entertained by all classes. They were supposed to be exceedingly irritable and crude, avenging with death the slightest insult or neglect, and were kept within the precincts of the temple. In the name of Te'i, at Masu, the ruins of their abode were still standing when I last visited the place. It was a house built upon a number of large, strong poles, which raised the floor ten or twelve feet from the ground. They were thus elevated to keep them out of the hands of men, as it was said they were constantly strangling or otherwise destroying the chiefs and people. To prevent this, they were also treated with great respect; men were appointed constantly to attend them, and to keep them wrapped in the choicest kinds of cloth; to take them out whenever there was a pace attu, or general exhibition of the gods; to anoint them frequently with fragrant oil; and to sleep in the house with them at night. All this was done to keep them pacified. And though the office of calming the angry spirits was honorable, it was regarded as dangerous; for if during the nights, or at any other time, these keepers were guilty of the least impropriety, it was supposed the spirits of the images or the skulls would hurl them headlong from their high abodes, and break their necks in the fall." The names of the principle ornamentus were Mauri, Bua-rai, Te'a-fao. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of murex, called the murex ramosce. These shells were kept by the ear some peculiar singing noise perceived on applying the valve to the ear was imagined to proceed from the demon it contained.

Ornament is the usual and proper rendering in the O. T. of the Hebrew 7757, adi (Sept. usually κλασμα). The Israelites, like other Oriental nations, have always been remarkable for their love of ornament (Gen. xxvii, 47; Exod. xxxii, 2, xxxiii, 4, etc.), not only in costly garments and braiding the hair (1 Peter iii, 3 [see Hair]), but also in jewelry and gold (Ezek. xxvii, 13 sq.). The men were usually content to wear simply seal-rings [see Sral], and indulged in expensive attire only on solemn or public occasions; unless their position, as in the case of princes, required more display (Ps. cxlv, 5; 2 Sam. xi, 30; 2 Macc. iv, 38, etc.). But the women, especially young damsels and brides, wore many and very valuable ornaments (2 Sam. i, 24; Jer. i, 32; Isa. iii, 17 sq.; lxi, 10; Judith x, 4; xii, 16; comp. Esth. ii, 12), generally in the form of rings, chains, and bracelets. Sometimes the young women purposely decorated their body and face with very barbarous devices (Isa. xlvi, 21; Ps. cxxxiv, 17, 22). Ornaments are enumerated in various passages (see Ins. iii, 19 sq.; Hos. ii, 15; Ezek. xxvi, 11). Among the ornaments peculiar to
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females was the golden head-dress in the form of the holy city (see Mishna, Edajoth, ii, 7, לְמַעַן יְשִׁיעָה, so explained by the rabbins). Idols were also adorned with gold and silver (Jer. x, 4; Esai, iv, 19; 2 Macce. ii, 2), as now the images of the Virgin in the Roman churches. See ATTIRE: EPHOD.

The number, variety, and weight of the ornaments ordinarily worn upon the person form one of the characteristic features of Oriental costume, both in ancient and modern times (see Thouvenot,肥, p. 184 sq.; Van Lennep, Bible Lands, p. 831 sq.). The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, ear-rings of very great size, anklets, armlets, bracelets of the most varied character, and frequently inlaid with precious stones or enamel, handsome and richly ornamented necklaces, either of gold or of beads, and chains of various kinds (Wilkinson, ii, 385-341).

The modern Egyptians retain to the full the same taste, and vie with their progenitors in the number and beauty of their ornaments (Lane, vol. iii, Appendix A). Nor is the display confined, as with us, to the upper classes; we are told that "even most of the women of the lower orders wear a variety of trumpery ornaments, such as ear-rings, necklaces, bracelets, etc., and sometimes a nose-ring" (Lane, i, 78). There is sufficient evidence in the Bible that the inhabitants of Palestine were often devoted to finery. In the Old Testament, Isaiah (iii, 18-23) supplies us with a detailed description of the articles with which the luxuriant women of his day were decorated, and the picture is filled up by incidental notices in other places; in the New Testament the apostles lead us to infer the prevalence of the same habit when they recommend the women to adorn themselves, "not with braided hair, or gold, or pearls, or costly array, but with good works" (1 Tim. ii, 9, 10), even with "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii, 4). Ordinary ornaments were more largely displayed at festivals, whether of a public (Hos. ii, 13) or a private character, particularly on the occasion of a wedding (Isa. lxi, 10; Jer. ii, 32). In times of public mourning they were, on the other hand, laid aside (Exod. xxxiii, 4-6).

With regard to the particular articles noticed in the Old Testament, it is sometimes difficult to explain their form or use, as the name is the only source of information open to us. Much illustration may, however, be gleaned both from the monuments of Egypt and Assyria, and from the statements of modern travellers, though we are in all respects in a better position to explain the meaning of the Hebrew terms than were the learned men of the Reform era. We propose, therefore, to review the passages in which the personal ornaments are described, substituting, where necessary, for the readings of the A. V. the more correct sense in italics, and referring for more detailed descriptions of the articles to the various heads under which they may be found. The notices which occur in the early books of the Bible imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden nose-ring (נֵזֶם, nesem) of half a shekel weight, and two bracelets (תַּמִּיד, tamid) for her hands of ten shekels weight of gold" (Gen. xxiv, 22); and he afterwards added "trinkets (וֹלֶנֶת, keli, articles in general) of silver and trinkets of gold" (verse 53). Ear-rings (תַּבִּישׁ, תַּבִּשַּׁת, תַּבִּישָׁת, nesem in their ears) were worn by Jacob's wives, apparently as charms, for they are mentioned in connection with the magic "teaurnut of the bridegroom," which was given to Jacob all the strange gods which were in their hand, and their ear-rings which were in their ear" (Gen. xxxv, 4). The ornaments worn by the patriarch Judah were a "signet" (עֵינָיָן, chôhâdm), which was suspended by a string (לֹעָת, pathîh) round the neck, and a "staff" (Gen. xxxviii, 18): the staff itself was probably orna-

mented, and thus the practice of the Israelites would be exactly similar to that of the Babylonians, who according to Herodotus (i. 195), "each carried a seal, and a walking-stick, carved at the top into the form of an apple, a rose, an eagle, or something similar." The first notice of the ring occurs in reference to Joseph: when he was made ruler of Egypt, Pharaoh took off his signet-ring (תַּבִּישָׁת, tabîshat; in this, as in other cases [Esth. iii, 16; iv, 8; x, 4], the signet-ring is an ornament, but the symbol of authority) from his hand and put it upon Joseph's hand, and put a gold chain (נֵזֶם, râbîd; also a chain worn by a woman [Esth. xvi. 11]) about his neck" (Gen. xlii, 42), the latter being probably a "simple gold chain in imitation of string, to which a stone scarabaeus, set in the same precious metal, was appended" (Wilkinson, ii, 389). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Exod. xi, 22: "Every woman shall ask (A. V. "borrow") of her neighbor's trinkets (תַּבִּישָׁת, keli, as above) of silver and trinkets of gold . . . and ye shall spoil the Egyptians." In Exod. xi, 2, the order is extended to the males, and from this time we may perhaps date the more frequent wearing of rings and trinkets among the people. It is said in the former passage, "Ye shall put them upon your sons and upon your daughters," we find subsequent notices of ear-rings being worn by all events by young men (Exod. xxxxi, 2), and again of offerings both from men and women of "nose-rings (תַּבִּישָׁת, châch, A. V. "bracelets; some authorities prefer the sense "buckle"); in other passages the same word signifies the ring placed through the nose of an animal, such as a bull, to lead him by) and ear-rings, and rings, and necklaces (תַּבִּישָׁת, kumzâ, A. V. "tablets; a necklace formed of perforated gold drops strung together), all articles of gold" (Exod. xxxv, 22). The profusion of these ornaments was such as to supply sufficient gold for making the sacred utensils for the tabernacle, while the layer of brass was constructed out of the brazen mirrors (תַּבִּישָׁת, mâridh) which the women carried about with them (Exod. xxxviii, 8). The Midianites appear to have been as profligal as the Egyptians in the use of ornaments; for the Israelites are described as having captured "trinkets of gold," armlets (תַּבִּישָׁת, steath, A. V. "chains") and "earrings," cognate terms, used in Isa. iii, 20, means "step-chains," which is used here (with a slight variation, verse 10 without reference to its etymological sense) and bracelets, rings, ear-rings (תַּבִּישׁ, agil, a circular ear-ring of a solid character), and necklaces (תַּבִּישׁ, kumzâ, as above), the value of which amounted to 16,750 shekels (Num. xxxi, 50, 52). Equally valuable were the ornaments obtained from the same people after their defeat by Gideon: "The weight of the golden nose-rings (תַּבִּישָׁת, nesem, as above; the term is here undefined; but, as ear-rings are subsequently noticed in the verse, we think it probable that the nose-ring is intended) was a thousand and seven hundred shekels of gold; besides collars (תַּבִּישָׁת, sakharonim, A. V. "ornaments; the word specifies moon-shaped disks of metal, strung on a cord, and placed around the necks either of men or of camels) and ear-pendants (תַּבִּישָׁת, neiphôth, A. V. "collars" or "sweet-jewels;" the etymological sense of the word is pendânts, which were no doubt attached to ear-rings) (Judg. viii, 26).

The poetical portions of the O. T. contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in the book of the Canticles: Thy cheeks are comely with beads (תַּבִּישׁ, torim, A. V. "rows;" the term means, according to Gesenius [Thes. p. 662] "row of pearls or beads; but as the etymological sense is connected with circle, it may rather mean the individual beads, which might be
strung together, and so make a row, encircling the cheeks. In the next verse the same word is rendered in the A.V. "borders." The sense must, however, be the same in both verses, and the point of contrast may perchance consist in the difference of the material, the beads in ver. 2 being of some ordinary metal, while those in ver. 11 would be of gold); and very per- forated [pearls] (כּ֖רֹם בָּרִי, charusim, A.V. "chains"; the word would apply to any perforated articles, such as beads, pearls, coral, etc.); we will make thee beads of gold with studs of silver" (i, 10, 11). Her neck, rising tall and stately "like the tower of David built for an armory," was ornamented with a crown of hanging the "thousand bucklers, all shields of mighty men, on the walls of the armory" (iv, 4); her hair, falling gracefully over her neck, is described (iv, 9) figuratively as a "chain" (פָּרָת, anád), and "the roundings" (not as in the A.V. "the joints") of her thighs are likened to the pendant (כּ֖רֹם בָּרִי), "jewels;" rather this is the lace-work fringe of the drawers enveloping the lower limbs) of an ear-ring, which tapers gradually downwards (vii, 1). So again we read of the bridegroom: "his eyes are ... fitly set," as if they were gems filling the sockets of rings (v, 12); "his hands are as gold rings (כּ֖רֹם בָּרִי פָּרָת, gélilim) set with the beryl," i.e. (as explained by Gesenius, Thesaur. p. 287) the fingers when curved are like gold rings, and the nails dyed with henna resemble gems (rather the fingers had rings literally). Lastly, the yearning after close affection is expressed thus: "set me as a seal upon thine heart, as a seal upon thine arm," whether that the seal itself was the most valuable personal ornament worn by a man, as in Jer. xxii, 24; Hag. ii, 23, or whether perchance the close con
guity of the seal to the wax on which it is impressed may not rather be intuitional (Cant. viii, 6). We may further notice the imagery employed in the Proverbs to describe the effects of wisdom in beautify-
ing the character; in reference to the terms used we need only explain that the "ornament" of the A.V. in i, 9; iv, 9, is more specifically a wreath (תּ֖רֶשׁ, tárach) or garland; the "chains" of i, 9, the drops (פָּרָת, anád, as above) of which the necklace was formed; the "jewel of gold in a swine's snout" of xi, 23, a nose-ring (כּ֖רֹם בָּרִי נַעֲרָה), as above; the "jewel" of xx, 15, a trident, and the "ornament" of xxv, 12, an ear-pendant (כּ֖רֹם בָּרִי, chafáh, as above). The passage of Isaiah (iii, 18-23) to which we already referred may be rendered as follows: (18) "In that day the Lorí will take away the bravery of their anklets (כּ֖רֹם בָּרִי akásin), and their lace caps (כּ֖רֹם בָּרִי shébasíhá; rather, perhaps, disks attached to the neck
case), and their necklaces (lanettes): (19) the ear-pen-
dants, and the bracelets, and the light veils; (20) the turbaná, and the step-chains, and the girátal, and the scent-bottles, and the amulets; (21) the rings and nose-rings; (22) the state-dresses, and the cloaks, and the shawls, and the purses; (23) the mirrors, and the fine linen clothes, and the turbans, and the light dresses." The earlier, from which the earlier, from (from the cap, cap. vi) subject the illustration of this article, it being premised that the object of the inquiry was to ascertain what constituted a proper article of dress, and what might be re-
garded by rabbinical refinement as a burden: "A woman must not go out (on the Sabbath) with linen or woolen
laces, nor with the straps on her head; nor with a frontlet and pendants thereto, unless sewn to her cap; nor with a golden tower (i.e. an ornament in the shape of a tower); nor with a tight gold chain; nor with nose-rings; nor with finger-rings on which there is no seal; nor with a needle without an eye (§ 1); nor with a needle that has an
eye; nor with a finger-ring that has a seal on it; nor with a diadem; nor with a smeddling-bottle or balm-flask (§ 3). A man is not to go out ... with an amulet, unles
it be by a distinguished usage (§ 2): knee-buckles are clean, and a man may go out with them; step-
chains are liable to become uncleans, and a man must not go out with them" (§ 4). See each article named in its place.

Ornaments (or Decorations), Architectural, are additions to simple structures in the form of these features, for the purpose of embl
ishment or elegance. Thus the Doric shaft, while an
swering the constructive purposes of a simple square or round pier, is ornamented with fluting; and its capital, with its beautifully proportioned echinus and abacus, supporting the volute should do the weight of the entablature. The other classic orders illustrate this in a richer manner. Thus the Corinthian column, with its fluted and elegant shaft, resting on an ornamented base, and crowned by an ornamented capital, takes the place of what might have been, had utility alone been consulted, a plain pier of rubble-work, with a rough stone to rest upon, and another on the top to receive the load.

In classic architecture, as in every good style, the same principle pervades all the ornamental features, viz. the beauty of the ornament is in direct proportion to a manner suitable to their use; for instance, a column be
ing a member for support, should be of such a form as to denote this; the constructive use of a cornice being to protect the top of the wall, and to shield the front of it from the rain and sun, it should be made of such material as would serve to keep water and dust from it, and to look at the same time elegant enough to express its purpose. In classic architecture, the cornice consists of several members, in which the constructive decoration is well seen; the mutules and modillons beautifully indicating in an ornamental manner their original use, while the leaf enrichments of the small mouldings give life and animation to the building. In mediaeval art the same principle prevails in a much greater degree, and over a more complex system of construction. The shafts, with their elegant and pur-
pose-like bases and caps, are arranged so that each sup-
ports a separate member of the vaulting. The arch mouldings are divided so as to indicate the rings of their constructive formation. The buttresses, so ele-
gant in outline, express the part they serve in sup-
porting the vaulting; the pinnacles, with their orna-
mental finials, are the decorated dead-weights which steady the buttresses. The foliage and ornamental orna-
ments are also beautifully and suitably applied, as the growth and vigor of the supporting capitals and cor-
bels, and the running foliage of the string-courses, arch-
mouldings, etc., fully illustrate.

The following are the principal styles of art to which these remarks can hardly be said to apply: as, for ex-
ample, the Assyrian, Egyptian, and Hindú styles, where we find many features applied in a manner meant to be ornamental, although actually contrary to their con-
structive use. In these styles (and also in Greek architecture), human figures, bulls, and other animals are placed as columns to carry the weight of a super-
incumbent mass. This is evidently wrong in prin-
ciple, except when the figure is placed in an attitude to indicate that he is supporting a weight, as a Greek figure in the temple; the cases religious usage seem to have overcome true artistic feeling. There are also many forms of ornament used in all styles of the origin of which is obscure and their advantage doubtful;
such are the zigzag, chevron, billet, etc., so com-
mon in early mediaeval art, and the scrolls of Ionic and Indian art, and the forms and interlacing work of the North in the Middle Ages. Such things may be admissible in colored decoration, such as the confused patterns of Saracen art, and the shell-pat-
terns of Indian art; but where ornamental form is used, we use the requirements of the construction as carefully followed, and as the guide to the decorative. If all principle is lost, and the ornament runs wild. This has frequently occurred in the history of art, and in no case more markedly than in the art of the Renaissance.
The material in use must also have an influence on the form and style of the ornament. Thus stone-carving and metal-work must evidently require different treatment. Fac-simile leaves might be formed in iron, but could not be so carved in stone. This constructive element should be carefully attended to in designing. All imitations of the natural must, as in some extent, be natural. Natural objects, such as leaves, flowers, etc., cannot be copied absolutely literally; and in fitting the conventional treatment to the nature of the material used lies the great skill of the artist.

Ornaments, Ecclesiastical, a designation of the various minor articles of furniture, utensils, pictures, etc., used in some churches.

Soon after the establishment of the Church as a state institution, i.e. in the time of Constantine, ornaments more or less costly began to be introduced. In addition to the observations on the sacred vessels and utensils of the church, and all gifts which were called Ammos, and Erypojite, and which were a sort of symbolical memorial or hieroglyphical representation of the kindness and favor that had been received, sentiments of other sorts, such as are worn upon the person, for which see article Vestments. (See illustrations on following page.)

See Bingham, Antiquities of the Christian Church, bk. xii.; Riddle, Christian Antiquities, p. 741 sq.; 811 sq.; Coleman, Ancient Christians exemplified, p. 280 sq.; and the Church of England especially, Hook, Church Dictionary.

Or'nan (Heb. Or'non), 171, 87; Sept. Or'non; Tarquam usual 171, 87, but also 171, 87; 171, 87; 171, 87; and 171, 87; Vulg. Or'non), the form in which the name of the Jebusite king, who in the older record of the book of Samuel is called Araunah, Aranah, Ha-avrah, or Haorah, is given in Chronicles (1 Chron. xxii. 15, 18, 20-25, 28; 2 Chron. iii. 1). See ARAUNAH. In some of the Greek versions of Origen's Hexapla collected by Bahrdt, the thrashing-floor of Oran (Or'non roe Isouvaitou) is named for that of Nachon in 2 Sam. vi. 6.

Oro (1) the name given in the Torus country of West Africa to Monde Jumbo (q. v.). (2) The provincial war-god of the pagan natives of Polynesia. Such was the delight which he was supposed to have in blood that his priest required every victim offered in sacrifice to be covered with its own blood in order to its acceptance. When war was in agitation a human sacrifice was offered to Oro, the enemy or the god was known by it being called fetching the god to preside over the army. The image of the god was brought out; when the victim was offered, a red feather was taken from his person and given to the party, who bore it to their companions, and considered it as a symbol of Oro's presence and sanction during their subsequent preparations. Oro was, in the Polynesian mythology, the first son of Taurua, who was the founder and father of the gods; he was the first of the fourth class of beings worshipped in the Leeward Islands, and appears to have been the medium of connection between celestial and terrestrial beings. In Tahiti Oro was worshipped under the representation of a straight log of hard casuarina wood, six feet in length, uncarned, but decorated with feathers. This was the great national idol of the Polynesians. He was generally supposed to give the response to the priests who sought to know the will of the gods or the issue of events. At Opos, which was considered the birthplace of the god, was the most celebrated oracle of the people.

Orobio, Isaac de Castro, a Spanish physician, noted as a philosopher and polemic against Christianity, was born in Tetuan, Morocco, in 1620. His parents, who were Jews, though outwardly professing Romanism, educated him in Judaism. Balbanor Orobio—this was his name while in the Church—studied
the scholastic philosophy at the University of Alcala de Honores, in which his acquisitions were so considerable that he was appointed lector in metaphysics in the University of Salamanca. He afterwards applied himself to the study of medicine, which he practiced at Seville. Upon suspicion of Judaism he was cast into the prisons of the Inquisition, where during three years he underwent torture worthy of the barbarity of that infamous tribunal, and which often, according to his own declaration, so perplexed his understanding as to make him ask himself, “Am I really Don Balthasar Orobio, who walked about freely in Seville, who lived
Orobo 455
Orovisus

at ease, and had the blessing of a wife and children?" Sometimes he thought that his past life had been nothing but a dream, and that the frightful dungeon where he had been his birthplace, as, according to all appearance, it was destined to see him die. At other times, as he had a very metaphysical mind, he formed arguments and then resolved them, thus performing the part of the Devil in the Calvinistic Church, and, like the Devil, not at the same time. In this way he amused himself, and constantly denied that he was a Jew. After appearing twice or thrice before the inquisitors, he was treated as follows: At the bottom of a subterranean vault, lighted by a single lantern, he was permitted to lie in a close coffin; two persons guarded the judge, and the other the secretary of the Inquisition, who asked him to confess the truth, declaring that, in case of a criminal's denial, the holy office would not be deemed the cause of his death if he should expire under the torture, but it must be attributed to his own obstinacy. Then the executioner stripped off his clothes, tied his hands and feet with a strong cord, and set him on a low stool, while he passed the cord through some iron rings fixed in the walls; then, drawing away the stool, he remained suspended above the cord, which the executioner drew tighter and tighter, until the Jew groaned, as if confessing; the judge assured the court he could not bear more without expiring. These cords put him to exquisite torture by cutting into the flesh, and making the blood burst from under his nails. To prevent the cords tearing off the flesh, the executioner made a kind of bandage, which he fastened tightly about the breast, which were drawn so tight that he would not have been able to breathe if he had not held his breath while the executioners put the bands around him. By this device his lungs were enabled to perform their functions. During the severest of his sufferings he was told that he must begin the confession of his torments, and that he had better confess before they proceeded to extremities. Orobo adds that the executioner, being on a small ladder, to frighten him, frequently let it fall against his shin-bones. The staves, being sharp, caused him dreadful pain. However, all the tortures of the holy office were insufficient to wrest from him the avowal of his true sentiments, which would have drawn down upon him the most cruel punishment.

He was at length set at liberty, left Spain for France, and was appointed by Louis XIV as professor of medici

The question of the nature and origin of the soul.

or usus ad Augustinum de errore Priscillianistarum et Origenistarum, together with Augustine's answer, Ad Orosium contra Priscillianistarum et Origenistarum, both in the collection of sermons of St. Augustine at Rome.

Augustine, Orosius proceeded thence to Palestine with a recommendation from Augustine to Jerome, who was then living at Bethlehem, to consult with this learned Church father too. While in Palestine, Orosius wrote a treatise against Pelagius, who was at that time spreading his heresies among the Latin Christians, and in the year 416. It was in the city of Amsterdam that Orobo had his famous conferences with the theologian Philip de Limborch (q. v.), who, persuaded of the force of his own arguments in favor of the Christian religion, published them, together with the objections of Orobo: De veritate religionis Judaeorum cum confutatione religionis Christianorum, in three treatises, under the title of Philippi a Limborch amica collation eum erudito Judio (Torgow, 1687; Basle, 1740). Orobo wrote, Certamen philosophicum propugnarea diecim ac naturalis adversum Judaeum, Erodem, et Mosis (Latin and Dutch, Amsterdam, 1684, 1703, and 1781): — Requesta a un Predicatore super in perpetua observancia de la divina Ley: — Explicacion del capitulo libri IV y sustancia De leyes de Damas de: — Una epistola testificativa con un Judio philosophe, que negava la ley de Mose y siendo Athenio asaltaba la ley de Naturalezza: — Israel venegh, ou exposition naturelle des proprietes Hablats de que les Chrétiens appliquent a Jesu leur pretendu Messis (translated from the Spanish into French by Henriques, Lond. 1770). With respect to the question of the nature and origin of the soul, it was not written by Orobo himself, but only compiled from his works by Henriques, who is men-
tioned as the translator; and it is remarkable that neither Basnage nor Wolff, who appear to have had his works as published in Spanish before them, enumerate any treatise with this title. The work Is-

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superstitions, but that it would be still worse were it not for Christianity. This historical work, which comes down to the year 417, consists of seven books, divided into chapters. It begins with a geographical description of the world, then treats of the origin of the human race according to the book of Genesis, and afterwards relates the various accounts of the mythologists and poets concerning the heroic ages. Then follows the history of the early monarchies, the Assyrian, Babylonian, and Persian; the conquests of Alexander, and the wars of his successors; as well as the early history of Rome, the contents being chiefly taken from Polybius. Pompeius and Justinian. The fourth book contains the history of Rome from the wars of Pyrrhus to the fall of Carthage. The fifth book comprises the period from the taking of Corinth to the war of Spartacus. Orosius quotes his authorities, several of which are from works which are lost. The narrative in the sixth book begins with the war of Sulla against Mithridates, and ends with the birth of our Saviour. The seventh book contains the history of the empire till A.D. 415, including a narrative of the taking and sacking of Rome by Alaric, which was the great event of that year. The internal history of Orosius is not so interesting as his narrative moral reflections, and sometimes whole chapters of advice and consolation, addressed to his Christian brethren, and intended to confirm their faith amid the calamities of the times, which, however heavy, were not, as he thinks, from the wrath of God. The Romans, he says, in their conquests had inflicted equal wrongs on other countries. His tone is that of a Christian moralist impressed with the notions of justice, retribution, and humanity, in which most of the heathen historians show themselves deficient. He deprecates ambition, conquest, and glory gained at the expense of human blood and human happiness. As a historian, Orosius allows considerable critical judgment in general, though in particular passages he appears too cedulous, as in ch. x of the first book, where he relates from report that the marks of the chariot-wheels of Pharaoh's host are still visible at the bottom of the Red Sea. (As an instance of the incidental value of the passages taken by Orosius from older writers, see Savigny, Das Recht des Besitzes, p. 176.) In the main, however, the work is not strictly original, but is largely taken from Justin and Eutropius.

That it was highly prized in the Middle Ages is proved by the fact that there are a great many manuscript copies extant. The Historia has often been published (Augsburg, 1471; Vicenza, 1475; Cologne, 1526, etc.; Leyden, by Haverkamp, 1738 and 1767). King Alfred made a free translation of it into the Anglo-Saxon language. A Latin version was published by Daines Barrington, with an English version of it (Lond. 1773, 8vo), but of which a more much more accurate edition, with a literal translation into English, and valuable notes, was published by Dr. Bowditch in 1835. The very remarkable additions of Alfred are especially valuable, as containing "the only geography of Europe written by a contemporary, and giving the position and the political state of the Germanic nations so early as the 9th century." A translation of Alfred's version forms a volume of "Bohn's Antiquarian Library" (1847). One of the best editions of Orosius is that of Dr. Rich, published in 1835, with notes, published at Leyden. Orosius died in Africa. Several other works, such as Questiones de Trinitate et alia S.S. locis (Paris, 1553), have been erroneously attributed to him. See Möhler, De Oroesio Viti equestri Historiarum Libris Septem adserere Pagenos (Hil. 1843), and Gemeniades, De Vita Illustriss., p. 39, 46; Schönenmann, Bibl. Patr. Lat. vol. ii, § 10; Moller, Dissertatio de Paulo Orosio Antonio (Altorf, 1689, 4to); Smith, Dict. of Gr. and Rom., Biog. and Mythol, III, 58, 59; Alzog, Kirchengesch., vol. i; Mosheim, Eccles. Hist. vol. I; Lardner, Works (see Index); Engle, Cyclopaedia.

Orphic. See Hymn.

Or'pah (Heb. Or'pah), supposed to be transposed for Ὄρπα, a gazelle; Sept. Ὀρπή, a Moabish woman, wife of Chillon, son of Naomi, and thereby sister-in-law of Ruth, B.C. 1360. On the death of their husbands Orpah accompanied her sister-in-law and her mother-in-law on the road to Bethlehem. But here her resolution failed her. The offer which Naomi made to the younger women that they should return "each to her own mother's house," after a slight hesitation, she embraced. "Orpah kissed her mother-in-law," and went back "to her people and to her gods," leaving to the unconscious Ruth the glory, which she might have rivaled, of being the mother of the most illustrious house of that or any nation (Ruth i, 4, 14). See Ruth.

Orphian. The customary acceptance of the word orphian is well known to be that of "children deprived of their parents;" but the force of the Greek word ὀρφαῖος (rendered comfortless in, the king James version, John xiv, 18) implies the case of those who have lost some dear protecting friend; some patron, though not strictly a father; and in this sense it is used, 1 Thess. ii, 17: "We also, brethren, being taken away from our care over you," ἀπεφόρητοι ἁίτισα. Corresponding to this import of the word it may be used by Christ in the passage of John's Gospel.

Orphanages or Orphan Asylums, a term applied to those philanthropic institutions which provide a home for orphaned children until their education or training has fitted them for safe contact with the world at large.

The history of the origin of orphan asylums is very uncertain. What the Romans understood by pueros (or puellae) alimentarii cannot properly be compared to our institutions called orphanages. Trajan, who did much to protect orphans, both the Antonines, and Alexander Severus, established foundations for them; but such institutions do not seem to have been frequent till the introduction of Christianity, which gave encouragement for the founding of so many institutions beneficial to mankind. See Asylums; Hospitals. In the Middle Ages orphan asylums became quite frequent, especially in thriving and opulent cities of the Continent, and enactments were secured in the Church to take proper care of children bereft of their parents (comp. Lea, Stud. in Church History, p. 74). In Germany and Italy many orphanages date from the 16th and 17th centuries, but by far the most famous of the institutions which originated in that period is the Orphan House at Halle founded by A. H. Francke (q. v.) in 1698. In many of the more notable of such institutions the Orphan House founded at Ashley Down, near Bath, England, by George Muller (see his Life of Trust), stands perhaps second on the list. Both these institutions are noted not only for their extensive orphan labor, but also for their missionary enterprise at home and abroad. But while the former has largely devoted itself also to educational and business enterprises (see Hurst's Hagenbach, Church History of the 18th and 19th Centuries, i, 130, 140, 306), Muller's single and small Orphan House, founded in 1856, on his own premises, has grown to five orphanages, each of one extensive property, in the course of thirty years, and has reached such a capacity that indigent beneficiaries, and all such supported, not, as in the former, by endowment and traffic, but by unasked-for contributions to Muller: "all," as he believes, "in answer to prayer and faith." The five orphanages built up over thirty years ago; and the receipts has gone to meet the current expenses during the thirty-seven years of the history of the enterprise. Whatever has been received beyond what has been needed for present use has not been funded for possible future need—no for future lack has been apprehended—has been immediately applied in the works of mercy in various parts of the country. As many as 150 missionary have been aided by the "surplus" funds. During the year ending May 26, 1874, Muller received
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£37,655 15s. 6d., with which 189 missionaries and 122 schools were supported in whole or in part, 2201 orphans maintained, and 47,413 Bibles or parts of the Bible, and 3,775,971 tracts and books distributed. From the beginning up to May, 1874, he had instructed in all 38,800 children in the various schools entirely supported by the British and Foreign Bible Society; in the same number of children Mr. Murray (who had been appointed to designate it), besides tens of thousands benefited in other schools assisted by its funds, not only in Great Britain, but in Spain, Italy, India, and British Guiana. Added to this, more than 467,000 Bibles and Testaments in various languages, and 50,000,000 religious tracts, have been distributed through its agency, 190 missionaries supported year by year, and 4408 orphans brought up. In most of the institutions the care of the orphan is relinquished only to a competent person, usually one following a trade. The boy or girl, however, is more or less under the eye of the orphanage until the apprenticeship is satisfactorily completed. The Jews, noted for their philanthropic labours, have adopted this Christian institution, and have founded several large orphanages. One of their most noted is at Berlin, called the "Auerbach'sche Waisenanstalt." 

The question of most consequence in relation to the public support of orphans is, whether it is best, in a moral, physical, and economical point of view, to bring up large numbers of orphans in great establishments where they live together, or to put them out singly in trustworthy families paid by the community (see Brit. Qu. Rev. Oct. 1875, art. v.). In Germany this question was long and thoroughly discussed, and for a time the majority favored home-training; the asylum advocates have finally got the control, and orphanages are fast multiplying. Most of the governments of Europe now support orphanages. Institutions founded by private charity in many cases receive aide also from the government if they stand in need of it. In the United States orphans have received great consideration. We here distinguish three classes: (1) those supported by the national government; (2) those supported by single states; and (3) those supported by private (especially Church) charity. One of the most successful of the last named is the Hocord Mission of New York City. A model orphanage on British soil is that at Erdington, founded by Josiah Mason at an expense of £15,000,000, and supporting over 300 orphans.

Orphans. See HUSBANDS.

Orophonelists, a set of mystagogues in the early ages of ancient Greece, who were wont to appear at the doors of the wealthy, and promise to release them from their own sins and those of their forefathers by sacrifices and expiatory songs; and they produced on such occasions a collection of books of Orphes and Musaeus, on which they formed their promises.

Orpheus (supposed to be the Vedic Ῥίδου or Ἀρίδου, an epithet both of Indra and the sun), a semi-mythic name of frequent occurrence in ancient Greek lore. The early legends call him a son of Apollo and the muse Clio, or of Oleagrus and Clio, or Polymnia. His native country is Thrace; but many different localities were pointed out as his birthplace—such as the mounts of Olympus and Pangeus, the river Enipeus, the promontory of Serrium, and several cities. Apollo bestows upon him the lyre, which Hermes invented, and by its aid Orpheus moves men and beasts, the birds in the air, the fishes in the deep, the trees, and the rocks. He accompanies the Argonauts in their expedition, and the power of his music wards off all mishaps and disasters, rocking monsters to sleep and stopping cliffs in their downward rush. His wife Eurycle (τὴν Σανσκρ. Urna, the Dawn) is bitten by a serpent (? = Night), and dies. Orpheus follows her into the infernal regions; and so powerful are his "golden tunes" that even stern Pluto and Proserpina are moved to pity; while Tantalus forgets his thirst, Ixion's wheel ceases to revolve, and the Danaiides stop in their weep-some task. He is allowed to take her back into the "light of heaven," but he must not look around while they ascend. Love or doubt, however, draws his eyes towards her, and she is lost to him forever (τὰ πρώτα τῶν συνολίων της ακμῆς της στοιχείου της τιμής τῆς τις πέφυκεν, ἔξω, πολυτρωμένη, ἀναδιδόμενη τὴν ἀνθρώπων τάξεως ἀληθής, ἑαυτὰν τῷ κατά τὸν αὐτούς, ὁ πείνας, ἐν συνειδητεῖς ἀληθείας, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τὸν αὐτούς, ἐν τῷ κατά τ_Abstractus. The text is incomplete and contains a mixture of English and Greek. The section appears to discuss the role of Orpheus in ancient Greece, mentioning his relationship with Apollo and his influence over nature. The text also touches on the Orphic mysteries and the connection with Greek mythology. The extract contains a translation of a passage in Latin, which seems to be part of a larger discussion on Orpheus. The text is fragmented and lacks proper context, making it challenging to provide a coherent summary. Further research into the historical and mythological context of Orpheus would be necessary to accurately translate and interpret this passage.
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Orphic Mysteries, a class of mystic ceremonies performed at a very early period in the history of Greece. The followers of Orpheus devoted themselves to the worship of Dionysus, not, however, by practicing the licentious rites which usually characterized the Dionysia or Bacchanalia, but by the maintenance of a pure and austere mode of life. The devotees were dressed in white linen garments, and partook of no animal food, except that which was taken from the ox offered in sacrifice to Dionysus.

Orphrey (Aurum Phrygatum, gold or Phrygia), the name of an ornamental border of a cope or alb, because it is an imitation of the famous Phrygian embroi- dery. England was famous for this work, and M. Paris relates that the cope, struck with its beauty, directed the Cistercian abbots to buy up all the specimens they could, saying, "England is our garden of pleasure and delight; its treasure is inexhaustible: where much is, then, thence much may be taken." His order was obeyed, and many of the best vestments and copes thus ornamented. In some English inventories the rich apparatus (apparatus) of the alb for the neck and hands are called epatularia and manicularia.

Orr, James M., a Presbyterian minister, was born near Fair Haven, Preble County, Ohio, March 31, 1838. He was educated at Miami University, Oxford, Ohio; studied theology in the Alleghany Seminary, Pa.; was licensed by the Ohio First Presbyterian, April 1, 1862; and ordained by the Argyle Presbytery, March 10, 1864, as the pastor of East Greenwich Church, N. Y. He died near Fair Haven, Ohio, April 18, 1865. Mr. Orr's minis- try was short, but he gave evidence of being a most ac- ceptable and useful minister. His style of writing and his delivery were exceedingly chaste. See Wilson, Presb. Hist. Almanac, 1866, p. 278.

Orr, Robert, a Presbyterian minister, who flour- ished in this country during the colonial period, was either a native of Scotland or Ireland, probably of the latter country. He came to America in 1716, and ac- cepted the pastorate of a church in Massachusetts. He was a member of the first American presbytery (organized in 1705 or 1706 at what is now supposed to be Freehold, N. J.). Orr died about the year 1725. See Gillett, Hist. of the Presb. Ch., 1, 29, 1853.

Orrente, Pedro, a Spanish painter, was born at Montalegret, in Murcia, in 1550. It is not known under whose guidance he studied in his own country. Afterwards he went to Italy, and became the pupil of Giacomo da Ponte (Bassano), whose manner of coloring he adopted, though his own style of coloring and design was very different. Some authors say that he was not a pupil of Bassano, and that he never went to Italy, supposing that he was a pupil of El Greco, and afterwards imitated the manner of Bassano, from seeing his work in Spain; but Lanzi conclusively shows that he visited Italy, where he painted some works which Conca pronounced superior to those of Bassano. On his return to Spain he was fa- vorized with the protection of the duke of Olivares, who employed him to paint several pictures for the palace of Buen Retiro. He painted many works for the churches and convents at Valencia, Cordova, and Toledo. His works are numerous, and are to be found in most of the principal cities of Spain, where they are held in high estimation. In the cathedral at Toledo is an admi- red picture by him representing Santa Leocadia coming out of the sepulchre, and in the chapel of Los Reyes Nuevos, in the same church, was a picture of the Nativity, since removed to the royal collection at Madrid; it is a grand composition, admirably ex-

ecuted. In the same church are some superb land- scapes, and a picture of Orpheus charming the brute creation, one of his most celebrated works. He died at Toledo in 1644, and was interred in the same church as El Greco.

Or-Sarua, Isaac ben-Moses, of Venice, by way of abbreviation also called Μέσος, i. e. Rabbi Isaac Or-Sarua, and by his contemporaries styled לוס ובריס, i. e. "our great Master," while others called him לוס יבריס, i. e. "the wonder of the age," or רבי סרוא, i. e. "our holy master," is one of the greatest Talmudic authorities of the 14th century. Or-Sarua witnessed the awful treatment of his coreligionists in France, who were obliged to wear some kind of mark on their clothes. He witnessed the persecutions against the Jews of Ger-

many, which seem to have been the order of the day, and speaks of the horrible massacres that took place at Frankfurt-on-the-Main in 1241, where many suffered martyrdom. Or-Sarua attained to a great age, for he flourished about 1200-1270. To satisfy his thirst for learning, he undertook great journeys, in order to hear the greatest teachers of the German and French academ- ies. He was probably before 1217 at Regensburg, where he attended the lectures of the famous R. Jehuda the Fious, the author of the ethical work entitled סווקדד. About 1216-17 Or-Sarua was at Paris, where the Jewish academy was in a very flourishing condition under the presidency of the famous R. Jehuda ben-Isaac Sir Leon. Or-Sarua was one of the most prominent of Leon's pupils, in whose spirit he lived and labored. From France Or-Sarua returned to Germany, living and laboring at different places, especially at Vienna; hence he is called Isaac ben-Moses of Vienna. He is the au-

thor of a great Talmudical work entitled לוס יבריס, a ritual code and commentary. He is also said to have written a commentary on the Pentateuch, which is still extant. The works of Or-Sarua were published for the first time at Seytomi (1602, 2 vols. fol.). See De Rossi, Dizionario storico degli autori Ebrei, p. 332 (German transl. by Hamburger); Wolf, Bibl. Hebr. i, 654 sq.; iii, 651, No. 1167; Dr. H. Gross, R. Issak ben-Mose Or-

Sarua aus Wien, in Frankel-Grits, Monatschrift, 1871, p. 248-264. (B. P.)

Orsi, Benedetto, an Italian painter, was a native of Pescia, and flourished about 1660. Lanzi says he was an eminent pupil of Baldassare Franceschini, called Il Voltornato. There is a fine picture of St. John attributed to him in the church of St. Stefano, at Pescia. He also painted the frescoes of Mercy for La Campagnia de Nettuno. There still exists a large circular picture in the church of St. Maria del Letto, at Pistoia, which is enumerated by good judges among the finest works of Voltornato, till an authentic document proved the real painter to be Benedetto Orsi.

Orsi, Bernardino, an Italian painter, flourished at Reggio in the early part of the 15th century. Accord- ing to Tiraboschi he was an eminent artist in his time. Most of his works have perished. Lanzi says Reggio still boasts a Madonna di Loretto painted by him in the cathedral in 1501.

Orsi, Giuseppe Agostino, an Italian Roman Catholic priest, was born at Florence May 5, 1617. He received his education from the Jesuits, and in 1708 he entered the monastery of the Dominicans at Fiesole. Having been teacher of theology and philosophy in the monastery of St. Mark, at Florence, he was in 1722 called to Rome, and appointed secretary in the Congrregation of the Index; in 1727 he became papa Benedict XI; and died in 1716. Besides his work De seculorum Roman Pontific. de def. fidei controversa, judicio (Rome, 1739), which was written for the purpose of defending papal infallibility, he also wrote a Church History (21 vols.), reaching as far down as the year 600 (Rome, 1704 sq., and 1724 sq.). A continuation of
which, in 29 vols., reaching down to the Council of Trent, was written by the Dominican Becchetti (Rome, 1770 and 1786). See Theologiae Universalis----, &c.; Hoefer, N. Biogr. Générale, xxxviii, 885-896.

Orsi, Lelio (called LELIO DA NOVELLARA), an Italian painter, was born at Reggio in 1511. Banished from his native city for some unknown reason, he established himself at Novellara, where he gained such great distinction as to acquire the surname of Ornato. Notwithstanding he was one of the oldest artists of his time, it is held that his works have been the admiration of succeeding times—very little is known of his life with any certainty, and his history is mostly founded on supposition. The cardinal Tiraboschi wrote his life, compiled from a variety of sources. The Italian writers say that he was "in pittura grande, in architettura ottimo, e in disegno massimo" (in painting grand, in architecture excellent, and in design pre-eminent). Tiraboschi conjectures, on the authority of a MS., that he imbied his taste of design at Rome; others suppose that he was a pupil of Michael Angelo, or that he studied the designs and models of that master; and others, again, that he was a pupil of Giulio Romano. There is great similarity in his style to that of Correggio, though he is of a far more robust character; his works having the same grace in his chiaroscuro, in the spreading of his colors, and in the beauty and purity of his head and eyes, possessed with great probability, that he was a pupil of that master. At all events it is certain that he was on friendly terms with Correggio, that civilities passed between them, and that Orsi attentively studied his works, and copied some of them, as is evident from his fine copy of the celebrated Nolle, now in the possession of the noble house of Gazzolo at Verona. Tiraboschi says he painted several works for the churches of Rome. It would therefore seem probable, as Tiraboschi asserts, that he first studied at Rome, and afterwards improved his style by imitating the works of Correggio. Lelio says "his design is evidently not of the Lombard school, and hence the difficulty of supposing him one of the scholars of Correggio, in which his earlier works, at least, would have partaken of a less robust character." He painted many noble frescoes in the churches of Reggio and Novellara, most of which have perished. Lelio says, "for such of his works as are now to be seen at Modena we are indebted to Francesco III, of glorious memory, who had them transferred from the fortress of Novellara to the dual palace for their preservation. Few of his works now remain in public view, but in Novellara or Reggio, the most having perished or been removed, one of which last, representing St. Rocco and Sebastiano along with S. Giobbe, I happened to meet in the studio of Signor Armand at Bologna." There are a few MSS. which have been published by the late Milanese Baroni, besides the above-mentioned frescoes.

Orsi, Prospero, a Roman painter, was born in 1560. According to Baglioni, he was employed by pope Sixtus V in the palace of St. John of Lateran, where he painted two ceilings, one representing the Children of Israel passing through the Red Sea, and the other Isaac Blessing Jacob. He was the particular friend of the Cav. Giuseppe Cesari d'Arpino, whose manner he imitated. He afterwards abandoned historical subjects for grotesques, for which he had extraordinary talents, and for this reason was called Prosopero delle Grotesche. He died in 1586, in the pontificate of Urban VIII.

Orsin. See Benedict XIII; Ursinus

Ortega, Juan de, a Spanish architect, flourished during the 11th century. According to Miliza, he was the son of Vela Velasquez, and a native of Fontana d'Ortunno, near Burgos. He is said to have made a pilgrimage to Jerusalem, and to have erected at Montserrat a church, a monastery, and a hospital, still existing.

Orthega, Raymundo, a Spanish theologian noted for his antiquarian labors, was born at Beja in the 15th century. Nothing further is known of him, and not as all history. His work, De Antiquitatis Lusitaniarum, which is reputed to have been written about 878, is a valuable treatise, and will perpetuate the memory of this scholar. He died towards the close of the 9th century.

Orthodoxy (ωθόδοσις, from δόξα, right, and εἶδος, an opinion) are those whose doctrine is right—those whose religious opinion is in accordance with an assumed or generally prevalent standard. This last is with Roman Catholics the dogmas of their Church, with Protestants it is the doctrine which is generally considered as orthodox among us are such as were generally professed at the time of the Reformation, viz. the fall of man, regeneration, atonement, repentance, justification by free grace, etc. The national standard of orthodoxy is not the same in all countries; for those opinions and observances which are received by the majority of any nation, or are patronized by the ruling power, are recognized as the standard faith; hence the Greek Church is orthodox in Russia; the Roman Catholic in Spain, Portugal, France, etc.; the Anglican Church in England; the Presbyterian in Scotland; but in Ireland the rule of the national Roman Catholic, the state Church is on the Anglican model; so that it is a disputed point which set of religious opinions and customs should be acknowledged as orthodox. Again, in Upper Canada the orthodox faith is the Protestant one, while in Lower Canada, a Roman Catholic establishment of religion, which is also the opinion of the majority, is Roman Catholic. In New England the term is employed to distinguish those Congregational churches which hold the evangelical creed from the Unitarian and Universalist churches. See Orthodoxy.

Some have thought that, in order to keep error out of the Church, there should be some human form as a standard of orthodoxy, wherein certain disputed doctrines shall be expressed in determinate phrases directly levelled against such errors as shall prevail from time to time, requiring those especially who are to be public teachers in the Church to subscribe or virtually to declare their assent to such formularies. But, as Dr. Doddridge observes, 1. Had this been requisite, it is probable that the Scriptures would have given us some such formularies as these, or some directions as to the manner and form in which they should be drawn up, published, and received. 2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did. 3. It is plain, in fact, that this practice has been the cause of great contempt in the Christian Church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged. 4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the Church; it will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore (being equal in other respects) best deserve encouragement. 5. It is not likely to answer the end proposed, viz. the preservation of uniformity of opinion; since persons of little integrity may satisfy their conscience, however what they may believe, some all believe as articles of peace, or in putting the most unnatural sense on the words. And whereas, in answer to all these inconveniences, it is pleaded that such forms are necessary to keep the Church from hereby, and it is better to commit to some favoritisms such forms of orthodoxy than that a freedom of debate and opinion should be allowed to all teachers; the answer is plain, that when any one begins to preach doctrines which appear to those who attend upon him dangerous and subversive of Christianity, it will be time enough to proceed to such a form of orthodoxy as their apprehension will require, and his relation to them
Orthodoxy and Heterodoxy. The use of these two words implies the possession of a standard of truth, so that what agrees with it is right, and what disagrees with it is wrong. In the general domain of truth, where there are no comparative stipulations, and in philosophy, this distinction cannot be made. Yet as Christianity started with the consciousness of possessing the truth, it was from the first led to establish principles—though less clearly defined than they were afterwards. Indeed we find heresy mentioned already in the New Testament, and even in the absolute sense of excluding from the church, from the obedience of the gospel, those who transgress in religious doctrines and religious life. Christ came into the world to disclose the truth, as he said, and his disciples were to witness in the same power (John xiv, 6); every one who is of the truth hears his voice (John xvii, 37). Hence any one who followed his teachings is οἱ δικάσιμοι τῶν λόγων τῆς δικαίους ζωῆς (2 Cor. xii, 2, sqq.), and in the true church is the church (Euseb. Church History, iv, 3), little different from what was later designated as orthodoxy (G. Major, De voc. do. signif. Vit. 1854). Thus there arose in the apostolic time the κανών τῆς ἀληθείας, a regula veritatis; every departure from it was soon stamped as heresy, and afterwards more correctly called ἱδροδοξία, by which we are to understand only οἱ δικάσιμοι πρὸς τῆς ἀληθείας τοῦ εὐαγγελίου (Gal. ii, 14; comp. 2 Cor. xii, 2, sqq.), διδάχην ὡς ἑκατέρας (Rom. xvi, 17). He who teaches differently, ἱδροδόξασθαι καὶ μὴ προσερχεῖται ἐκ γὰρ νόμου τῆς ἀληθείας τῷ μακαρίῳ (1 Tim, vi, 3, 5). Plato considered heterodoxy as error, not as a simple departure from orthodoxy. Yet the ancient Church did not particularly attach itself to these denominations of orthodoxy and heterodoxy as designating the contrast between the Christian truth and its opposite, for its doctrines were not yet firmly enough established. But as they gradually came to be more strictly defined, that which agreed with the decisions of the Church was called orthodox, and whatever differed from them heretical. In the end there was nothing but orthodoxy, and only to acquire real power when the Church attained a secure footing in the state. We find the expression often used by Eusebius, Athanasius (whom Epiphanius calls the father of orthodoxy, Hist. ixix, c. 2), etc., and also among the Latin, e.g. in the writings of Jerome. Isidore of Hispalis says in the Origines (vii, 14): "Orthodoxus est recte credens et ut credit recte vivens." The Church as the embodiment of religion in the community needs a firmly established doctrine as its basis; it no longer leaves the individual free to believe as he chooses. Unity of doctrine with the Church, or at least the acceptance of its fundamental principles, constitutes orthodoxy, departure from them is heterodoxy. A tendency to the use of these words was already apparent in the ancient Church, for we find Ignatius in the beginning of the 2nd century designates those who depart from the general faith, as τροπολογοῦντες (Ad Smyrn, c. 6), and warns his readers against being led into error ταῖς ἱδροδοξίαις (Ad Magn. c. 8). But he uses them more in the etymological than in the ecclesiastical sense. The ecclesiastical use of them did not become general before the 4th century, when the regula veritatis gradually acquired a more objective form in the canon of Scripture, in the confessions of the Church, the decrees of the synods, and the assertion of the Church possessing the standard of truth. In cases of uncertainty, the Church or the synods decided as to what was conformed to the doctrine of the Church (orthodox), and what contrary to it (heterodox). Thus it gradually proclaimed more and more loudly, especially in the East, that the doctrine it taught constituted the standard, and that every doctrine differing from it was heterodox. This question of orthodoxy twice attained paramount importance in the Church. First in the difficulties concerning the dogma and ecclesiastical usages which, in the case of a great church, were more remote from the rest of the world than from their own churches, and led to a separation between the Eastern and the Western churches. In these discussions, and particularly on that concerning images, the Greek Church always based itself on its antiquity and its orthodoxy, till in the course of the dispute the ἱεροτή τῆς ἀδοξασίας was established. The whole body of doctrine was revised, assuming specifically the name of orthodoxy, which it still maintains. The first formal exposition of its dogmas by John of Damascus (732) had already borne the title of εἰς ἐκείνης τῆς ἀδοξασίας πίστεως, which was also the case with other distinguished dogmatic works after him, such as the Sophianica and the Catena τῆς ἀδοξασίας πίστεως, and Nicetas Acominatus's Σημαντικόν ἀδοξασίας. The Greek Church consequently claims to possess the absolute truth, which she preserves without attempting to develop it, like a miser who culls her gold as carefully as she preserves her gold, and only in such a way as not to endanger her wealth, and to respect churches as heterodox, schismatic, and heretical. This is evinced in all official acts and documents of the Greek Church, as also from the generally received confession of the archbishop of Kief, Peter Moglias, which bears the inscription ὁ Ορθοδόξιος ὁμολογεῖ τῆς καθολικῆς καὶ αποστολικῆς ἱερατικῆς ἄνωθεσίας. See Schröck, Kirchengesch. xvii, 466 sq.; Marheinecke, Üb. d. Ursprung u. d. Entwickelung d. Orthodoxie u. Heterodoxie, etc., in Daub u. Creutzer, Studien, iii, 1807.

The second occasion when the question of orthodoxy acquired such importance was at the time of Luther's Reformation. The whole body of doctrine was revised and determined down to the most minute dogmatic definitions. The adherents of the Reformation in the 16th century were from the first obliged to defend themselves against the accusation of heresy and neologism. They were thus obliged to prove their conformity with the ancient Church, and therefore their orthodoxy. But as on this point there was no ecclesiastical authority to refer to, every member of the Protestant Church was obliged all the more diligently to prove his unity of doctrine with the true Church of Christ, and only to acquiesce in the objections from his association those who did not conform to that standard. The disputes which preceded the drawing up of the Formula of Concord greatly strengthened this feeling, and soon those alone were considered orthodox who accepted every article of that formula. The zeal of the contending magnified the importance of the mooted points until it led almost to a separation. The orthodox party considered as the possession of the absolute truth was sufficient, without absolute purity of life; it was a time of dead orthodoxy. There were certainly men of active and living piety in the party, but the paramount consideration was that of conformity to the doctrine of the Church, so that thoroughly worldly men who accepted fully every article of the formula were in high honor in the Church; while such men as John Aret, Spener, Gottfried, and a few others, not at their own request, but obtained it by their own exertions, were highly esteemed and learned G. Calixtus, and the pious and active Spener. Pietism, which arose about that time, aimed in the work—although opposed also by the followers
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of Spencer, and the orthodoxy party became but a shadow of its former self. Soon, however, under the influence of Kant, philosophy also entered into the strife. As it prevailed, orthodoxy became but a name to be mocked at (Nicolas Elias Hartknoch), and all the old enemies were formerly denounced as heterodox, may even heretical, were desirous to be converted. The Rationalists—when they retained Christ and the Bible—based their Christianity on reason; and every one was considered orthodox who still adhered to positive Christianity. As for definite Church doctrines, they seemed to be forever consigned to oblivion. The reaction, however, came from the same side from whence the attack had proceeded. In Kant himself there were already signs of this. Fichte, Schelling, Schleiermacher, Bauer, Hegel, etc., threw discredit on the so-called revelations of the philosophic school, and led the way to a more thorough comprehension of the Biblical, and in consequence of the ecclesiastical doctrines. Theology now received a fresh impulse from such men as Schleiermacher, Neander, etc. The issue of the controversies thus raised will be found treated under Protestantism, Rationalism, and similar heads. See also ORTHODOX.

Orthodoxy, Feast of. The Council of Constantinople, held under Photius, in the year 873, and reckoned by the Greeks as the eighth general council, fortified image-worship by new and firm decisions, approving and renewing all the decrees of the Nicene Council. The Greeks, a superstitious people, and controlled by monasteries, feared that a banishment of the images would cause them by heaven that they resorted to consecrate an anniversary in remembrance of it, which they called the Feast of Orthodoxy.

Orthosa (Ορθοσα, v. r. Κοτοσα, Vulg. Ortho
sia), a place on the shore of Palestine, to which Tryphon, when besieged by Antiochus Sidetes in Doras, fled by ship (1 Macc. xvi. 37). Orthoisa is described by Pliny (v. 17) as north of Tripolis, and south of the river Eleutherus, near which it was situated (Strabo, xvi. p. 753). It was the northern boundary of Phoenicia, and distant 1130 stadia from the Orontes (ib. p. 270). Shaw (Trav. p. 270–1, 2d ed.) identifies the Eleutherus with the modern Nahr el-Bârid, on the north bank of which, corresponding to the description of Strabo (p. 753), he found "ruins of a considerable city, whose adjacent district pays yearly to the bashaw of Tripoli a tax of fifty dollars by the name of Ortoisa. In the Peutinger Tables, also, Orthoisa is placed thirty miles to the north of Tripoli, and Antarsia to the north of Orthoisa. The situation of it is likewise further illustrated by a medal of Antinous Pius, struck at Orthoisa; upon the reverse of which we have the goddess Astarte treading upon a river. For this city was built upon a rising ground on the northern banks of the river, within half a furlong of the sea, and, as the rugged eminences of Mount Libanus lie at a small distance in a parallel with the shore, Orthoisa must have been a place of the greatest importance, as it would have hereby the entire command of the road (the only one there in this part of Phoenicia and the maritime parts of Syria)." (See also Antorsia, v. r. Astorisia, v. r. Astorizia.) On the other hand, Mr. Porter, who identifies the Eleutherus with the modern Nahr el-Kebir, describes the ruins of Orthoisa as on the south bank of the Nahr el-Bârid, "the cold river" (Hemsib, p. 542, 555, ed. 1875), thus agreeing with the accounts of Prolemy and Pliny.

The statement of Strabo is not sufficiently precise to allow the inference that he considered Orthoisa north of the Eleutherus. But if the ruins on the south bank of the Nahr el-Bârid be really those of Orthoisa, it seems an objection to the identification of the Eleutherus with the Nahr el-Kebir; for Strabo at one time makes Orthoisa (xiv. p. 670), and at another the neighboring river Eleutherus (τον ποταμον ποταμον), the boundary of Phoenicia on the north. This could hardly have been the case if the Eleutherus were 8½ hours, or nearly twelve miles, from Orthoisa. Kiepert (Map) locates Orthoisa at Nahr Arku, midway between these two points (Robinson, Later Bib. Res. p. 582).

According to Josephus (Ant. x. 7, 2), Tryphon fled to Apamea, while in a fragment of a letter, quoted by Grimm (Müller's Joseph. ii. 181, Procli Hist. iii. 644, fr. 14), he is said to have taken refuge at Polemais. Grimm reconciles these statements by supposing that Tryphon fled first to Orthoisa, then to Polemais, and lastly to Apamea, where he was slain.

Ortiz, Alonso, a noted Spanish theologian and historian, was a native of Toledo, and flourished in the early part of the 13th century. He has written a history of the canon of Toledo, and while in this position he was employed by cardinal Ximenes to revise the Mozarabic Liturgy. At his death Ortiz bequeathed his library to the University of Salamanca. He left six essays, which were collected and published in one volume under the title of De la herida del rey Don Fernando el Católico, consolatorio a la princesa de Portugal; Una oración a los reyes católicos (in Spanish and Latin); Dos cartas mensajeras a los reyes, una que escribía la ciudad, la otra el cabildo de la iglesia de Toledo; Contra la carta del presbiterio de Aragonia (Seville, 1493, fol.). The most important among them are a treatise, in twenty-seven chapters, addressed to the princes of Portugal, daughter of Isabella, on the death of her husband, and a discourse addressed to Ferdinand and Isabel, on the taking of Granada in 1491, in which he rejoices over the event, and expresses also his satisfaction at the cruel expulsion of the Jews and heretics. "These two discourses," says Ticknor, "are written in a pompous style; yet they are not wanting in merit, and the second contains one or two really fine and even touching passages on the peace enjoyed by Spain since its hated enemy had been expelled, heart-felt expressions of the author who found an echo in all the Spaniards." Besides these two treatises, this volume contains an account of an attempt at assassination committed against Ferdinand the Catholic at Barcelona Dec. 7, 1472; two letters from the city and cathedral of Toledo, asking that Granada may not take precedence before Toledo; and an attack against the prothonotary Juan de Lucena, who had ventured to blame the severity of the Inquisition. He wrote also Miscelanea theologica, on the sacraments, and of Mozarabo (Toledo, 1500, fol.; with a preface)—Drecrinium mixtum secundum regulam beati Iesiri, dictum Mozarabo (Toledo, 1502, fol.). These two works are of great value on account of the learned preface and of their scarcity. See Nicolas Antonio, Bibliotheca Hispana nova; Ticknor, History of Spanish literature, v. 488; Hoefer, Nouv. Biog. Générale, xxxii, 891; Stud. u. Krit. 1868, iii, 537; Meth. Quart. Res. July, 1867, p. 437. (J. N. F.)

Ortlibenses is the name of a Christian sect, sometimes spoken of as a branch of the ancient Valo, or Woldenses (q. v.). They were afterwards identified with the Brethren of the Free Spirit. The Ortlibenses are mentioned in the del prope libri Lucaniani, and the Walenses (Bibl. Mar. xxxv, 266), where also they are called, but apparently by a false reading, Orbilbari. The Ortlibenses appear to have been a party of the disciples of Amael de Dena, who formed themselves into a sect under the influence of a leading man named Andreask, early in the 13th century (Gieseler, Eccles. Hist. iii. 467). Reiner describes them as repudiators of nearly all the articles of Christian faith. Thus they denied that there was a Trinity before the nativity of Jesus Christ, who, according to them, only then became the Son of God. On the day of Easter they added a third, during the preaching of Jesus Christ, namely, the apostle Peter, whom they acknowledged as being the Holy Ghost. They held the eternity of the
world; but had no notion of the resurrection of the body or the immortality of the soul. Notwithstanding this they maintained (perhaps by way of irony) that there would be a final judgment, at which time the pope and the emperor would become proscyphoi to their seat. They declared that the death and resurrection of Jesus Christ. His cross, they pretended, was penance and their own abominable way of life; this, they said, was the cross Jesus Christ bore. They ascribed all the virtue of baptism to the merit of him who administered it. They were of opinion that Jews might be saved without baptism, provided they joined their ranks. They boldly asserted that they themselves were the only true mystical body, that is to say, the Church of Christ. The Ortliebenser herey seems to have been closely associated with the pantheism of Amalric, and with his theory as to the incarnation of the Holy Spirit. See, besides the works by Reiner and Giesebert above referred to, Neander, Ch. Hist. iv, 570, 571.

Orton, Azaizah G., D.D., a Presbyterian divine, was born in Tyringham, Berkshire County, Mass., Aug. 6, 1789. He graduated at Williams College, Williams-town, Mass., in 1813; studied theology in Princeton Theological Seminary, Princeton, N. J.; was licensed by the Presbytery of Long Island, in 1821, and ordained in Cranberry, N. J., in 1822. He labored successfully at Seneca Falls, N. Y., Lisle, Greene, and Lisle a second time. He died at the latter place Dec. 28, 1864. Dr. Orton wrote largely for the press, especially on capital punishment, slavery, and poverty. He was the author of profound investigation; his powers of abstraction were seldom equalled. Infidelity in all its phases found in him an unbounding opponent. Never for one moment did he seem to doubt the divinity of Christ, the inspiration of the Bible, or the sacredness of the ministry. See Wilson, Preb. Hist. Ali.m (1866), p. 298. (J. L. S.)

Orton, Job, S.T.P., an eminent English divine of the Quaker body, noted as an exponent of sacerdotal writ and as a pulpit laborer, was born at Shrewsbury Sept. 4, 1717. To his parents, who were the patrons of piety and good men, he was indebted for early instruction in the Christian faith, and he imbued from them the principles of pure religion. In his native town he acquired a considerable portion of classical learning. In his sixteenth year he was put under the tuition of Dr. Charles Owen, of Warrington, who had usually with him a few young men designed for the work of the ministry. In 1734 he was sent to Dr. Doddridge at the Bearthamsey at Ashdown. Having gone through the ordinary course of studies, he was in 1739 appointed assistant to the doctor in his academical labors. Young Orton discharged the duties of this office with singular ability, prudence, and success. In 1741 he was taken from this situation to his native town by the united voices of the Presbyterian and Independent congregations, which joined to receive him as their pastor. On Dr. Doddridge's decease, he was pressingly invited to succeed him in the academy and congregation; but this, as well as a call to succeed Dr. Hughes in London, he declined, and continued his labors at Shrewsbury till compelled by ill-health to resign the pastoral office. After this he devoted himself to literary pursuits, so far as his health would allow, till his death, which occurred at Kidderminster July 19, 1783. Few men were more diligent than Mr. Orton, or more conscientious in performing the various duties of his office. To the end of his life his heart was set on doing good; and when he had ceased to preach, conversation, letters, plans of sermons, were sent to his friends, and every private method in his power was resorted to. With the same view he published books: viz. Discourses on Eternity (1764, several editions), On Death (1774, 12mo), On Christian Worship (1775, 12mo):—Meditations for the Sacrament (1777, 12mo):—several volumes of Sermons, etc. His Life of Dr. Doddridge (Salop, 1756, 8vo, and often) is one of the most useful books to a student and a minister. But the principal work from the pen of Dr. Orton was published after his decease, and is entitled A Short and Plain Exposition of the Old Testament, with Devotional and Practical Reflections on the Passages (ed. by Robert Goulteman, from the author's MSS., 6 vols. 8vo, 1798; 2d ed. 6 vols. 1822). "It is composed on the plan of Doddridge's Expositor, with which it forms a complete commentary on the entire Bible. It is well adapted to the object for which it was intended, and exhibits good sense and a decided expository spirit by its own department it has not been superseded" (Kitto). See Jones, Christian Biog. s. v.; Kippis, Biog. Brit. v., 508; Allibone, Dict. of Brit. and Amer. Authors, ii, 1462, 1463; Lowndes, Brit. Lib. p. 640, 621.

Orus. See Horus.

Orvis, Samuel, a minister of the Methodist Episcopal Church, was born at Denmark, Lewis County, N. Y., Dec. 5, 1813; was converted in 1829, preaching in 1839; joined the Black River Conference in 1842, and died at Carthage, N. Y., Sept. 14, 1850. Mr. Orvis was one of the brightest ornaments of his conference. His sermons were digested, symmetrical, and powerful, his scholarship respectable and sound, and his study in reference to the spiritual was full of affection and success, and all his efforts were by his fervent piety made very acceptable and useful. See Minutes of Conferences, iv, 616; Black River Conf. Memorial, p. 290. (G.L.T.)

Oryx, a species of antelope held in high estimation among the Egyptians. Sir John G. Wilkinson says: "Among the Egyptians the oryx was the only one of the antelope tribe chosen as an emblem, but it was not sacred; and the same city on whose monuments it was represented in sacred subjects was in the habit of killing it for the table. The head of this animal formed the prow of the mysterious boat of Pharaoh-Sokari-Osiris, who was worshipped with peculiar honors at Memphis, and who held a conspicuous place among contemporary gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the oryx as a sacrifice or for any of the purposes to which the priests fancied they could discern, as in the case of oxen exempted from sacrifice. And if the laws permitted the oryx to be killed without the mark of the pontiff's seal (which was indispensable for oxen previous to their being taken to the altar), the privilege of exemption might be secured to a single animal when kept apart within the inaccessible precincts of the temple. In the zodiacs the oryx was chosen to represent the sign Capricornus. M. Champollion considers it the representative of Seth, and Horapola gives it an unenviable character as the emblem of impurity. It was even thought to foreknow the rising of the moon, and to be indignant at her presence. Pliny is disposed to give it credit for better behavior towards the dog-star, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed regarding its love of the barren mother. Such were the fables of old writers; and judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a good rather than of an evil deity, contrary to the opinion of the learned Champollion." See Antelope.

Orzechowski, Stanislaus (better known to learned Europe under his Latinized name of Orychovi-rion), is one of the most noted of Polish theologians of the Reformation period. He was born in Galicia in 1513, pursued his elementary studies at Przemysl, and
then went to the universities of Vienna and Wittenberg. At the latter place he became intimately acquainted with Luther and Melanchthon, and adopted their opinions; not, however, from a sense of piety and love of truth, but because his reckless character craved novelty. 'Having been sent to Germany,' he says himself, 'I began to be the subject of contamination. I considered that it would be very honorable to me, if, by introducing some German doctrines, I should be distinguished from my equals in age, as, for instance, such principles as to disobey the pope; to have no respect for the laws; to belong to no church property; to know nothing about God; to exterminate the monks. After three years of study I arrived at the truth that all which is old, is paternal, is not just. I wished to advance further, and I passed to Carlstadt, of whom it was said that all that he has taken from Luther he has made still worse. 'To the guidance of such leaders I intrusted myself, and whoever made more and boldier innovations, him I considered better and more learned.' This description of the particular tenets which he confessed, expressed in the means of his dignities, he did it in an indirect manner when he had joined the Reformists and attacked the Protestants; and although the account which he gives of his connection with the Reformers was written in order to throw odium on the Protestant doctrines, he gave at the same time a true picture of his passion and his character, which only his life has been equally dangerous as a friend or as an enemy. After having finished his studies at the German universities, Orzechowski visited Rome, and returned to his native land in 1549, thoroughly imbued with the opinions of the Reformers. He began openly to broach them in his country; but he soon perceived that they could not afford him any worldly advantages, while the Roman Catholic Church could dispose of wealth and honors in favor of its defenders. He therefore entered into orders, and was, after some time, promoted to the canonry of Przemysl. But, although a member of the Roman Catholic clergy, he could not entirely conceal his real opinions, being continually excited by his relative, Rey, of Naglowicz, one of the first Protestant writers of his country. Afraid of losing, by an overt attack on the Roman Catholic Church, the advantages he derived as one of the clergy, he decided to adopt a more indirect manner. Thus he opened a discussion in several writings on the councils of Ferrara and Florence, questioning the supremacy of the pope over the Eastern Church, although ostensibly professing a great respect for those councils, and was publicly denouncing the authority of the Polish Church, which was of Eastern origin, to the Church of Rome as its supreme (head). He also openly defended the matrimony of the priests. Having been cited before the ecclesiastical authorities for attempting innovations dangerous to the repose of the Church and the purity of its doctrines, Orzechowski made a recantation of his opinions, and the book which contained them was condemned to be burned. This submission of Orzechowski to the authority of his Church was not, however, of long duration; and when the rector of Kazimierz, Maronecz, accused a wife of a priest, described as a part violent against the clergy. Soon afterwards he himself publicly married Magdalene Chelmicki; and when the bishop of Przemysl and the above on that account before the tribunal, he arrived in company with such numerous and powerful friends that the bishop dared not open the court, but, affecting to judge him by default, signed a decree of excommunication, inflicting upon him the penalty of infamy and confiscation of property. Orzechowski, not in the least intimidated by these proceedings, gave a public justification of his conduct before the provincial congregation. He explained at the same time before the tribunal of the province of the violent and cruel proceedings, and made an appeal from the episcopal sentence to the archbishop. Public sentiment favored Orzechowski, and, though the highest governmental authority had approved the episcopal verdict, no officer dared to execute the Church decree. The delay only encouraged the opposition; and when in 1550 a diet was convened to further consider the case, general opinion was so outspokenly arrayed against the Church that Orzechowski found it an easy task to fan the popular feeling into a flame, and thus unconsciously became a most valuable servant to the Reformation cause, though he had himself turned the cold shoulder to it. His bitter attack of Romanism opened the eyes of the people, and soon the bishops were beginning to consider who had been so eager to rush his country headlong into irreparable ruin. It was thought for an opportunity to reconcile this able and violent antagonist. On Feb. 17, 1559, absolution was granted him, and he thereupon presented to a Roman Catholic synod a declaration of his entire adherence to its tenets, and at the same time resigned his ecclesiastical dignities. But as the pope of Rome refused to approve the action of the synod and bishops, Orzechowski broke out anew in invectives against Rome. This time, however, his opposition proved no longer as formidable as heretofore, the golden opportunity for leadership having been lost to him. The world feared the Reformation cause did not to trust him after his denunciation. The Romanists put his writings into the Index Expurgatorius, and he was declared a servant of Satan. In 1557 he was excommunicated anew, but when, soon after, his wife died—the principal obstacle to reconciling the pope and emperor having been removed—by the marriage contract—Orzechowski was approached kindly, and in 1559 was finally reconciled to the Church which he had so long and violently and ably attacked. He now directed his hostility to the Protestants, and for many years was Rome's ablest champion in Poland. His writings of this period abound in the same virulence and severity which characterize his works against Rome. He died in the second half of the 16th century. The life of this extraordinary individual is one of the most striking proofs that the highest talent, destitute of principle, is unable to produce anything that is really great or good. The principal cause of popular discontent with Rome in Poland, and the principal promoter of Protestant liberty, he betrayed by the fickleness of his character and the versatility of his opinions the high vocation to which his great talents and bold character seemed to entitle him. He might have been the founder of Protestantism in Poland. He died an abject slave to papal error and superstition, and left his country in darkness and slavery, instead of securing for it religious and civil freedom. See Krasinski, Hist. of the Poles (in Eng.), i, 172-198.

O Sapia! (O Wisdom!) These are the opening words of the first of a series of anthems, one of which was sung with the Magnificat every evening, in the Church of England, before the Reformation, for the eight days preceding Christmas—yea; that sung on Dec. 17 beginning O Sapia! The series is here given in an English translation:

"Dec. 17. O Sapia! O Wisdom! which camest out of the mouth of the Most High, reaching from one end to the other of the world, teaching us how to order all things, come and teach us the way of understanding.

"Dec. 18. O Adoni! O Lord and Ruler of the house of Israel, who appeared to Moses in a flame of fire in the bush, and gave him the law in Sinai, come and deliver us with an unstained arm.

"Dec. 19. O Ratis Jessei, O Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, and on whom the Gentiles shall seek, come and deliver us now; tarry not.

"Dec. 20. O Clavis David! O Key of David, and Sceptre of the house of Israel, thou that openest, and no man shutteth; and shuttest, and no man openeth; come and bring the prisoner out of the prison-house, and him that sittest in darkness, and in the shadow of death.

"Dec. 21. O Oriens! O Day-Spring, brightness of the everlasting light, and Sun of Righteousness, come and enlighten them that sit in darkness, and in the shadow of death."
Oscillatorium (object to be kissed), viz. poëzis od Miasmi (for peace of the Mass); the "paz" for the holy kiss, as used in the ancient Church. It was a piece of wood or metal, with a picture of our Saviour, the blessed Virgin, or the like, painted or embossed upon it. By the act of the kiss, the priest made the celebration of mass, and afterwards handed to the people for the same purpose; a custom which probably originated in the ancient kiss of charity, which was practiced by the Christians at the service of the Eucharist. See also Paz.

Oscar (q.v.), 2 Esdr. xii, 40, Osee (Ozer, 2 Esdr. i, 28), Osias (Derspi, Rom. ix, 25), less correct modes of Anglicizing the name of the prophet Hosea (q.v.).

Osgood, David, D.D., a noted Congregational minister, was born at Andover, Mass., Oct. 14, 1747, and was educated at Harvard College, class of 1771. He studied theology at Andover, of which one of his ancestors was a founder, and was ordained to the ministry Sept. 14, 1774. He settled as pastor of Medford, where he continued nearly fifty years, and became a distinguished preacher. He was a zealous Federalist, and one of his sermons in 1794, upon Genet's appeal to the people against the government, attracted great attention, and rapidly passed through many editions. His election sermon in 1809 was the most celebrated of his discourses. He was a thorough Calvinist, "a truly good and great man, and an earnest and fearless preacher." A volume of his Sermons was published at Boston in 1824. See Sprague, Annals of the Amer. Pulpit; Drake, Dict. Amer. Biog., s.v.

Osgood, Thaddeus, an American minister, noted as a philanthropist, was born at Methuen, Mass., Oct. 24, 1775, and was educated at Dartmouth College, class of 1803. He studied divinity with Drs. Lothrop and Emmons, and was ordained about 1806; was stated supply in Southbury, Conn.; and was a missionary in New York and Canada. He organized the first Church in Buffalo, N.Y., and many others; in 1812 he collected $9000 in England for a school in Quebec, and gathered there 200 boys in a Sabbath-school; went again to England in 1825, and collected $900 for a society to promote education and industry; in 1857 formed another society in Canada to supply Bibles for seamen and emigrants; was many years a distributor of tracts and founder of Sabbath-schools; went a third time to England for benevolent objects; and closed his useful life at Gloucester, Mass., Jan. 19, 1852. See Drake, Dict. Amer. Biog., s.v.

Oshe'a (Heb. Hoshe'a, อ่ 8; Sept. Aesec; Vulg. Osee), another form (Num. xiii, 8) of the name of Josedek (q.v.), the son of 2 Eliahu.

Oshima (i.e. big island) is a Japanese island, sometimes called Vires, or Barrowbyld Island. It is about eight miles long and five wide, and there are many villages with considerable population on it. But as the inhabitants of Oshima are principally Japanese, we refer to the art. JAPAN.

Osander, Andreas (1), a distinguished German theologian of the Reformation period, and a disciple of Luther, was born at Gunzenhausen, in Bavaria, Dec. 19, 1498. His father was a blacksmith, called Hoermann, out of which name his son, after the fashion of his time, manufactured the classic-sounding name Osander. Andreas studied successively at Leipzig, Altenburg, and Ingolstadt. He composed a dictionary of the vernacular languages, particularly in Hebrew, as also in theology, mathematics, and even in medicine. After completing his studies, he was made teacher of theology in an Augsburg convent at Nuremberg, but in 1522 accepted the principles of the Reformation, and became an evangelical preacher in one of the churches of that city. He labored with marked success for the Reformation, frequently defending it in public conferences against the Roman Catholic clergy. His eloquence gained him great reputation, and he was soon looked upon as one of the principal followers of Luther. Gieseler speaks of Osander as at this time "the highly endowed Reformer, former of Nuremberg" (Evckes, Hist. iv, 469 sq.). In 1529 he was sent to the Conference of Marburg, whose object was to reconcile the Lutheran and Swiss theologians principally on the doctrine of the Eucharist. Osander seems to have sided on that point most consistently with Luther against Zwingli, but on the doctrine of justification he held some peculiar views, yet they did not differ enough from the Lutheran views to make any schism from them. In 1539 he was one of the Protestant theologians who appeared before the Diet of Augsburg to advocate the cause of the Reformation. He took an active part in the proceedings which resulted in the drawing up of the Confession of Augsburg. In 1546 he attended at the conference in Smalsal (q.v.). But upon the publication of the Interim (May 15, 1548) Osander felt that he could no longer stay at Nuremberg, and he retired, after twenty-seven years of successful Reformation labors there, in 1549, to the court of duke Albert of Prussia, who had formerly been much pleased with his preaching. It is said that he expected to be called to England, but that Cranmer refrained from inviting him on account of his combative tendencies. Albert, however, offered him the professorship of theology in the newly organized University of Köenigsberg. Osander accepted the position as it was offered to him, and had scope for the spread of his doctrinal views. These were somewhat peculiar, and differed from those of the other Reformers, particularly on the question of justification. In opposition to the external view of justification by faith alone, as they taught it, Osander insisted that "faith is the medium of the indwelling of Christ in the human soul." This form of statement he proved from Luther's writings was authorized, but he used it, in distinction from Luther, to describe living faith as appropriating Christ, and thus developed the view in a mode similar to that of the Germanism to which he was closely related. The principal fault in Osander's doctrine was especially, the unwarrantable stress he laid upon his peculiar shape of the dogma, constituting justification and redemption as only one act. His doctrine seems to have amounted to the following propositions: 1. That Christ, considered in his human nature only, could not have his obedience to the divine law obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in the nature of God, and is exercised in his human nature united to the human, that mankind can obtain complete justification. 2. That a man becomes partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin; therefore, when it is present with Christ in the hearts of the regenerate, they are, on its own account, considered by the Deity as righteous, although they be sinners. Moreover, this righteousness cannot dwells; the same righteousness is faithful to the pursuit of holiness and to the practice of virtue. Osander indeed maintained that what was called justification by orthodox theologians should be more properly designated redemption (illustrated by the case of a merchant rescued from slavery). In the union between the signification of Ersatz and a "pouvoir," it is only by metonymy that it can mean "to pronounce a person just" (comp. Planck, iv, 249 sq.; Tholuck's Amtsgeg., 1833, No. 54, 55; Schenkel, ii, 355). He was opposed by Francis Staphylus, Morlin, and others. (On Osander's doctrine see in its earliest form after 1529.) His doctrine is considered in the Studien u. Kritiken, 1844; it is further developed in the two disputations which he held, A.D. 1549 and 1550, in his treatise De unico Mediatori, 1551, and in various sermons.) Says Baur, in his Dogmengesch., p. 382:
"Justification, according to Osianer, is the mystical union of man with Christ as the absolute principle of righteousness... The believer is so embodied in Christ that in this living concrete unity he is flesh of his flesh, bone of his bone. In this spirit, Concordia is incorrect in representing his doctrine as excluding the human nature of Christ from the work of redemption." As Osianer considered justification, it is evidently not to be understood as a judicial act of God, as it was held by the Reformers, who all adopted on this point the theory of Anselm, but as something subjective, as a communication of an inner justice operating directly upon a conscience. This doctrine was never violently attacked by the Lutherans, though they were opposed to it, so long as Luther's magnanimous spirit was able to receive it. Osianer was well received by all controversies which did not seem to him to be indispensable for preserving the purity of truths leading to salvation. While at Nuremberg Osianer therefore escaped violent opposition, but when established at Königsberg, so much farther removed from the personal influence of his own devoted friends, and the great Reformer himself no longer on earth to stay the strife, the jealousy of competitors, the newness of Osianer's views, joined to a certain freedom—much removed, however, from immorality—of manners, created many enemies, and involved him in bitter controversies, which commenced with his first disputa- tion, De Christo in Matthaei Evangelio (1549), and lasted until (1550). The strife was for a while subdued by the authorities, who favored Osianer and excused his opponents, but broke out with renewed violence when he published in Latin and in German his Confession, entitled in the former De unico mediatori Jes. Chr. et justificatione fidei Confessio A. Osianardi (Regiom. Oct. 1551, 4to), or in German Bekennniss e. d. einigen Mitlur Jes. Christ. u. v. d. Rechtfertigung (1551; 2d ed. 1552). Osianer by this publication simply inflamed the strife, because he here treated his opponents with arrogance and harshness, which was not the part of a man who had hazarded his life at Königsberg in September of this year, tried in vain to adjust the controversy; and when all seemed lost for Osianer, his devoted friend the duke called for a judgment from the theologians of all the German estates of the Augustinian Confession. The Witttemberg judgment alone tried to vindicate the essential agreement of Osianer with Lutheranism, and this only the duke presented, but failed, nevertheless, to bring about a peaceful settlement. Osianer was finally, on account of his heretical views, called before the Synod of Witt- temberg, where the members determined to understand him, he could be the subject of further controversy he died, at Königsberg, Oct. 17, 1552. His faithful adherents, who continued the controversy after his death, are called Osianianae (see below).

They were well received in mathematics, astronomy, and physics. He was very eloquent, but he had all the coarseness of his age; he overwhelmed his adversaries with insults, unbecoming jokes, and cynical jests. His works were numerous, but are now altogether forgotten; the most important are, Conjecturae de ultimis temporibus ac de fine mistic (Nurembr. 1544, 4to)—Harmonia Evangelica, libri ii, Graece et Latine (Basle, 1537, fol.; ibid. 1567, Greek and Latin; Paris, Robert Eratine, 1545, Latin only; translated into German by J. Schweinzer, Frankfort, 1540, 4vo). This is the first Protestant Harmonia, but it is worthless because Osianer labored under the new and erroneous opinion that the four Gospels, instead of being a narration of the same events, were an account of four different periods, chronologically following each other, and that the similitude of events was the result of a similarity of circumstances.—Fabbia sacra, quas inter antiquos Latines veritatem vestigia fundationem, et difficirosis locorum succinunt explicationem, multas inappr dispositiones observationes, continet (Tubing. 1600, fol.; four times reprinted). Osianer was the first to publish Copernicus's Astronomia, to which he wrote a preface (Nurembr. 1545, 4to). See, besides the works already referred to, Adam, Vita theologorum Germano- rum; Teissier, Elogia de hominio servant, i, 110, 111; Jöcher, Allg. Gelehrten-Lexikon; Musik des Protestantés der; Morintius, Historia Osianardi; Wiggendas, De Osianeri Leben, Lehre u. Schriften (Strassburg, 1844, 4vo); Leuhrdt, De And. Osianeri (Kölnsberg, 1837, 8vo): Leben und ausgeschilderte Schriften der Väter und Begrünner der Lutherischen Kirche, by Hartmann, Müller, Schmidt, etc., vol. v.; Müller, Andreas Osianer, Leben und ausgeschilderte Schriften (Elberfeld, 1869, 8vo); Baur, Lehre v. d. Ver- sünnung, p. 829: Acta Osianistici (Regiom. 1555, 4to);Joach. Morin, Historia (1554); Arnold, Unpart. Kirchen- u. Ketzehistorie, ii, vol. xvi, c. 24; Walch, Religions- streit, d. Evang.-Luth. Kirchen (1738, 1739); Schröckh, Kirchengesch. seit der Reform, i, 572 sq.; Planeck, Gesch. d. grunds. der protest. Lehrbegriffe, vol. iv, vi; Baur, Dis- quisitio in A. Osianeri de justificatione doctrinam (Tüb- bingen, 1831); Dorner, Entwicklungsgesch. e. d. Person Christi (2d ed. 1854, p. 576-591); Farrar, Crit. Hist. of Free Thought: Buchanan, Doct. of Justification; Gass, Gesch. der protest. Diet. (1547, 61 sq.); Held, De opere Jesu Christi soluturi, quid M. Lutherus senserit demonstratur (Gött. 1860); Frank, A.d eccles. de satisf. Christi doctrinam, quid redimaturis ex Redem. (Erl. 1858); Grau, De And. Osianeri Doctrina Commentario (1860); Neander, Hist. of Christian Dogmas, Gieseler, Ecclesiastical History of the Christian Church, ii, 286 sqq.; Bullet. Thol. Jan. 1867, p. 23; Jahrh., Deutscher Theol. 1857.

Osianer, Andreas (2), called the Younger, son of Lucas the Elder, was born at Baumburgo, Würt- temberg, May 6, 1692. He became, in 1897, pastor at Augsburg, preached to the University of Würt- temberg in 1599; general superintendent in 1598; and, finally, chancellor of the University of Tubingen in 1605. Osianer died in 1671. He left sermons, essays, and theological treatises, the best-known of which is Papa non popo, hoe est, popa et popol iurare (Tubing. 1582, 4vo), et Red- theringa confessor (Tubing, 1599, 8vo; Frankl. 1610, 12mo).

Osianer, Johann Adam (1), a distinguished German Protestant writer, was born at Vaihingen, in Württemberg, Dec. 8, 1626. He became, in 1698, chancellor of the University of Tubingen, and died there Oct. 25, 1697. Among his theological works we note, Commentariis in Pentateuchum (Tubing. 1676-78, 5 vols., fol.), which was until the close of the last century considered one of the best commentaries on the Pentateuch: —In Josenum (ibid. 1681, fol.); —In Judeam (ibid. 1682, fol.); —In Genesis (ibid. 1682, fol.); —In primum et secundum libros Samuelis (Strutt, 1687, fol.); —Tractatus theologici de magia (Tubing. 1687, 8vo); —Primaria evangelica, seu dispositiones in Evangelia dominica- calia et festivalia (ibid. 1685-1691, 14 pts. 4to); —De aegla Hebrenorum, Gentilium et Christianorum (ibid. 1678, 3to). Gronovius inserted in the fourth volume of his Thesaurus antiquitatum Graecorum the part of this treatise which refers to the places of refuge among the Greeks and Romans. See Jöcher, Allg. Gelehrten-Lex.; Hoefer, Nouv. Bio. Générale, xxxvi, 905. (J. N. P.)

Osianer, Johann Adam (2), a German philosopher and theologian, son of the preceding, was born at Tubingen in 1701. He became professor of Greek in the university of that city, and died there Nov. 20, 1756. He wrote a number of essays on questions of philosophy, literature, and philosophy. The best-known among them is entitled De immortaliitate animae rationes, ex lumine Hebraic et Grec (Tubing. 1743, 8vo), and on the subject of the different nations. See Walchius, Bibli. theol. selecta; Hoefer, Nouv. Bio. Géné- rale, xxxvi, 906. (J. N. P.)

Osianer, Lucas (1), called the Elder, son of Andreas Osianer (1), was born at Nuremburg Dec. 16, 1584. He accompanied his father to Königsberg, and was educated at that high school. Upon the comple-
tion of his studies he went to Sutsia, and was made deacon at Göppingen in 1555, and two years later special superintendent at Blaubeuren; in 1560 he passed with the same title to Stuttgart, where he was appointed court preacher in 1567; and finally in 1568 he was appointed court preacher at Stuttgart. He died Sept. 7, 1604. His activity was as remarkable as his erudition. He had taken part in the conferences of Maulbronn in 1564, and also in 1576, when he assisted in framing the so-called Formula of Maulbronn; also in the conferences of Mönepgel in 1586, and of Regensburg in 1594. In 1584 he had taken an active part in opposing the persecutions directed against the Anabaptists. He wrote against Sturm in defence of the Formula of Concord; against Mentzer on the human nature of Christ; against Melanchthon's doctrinal election; against the Reformed theologians on the controverted points; against the Jesuits, etc. He even published a treatise against Mohammedanism. Osianter's principal works are, Epistola historica ecclesiastica centuria xx (ex Historia Magdeburgica) (Tub. 1607, 3 vols. 4to); — Eiusdem Lectiones ecclesiasticae, qua Augustanae Confessionis theologii habent cum Calevianis (ibid. 1614, sm. 8vo); — Eiusdem controversiarum, qua Augustanae Confessionis theologii habent cum Calevianis (ibid. 1614, sm. 8vo); — Eiusdem controversiarum religiosis, qua haec inter Augustanae Confessionis theologos et protestantes habeatur (ibid. 1615, sm. 8vo); — Historia, als fontes Hebraici textus exsudato, cum brevi et perspicuo expositione Lucii Osianerti incursus locis theologiis (1584-1586, 7 vols. 4to; 13th ed. 1655; it was also translated into German by David Forster [Stuttg. 1668]), and passed through many editions.)

Osianter, Lucas (2), called THE YOUNGER, son of the preceding and brother of Andreas the Younger, was born at Stuttgart, May 6, 1571. He became professor of theology at Tübingen in 1619, and died there April 20, 1626. He gave much attention to the Anabaptists, and wrote against the Jesuits, the Reformed Church, the Anabaptists, the Schwenckfeldians, etc., and was accused of having started the difficulties which divided the theologians of Tübingen and those of Giessen on the doctrine of the atonement and self-abasement of Christ. His immoderate attacks against J. Arndt's Wahre Christenthum, in 1623, led him into very disagreeable disputes. He wrote sermons and numerous theological works, mostly polemical. See Jörcher, Allg. Gelehr.-Lexikon; Hoefner, Nouv. Bio, Générale, xxxix, 905. (J. N. P.)

Osianteria is the name of a body of Lutheran theologians who adhered to the doctrines of Andreas Osianter (q. v.) concerning the redemptive character of Christ by virtue of his divine nature alone. Osianter was opposed by Melanchthon and others, but principally by Stauins (q. v.), professor of Hebrew at Königsberg, who adopted the opposite extreme, that Christ's divine nature had no concern in the satisfaction he made, and that the mediation between God and man belonged to Jesus, considered in his human nature only. After the death of Osianter the strife was continued by his disciples. They were at first upheld by Osianter's former protector, the duke; but in 1564 a council condemned their doctrines, and demanded that all Osianterians should abjure their heresies. They protested, and were for the greater part obliged to leave the country. Osianter's son-in-law, the court preacher Johann Funck, was compelled to recant by the synod of 1556; but afterwards returned to his errors; he became also connected with political troubles, and paid the penalty of his heresy with his life. See Funck. After this the party soon lost all importance, and the troubles ended. Mörlin, the leader of the orthodox party, who had been exiled from Kö¬ningsberg and more than once made a new confession of faith denouncing the Osianterian heresy. The confession, in order that it should not be considered a new formula, but only a reassertion of the old, was called Repetitio corporis doctrina Christiana; this name was afterwards changed, however, to Corpus Doctrinae Protestantiae (in 1567), and all the Osianterians were banished from Prussia, after which they soon became extinct. See references in the art. OSIANTER.

In recent times the Osianterian view of justification has been espoused by Dr. John Forbes in his Analytical Commentary on the Epistle to the Romans (Edinb. 1868, 8vo). See British and Foreign Church Rev., Oct. 1868, art. ii.

Osiris, according to others, Absir, or Hybris (Mong-eyed), a celebrated Egyptian deity, whose worship was universal throughout Egypt. This name appears in the hieroglyphs as a sun disc, the rays of which are expressed by a throne and an eye; at a later period, that of the 19th, a palauquin is substituted for a throne; and under the Romans, the pupil of the eye for the eye itself. Osiris does not indeed appear to have been universally honored till the time of the 11th and 12th dynasties, or about 1650 B.C., when Abydos, which was re¬puted to be his burial-place, rose into importance. In the monuments of this age he is called "great god, eternal ruler, dwelling in the west, and lord of Abut" or Abydos. Even at the most remote period individuals after death were supposed to become Osiris. Festivals and ceremonies performed or addressed to them were, in this character, referring to their future life and resurrection. At the time of the 18th dynasty this title of Os¬iris was prefixed to their names, and continued to be so till the time of the Romans and the fall of paganism. The Greek and Roman writers greatly differ in their opinions concerning this celebrated god, but they all agree that, as king of Egypt, he took particular care to civilize his subjects, to polish their morals, to give them good and salutary laws, and to teach them agriculture. After his death he was said to have left a form and likeness of himself that was preserved to enable alive to go and spread cultivation in the other parts of the earth.

He left his kingdom to the care of his wife Isis, and of her faithful minister Hermes or Mercury. The command of his troops at home was left to the trust of Heracles, a warlike officer. In this expedition Osiris was accompanied by his brother Apollo, and by Anubis, Macedo, and Pan. His march was through Ethiopia, where his army was increased by the addition of the Satyrs, a hairy race of monsters, who made dancing and playing on musical instruments their chief study. He afterwards passed through Arabia, and visited the greatest part of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods, and a reverence for the wisdom of a supreme being. At his return home Osiris found the minds of his subjects roused and agitated. His brother Typhon had raised seditions, and endeav¬ored to make himself popular. Osiris, whose sentiments were always of the most pacific nature, endeavored to convince his brother of his ill conduct, but he fell a sacri¬fice to the attempt. Typhon murdered him in a secret apartment, and cut his body to pieces, which were dis¬tributed among the associates of his guilt. This enraged incensed Isis; she revenged her husband's death, and, with her son Osiris, she defeated Typhon and the parti¬sans of his conspiracy. She recovered the mangled pieces of her husband's body, the genitals excepted,
the measure of Osiris, he had a chest made of the same dimensions, richly ornamented and carved, and produced it at a banquet, where he promised to give it to whomever should fit it; and when all had lain down and tried it, and it had not fitted none of them, he had it heated down in it, and was immediately covered over by the conspirators, who placed the lid upon it, and fastened it with nails and molten lead. The chest was then hurled into the Nile, and floated down the Tanitic mouth into the sea. This happened on the seventeenth of the month Athyr, in the twenty-eighth year of the reign or age of Osiris. Kheir or Pan, and his attendant deities, discovered the loss of the god; Isis immediately cut off a lock of hair and went into mourning, and proceeded in search of Anubis, the child of her sister Nephthys by Osiris; and, having found him, bought him for a trifle, and, meanwhile dispatched to Byblos, and, lodging in a tamarisk, became enclosed in the tree, which was cut down by the king, and the trunk, containing the chest and the body of the god, was converted into a pillar to support the roof of the palace. The goddess proceeded to Byblos, and ingratiated herself with the queen's women by plaiting their hair and imparting to it an ambrosial smell, so that the monarch, whose name was Melcarthus, and his wife, Sosias or Nemanoum, invited her to court to take care of their own child. She endeavored to confer immortality upon him by placing him on a fire, and changed his body to the image of the god, and paid the most superstitious veneration to that animal. Osiris, according to the opinion of some mythologists, is the same as the sun, and the adoration which is paid by different nations to an Anubis, a Bacchus, a Dionysus, a Jupiter, a Pan, or a Bacchus, is the same as that which Osiris received in the Egyptian temples. Isis also after death received divine honors as well as her husband; and as the ox was the symbol of the sun, or Osiris, so the cow was the emblem of the moon, or Isis. Nothing can give a clearer idea of the power and greatness which was exercised by popular superstition, which has been found on some ancient monuments: "Saturus, the young-est of all the gods, was my father; I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, and visited the streams of the Ister, and the remote shores of the ocean." Three parts of all the inhabitants of the earth." Osiris was generally represented with a cap on his head like a mitre, with two horns; he held a stick in his left hand, and in his right a whip with three thongs. Sometimes he appears with the head of a lion; at other times, he is represented as a student in different conceptions, which, however, is a proper emblem of the sun (Plutarch, In Isid. et Os.; Herodotus, ii, 144; Diodorus. 1; Homer, Od. xii, 323; Ælian, De Anim. iii; Lucian, De Dea Sgr.; Pliny, viii.). In the Egyptian Ritual, or "Book of the Dead," and other inscriptions, Osiris is said to be the son of Seb or Saturn, and born of Nu or Rhea; to be the father of Horus by Isis, of Anubis, and of the four genii of the dead. Many mystic notions were connected with Osiris: he was sometimes thought to be the son of Ra, the Sun, or of Atum, the setting Sun, and the Bennu or Phoenix; also to be a reaper, or self-creating, in which case he is identified in some instances with the Sun or the Creator, and the Pluto or Judge of Hades. Osiris was born on the first of the Epagomenae, or five additional days of the year. When born, Chronos or Saturn is said to have given him in charge to Famine; having become king of Egypt, he is said to have civilized the Egyptians, and especially to have taught them agriculture, the culture of the vine, and the art of making beer; he afterwards travelled over the earth, and conquered the people everywhere by his persuasion. During his absence, Isis was united to Osiris, who guarded it strictly, and Set or Typhon, the brother of Osiris (who was born on the third of the Epagomenae), was unable to revolt against him. Typhon had, however, persuaded seventy-two other persons, and Aso, the queen of Ethiopia, to join him in a conspiracy; and, having taken

tetrad of deities, whose local worship was at Abydos, but who was the last repetition of the gods of the other names of Egypt, and who had assumed a heroic or mortal type. In form, Osiris is always represented swathed or mummmied, in allusion to his embalmment; a network, suggestive of the net by which his remains were fastened together; a shroud over his head, to which he wears the cap off, having at each side the feather of truth, of which he was the lord. This is placed on the horns of a goat. His hands hold the crook and whip, to indicate his governing and directing power; and his feet are based on the cubit of truth; a panther's skin on a pole is often placed before him, and flowers and garlands hang over his shrine, connecting him with Dionysus. As the "good being," or Omnosoph the meek-hearted, the celestial or king of heaven, he wears the white or upper crown. Another and rarer type of him represents him as the Tar, or emblem of stability, wearing the crown of the two Truths upon his head. His worship, at a later time, was extended over Asia Minor, Greece, and Rome, and at an early age had penetrated into Phoenicia, traces of it being found on the coins of Malta and other places. He became introduced along with the Egyptian worship of the dead into the Greek and Roman empire. But the attacks of the philosophers, and the rise of Christianity, overthrew these exotic deities, who were never popular with the more cultivated portion of the Roman world. See Pritchard, Mythology, p. 208; Wilkinson, Man. and Cust. iv, 314; Bunse, Egyptian Mythology, 14.

Oski, Rhenus (also Hisschke), a rabbi at Prague, where he died in 1673, is the author of ה'פואידא ומשנה, a manual for preachers, containing in alphabetical order certain loci communes, compiled from different authors, of which only the first part has been published (Prague, 1660; Hamburg, 1712), while the second part is yet in MS. in the Oppenheimianian:

ן"ני יבש ומשנה ביא מנה תוא ותא, Cabalistic Midrash on the Pentateuch, with large extracts from the Me'khitcha, Pesikta, Zohar, and other Cabalistic works (Wilmsdorf, 1681; Amsterdam, 1700; Lemberg, 1800; Amsterdam, 1870, fol.); which however must be distinguished from ה'פואידא ומשנה ביא סולמך האsticky, an introduction to the subject of ascetism (Salzburg, 1884); and ה'פואידא ומשנה ביא מנה סולמך, Cabalistic observations on the ritual for the Sabbath. See Freib, Bibl. Jud. i, 412 sq.; D. Rossi, Dizionario storico degli autori Ebrei, p. 254 (Germ. trans. by Hamburg); Etheridge, Introduction to the Targum of the Book of the Twelve, p. 111; H delighted, Hisschke, u. Literature, p. 402; Steinmechted, Jewish Literature, p. 225. (B. P.)

Osmond or Osmund, Sr., an English prelate of the 11th century, was son of the count of Seex, in Normandy. He succeeded his father, and gave most of his goods to the clergy. In 1066 he followed William the Conqueror to England, and received from him the county of Dorset and the charge of lord chancellor. The king, judging him better fitted for the Church than for the management of temporal affairs, made him bishop of Salisbury about 1078. He died Dec. 5, 1099, and was canonized by pope Calixtus III in 1458. In order to render the manner in which divine service was conducted more uniform, he wrote a treatise of ecclesiastical forms, named sometimes Liber ordinatis, sometimes Consuetudinarium ecclesiæ, or again Horiarum preces. This work, with some slight alterations, remained in use until the time of Henry VIII; was the origin of the most popular manuals for public devotion with the English clergy, and has principally contributed to hand down Osmond's name to posterity. See Hist. litur. de France; Butler, Lives of the Saints; Inetti, Hist. Engl. Ch. I, xvi, n. 4; Charton, Early Engl. Ch. p. 291; Hoefert, Treatise on the Church, p. 117; Gresham, Exacta, xxvii. 907; Hook, Eccles. Biogr. s. v.; Wright, Biog. Brit. Lit. (Anglo- Norman period); Collier, Eccles. Hist. (see Index in vol. viii); Allibone, Dict. of Brit. and Amer. Authors, s. v.

Osorio, Francisco Meneses, a Spanish painter, was born at Seville in the latter part of the 17th century. He studied under Murillo, and became one of the most successful imitators of that artist. In concert with Juan Garzon, one of his fellow-disciples, he painted several pictures in the churches and convents of Seville. In 1688 Osorio was chosen major-domo of the academy of that city, to which he presented his picture of the Conception, which was greatly admired. At the death of Murillo, in 1685, he was employed to finish the works at Cadiz left incomplete by that master. He copied the works of Murillo to perfection, and particularly excelled in groups of children. Some of his works are: Elijah Fed in the Desert, in the church of San Martinio at Madrid, and the picture of St. Catharine, in the Capuchin monastery at Cadiz—his finest production. Osorio died at Seville about 1700.

Osorio (or Osorius), Geronimo (1), a learned Roman Catholic, Portuguese divine, and an excellent Latin poet and writer. He was born at Lisbon in 1565. Showing an extraordinary inclination for literature, he was sent, at thirteen, to the University of Salamanca, and there learned Greek and Latin, and studied the law. At nineteen he removed to Paris, to be instructed in Aristotle's philosophy. After three years he went to Bologna, where he devoted himself to theology, learned Hebrew, and studied the Bible, in which he became so great a master, that on his return home, John III, king of Portugal, appointed him professor of divinity at Coimbra. Taking priest's orders, he was given the care of the church of Tavora by Dom Luis, infante of Portugal, and soon after the archdeaconry of Evora by cardinal Henry, archbishop of that province, and brother to King John; and at last he was nominated to the bishopric of Silves by Catharine of Austria, that king's widow, who was regent of the kingdom during the minority of her grandson Sebastian. When this prince became of the proper age for the personal administration of his kingdom, he resolved upon an expedition against the Moors in Africa, much against the persuasions of Osorio, who thereupon, to avoid being an eye-witness of the calamities he dreaded, made various pretences to go to Rome. Here pope Gregory XIII gave Osorio many testimonies of his esteem; but he had not been absent above a twelvemonth when the king called him home. Not long after this Sebastian was slain in a battle against the Moors in August 4 (1578), while the tumults in Portugal which succeeded this fatal event Osorio labored incessantly to prevent the people of his diocese from joining in them; and failing in this effort, he laid it so deeply to heart that he died of grief, August 16, 1680. He is much commended for his piety and charity. He maintained several learned men in his palace, and at meals had some portion out of St. Bernard's works read, after which all present were at liberty to propose any difficulties that occurred upon it. As a writer, Du Pin observes that his diction is easy and elegant for which reason he is called the Cicero of Portugal, as being a great imitator of Cicero, both in style, choice of subjects, and manner of treating them. His compositions are not intermixed with quotations, but consist of connected reasons. He does not endeavor in his Commentaries and Paraphrases to extend or explain the text, but to explain it, and show its order and series fully. These were collected and published at Rome (1592, in 4 vols, fol.) by Jerome Osorio, his nephew, who prefixed his uncle's life to the edition. The titles of his works are: De nobilitate civitatum Christianarum et desuntis, with the omissions of the foregoing; some have thought this last to have been written by Cicero, and that Osorio found it and published it as his own. —De regis institutione et
disciplina:—De rebus Emanuei regis invitationis virilis et auspicio gestis.—Itam, cum profuturum Joannis Metelli, de reperiri Indias.—De justitia celesti, lib. x, ad Reginaldum Polum Cardinalern.—De vera sapientia, lib. v, ad Gregorium XIII, P. M.—besides paraphrases and commentaries upon several parts of Scripture. He wrote to queen Elizabeth of England, and, he made her to turn papist. He was answered by Walter Haddon, master of the requests to that queen. See *Gen. Bifog. Dict. s. v.*; *Wetzer u. Wele, Kirchen-Lezikon, s. v.; Aschbach, Kirchen-Lezikon, s. v.; Hallam, Intro. to the Lit. of Europe, i, 238.*

Osmorio, Geronimo (2), nephew of the preceding, was canon of Evora, and, having been educated by his uncle, endeavored to imitate his style, but he was not so fine a writer, though he seems to have had more learning. He wrote, besides a life of his uncle, *Notitiae in Hieronymis Osmorii Paraphrasis Paulinorum*, subjoined to his uncle’s *Paraphrase* in the third volume of his works. Du Pin says these “Remarks” are valuable, and filled with critical observations on the Hebrew language:—*Paraphrasis et Commentaria ad Ecclesiasten nunc primum edita:* *Paraphrasis in Canticum Canticorum* (Lugdii, 1611, 4to.).

*Ospary* (by ornithologists, *Osprey*) is the rendering in the A. V. of the Hebrew עַשְׁפָּר, *asphark* (Sept. ἀλατιος, or sea-eagle; which Jerome follows, halætus and halætus, some copies translating it aquila marina; but the Veneto-Greek MS. has γὰτω, the vulture, from mere conjecture); the name of some unclean bird which the law of Moses disallowed as food to the Israelites (Lev. xi, 13; Deut. xiv, 12). The Hebrew etymology, from the root עָשָּׁר, to strengthen, would seem to point to some bird remarkably powerful, fierce, or impudent. Bochart supposes the black eagle to be meant, but reasons upon the mere conjecture that by the word ἀλατιος is intended μελατηος (Hieron. iii, 188, etc.).

The traditional interpretation favors the English rendering, the name and description of this bird having been copied and preserved from hand to hand, at least from Aristotle’s time to our own. Thus, Gesner and Aldrovandus copied from Aristotle (Ray, *Preface to Willoughby’s Ornithology*); from them Willoughby took the names of his birds; and on this system Linnaeus based his classification (Neville Wood, *Ornithologists’ Text-book*, p. 8). Aristotle, about B.C. 300 (probably contemporary with the translation of the Pentateuch into Greek; see above), describes the ἀλατιος as a sea-eagle dwelling near seas and lakes; and his birds are the ones that seizes its prey, and not being able to carry it, it is drowned in the deep” (*Hist. Animal.* ix, c. 32). The same word is found in the writings of Pliny (A.D. 70) with the following description: “There remains (to be mentioned) the halietus, having the most penetrating vision of all (eagles); soaring (or balancing itself) on high, and upon perceiving a fish in the sea, rushing down headlong, and with its breast dashing aside the waters, seizing its prey” (*Hist. Nat.* x, 8). The *halietus* is described in the very words of Aristotle and Pliny (B. C. 300 and 23 B.C.) Willoughby (lib. xii, Bonon. 1504, p. 194). For the transference of names into the Linnaean system, see *Systema Naturae*, i, 129 (Holmiae, 1767). The word, according to its etymology, signifies sea-eagle, and the traditional English word is *osprey*. The following accounts from modern naturalists are strikingly in accordance with the ancient descriptions of the halietus, or sea-eagle, occur in Europe, Asia, Africa, America, and Australia (Selby’s *British Ornithology*).

Mr. Macgillivray describes “its savage scream of anger when any one approaches the neighborhood of its nest, its intimidating gestures, and even its attempts to molest individuals who have ventured among its native crags.” Mr. Selby (Illustrations of British Ornithology, 1829), respecting the *osprey*, observes, “It is strictly piscivorous, and is found only in the vicinity of lakes, rivers, or such pools as abound with fish. It is a powerful bird, often weighing five pounds; the limbs are very muscular in proportion to its general dimensions; its feet are admirably adapted for retaining firm hold of its slippery prey.” Mr. Montagu (Ornithological Dictionary, 1802, s. v., *Ospary*) remarks, “Its principal food is fish, which it often catches with great dexterity, by puffing upon them with vast rapidity, and carrying them off in its talons.” See also Grandison’s edition of *Pliny*, with Notes and Excursus by Curvier (Paris, 1828), p. 215. This fine and powerful bird of prey has a wide geographical distribution. It is spread over the whole of Europe and Asia from Norway to Kamtchatka, from Ireland and Portugal to India and Japan. On all the coasts of the Mediterranean it is common, and in Africa it reaches from Egypt to the Cape. In America Dr. Richardson found it in the Arctic regions; Wilson and Audubon describe it as abundant throughout the United States; and it is seen fishing in the West Indies.

Its prey is fish, and to obtain this it selects its eyry on some bold headland jutting out into the sea, on a cliff overlookmg the broad reach of a river, or a blasted pine that springs out of the rifted rock where a cataract plunges down the steep. The manners of this bold seaing have been eloquently described by Wilson:

“In leaving the nest, he usually flies direct till he comes to the sea, then sails around in easy curving lines, turning sometimes in the air as on a pivot, apparently without the least exertion, rarely moving the wings, his legs extended behind him, as is done by birds of prey. The length and curvature of wing distinguishing him from all other hawks. The height at which he thus elegantly glides is various, from one hundred to one hundred and fifty and two hundred feet, sometimes much higher, all the while calmly reconnoitering the face of the deep below. Suddenly he is seen to check his course, as if stricken by a particular object, which he seems to survey for a few moments with such eagerness that he appears fixed in the air, flapping his wings. This object, however, he abandons, or rather the fish he had in his eye has disappeared, and he is again sailing around as before. Now his attention is again arrested, and he descends with great rapidity; but ere he reaches the surface侦out off on another course, as if ashamed that a second victim had escaped him. He now sails at a short height above the surface, and by a zigzag descent, and without seeming to dip his feet in the water, seizes a fish, which, after carrying a short distance, he probably drops, or yields up to the bill-and-eagle, and again ascends by easy spiral circles to the higher regions of the air, where he glides about in all the ease and majesty of his species. At once, from this sublime aerial height, he descends like a perpendicular torrent, plunging into the sea with a loud rushing sound, and with the certainty of a rife. In a few moments he emerges, bearing in his claws his struggling prey, which he always carries head foremost, and having risen a few feet above the surface, shakes himself as a water spaniel would do, and directs his heavy and laborious course directly for the land... The hawk, however, in his fishing pursuits, sometimes mistakes his mark, or overrates his strength by striking fish too large and powerful.
for him to manage, by whom he is suddenly dragged under; and though he sometimes succeeds in extricating himself after being taken down three or four times, yet often both parties perish. The bodies of the sturgeon, and of several other large fish, with a fish-hook fast grappled in them, have at different times been found dead on the shore, cast up by the waves" (Amer. Ornith. s. v. Fish-lake).

With this may be compared the description of another modern naturalist, Dr. Richardson: "When looking out for its prey it sails with great care and elegance, in undulating lines at a considerable altitude above the water, from whence it precipitates itself upon its quarry, and bears it off in its claws." The oncopry belongs to the family Galeosidae, order Raptorees. It has a wide geographical range, and is occasionally seen in Egypt, but as it is rather a northern bird, the Hebrew word may refer, as Mr. Tristram suggests to us, either to the Aquila neroa or Aquila neroidea, or more probably still to the very abundant Circatus gallinus which feeds upon reptilia (Nat. Hist. of Bible, p. 185).

Ossa, a Homeric female deity, the messenger of Zeus. She was worshipped at Athens, and seems to have corresponded to the Latin goddess Fama.

Ossat, Arnaud d', a French cardinal and diplomatist, was born of very humble origin Aug. 28, 1536, at Larroque. He lost both his parents when but nine years of age, and entered the service of Thomas de Marca, who gave him as a servant to his nephew and ward, John de Marca, lord of Castelnau-Magnac. Being present while his master was taking his lessons, D'ossat soon learned enough of Latin to teach it to the less capable nobleman. Receiving the tonsure Dec. 26, 1556, he entered the Church, and afterwards accompanied his former master and two other young gentlemen to Paris as their tutor. These returned to Gascony in 1562, and D'ossat remained in Paris, where he continued his studies under Ramus, whose intimate friend he soon became. He was for a while professor of rhetoric and philosophy at the University of Paris, but soon after went to Bourges to study law under Cujas, and became counsellor to the Parliament. In 1574 he went to Rome as secretary to the French ambassador, Paul de Foix, and now remained most of the time in that city, first in a subordinate position, then as ambassador of Henry III and Henry IV. In that capacity he rendered his employers great service. It was D'Ossat who reconciled the Church of Rome and Henry IV. He was made cardinal in 1599, and died at Rome March 13, 1604. Cardinal D'Ossat is a remarkable instance of elevation to Church dignity by the force of personal merit. He wrote, Expositio Annali Ossati in disputacionem Jacobis Corpetarri de methodo (Paris, 1634, 8vo), in defense of Ramus; and a collection of Lettres addressed to the minister of state, Villeroi, which are models of diplomatic correspondence (1st ed. Paris, 1624, fol.; best by A. de la Houssaye, Paris, 1697, 2 vols. 4to, with notes, reprinted, with more notes, Amst. 1707, 1714, 1732, 5 vols. 12mo). This work was translated into Italian by Jerome Canini (Venice, 1729, 4to). He is also considered the author of the Letters published under the name of cardinal Joyeuse, and of a remarkable Memoir on the League, written in Italian in 1590, and published in the Vie du Cardinal D'Ossat, Anon. (by Madame d'Arconville). See Gallus Christianus, vol. xii, 14; Francus, Gallus, et Ossati parata; Alby, Hist. des Carthes, illus; Morédi, Dict. hist.; France pontificale; Nicéron, Mémoires, xxiv, 31-40; Jervis, Hist. of the Church of France, i, 224 sq.

Ossenians, a name sometimes given to the followers of Eliazi, in the 1st century, who taught that faith may and ought to be dissembled.—Buck, Theol. Dict. s. v.; Farrar, Eccles. Dict. s. v.

Ossifrage occurs in the A. V. at Lev. xi, 13; Deut. xiv, 12 (where it is classed among unclean birds), as the rendering of the בַּעַל‎ (p̄ē'ras; Sept. yāphē, Vulg. græs), which is supposed to be derived from the root purav', בַּעַל‎, to break, from the power of its beak to crush the bones of its victims. Hence the Latin compound ossifragus, or bone-breaker, is simply a translation of the Hebrew name. There has been much difference of opinion as to the bird intended by this term, but it is evidently a large bird of the eagle kind, and is very possibly called in these passages by a general name, bestowed indifferently by the Jews, with no accurate discrimination of species. The Targum of Onkelos, and the Sept., and Vulg., understand the "vulture," and many modern versions concur in this reading. Others think the word denotes the black eagle, and some the falcon. It is perhaps the great sea-eagle, which, as it differs in its colors during the several stages of its growth, has obtained three distinct systematic names: Falco ossifragus, Falco albicilla, Falco albicans. When it has attained its fifth year, it puts on its last suit, which is a dusky brown, intermixed with gray, with a white tail. It is about the size of the golden eagle, and inhabits the cliffs along the sea-shore. It is found in the northern parts of Europe and in Asia. But most prefer to identify the Hebrew bird in question with the species commonly known as the Vulture of the Alps, which was the ossifrage of the Romans. It was called by the Hellenic

Lämmeregyer or Vulture of the Alps (Gypastea Barbara).
OSSIAGO (bone-hardening). See OSSIDAPA.

Ossalg (or, "a bone," and legere, "to gather"), the process of collecting the bones of the dead. It was customary among the ancient Greeks, when the funeral pyre was burned down, to quench the dying embers with wine, after which the relatives and friends collected the bones of the deceased. This last practice received the name of the Ossalgum. The bones, when collected, were washed with wine and oil, and deposited in urns, which were made of different materials, sometimes even of gold.

OSSIPAGA (bone-fisterner), an ancient Roman deity, whose office it was to harden and consolidate the bones of infants.—Gardner, Faiths of the World, p. v.

OSSARIUM, the vases or urns in which the ashes of the departed are deposited. See Urns.

Oster, P. J., a missionary among the Jews in France, was born at Strasburg March 6, 1804, where he also studied for the ministry. In November, 1828, he was engaged as a missionary by the London Society for Propagating the Gospel among the Jews, and was stationed at Marseilles, visiting and also preaching to the Jews in Paris, Metz, Colmar, Montbeliard, Besançon, Lyons, Avignon, etc. In 1835 he was stationed at Metz, whence he undertook extensive journeys through the south of France. After fourteen years' labor in the missionary cause, Mr. Oster resigned his office in 1843, and was during the last four years the minister of the Lutheran congregation in Posen. Too great exertion in the duties of his office had, however, an injurious effect on his health, for the restoration of which he was advised to undertake a voyage to South Australia. He died, however, Oct. 24, 1847, having been eight weeks on the sea. Besides his French translation of Dr. A. McCaul's מה נ来る וללה (the Old Path), under the title Les Sentiers d'Israel, he published also a brochure, Les Conjectures d'un Israelite Français sur l'Origine du Culte Monastique, examinees (Metz, 1840), against a certain Derrick, who denied the existence of the apostles, and the authority of the laws of Moses. See the proceedings of the London Society in the Jewish Expositor (London, 1829-31); the Monthly Intelligencer (1830-34); Jewish Intelligencer (1835-40), where Mr. Oster's interesting missionary journals are found.

Osterwald, Jean Frédéric, an eminent French-Swiss Reformed theologian, was born at Neuchâtel, where his father was pastor, in 1668. In 1676 he went to Zurich to study under Prof. Ott, and in 1678 went to the University of Saumur, where he graduated in 1679. He then completed his studies at Orleans under the renowned Claude Pajon; at Paris under Pierre Alli, Jean Claude, etc.; and at Geneva under Louis Tronchin. He was ordained at Neuchâtel in 1685, appointed deacon in 1686, and in 1693 was appointed regular of the congregation for the care of souls, and consacratory by the clergy. He died at Neuchâtel April 14, 1747. Osterwald wrote, Traité des sources de la corruption, qui règne aujourd'hui parmi les chrétiens (Neuch. and Amst. 1700, anon.; often reprinted, and translated into English under the title of A Treatise concerning the Causes of the Present Corruption of the Church, and the Remedies thereof, 3d ed. Lond. 1711, 8vo; and in Watson's Tracts, No. 6; it was also translated into Dutch in 1706, and twice into German in 1715 and 1716). By this work Osterwald, who during his long and active life had, with Wimfels (q. v.) and Turrettin (q. v.), altogether called the Swiss triumvirate—labored zealously for the promotion of practical piety, sought a departure from that phase of orthodoxy which, recognising profession as a principal obligation, had dwelt upon it so prominently as to lose sight of the holy living required of the Christian professor. Osterwald attributes the corruption of Christians to the tendency to dispute concerning certain dogmas, and considered the bad state of morals as arising from the people seeking to derive comfort, but not improvement, from Scripture. He accused them of attaching more importance to the knell of the Reformation than to the advocates of spiritual and practical piety. To insist on morals as of paramount importance was considered a heresy. This corruption was further authorized by the doctrine that good works are unnecessary, and also that it is impossible to fulfill all the requirements of the law, as if the regenerate man remained as impotent as the natural man. Osterwald also asserted that the Reformation was not a complete work, and that the reformations of morals was yet to take place. There was also a want of unity, the
OSTIARII

Church being divided into numerous parties excommunicating each other. It was therefore necessary to lay aside all these vexatious minor points, and to adhere firmly to the essential doctrine, for fear lest religion should be still more dishonored. The teachings even of the cadiachemias were more doctrinal than practical. Pastoral care was deficient. This work, exhibiting in bold relief the defects in the teachings of these hierarchs, met with great success, but awakened also considerable opposition. In 1792 Osterwald published a Catechism, which was translated into Dutch, German, and into English, under the title of The Grounds and Principles of the Christian Religion, a Catechism, in a Catechist's Discourse... An Argument of the Books and Chapters of the Old and New Testament, with Practical Observations, translated by John Chamberlayne, Esq. (5th ed., London, 1779); the arguments and reflections with which this was accompanied have been translated into most of the European languages, and are much esteemed.—The Preliminary Discourse, the Argument of the Books, etc. (ibid. 1722, 8vo):—The Argument of the Books, etc. (ibid. 1728, 8vo):—The Nature of a Discourse concerning the Nature of Charity, and the Means of obtaining it (ibid. 1708, 8vo):—Lectures on the Exercise of the Sacred Ministry, translated and enlarged by Thomas Stevens, M.A., of Oxford (ibid. 1714, 8vo).—The Does of Reading the Holy Scriptures, and the Disposition with which they ought to be Read; translated by John Moore, A. B. (ibid. 1750, 18mo):—An Abridgment of the History of the Bible (ibid. 1750, 18mo).—See Schweizer, Gesch. der ref. Centralb. i., 708; Hagenbach, Hist. of Modern Times (see Index in vol. ii); Hook, Eccles. Brev. viii, 481 sq.; Hurst's Hagenbach, Ch. Hist. of the 18th and 19th Centuries, i, 113 sq.; Herzog, Real-Encyklopädie, x, 730 sq.; Darling, Cyclopedia Bibliographica, ii, 2256. (J. N. P.)

OSTIARII (door-keepers), the lowest of the minor orders in the Western Church. They are spoken of by Church writers of the 3d or 4th century. The fourth Council of Carthage prescribed as the form of their admission to office the delivery of the church-key to them by the bishop, with the words: "Behave thyself as one who must render account to God of the things locked under these keys." They arranged catechumenal orders of tonsure and sacerdotal degrees, announced the word and had charge of the church. From this word ostiaria are derived the words kaisier and usher. The second master of Winchester is called hostarius. The Greek Church only partially adopted the institution of porters, and soon let it die out. In the West they always lived near the church. See Walbott, Sacred Archaeology, p. 414; Riddle, Christian Antiquities (see Index); Mosheim, Eccles. Hist. vol. iii; Westrop, Handbook of Archaeology, p. 72; Coleman, Anc. Christianity, p. 127, 186. See Door-keepers.

OSTRICH (ョッ), yamah, always with ｮ咫, daughter of the ostrich, i.e. the female ostrich. See also the cognate ｮｮ, yau, Lam. iv, 3. In Job xxxiii, 13, the word ｮｮ, notas, feathers, is wrongly rendered ostrich.—while ｮｮ, females ostriches, is translated peacocks, in the A. V.; Sept. ｮｮ, Deut. xiv, 5, but in Isa. and in Mic. i, 8, Sept. ｮｯ, see Schleusner, Lex. s. v.). In Arabic the bird is called ｮｮ, also ｮｮ, i.e. camel-bird; like the Persian ｮｮ, morgh; comp. Greek ｮｮ, peacock (Diol. Sic. ii, 50, and Lat. Struthio cyanus, in Pliny.

1. Names.—(1.) It is now generally admitted that the word ｮｮ should be rendered ostrich; as the passages in which it occurs require us to consider this inhabitant of the remote desert, and seem thus to exclude the ｮｮ, the usual rendering in the English Version (Job xxx, 29; xxxix, 13; Isai. xiii, 21; xxxiv, 13). See OSTR. The etymology of the word also accords better with the former rendering. The word ｮｮ, yamah, like ｮｮ, renemah, appears to be due to the habit of uttering loud-sounding cries; and the third syllable, yamah, is as ｮｮ, "the daughter of vociferation," or "loud meaning," is in conformity with the others, and an Oriental figurative mode of expressing the same faculty (which exists not, we think, in the females alone, but in the whole species); for the ostrich has an awful voice, which, when heard on the desert, is sometimes missed in the night, even by natives, for the sound of a beast. This, too, is the almost unanimous rendering of the old translators (Genes. Thes. ii, 609), while the reference of the word to the ｮｮ, supported by Oedmann (Stan. ml. iii, 35 sq.), rests on no early testimony. Bochart (i, 830 sq.) could not understand the male ostrich by ｮｮ, in Lev. xi, 16; Deut. xiv, 15; but no ancient version supports this rendering. See NIGHT-HAWK. Gesenius (Thes. s. v. ｮｮ) refers the word to the root ｮｮ, which signifies "to be greedy or voracious," and demurs to the explanation given by Michaelis (Suppl. ad Lex. Heb. p. 1127) and by Rosenmüller (Not. ad Hieroz. ii, 229, and Schol. ad Lex. xi, 16), who trace the Hebrew word yamah to one which in Arabic denotes "hard and sterile land"—the same and accordingly would mean "daughter of the desert." Without entering into the merits of these various explanations, it will be enough to mention that any one of them is well suited to the habits of the ostrich. This bird, as is well known, will swallow almost any substance, pieces of iron, large stones, etc.; this it does probably in order to assist the triturating action of the gizzard: so that the Oriental expression of "daughter of voracity" is eminently characteristic of the ostrich. With regard to the two other derivations of the Hebrew word, we may add that the word of to the root of ｮｮ is very apt to resemble that of the lion, so that the Hottentots of South Africa are deceived by it; and that its particular haunts are the parched and desolate tracts of sandy deserts.

(2.) ｬﾑ ﾄ(127) occurs only in the plural number ﾄ, ｬﾑ, ｬﾑ, ｬﾑ (Sept. ｬﾑ, Vulg. struthio), in Lam. iv, 5, where the context shows that the ostrich is intended. The word is probably used in the sense of "crude like the ostriches in the wilderness." This is important, as showing that the above word, which is merely the feminine form of this one, with the addition of ｬﾑ, "daughter," clearly points to the ostrich as its correct translation, even if all the old versions were not agreed on it. (3.) ｬﾑ, ｮｮ, in the plural form (ｮｮ, ｮｮ, ｬﾑ, renemah; Sept. ｮｮ, Vulg. struthio), alone occurs in Job xxxiii, 13; where, however, it is clear from the whole passage (13-18) that ostriches are intended by the word. The A. V. renders renemah by "peacocks," a translation which has not found favor with commentators; as "peacocks" for which there is a different Hebrew name (ｮｮ), were probably not known to the people of Arabia or Syria before the time of Solomon. See Peacock. The Hebrew renemah appears to be derived from the root ｮｮ, Roman, "to wall," or "to utter a stridulous sound," in allusion to this bird's nocturnal cries. Gesenius compares the Arabic ｮｮ, "a female ostrich," from the root ｮｮ, "to sing." 2. Description.—The head of the ostrich is small, and not ungraceful. The height of its body and legs is somewhat like that of a duck, is flat, with a nail at the apex, and broad at the gape: the eyes, hazel-colored, have a clear and distinct vision of objects to a great distance, although seen when obliquely they have an opalescent appearance; the auditory apparatus is large and flat, so that in the painting season ostriches are said to be very deaf; the neck,
cided whether the two species are polygamous, though concurrent testimony seems to leave no doubt of the fact; and, as the situation is the same in both, this also must vary with the season, viz., when the eggs are in the nest, which is merely a circular basin scraped out of the soil, with a slight elevation at the border, and sufficiently large to contain a great number of eggs; for from twelve to about sixty have been found in them, exclusive of a certain number always observed to be outlying, or placed beyond the raised border of the nest, and amounting apparently to nearly one third of the whole. These are supposed to feed the young brood when first hatched, either in their fresh state, or in a corrupted form, when the substance in them has produced a disease. These eggs are of different periods of laying, like those within, and the birds hatched form only a part of the contents of a nest, until the breeding season closes. The eggs are of different sizes, some attracting to seven inches in their longer diameter, and others less, having a dirty white shell, finely speckled with rust color; their weight borders on three pounds. Within the tropics they are kept sufficiently warm in the day-time not to require incubation, but beyond one or more females sit constantly, and the male bird takes that duty himself after the sun has set. It is the indirect heat of the roof which keeps them warm; and at other times different sounds are uttered, likened to the cooing of pigeons, the cry of a hoarse child, and the hissing of a goat; and from the opening of the coop to the emptying it the nest is never left. This is the last-mentioned animal is a dexterous purloiner of their eggs; and it may be here added, in proof of the odor of smelling not being quite so obnoxious to the ostrich as is asserted, that Caffres and Hottentots, when they daily rob a nest for their own convenience, always withdraw the eggs by means of a stick, in order to prevent the female finding out the larceny by means of the scent which human hands would leave behind; for then they will not continue to lay, but forsake the abode altogether. This circumstance may account for the small number of eggs often found in their nests. Tristram states (Ib., ii, 74): "Two Arabs began to dig with their hands, and presently brought out four fine fresh eggs from the depth of a foot below the sandy ground." 4. Locality. - The ostrich roams over the whole of Africa from the Sahara to the Cape; but principally affects vast desert plains, over whose lofty stature gives it a great command of sight. It is still abundant in the Arabian peninsula, and extends into the waste and arid regions that bound it on the north. It was predicted both by Isaiah (xxii. 31, 21) and by Jeremiah (ch. 1. 59) that ostriches should dwell at Babylon, than which there could scarcely have been devised a feature more strongly fitted to mark the silence and desolation, not merely of the city itself, but of the wide region in which it stood, and the utter contrast of this condition with that in which it sat the lady of kingdoms, and the centre to which converged all the traffic of a plain that swarmed with towns and cities. The bird of the desert still strides over the Euphrates plains. Herbert says he has a roost that he has seen it on the eighth of February, and the second of March. The nest is always made of very sociable in that country, but they are not found in the neighborhood of the great cities. It is not yet finally de-
The two species appear promiscuously in Asia and Africa, but the troops or coveys of each are always separate. This is a peculiar mark of the ostrich. The ostrich is often black, which grows largest in Caffraria, predominates to the north of the equator. One of the last mentioned, taken on board a French prize, and wounded in the capture, was brought to London, where it was able to peck its food from a large flock by the help of its beak from the ground. The enormous bird afterwards shown in Bullet’s museum was said to be the same. The common-sized ostrich weighs about eighty pounds; whence it may be judged that the individual here mentioned may have been at least forty pounds heavier.

A Scopannus Notice. The ostrich is mentioned in the Old Testament among unclean birds (Lev. xi, 16; Deut. xiv, 15), less, perhaps, because of the voracity with which it swallows glass, metals, etc. (Elian, Anim. xiv, 7; Shaw, Trav. p. 389), than because it appeared to the Hebrews as a kind of hybrid, half bird and half beast (comp. Somner, Bibl. Abbas., i. 257), or because the ideas of desolation and terror were naturally associated with its home in the desert. Indeed, the Arabians and Ethiopians eat the flesh of the ostrich with delight (see Diod. Sic. iii, 28; Strabo, xvi, 772), and in India, and even in France, the ostrich is esteemed as a delicacy, and even the dainties that were placed on the supper-tables of the ancient Romans. The fat of the ostrich is sometimes used in medicine for the cure of palsy and rheumatism (Pococke, Trav. i, 209). It is mentioned as being in common use by the general Arabians (see Anim. xiv, 13; Lampird, Vit. Helingah, p. 27). But it is only when young that it could be palatable to a modern taste; and it is always dry and hard (see Aben-Ezra, on Exod. xxviii, 29; Galen, De Aliment, Facult. ivi, 20). African Arabs, says Mr. Tristram, eat its flesh, which is good; and in general the Arabs use the feathers of the ostrich as very stupid bird; indeed they have a proverb, “Stupid as an ostrich;” and Bochart (Hieros, ii. 865) has given us five points on which this bird is supposed to deserve its character. They may be briefly stated thus: (1) Because its head is small, and its iron, stones, etc.; (2) Because when it is hunted it thrusts itself into a bush, and imagines the hunter does not see it; (3) Because it allows itself to be deceived and captured in the manner described by Strabo (xiv, 772, ed. Kramer); (4) Because it neglects its eggs; (5) Because it has a small head and few brains, such is the reason why the Arabs have expressed with regard to the ostrich; a bird, however, which by no means deserves such a character, as travellers have frequently testified. “So wary is the bird,” says Mr. Tristram (Ibid, ii, 73), “so open are the vast plains over which it roams, that no ambuscades or artifices can be employed, and the vulgar resource of dogged perseverance is the only mode of pursuit.”

Dr. Shaw (Travels, ii, 348) relates an instance of want of sagacity in the ostrich, that he “saw one swallow several leaden bullets, sucking hot from the mouth.” We may add that not unfrequently the stones and other substances which a bird has proved fatal to them. In this one respect, perhaps, there is some foundation for the character of stupidity attributed to them (Pliny, x, 1; comp. Diod. Sic. ii, 50). Mr. Tristram, however, remarks, “The necessity for swallowing stones, etc., to expand the stomach, is the favorite food of the tame ostriches I have seen being the date-stone, the hardest of vegetable substances” (Nat. Hist. of the Bible, p. 239). The statement that when erect “she scorneth the horse and his rider,” may be referred both to the height and the swiftness of the bird. The ostrich is the largest of all known birds, and perhaps the wisest of all cursorial animals. The capture of an ostrich is often made at the sacrifice of the lives of two horses (Ibid, ii, 73). Its strength is enormous. The wings are useless for flight, but when the bird is pursued they are extended and act as sails before the wind. The ostrich’s feathers are disguised are the long white plumes of the wings. The best come to us from Barbary and the west coast of Africa. The ostrich belongs to the family Struthionide, order Caradovs.

The name Ostrich, Sr., an English name, is a king of Ber- nicia, in Northumbria, England, from 834 to 858. He was a son of Ethelfrith, who was born in 604, and who became one of the most powerful Saxon monarchs. Osw- ald was noted for his piety and charitable nature. As a youth, while living in banishment among the Scots in Ireland, he had been instructed in Christianity and baptized by pious monks, and through their influence
he was filled with an ardent zeal for the Christian faith. He sought to re-establish in England the Christian religion, which had been abandoned by the people. In order to carry out this objec-
tive, he applied to the monks of Iona to send him one of their number. They consecrated the excellent and amiable monk Aidan as bishop, and sent him to North-
ubria. Until he had gained a complete knowledge of the Anglo-Saxon tongue, Oswald himself acted as his own interpreter. By this joint activity of the English king and Aidan, a firm foundation was laid for the Church in that district, and the success of their labor was truly unparalleled. Oswald founded an episcopal see in the island of Lindisfarne; and, aided by other missionaries from Iona, bishop Aidan converted in a few years the whole north of England to Christianity. Oswald, after a reign of eight years, met his death in battle with the pagan tribe of the Mercians, Aug. 5, 642. He fell by the sword of Penda, who worshipped Odin, and never left the altar of his grim war-god dry for want of a victim to offer up. The Irish historian in Millers's History of the Anglo-Saxons that "previously to his battle with the Welsh king (Cadwallon), which occurred soon after he was seated upon the throne of Bernicia, he planted the image of the cross upon the field of battle, and charged his men to bend the bow in the hollow which they had made in the earth to receive it. When the cross was firmly secured he exclaimed, 'Let us all bend our knees, and with one heart and voice pray to the true and living God that he in his mercy will defend us from a proud and cruel enemy; for to him it is known that we have commenced this war for the salvation and safety of our people.' All knelt, as he had commanded, around the cross, and when the last murmur of the solemn prayer had died away, they marched onward with stouter hearts to meet the terrible enemy. Of the battle we have no other record than that Cadwallon fell, and his army was destroyed. The spot where the cross was planted was afterwards called Heavon-field, and was for ages held in great reverence by the people. Penda hated not the Christians who adhered rigidly to the ancient and stern laws of their new faith. He forbade the intercourse between Christianity and Odinism which Aidan abhorred them. The reason why he attacked Oswald is not known. It may have been to revenge the fall and defeat of Cadwallon, or it may have been simply love of conquest. Nor has it ever been charged that he attacked the Christian king because he was the latter's avowed Christian. All that is known is that Penda attacked and slew him at Maserfelth on Aug. 5, 642. In the above-mentioned work by Miller we read that "while the barred javelin which caused his death was still fixed in his breast, he never for a moment ceased to pray, and that for centuries after his death his name was ever linked with the following pious sentence: 'May the Lord have mercy on their souls! As Os-
wald said when he fell on the battle-field.'" Of his charitable nature it is related that "one day, as he was about to partake of the refreshments which were placed before him in a silver dish, the almoner, whose office it was to relieve the poor, stepped in and informed him that a number of beggars were waiting without solicit-
ing arms. When his eye alighted upon the rich vessel in which the dishes were piled, the thought of their wants and his own unnecessary want before him so striking a contrast that he ordered the un-
touched food to be distributed among the beggars, and the silver dish to be broken up and given to them." But Penda, after the battle of Maserfelth, ordered the head of the Christian king to be severed from the body, and, transfixed on stakes, to be

exposed to public gaze. Oswald was canonized. The fifth of March became Oswald's day, and the legend of Oswald influenced the monks of the monastery of the Icelandic Osvald Saga. See Miller, History of the Anglo-Saxons; Oswald Saga (Edinb. 1834). His name was cherished in the affection and respect of his nation, and hence soon began to be honored as that of a saint. Miracles were said to be wrought at his tomb and by his relics; and indeed the faith in them prevailed through the whole of these islands. Oswald's remains were carried to Bardney, in Lincolnshire, by Ostrhida, and afterwards to St. Oswald's, in Gloucester-
shire, by Eilfeila, the daughter of king Alfred. But more than the English legend - the German myth has embellished Oswald's name. See Keil, Leben der Kirchenlehrer, i, 234 (Mitau, 1874; Engl. trans. Phila. 1875, i, 301); Clement, Handb. of Legendary and Mytho-
logical Art, p. 243 (New York, 1872); Neander, Ch.
History (Torrey's transl.), iii, 20 sq.; Theologisches Uni-
versal-Lexicon, a. v.; Die beiden Osvaldsgedichte, ed. in Haupt's Zeitschrift für das Altersthum, vol. ii, and by Etmüller (Zürich, 1845); Zingerle, Die Osvaldsgende (Stuttg. 1856); Wright, Biog. of Brit. Lit. (see Index); Collier, Eccles. Hist. (see Index in vol. viii); Churton, Hist. of the Early Eng. Church, p. 238, 244. (6 Bl. B.)

Oswald or Wæccycester, an English prelate who died in the second half of the 10th century, is noted as one of the principal advocates on English soil of the monastic associations. He was a nephew of Odo of Canterbury (q. v.), and was, like him, of Danish par-
etage, but of English birth. In his childhood he was placed under Frisgede (q. v.), and made great progres-
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Alexandria and demolished its fortifications, this was not accomplished without great difficulty and considerable bloodshed (A.D. 646). Saad Ibn-Abi Wakkas and Abu-Musa el-sa’ara, two of Mohammed’s companions, were also deprived by him of their command. Othman removed them to a province further to the north, but he occupied the minbar (pulpit), and while at prayer in the mosque the place which the Prophet had used, instead of placing himself, as his predecessors Omar and Abu-Bekr had done, a few steps lower down. He had also lost from off his finger a silver signet-ring which he had once belonged to the Prophet and with which the caliphs his predecessors had sealed their despatches—an ominous circumstance, which was regarded by all zealous Moslems as the greatest blow that could be inflicted on their rising empire; and he had recalled from his exile Hakem Ibn-Aas, whom the Prophet himself had banished from Mecca. Othman was further accused of excessive prodigality towards his favorites. Finally public discontent ran so high that the elders of the Arabian tribes and the most illustrious of Mohammed’s own companions met at Medina, and threatened Othman with deposition unless he could justify his public acts. Othman resented this daring action of his subjects as an outrage upon his authority, and he not only ignored the message, but even severely abused the messenger. The people continued their protestations, and loudly clamored for his abdication, even threatening violence to his person had not Ali, who had considerable influence with the rebellious subjects, promised immediate remedy in the caliph’s name. Quiet was only maintained for a short time, however; for Ayesha, the Prophet’s widow, sorely hated Othman, and she fanned an insurrection which resulted in the murder of Othman in his own palace, his soldiers having previously deserted him. His mutilated body lay unnoticed for three days; but was finally buried in a hole, without any ceremony, according to Abu-Bula and Abtari, on June 16, 656 (18th day of Dhu-l-Qa’dah, 10 A.H.), the third day after Othman had been murdered and was not only well versed in the Koran, but was the first to make an authentic copy of this sacred book of Is’ami, thus furnishing the basis for all future copies of the Koran. The transcription was done under his own supervision by Zeyd Ibn-Thabit, Abdul- luh Ibn-Obeyr, and other companions of the Prophet. Othman himself transcribed the Koran several times, and while in the palace awaiting his assassination he was found to enjoy the companionship of the Koran. See Abul-Faraj, Hist. Dynast. (transl. by Pococke), p. 31 sq.; Ockley’s Hist. of the Saracens, vol. i. Price, Mohammedan History, vol. ii. Eng. Cyclop., v., and the authorities there quoted.

Othman I and III. See Turks.

Othman, St. (Audemar, Automar), is the name of one of the most celebrated monastics of the Middle Ages. He was the first real abbot of the conveny of St. Gall, one of the most noted of ascetic solitude in Europe. As has been seen in the article St. Gall, the disciples of Gallus remained together after his decease, and appointed one of their own number as custos of the monastery; such as the abbot Othman. Of those whom his brethren delighted to honor, and he occasionally held that post. He was well fitted for places of distinction. He had been as thoroughly trained as his customary of his times in Courland, and enjoyed the favors and protection of duke Waldemar, whose family took great interest in the county of St. Gall. As this establishment was hindered in its progress by the Franks, duke Waldemar concluded to make them a present in it by surrendering it to them in 728, and Othman was appointed abbot. He now exerted himself greatly in establishing the conveny, and to give it a permanent basis. By Popen’s order the rules was changed from Columban’s to Benedict’s, in order to harmonize with the other Frankish convents. This change, however, did not prove quite successful, as the French wished to place the convent under the immediate dependence of the diocesan bishop, in order to have greater control over it—a step which the monks themselves strenuously resisted. The chronicles of St. Gall give a very full account of these disputes. Othman took a decided part of the former by occupying the minbar (pulpit), and while at prayer in the mosque the place which the Prophet had used, instead of placing himself, as his predecessors Omar and Abu-Bekr had done, a few steps lower down. He had also lost from off his finger a silver signet-ring which he had once belonged to the Prophet, and with which the caliphs his predecessors had sealed their despatches—an ominous circumstance, which was regarded by all zealous Moslems as the greatest blow that could be inflicted on their rising empire; and he had recalled from his exile Hakem Ibn-Aas, whom the Prophet himself had banished from Mecca. Othman was further accused of excessive prodigality towards his favorites. Finally public discontent ran so high that the elders of the Arabian tribes and the most illustrious of Mohammed’s own companions met at Medina, and threatened Othman with deposition unless he could justify his public acts. Othman resented this daring action of his subjects as an outrage upon his authority, and he not only ignored the message, but even severely abused the messenger. The people continued their protestations, and loudly clamored for his abdication, even threatening violence to his person had not Ali, who had considerable influence with the rebellious subjects, promised immediate remedy in the caliph’s name. Quiet was only maintained for a short time, however; for Ayesha, the Prophet’s widow, sorely hated Othman, and she fanned an insurrection which resulted in the murder of Othman in his own palace, his soldiers having previously deserted him. His mutilated body lay unnoticed for three days; but was finally buried in a hole, without any ceremony, according to Abul-Faraj, Hist. Dynast. (transl. by Pococke), p. 31 sq.; Ockley’s Hist. of the Saracens, vol. i. Price, Mohammedan History, vol. ii. Eng. Cyclop., v., and the authorities there quoted.

Othniel (Heb. Othni‘el,בֹּזֶן, my lion; Sept. 0361v. r. Psychology, the first name of six sons of Shemshiah; a mighty warrior of valor, a porter in the tabernacle service (1 Chron. xxvi. 7). B.C. cir. 1013.

Othniel (Heb. Othni‘el,בֹּזֶן, my lion; Sept. Οθωνιλ, the first judge or regent of the Hebrews after the death of Joshua. He was the son of Kenaz, the brother of Caleb (but see Rosenmuller, Schol. in Jos. p. 295 sq.), of the tribe of Judah. See Caleb; Kenaz. Othniel displayed extraordinary valor in seizing the city of Debir, or Kirjath-sepher, for which exploit he was rewarded by the gift of Achash, the daughter of Caleb, in marriage. Afterwards he was made the instrument of delivering the Hebrews from the severe bondage in which they had been held for eight years by the Mesopotamians. During the forty years of his administration (B.C. 1567-1527) the Hebrews remained faithful to Jehovah their God and king, and consequently prospered (Josh. xiv. 16-19; Judg. i. 11-15; ii. 8-11; 1 Chron. iv. 13; xxvii. 15). See Judges.

Otho or Otto, St., of Bamberg, a noted Pomeranian prelate, and the evangelist of that now Prussian province, was born about 1062, and was descended of a noble but not wealthy Suabian family. He received a good education, according to the fashion of those times. Providence brought him to Poland, where he became private tutor of the sons of some of the noblest families. Thus he became known to the duke Wladislaw Herr-
Otho, who invited him to his court, and made him his chaplain (1082-1103). Having the confidence of the duke, he was soon employed on political missions, and in this way became known to the emperor Henry IV. This monarch finally drew Otho to his own court, and made him one of his chaplains, and, as such, secretary. Otho got into great favor with the emperor. He was appointed imperial chancellor: and when the bishopric of Bamberg, in the year 1102, fell vacant, was placed over that diocese. In the year 1104, Feb. 2, Otho entered upon his duties. He did not receive the papal consistory until the year 1106, by Pascal II (q.v.). "As a bishop, Otho was distinguished for the zeal and interest which he took in promoting the religious instruction of the people in their own spoken language, and for his gift of clear and intellectual exposition. He was marred, however, with the severity of a monk, his bodily wants, and by this course, as well as by his frugality generally, was able to save so much the more out of the ample revenues of the bishopric for carrying forward the great enterprises which he undertook in the service of the Church and of religion. He loved to take from himself to give to the poor; and all the presents he received from princes and noblemen, far and near, he devoted to the same object. He caused many churches and edifices to be constructed for the embellishment or the greater security of his diocese, and especially took pains to found new monasteries. He was, with many of the more seriously disposed in his times, he cherished a strong predestination for the monastic life (Neander). In the contest about ecclesiastical institutions [see Investiture] between Henry V and Gregory VII (q.v.), Otho was inclined to favor the principles of the Gregorian Church government, but finally got tired of the quarrel, and accepted an invitation from the duke Boleslav of Poland to go to Pomerania in order to carry on a Christian mission there. Having obtained the sanction and blessing of pope Honorius II on this work, Otho began his journey on April 24, 1124. "Fondly attached as he was to monastic ways, the experience of his predecessor in this missionary field taught him to avoid every appearance of that sort, and rather to present himself in the full splendor of his episcopal dignity. He not only provided himself in the most ample manner with everything that was necessary for his own support and that of his attendants in Pomerania, but also took with him costly raiment and other articles to be used as presents to the chiefs of the people; likewise all the necessary arms and armor, which it visibely manifest to the Pomeranians that he did not visit them from interested motives, but was ready to devote his own property to the object of imparting to them a blessing which he regarded as the very highest." On his first missionary journey he baptized in Pyritz, near Stargard, 7000 pagans; was favorably received in Kammin, where the first Church for the Pomeranians was founded by him. After having remained there for forty days, during which time he instructed and baptized the people, he determined to push his mission and return to his native country, where he found the people strongly attached to their ancient customs, and where he had every reason to expect a more determined opposition. Otho came near suffering martyrdom at this place, and, without having effected his purpose, he had to repair to Stettin, the capital town of the country, which he was on the first unfavorable, but finally, after a patient waiting of some months, Christianity triumphed, and the downfall of paganism could be made known to the duke. Otho then returned to Wollin. The inhabitants of this town heard Otho's preaching, and believed what they were told, and the example of the capital city, had already sent persons to Stettin for the purpose of obtaining exact information respecting the manner in which the Gospel was there received. The news they obtained could not fail to make the most favorable impression, and Otho was received in Julin, or Wollin, with demonstrations of joy and respect. The activity of the clergy during the two months which they spent in this place scarcely sufficed to baptize all who offered themselves. After having laid the foundations of the Church at Stettin, Otho proceeded to other places, Otho felt bound to make a visitation-tour to the communities already founded by him, and bestowed confirmation on those who had been before baptized. Julin, or Wollin, was made the first bishopric of Pomerania, to which post Boleslav nominated Adalbert, one of his chaplains, who by his direct direction had accompanied bishop Otho as an assistant. By way of Poland Otho returned to Bamberg, where he was received with great joy, March 29, 1125. In the year 1126 he undertook a second missionary journey by way of Germany to Hiile, Magdeburg, and Haverg. The theme of this second journey was that at the diet held at Use- dom a decree was issued which permitted the free preaching of the Gospel in all places. The bishop now commenced sending his clergy two by two into all the towns and villages, intending to follow them. In Wolgast and Gützow the temples were destroyed, and Stettin, which had relapsed into paganism, was brought over again to Christianity. Otho then returned to his episcopal see at Bamberg, keeping however a lively correspondence with the mission in Pomerania. He died June 60, 1139. Whether Otho introduced the sacrament of confirmation, the form of whom he had converted to Christianity is a point which remains to be investigated. See Vita Ottonis Bamb. ed. Kneepk (Monum. Germ. vol. xiv); Sulzbach, Leben des heiligen Otto von Bamberg (Regensburg, 1865); Kersch, Geschichte von Böhmen und Pommern (Hamburg, 1889); Mittler, Otto, episcopatus Bambergensis Pomeranian apostolus et exemple monaste- rii Ensdorfensis praecipuus dotator (Amb, 1780); Otto von Bamberg (Stettin, 1792); Buch, Memoria Ottonis Episcopi Bambergi (Jena, 1823); Barthold, Geschichte von Böhmen und Pommern (Hamburg, 1889); Neander, Church History (Torrey's transl.), iv, 23-30, 130; Kurtz, Lehrbuch der Kirchen- geschichte, i, 296; Gieseler, Text-book of Church History, ii, 396 sq.; Niedner, Lehrbuch der chriat. Kirchen- geschichte, p. 244. (B.P.) Otho von Otten悠悠 Freising en), a noted German monastic who attained to high ecclesiastical offices, and was one of the crusaders, was a nobleman by descent. The date of his birth is not exactly known; it is supposed to be Dec. 5, 1109; some, however, put it in 1106. He was the third son of duke Leopold of Austria, and of Agnes, daughter of emperor Henry IV. In 1110 (or 1125) he joined the Cistercians, studied in Paris under Abelard, and became an adherent of Gilbert. In 1131 he was made abbot of Morimund, in Champagne, and bishop of Freising (en) in 1136. He did much towards raising the monasteries which were in a bad condition, and was looked upon as its second founder. He had also great influence in the general affairs of the country. In 1147 he took part in the crusade with his half-brother, emperor Conrad III; was afterwards chosen by his nephew, emperor Frederick 1, to negotiate between his two brothers; and when the emperor went as far as the Alps with the emperor in his second journey to Rome in 1158, then finally settled at Mor- mund, where he died, Sept. 22, 1158. He was much esteemed for his knowledge and his piety. Otho wrote, De dualis christiadus, or De mutatione jedici (extending from the creation down to his own times) — De gestis Frederici imperatoris (dictated to his secre- tary, canon Radewich of Freising, who afterwards added two sections to it). Both works were first published.
by Cosquinian, under the title Ottone Episcopi Frey- 
singenus Rurbe origine mundi ad ipsius teque tempora 
(Strasb. 1515), and afterwards in Ursusius, Ger-
manica hist. illustr. (Frankl. 1585 and 1670, fol.); in 
Tissier, Bibl. patr. Citeroa. (Par. 1689); and Radewig's 
collection in Murator, Scriptores rerum Ital. The 
history of Frederick I is found in Schiller, Allg. Statim- 
lang-historischer Memoiren. The first four books of this 
Chronicle are a mere compilation from Orosius, 
Eusebius, Isidore of Seville, and other previous writers; 
but the last contains a most interesting narrative of the em-
peror, especially concerning the affairs of Germany in the 
thirteenth century, 11th, 12th, and 12th centuries. Otto is an 
important and trustworthy historian, and judicious for the 
times in which he lived. His Chronicle was continued 
down to the year 1210 by another Otton, Appendix 
Ottone a S. Blaso a fine libri septim Otto rurbe usque ad 
anum Salutis 1210. Another work of Otto of Frey- 
singen is a treatise concerning the end of the world, 
according to the book of Revelations, which is generally 
appended to his Chronicle. See Huber, O. von Frey-
singen (Munich, 1847); Wiedemann, Otto von Freyst-
sen Leben u. Wirken (Passau, 1842).

Laut, Psycholog-
ischer Charakter Otto's von Freising (Augsb. 1830): 
Central Blatt (1856)—Pierer, Universal-Lexikon, xii, 
521; Herzog, Real-Enzyklop., s. 798. (J. H. W.)

1. Annales. 
In his Annales for Germany, Otto of Charle-
magne the greatest European prince of the Middle 
Ages, noted alike in secular and ecclesiastical history— 
the former for his valuable service to German unity 
and influence, and in the latter for the support he gave 
to the papacy, and for the independence which he main-
tained towards the popes—was the son of the emperor 
Henry I, and was born in 912. He was carefully trained 
for succession to the throne, and enjoyed the esteem 
of his associates and of the people. On the death of his 
father in A.D. 936 he was crowned king of the Germans. 
He was regarded in a serious and generally triumphant 
war, in the course of which he reduced the power of the 
dukes, and conquered and converted the heathen Danes, Wends, 
Bohemians, and Hungarians. He also interfered in the French dissen-
sions, and thus acquired influence among that people, 
while at home he strengthened his individual power 
by gathering around him the leaders of the nation, and 
especially the best of the clergy. When his throne had 
been secured beyond venture, he turned his attention to 
Italy for the purpose of making his power felt over 
the whole length of the empire. Otto appeared 
first as the champion of Adelaide, the young sister 
king Lothaire, who had been imprisoned and otherwise 
ill-used by Berengar, the poisoner of Lothaire, and the 
susurer of the Italian crown. Otto liberated Adel-
aide, whom he married at Pavia in the year 951, 
and forgave Berengar, and allowed him to retain 
the sovereignty of Italy, but as his vassal. Otto then 
returned to Germany. After some years, fresh com-
plaints from pope John XII (q. v.) of the tyranny of 
Berengar, who was then waging war against the papal 
thrones, caused Otto to re-cross the Alps, and to go to 
the rescue of the popes in the extremity of need. 
OttO defeated Berengar and his son and colleague 
Adalbert. He was thereupon himself acknowledged by a 
diet held at Milan as king of Italy, and crowned by 
the archbishop with the iron crown of the Lombards 
in the church of St. Ambrose at the close of 961. 
In the following year Otto repaired to Rome, where pope 
John XII crowned him emperor of the West, as being 
the successor of Charlemagne, Feb. 2, 962. " Never did 
a more important event in history take place, making 
less difference between those who witnessed it, and being 
less commemorated by subsequent historians, than the 
coronation of Otto I at Rome in the year 962. By 
the coronation of Charles 162 years earlier, the first 
foundations had been laid for the empire; by the coronation 
of Otto that empire itself was founded anew, and from 
that time forward it had an uninterrupted existence."
(Reichel, The Roman See in the Middle Ages, p. 124). 
For a short period the spiritual and temporal heads of 
Christendom seemed to be happily united, but the 
so-called popes, influenced either by mistrust or jealousy, 
soon again interrupted that happy concord by concurren-
ting new intrigues with Alberich, the son of Beren-
gar. Otto, who heard complaints from many quarters 
against the pope's licentiousness and tyranny, first 
remonstrated with him by means of an envoy. John 
XXII, as an emperor, held an undignified station, 
which, however, never took place. Invited by the Romans themselves, the emperor now returned 
to Rome with an army, and the pope fled. The 
Romans having sworn that they would never elect 
other pope without the concurrence of the emperor 
and his son, he did a synod, in the year 963, in the 
church of St. Peter, and here many grave charges were 
variably preferred against the absent pontiff, who was de-
posed Dec. 4, and Leo VIII (q. v.), declared his successor. 
Fierce wars were the result of this step. Popes and 
anti-popes contested the throne possession of Rome. 
No sooner had Otto departed from Rome than John re-
entered the city and drove away Leo, and as papal incumbent 
more once practiced many acts of cruelty, this 
time seeking revenge upon those who had favored the exali-
lation of his rival. The struggle for the possession of 
the Roman see lasted for some years, and was finally 
ended by the death of John and Berengar. The election of John's 
successor was held without the emperor's consultation, 
though it had been especially stipulated that Otto's 
interests would be heeded. This brought Otto again to 
Rome, which he besieged and took. He banished the 
pope elect, Benedict V (q. v.), and reinstated Leo VIII. 
The year after, when this pope died, Otto instituted 
John XIII (q. v.). The Romans revolted against 
this action as soon as the emperor had turned his back 
on their city, and Otto was again obliged to return in 
his turn and put down this insurrection in the 
hanged thirteen lea, and many others he condemned to 
severe punishment. His presence at Rome he turned into 
service to himself by causing his son Otto, then a child 
of six years, to be anointed and crowned as his colleague 
and emperor by the pope, in order that the claims of his 
house might have the sanction of the Church. He also in 972 married his son to the princess 
Theophania, under whose powerful influence Eastern 
manners and luxury were introduced at the German 
court. Otto died at Mühldeben, in Thuringia, May 7, 
972, and was buried at Magdeburg. He left a son, 
Frederick, who founded the limits 
of the empire, and restored the prestige of the imperial 
power more nearly to the rank which it occupied 
under Charlemagne but no other emperor. He ap-
pointed counts-palatins, founded cities, bishoprics, 
and monasteries, and did good service to the empire in 
reorganizing the shaken foundations of its power in Eu-

erope. Otto's policy towards the see of Rome is worthy 
of notice, for while he showed himself zealous for 
the interests of the Church, endowed abbeys and convents, 
and honored deserving men among the clergy, yet he had 
ever asserted his sovereign right in the elections of the 
popes, a right of choice which his successors continued to exercise for a long time after-
wards (until the pontificate of Gregory VII). See 
Vehse, Leben Kaiser Otto's der Großen (Dresden, 1827); Luit-
graff, Historia Othonia in Monarchia Terrae, tom. iii; 
Ranke, in Jahrbücher des deutschen Reich's, vol. i, pt. 1; 
Luden, Gesch. d. deutsch. Volkes, vol. iii, vii; 
Baxmann, Gesch. der Politik der Päpste (see Index in vol. ii); 
CA. Histories by Neander, Gieseler, Kurtz, Niedner (In-
dices); Reichel, The See of Rome in the Middle Ages, p. 
121, (q. v.); and the Chronikon of the 
Eleutherianisches Jahrbuch, 1856, p. 111 sqq.; Gibbon, De-
cline and Fall (Milman's ed.), v, 55, 59, 419; Lewis, Hist. 
Germ. Ochronia in Monarchia Terrae, tom. iii; 
Ranke, in Jahrbücher des deutschen Reich's, vol. i, pt. 1; 
Luden, Gesch. d. deutsch. Volkes, vol. iii, vii; 
Baxmann, Gesch. der Politik der Päpste (see Index in vol. ii); CA. Histories by Neander, Gieseler, Kurtz, Niedner (In-
dices); Reichel, The See of Rome in the Middle Ages, p. 
121, (q. v.); and the Chronikon of the 
Eleutherianisches Jahrbuch, 1856, p. 111 sqq.; Gibbon, De-
cline and Fall (Milman's ed.), v, 55, 59, 419; Lewis, Hist. of 
Germany (N. Y. 1874), p. 126 sqq.; Zeller, Hist. de 
L'Allemagne (Paris, 1875). See 
Fapact.
Otho II of Germany, son of the preceding, and ruler from 973 to 985, deserts no special notice at our hands, except that the Church has preserved a tradition of his visit to Rome, and in settling the internecine strife of the Italian princes. He was intent in the latter part of his reign in collecting a large army against the Sarcens, whom he wished to expel from Sicily; but he died before the plan could reach execution. See Gebrechert, *Jahrbücher des deutschen Reichs* (Berl., 1840).

Otho III of Germany, son of the preceding, was emperor from 983 to 1002. He was born in 980, and was crowned at Aix-la-Chapelle first, and at Rome in 996, whither he had been called by pope John XV to quell the insurrection of Crescentius, a remarkable character of the Middle Ages, who aspired to re-establish the Roman empire under a nominal allegiance to the Eastern emperors. Pope John XV dying in the mean time, Gregory V assumed the pontificate, and it was this pope who crowned Otho III. After the restoration of peace the emperor returned to Germany; but the renewed rebellion of Crescentius drove Gregory from the papal throne, and instituted a Calabrian Greek as antipope under the title of John XVI, compelled Otho to return to Italy, where success, as usual, attended his measures. Crescentius, who had thrown himself into St. Angelo, was seized and beheaded, together with twelve of his chief adherents; the antipope imprisoned, Gregory restored; and on the speedy death of the latter, Otho's old tutor, Gherbert, archbishop of Ravenna, was raised to the papacy under the title of Sylvester II. Otho, elated with his success, took up his residence at Rome, and there he organized the government, erected new buildings, and showed every disposition, notwithstanding the ill-concealed dissatisfaction of the Romans, to convert their city into the capital of the Western empire. The near approach of the year 1000, to which so many alarming prophecies were then believed to point at the end of the world, induced Otho to undertake a pilgrimage to the Holy Land, where he founded an archbishopric. On his return, after visiting Charlemagne's grave at Aix-la-Chapelle, and removing the consecrated cross suspended from the emperor's neck, he again repaired to Rome to consolidate his schemes of establishing a Roman empire. The insurrection of the Romans frustrated his plans, and, escaping from Rome at the risk of his life, he withdrew to Ravenna to await the arrival of powerful re-enforcements from Germany; but before they had crossed the Alps he died, in 1002, apparently from the effects of a disease to which he had been administered to him by the widow of Crescentius, who, it is believed, had deliberately set herself to win his affections that she might have an opportunity of avenging the death of her husband. With Otho III the male branch of the Saxon imperial house became extinct. See Wilam, *Jahrbücher des deutschen Reichs unter Kaiser Otto III* (Berl., 1840), and the histories referred to in the article Otho I.

Otho IV of Germany ruled from 1198 to 1218, but he played no part worth of special mention here. He was crowned by Innocent III in 1209, but on account of the occupation of the papal territory he was visited by this same pope, who, having originated in his power he found it impossible to contend with the rival ruler, Frederick II, and retired to Brunswick, where he died, Nov. 19, 1218.

Otho, Georg, a distinguished German Orientalist, was born at Satttenhausen, near Cassel, in 1834. He became professor and librarian at the University of Marburg, and died in that city May 26, 1868. Besides a large number of academical discourses, and Latin essays on various points of philosophy and of Biblical exegesis, he wrote, Oratio funebria in obtitui Justi Jungmannii (Cassel, 1868, 4to);—De aurantibus textus HEB- raicorum idem, in *Corpus Scriptorum Latinorum*;—Samaritanae, Rabbinicae, Arabicae, Ethiopi- carum, et Persicarum, ex optimis autoribus excerpta (Franz. 1701, 8vo). Otho, in his grammars, adopted the plan and system of James Alting (q.v.); they were therefore extremely useful as a companion to a knowledge of the classics, his works, and reprinted with the latter's grammars in 1717 and 1730.—*Fundamenta punctuacionis linguae sacrae, et Institutiones Child. et Syn.*;—*Palæstina linguarum Orientalium* (ibid. 1702, 4to), destined to facilitate the comparative study of Oriental languages. It contains the first translation in the hands of Otho, the transcript accompanied by the Latin version of Arius Montanus, in the Targums of Onkelos, of Jonathan, and of Jerusalem, and the Syriac, Samaritan, Arabic, Ethiopian, and Persian translations, each with a literal Latin translation. It gives also all that part of both the smaller and the larger Masorah which relates to these four characters, and the notes of R. Solomon, Aben-Ezra, etc. The whole is preceded by a model of parsing in each of these languages, and followed by glossaries for all the words contained in the book.—*Virga Arborum polypogetos* (Marb. 1692, 4to); a work of the same kind as the preceding, more elaborate, but less extensive; it embraces only the first eleven verses of Num. xxxvii. A letter of Otho is inserted in Lacroze, *Theureus epistol., i., 311. See Jöcher, *Ally. Gel.-Lex.*; Supplement ; Hofer, Neue Bibl. Générale, xxxviii, 929. (N. F. P.)

Otho, Johannes Heinrich, a noted Swiss Hebraist, was born April 15, 1651, at Berne, in Switzerland. He received his education in the native tongue till 1669 to Lausanne, thence to Saumur, Orleans, Paris, and Oxford. In 1678 he returned to his native country, was appointed public teacher of philosophy at Lausanne, where he died, July 16, 1719, after having occupied some professorships in different places. Otho published several works on the Hebrew, which to this day are used with great advantage, viz. *Lexicon Rabbinico-philologicum in quor. ordine alphabetic notorut et referunt pro eponyme quod circa patrum Hebraorum dogmata, ritus et statuta in uteroque Talmide, Maimonide et aliorum scriptur occurring* (Basel, 1665); enlarged edition by Zacharias (Altona, 1757). In a later edition, which was published at Geneva in 1675, the Talmudical treatise *Shekheim*, with notes and a Latin translation by the same author, is also given:—*Zechiaoth 230* i. e. *Historia doctorum Maimonici quopae etiam Syriensis magi Hierosolymitani praestantiae et vice pro hortius recensuitus* (Oxf. 1672, later ed. by Roland, Amst. 1675; and Wolf, Berl. 4to). In *Fürst, Bibl. Jud., iii., 59 sq.; Jöcher, Allgemeines Gelehrten-Lexicon, iii., 1142; Supplement by Rotermund, v, 1273 sq.; Bibl. Brentani Class., vol. vi, fasc. ii, p. 291 sq. (B. P.)

Otho, Julius Conrad (originally Naphkili Margalita), a distinguished German Orientalist, belonged to a very ancient Jewish family, distinguished for its great learning and Talmudic lore, of which five mem- bers have united with the Christian Church. Naphkili Margalita was born at Vienna Sept. 12, 1562, and joined the Church in 1603 at Altona, where he was appointed professor of Oriental languages, and died at the same place in 1667. He wrote, *Usus lingua Hebraica, et exposito mystico document. Hebr. Ver. Test.* (Nürnberg, 1604).—*Grammatica Ebraica* (ibid. 1605):—*222* i. e. *Oculorum discoveret seu monstratio dogmatum, quae omnes Rabbinii recte sentientes ante et post Christi nativitatem de unitate essentiae divinae Trinitate personarum, et de Messia posterratil religiernunt, etc.* (ibid. 1605; Stettin, 1615); a work consisting of extracts from the Talmud and the Sopher to prove the validity of the Christian doctrine.—*Lexicon Rabbinicum, et hebraicum cor- rum Sacrae Scripturae complectens, in juxta ordinem alphabeticum ponuntur nominia, verba, verbaes et radi- culae literae et vocae inde derivate* (Nürnberg, 16...). See *Fürst, Bibl. Jud. iii., 60; Wolf, Bibl. Hebr. i, 480; Stein- schneider, *Bibliographie der hebräischen Literatur*, Coll. 297; Catalogus Bibliorum Hebr. in Biblioth. Bodleiana, p. 2080; Jöcher, Allgemeines Gelehrten-Lexicon, iii, 1142;
Supplement by Rotermund, v, 1300; Fabriano, Delectus argumentorum et syllabarum eruditorum, etc. (Hamburg, 1725), p. 388 sq.; Löschner, De causis linguæ Hebr. (Leips. 1706), p. 169; Delitzsch, Staat auf Hoffnung (Erlangen, 1869), vii, 146 sq. (B. P.)

Othobon, Synod of, was held in London, A.D. 1286, under cardinal Othobon, and claims attention, not only as representing the united churches of England, Wales, Scotland, and Ireland, but as displaying a commendable zeal for discipline, and embodying its decrees in constitutions, many of which are still in force. It directs that the laity be carefully instructed in the baptismal formula, in order that in cases of emergency they might be qualified to administer the rite; and it enjoin, for the first time, the indicative form of absolution after confession, still retained in the office for the visitation of the sick. Several of its canons are directed against simoniacal contracts for benefices, non-residence and pluralities, commutations of penance, appropriations of tithes to monastic houses, and commendams, which, originating in early times when interruptions were perpetually occurring to regular ministerial appointments, were afterwards grievously perverted.

Otho'nius (O'Sioviac, Vulg. Zochias), a corrupt form (1 Esdr. ix, 28) of the name MATTIANIAN (Ezaa x, 27).

O'tolenko, SAmuel ben-DaVeN ben-JeCheh, of Casale, a noted Italian rabbi, flourished for a while at Venice, and died at Padua Aug. 25, 1718. He distinguished himself as a poet and grammarian, and published היסא י' הניבכ, the "Mantle of Samuel," being extracts from the פאש קא לך of Isaiah Horwitz (q. v.); to which he also wrote an Index (Venice, 1717).—Ibn Abi Amr, Bernard, Berechja ben-Moses ben-Nechemia of Modena, important for ascetic literature (ibid. 1701),—Correccio seu institutio paenitetium, a ritual containing precepts, prayers, hymns, etc. (2d ed. Venice, 1719). See Fritsch, Bibl. Jud. iii, 58; Wolf, Bibl. Hebr. i, 1094; iii, 1080; Jäger, Allgemeines Gelehrten-Lezenik, iii, 1134. (B. P.)

O'Toole (or Tuatha), Laurence, an eminent Irish prelate, belonging to the princely sept of the Hy-Murays of Leinster, in which province he was born in 1134. He was educated in the convent of St. Canice, one of whose seven ancient churches still remains. He was very pious in early youth, and at the age of twenty-five was chosen a bishop; the duties of the office were almost literally forced upon him. Afterwards he became the abbot of the above monastery, and in 1162 he was made archbishop of Dublin, which position he readily accepted, that he might the more easily distribute the available funds of the diocese to the poor. He was consecrated by Gelasius, the Irish bishop of Armagh, who Leland says refused to attend the Roman Catholic council in Cashel. Gregome, his predecessor, and three other Dano-Irish bishops before him, had been ordained by the archbishops of Canterbury, to whom they had severally promised "canonical obedience." With O'Toole the foreign consecrations of the Dublin bishops ceased. He was the first archbishop ever consecrated in Ireland (comp. Usher, Religion of the Early Irish, vol. i.; Ware, Irish Antiqu. i, 312). O'Toole was a prominent man in the national council at Clare, called by Roderick, the last Irish king. At this meeting the school or monastery of Armagh was raised to the rank of a university, and a rule was passed that no one should be received as a lector or theological professor unless he had graduated in this university. In this and several other instances we perceive the efforts which were then made to introduce Roman doctrines into the Irish Church, and to bring the "diverse and schismatical sects" which distempered the church, which legislates had spoken, to "the one Catholic and Roman office." O'Toole was a true patriot. When the treachery of MacMorrough was developed, and the English invasion had become evident, he took a decided stand for his country. After several fruitless efforts to adjust matters, he risked his life between the conflicting parties to prevent the massacres of the people. In 1171, during a serious division among the English, he conceived the idea of arousing the whole nation, and of driving all the foreign invaders who had been confined on the island. He accordingly set forth from province to province, addressing the nobles and common people, and urging them to arise simultaneously, and to meet in Dublin. He was so far successful as to collect a great number of untrained and unorganized men, but king Roderick and his chieftains at that time were unequal to the hour, and through their jealousies, indolence, and self-confidence the golden moment was passed, and all was lost. In 1175 he was sent to England to sign articles of arrangement between Roderick and Henry, which then amounted simply to an acknowledgment of the latter as feudal lord, without any reference to the soil or internal government. In 1179 O'Toole set out for Rome, no doubt to present the oppression of Ireland; but in passing through England Henry would not let him proceed unless he would take an oath not to do or say anything in Rome that he would not say at home to the Irish king. This oath, however, he is accused of not having kept. Again, in 1180, he was sent by Roderick to England; but Henry refused to see him, to hear his message, or to allow him to go back to Ireland, and, to end the whole matter, the king and queen of England immediately for NORMANISM. O'Toole, however, being determined to get a hearing, soon followed him. But on reaching Eng., or Augum, in France, he was taken sick and died—some say of poison (Ware, Irish Antiqu.). At all events the king was glad to get rid of him. When about to die he was asked to make his will, to which he replied, "The Lord knows I have not a hap'urth [a penny] on earth that is my own." He was canonized in the Church of Rome by pope Honorius III in 1225. Laurence O'Toole lived in eventful and perilous times. From the general history of this period there must have been strife and covetousness going on between the old Irish Church, founded seven hundred years before by St. Patrick, and the new hierarchy which the bishops of Rome were then establishing in Ireland. But on which side he was cannot be easily determined. We only know that politically and ecclesiastically the kings of Ireland were in alliance with King John of England. At this period, and for centuries afterwards, all the materials of history were exclusively in the keeping of Rome and England, and they are not known to publish anything against themselves. Tradition says there was found among his books in Dublin a copy of the New Testament in the Irish language, but there is no documentary testimony for it, since between the Danes and the Anglo-Saxons all such testimony seems to have been destroyed. Geraldus, who was historiographer to the invading army of Henry, very coolly says that in his time "many old and precious manuscripts were torn up by the boys for book-covers, and were used by tailors for measurements"—inter pueros in libris literariis ad librum vitiosum, et inter sectores ad lambris pro vestium forma dimendis, in Moore's Hist. of Ireland, Am. ed. p. 154). The same destruction seems to have been very great in the time of James II of England, for it appears to have been the policy of the first English invaders of Ireland, as a means of preserving their own authority, to efface as far as possible from the memory of the people every trace of their former nationality and the independence of their church. See Todd, Ancient Irish Church, p. 133 sq.; De Vinne, History of the Irish Primitive Church. (D. D.)

Ott, Johann Baptist. See Ott, Johann Heinrich.

Ott, Johann Heinrich, a noted Swiss Protestant divine and Orientalist, was born in the canton of Zurich.
in 1617. His father, also a minister in the country, placed him at Zurich under the care of the distinguished Breitinger. In 1668 he went to study at Lausanne; sometime after at Geneva and Grossingen, in the company of Hottinger; after rapid advancement under professors Gomar and Alting, he went to Leyden and Amsterdam. Here for five years he applied himself to the study of rabbinical learning and the Oriental languages. He then returned to Switzerland and was later in England and France. After his arrival home he became minister of the Church of Dietlickow, where he remained twenty-five years. In 1651 he was appointed professor of eloquence at Zurich, of Hebrew in 1656, and of ecclesiastical history in 1668. He died in 1682. Ott maintained an extended literary correspondence, and was principally on theology. The following is a complete list of his works:

- **Catholicus**
- **Oratio de causis Jesu Christi**
- **De Jesu Christi**
- **De resurrectione**
- **De magni Christi Galilaei**
- **De alphabeta et verbo scribendi omnium haecatium**
- **Universa poesis philologica tractata**

His son, Johann Baptist, an Orientalist and anti-quietarian, was born in 1601. He became professor of Hebrew at Zurich about 1702, and wrote several anti-quietarian tracts. He died on August 13, 1773. A man of ardent piety and apostolic spirit, endowed with extraordinary power as a preacher, he exerted a great influence among his brethren, and extended his work beyond the limits of his own Church. He proclaimed the necessity of regeneration and of a holy life with great force and directness. He took part in union meetings, held often in the woods and kept up for several days. He instituted prayer-meetings, and trained pious laymen to lead them; and he maintained a close fellowship with men of like mind in other religious denominations, especially with Martin Böhm, a Mennonite, and with Asbury and Wright, who John Wesley sent to labor in America. In 1784 he assisted Dr. Coke in ordaining Asbury as the first bishop of the Methodist Episcopal Church. On Sept. 25, 1800, in conjunction with Bohn, he convened a conference at Baltimore, which resulted in the organization of the society of the United Brethren in Christ. Otterbein is said to have been elected their first bishop or superintendent. This, however, is denied by Dr. Harbaugh, in his *Fathers of the German Reformed Church* (p. 53-74). No bishop was elected until 1818, and proves by substantial evidence that Otterbein never left the communion of the German Reformed Church. Otterbein worked for a revival in the Church, and not for an organization out of it. When he saw that the movement was tending to this result, he held on to it, not to organize it, but to prevent its organization; not to carry it forward, but to restrain and control it. Only when the case became hopeless did he withdraw. In the quietude of old age, he silently mourned over the "evil" (Path of the G. B. Church, ii. 71). It would therefore appear that while Otterbein was practically the founder of the United Brethren in Christ, he did not intend to establish a new religious denomination; and, like John Wesley, never really severed his connection with his own Church. See, besides Harbaugh; Corwin, *Manual of G. Reformed Church* (p. 173 sqq.); Drake, *Dict. of Amer. Bap.* (E. de S.)

**Otterson, James**, a Presbyterian minister, was born in New York City Oct. 11, 1791. He graduated at Columbia College, New York; studied theology with Dr. J. M. Mason; was ordained by the Associate Presbytery of New York, and installed as the successor to Dr. Proudfit, pastor of the Church of Broadalbin, Fulton
OTTILIA, N. Y., in 1821. About the year 1827 he was called to the united pastorate of the Reformed Dutch churches at Hempstead and Oyster Bay, on Long Island, X. Y. In 1834 he succeeded Dr. Van Vranken as pastor of the Church in Freehold, N. J.; he next took charge of the Church at the White House, in Hunterdon County, N. J.; in 1845 he was called to the Church in Johnstown, N. J.; his last charge was in Wilmington, Del., which he relinquished in 1863, and retired to the house of his son, a prominent member of the bar at Philadelphia, Pa. He died Sept. 17, 1867. Mr. Otterson possessed a clear, analytical mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian, and a very instructive and edifying preacher. See Wilson, Preb. Hist. Abnamare, 1868, p. 13. (J. L. S.)

OTTILIA. See ODILLA, S.

OTTINI, Felice, a Roman painter, who, according to Pascali, was a pupil of Giacinto Brandi. He possessed excellent talents, a fine taste, and was employed almost in his youth to decorate the chapel of P. P. di Gesu and Maria at Rome. He died young, in 1695.

OTTINI, Pasquale (sometimes called Pasqualeote), an Italian painter of note, was born at Verona in 1570. He studied with Felice Riccio, called Brusaerci, of whom manner he imitated so happily that he was employed to finish some works left incomplete by his master at his death. Lanzi says "he was a good artist in regard to forms, and of no common expression, particularly in the work he conducted after having seen Raphael's. Of this we have a striking example in his Murder of the Innocents, at St. Stefano, and his picture of St. Nicolo, with other saints, at St. Giorgio, in the best style of Venetian coloring. In other instances his coloring is somewhat faguid—a defect most probably from time and unfavorable situation." He was in high repute in his native city, and the learned Alessandro Carli, in his history of Verona, says that he approached nearer to Paul Veronese than any other artist of that city. He died in the great plague in 1630. He is said to have executed some beautiful etchings. Barteschi has given a description of only one known print by him, which he commands in the highest terms. It represents the burial of Christ, and is signed Pasq. Ottii, Verz, inc.

OTTO OF BERBERG. See OTTO OF BERBERG.

OTTO OF FREISING. See OTTO OF FREISING.

OTTO OF PASSAU (some have it of Nassau), for a time teacher in the Franciscan convent of Basle, was there connected with the Pietistic sect of the Friends of God, and apparently knew the author of a book of edification for the use of the laity, entitled Die Vierwandtsanzen Aun. u. der Goldene Thron (1836). It consists of directions for leading a Christian life, and insists particularly on its subjective aspects. It was first printed at Augsburg in 1480, and lately under the title of Die Kron der Aeltesten (Regensburg, 1836). It was translated into Dutch (Utrecht, 1480, and often reprinted). See Pfeiffer, Deutsche Mystiker des 14ten Jahrh. (Stuttgart, 1845); Aschschi, Kirchen-Lexikon, iv, 408, 409; Herzcg, Real-Encyklop. x, 741. (J. F. P.)

Ouch (only in the plur. ouch, mishbetoth, text. ures, e g. brocote, as Psal. xiv, 14; hence setings), beets, in which gams are set; hence the sockets for fastening the precious stones in the shoulder-pieces of the high priest's ephod (Exod. xxviii, 11, 14, 25; xxxix, 18, 16). See EPHOD.

Oudo or Oudh (Sanarct, Ayodha, i. e, "invincible"), a province of British India, separated on the north from Nepal by the lower ranges of the Himalayas, which gradually slopes to the Ganges, which forms its west boundary. The south and southwest is situated in lat. 25° 34'—29° 6' N., long. 73° 45'—88° 11' E., has an area of 27,890 square miles, or rather less that of Scotland, with a population in 1872 of 11,220,747. It is one great plain, the slope of which from north-west to south-east indicates also the direction of the principal rivers. These are the Gomti, the Glagora, and the Rapti, which swarm with alligators. The northern part, on the edge of the Himalayas, is not very well known. It forms a portion of the Terai, a vast unhealthy tract stretching along the borders of Nepal, and covered with impassable forest. This climate is cool and pleasant from November to March; during the next four months it is hot and sultry, after which follows the long rainy season, but in general it is considered the healthiest along the whole valley of the Ganges. The soil is light, and, except small nodules of chalk and alluvium, rather sandy, but there are rarely a few trees seen. Formerly it was more copiously watered than it is now, the clearing of the jungles having greatly decreased the moisture of the land. The chief crops are wheat, barley, gram, maize, mustard, rice (of the finest quality), millet, maize, jowar, bajas, various kinds of pulse and oil-seeds, sugar-cane, tobacco, indigo, hemp, and cotton. In 1872 there were 12,673 square miles of cultivated lands in Oude, and 5,088 additional capable of cultivation. The manufacturing industry is not much developed; soda, saltpetre, and salt are the only articles produced. The revenue of the province is derived from the rent of villages, rice, and opium. The population is 1,712,886, in 1872, and 3,678,443, in 1874. There are 7,776,100,000 rupees of the Bengal army. In 1869 Oude contained 7,776 Christians, 9,713,780 Hindus, 1,011,110 Mohammedans, 56 Buddhists, and 457,684 persons of all other creeds. Hindostan is the language most in use, with a mixture of Persian and Arabic and less of Hindi than in the more easterly provinces. The houses of the people are generally of mud or unburnt brick, and the walls are carried up six or seven feet above the roof, to form a kind of covered court for the women. The roof is covered during the rains by a light temporary roofing of bamboo and grass. The rooms have no ceilings, and the floors are of earth, well packed and smooth.

The most characteristic feature in the social economy of Oude is that of the village communities, each of which constitutes a political unit itself. They exist as a land-tax is one of the oldest institutions of the country. At the time of the British annexation it was supposed that the chief's known as talukdars, who received this tax from the immediate cultivators of the soil, and paid a fixed sum on account of the revenue to the native government, were merely middlemen, who exacted from the villagers as much as possible, but themselves possessed no proprietary rights whatever. Acting on the assumption that they were only collectors of revenue, the first land settlement made under British rule, in 1866-67, disregarded the talukdars of nearly all their villages, and provided for the payment of the land-tax by the actual occupants of the soil directly to the government. The injustice of this settlement led to great dissatisfaction, and was ultimately admitted by the British authorities. The result was that the ancient and true system of land tenure, with well-established rights of property in the soil, which were entitled to recognition, notwithstanding the frequent extortion which had been practiced upon the subordinate proprietors. The present land settlement, completed in 1865, recognizes the rights of both classes, confirming to each the right of occupation, and ascertaining the value of the land by the time of the annexation in 1865. According to the
OUDE

parliamentary accounts for 1871–72, it is so framed as to
secure village occupants from extortion, and to exact
certain duties and responsibilities from the talukdars.
Half the gross rental is paid to the government. The
net land revenue in 1871–72 amounted to £1,207,592.
In the same year the licenses for the sale of spirits and
drugs, and the excise on opium, yielded £78,190.
The total revenue in 1872–73 amounted to £2,656,692; ex-
penditures, £626,519. The total number of educational
institutions in 1871–72 was 1548, with an average daily
attendance of 57,720 pupils. They comprise the Can-
mudis, in Lucknow, and the schools in the Lucknow
Room 56 were in the college department; 11 high schools,
and 747 village schools; 81 schools for girls, with 1908
pupils. The expenditure for the support of schools amount-
ed to £47,420. In each school district a library is main-
tained for the use of the schoolmaster; and there is said
to be a school within four and a half miles of every child
in Oude. There is a museum at Lucknow. Seven news-
papers, four English and three native, are published in
the province.

Oude is believed by Sanscrit scholars to be the an-
cient Kosala. The country was conquered by a Mohammedan army
in 1195, and made a province of the Mogul empire. In
1738 the vizier of Oude, Safdar-Jung, rebelled against
his imperial master, Ahmed Shah, and forced the latter to
make the governorship hereditary in his family. His son,
Sunder-Jung, became the first to found the dynasty, which
ruled the country, generally in a most deplorable manner, until the East India Company
found itself forced to adopt the extreme measure of
annexation, Feb. 7, 1856. The necessity for this high-
banded but most beneficial act is claimed by the Brit-
ish to be the interposition of the statistics of crime in Oude
during the years of its independence. One item will
suffice: from 1848 to 1854, there were, on an average, no
fewer than 78 villages burned and plundered every year,
while murders, robberies, abductions, and extortions were
every-day occurrences. A feeble king, a bigoted soldi-
ery, and a lawless peasantry had brought about a most
helpless and ruinous anarchy. Many British residents
in India, however, disclaimed this state of affairs, and
regarded the step as unjust towards the people of Oude,
and as impolitic for Britain. When the mutiny of 1857
broke out, Oude became one of the great centres of
rebellion. Upon this the confiscation of all the estates
of the talukdars was proclaimed by lord Canning; but
when the country was subdued by force of British arms
the estates of all such as laid down their arms and swore
fealty to the king was restored to their owners by an
act of the British government. The forts of the petty chiefs, however, were dismantled and the inhabitants disarmed. The province is now admin-
istered by a chief commissioner. The principal feature of
the present condition of affairs in Oude is the preser-
vation in their integrity of the estates of the talukdars.
Missionary labours have been extensively carried on in
Oude, and have been crowned with great success. Thus
the Methodist Episcopal Church, which has by far the
most flourishing mission, has its headquarters at Luck-
now, and supports an English and native church; a
periodical, the India Missionary, goes out 8,000 copies
per month. A religious newspaper called the Witness, with 656 subscribers; a
boarding-school, and 1,000 Sunday-school scholars.
We have not room here to give further details, but re-
fer the reader to the art. INDIA and the books men-
tioned below.

One of the principal towns of Oude, of like name, is
noted on account of a temple erected there in honor of
Hanumat, the fabled monkey-ally of Rama, an
incarnation of the god Vishnu. The ancient city of
that name was situated opposite the modern Oude, where its
remains are still seen. Ayodhya was one of the oldest
seats of civilization in India. It was the capital of the
solar dynasty, or one of the two oldest dynasties of
India, deriving its descent from the sun; but it obtained
special renown through Rama, the son of Dasaratha, a
king of that dynasty. Its great beauty and immense
size are dwelt upon in several of the Puranas and mod-
ern poems, but more especially in the Ramayana, the
first and last books of which contain a description of it. According to some Puranas, Ayodhyā was one of the seven sacred cities, the living at which was supposed to be a free open air, and was inhabited by souls who were in
secure eternal bliss. It was also called Sāketa, Kosala,
and Uttarā-kosala. See Goldstucker's Sanscrit Dic-
tionary, s. v. Ayodhyā; Chambers, Cyclop. s. v.; The
American Cyclop. s. v.; Bishop Thomson, Our Oriental
Mistresses, 2nd ed. p. 538 sq., 360 sq.; Butler, Land of the Veda, s. v.

Oudin, CAMILL, a distinguished French writer,
was born at Mézières-sur-Meuse, Feb. 14, 1638. He
was the son of a weaver. After studying at Char-
levalle, he joined the Premonstrants in 1655, chiefly
with a view to devoting himself entirely to study. The
history of ecclesiastical writers first attracted his atten-
tion. In 1669 he was appointed professor of theology
in the abbey of Moreau, and the next year grand-prior.
Finally, after taking charge for a while of the Church
of Epinay-sous-Gamaches, in the diocese of Rouen, he
retired into a convent in 1677 to resume his former
scientific labours. After visiting the divers establish-
ments of the order in London, Bruxelles, and the
Netherlands, he obtained permission to settle at Paris
in 1683, and soon became intimate with the learned
Benedictines of St. Maur, who placed their rich his-
torical materials at his disposal, in order that he might
write for them a history of their orders—a task which,
however, he never attempted. He enjoyed great repu-
tation for learning, and was even considered a model
of piety and regularity. But his superiors, frightened
at an intimacy which sprung up between him and the
renowned Jourdan, confined him to the abbey of Ressen,
near Beauvais, in 1692. The severe penances to which
he was subjected contributed also to disgust him with
monastic life; and having finally succeeded in escaping
to Holland in 1692, he made an open profession of Pro-
testantism at Leyden. He was subsequently appointed
under-librarian of the university of that place, and died there in Sept., 1717. Abbé Boulliot, in his Histoire Arden-
noise (vol. ii.), says of Oudin: "Contrary to what usually
happens to such deserters, he always preserved the
general esteem of his co-religionists. This was owing
merely to the purity of his life. To those who advised
him to marry, he answered that he had become a Cal-
vinist for the sake of truth, and not to free himself from
cellibacy." Oudin's principal works are, Supplementum
de scriptoribus vel de scripta ecclesiasticis de Bellarmino
omnibus ad annum 1460 (Paris, 1686, 8vo). This
work, which is the first attempt at supplying the authors omitted by Bellarmin, contains, according to Cave, a large
number of errors:—Le Prémontré déjoué (Leyden, 1692,
dimo)—Veterum aliquid Galliae et Belgii scriptorum
opuscula sacra numquam edita (ibid. 1692, 8vo) —
Historia abbatii Calvi-Montis, in Acta Sacrorum,
vol. iii. (1701)—De Codicibus in Sacris, in Mascon, Hst. de la
criticum (Leyden, 1717, 8vo). In this work he
claims that the Codex Alexandrinus dates only from the
10th century, and that the questions Ad An-
tiochum principium were attributed by mistake to
St. Athanasius in his Lorraine Edition, and that 
I. x; Moreri, Dict. Hist.; Paquot, Mémoires; Hugo,
Annales ord. Pram. i. 59; Haug, La France Protex-
tante.

Ouen, Sr. (Lat. Audenu), a French prelate, noted
for his civil ministrations to king Dagobert, and highly
esteemed by that monarch, was born at Sançy, near
Seine-et-Marne, in 1066. He was the son of a merchant
of Meudon, of which his parents were lords. After
studying in the monastery of St. Medard, he received
an office at the court of king Clothaire IL Under Dag-
Oultz, St. Ouen and St. Eloi, afterwards bishop of Rouen, became the principal minster of the nation, St. Ouen holding the position of chancellor. But not without the onerous civic duties thus imposed upon these excellent men, they labored zealously for the spiritual welfare of the people. St. Ouen in particular greatly profited by his intimate association with St. Elmo, bishop of Reims, in the diocese of Meaux. Some time after St. Ouen entered the Church itself, and was ordained priest by Dieudonné, bishop of Macon. On his return from a mission to Spain he was made archbishop of Rouen. He is generally believed to have been installed May 27, 537, as related in the annals of the cathedral church of Rouen, St. Ouen was consecrated bishop of Noyon and of Tournai. The diocese of Rouen, which yet contained many very uncivilized districts, gained greatly under the government of Ouen. He took part in the council of Châlons-sur-Saône, Oct. 25, 644. Pope Martin I having in 651 requested of the Clovis II some of his most learned bishops to be sent as legates to Constantinople to inquire into the question of monothelitism, St. Ouen and St. Eloi were designated for that purpose, but, for reasons unknown at present, they did not go on that journey. After the death of Edward the Confessor, St. Ouen became the subject of the new mayor of the palace, Warato, sent to St. Ouen to Cologne to negotiate peace with Pepin, duke of Austrasia. The bishop proved successful in this undertaking, but died soon after his return at Clichy-in-Garenne, Aug. 26, 649. He was succeeded by his nephew Theodoric, and later, in the church which now bears his name. Ouen wrote a Vita Eligii, which may be considered as one of the most valuable documents we possess for the history of the 7th century. MS. copies of it were preserved in many churches and monasteries. It was first published by Surisius, but with many omissions. D'Achery having found two MS. copies—one in the library of the abbey of Corbie, the other in that of Conches, in Normandy—carefully compared them, and published the complete work of Ouen in the fifth volume of his Speciología, in 1661. Ghesquierre also published the Vita Eligii, revised by means of MSS. from the collections of the Bollandists at Antwerp, in the Acta Sanctorum, Belgici, iii, 294-381. It was translated into French, from these various editions, by Louis de Montigny, archdeacon of No- uen (Faria, 1626, 8vo); also anonymously (by Levesque, a pupil of Ghesquierre) in 1689, 8vo. It was also published by Charles Monmarteau (ibid. 1847, 8vo); and by abbot Parenty, canon of Arras (Arras, 1851, 12mo). These two latter translations are accompanied with very instructive and learned notes. A life of St. Remy, in MS., preserved in the abbey of St. Ouen, was attributed to Ouen. See Gallisi Christianis, vol. xi; Hist. litt. de France, 1666; Pommery, Hist. de l'abbaye de St. Ouen; Hist. des archives de Rouen; France pontificale; The Counte, Ann. eccl. de France; Student's History of France, p. 47; Hoefner, Noue, Bibl. Générale, xxxviii, 978.

Oughtred, William, an eminent English divine, noted especially as a mathematician, was born at Eton, Buckinghamshire, in 1575. Being educated at Eton as a foundation-scholar, or "collegier," he was elected thence, in 1602, to King's College, Cambridge, of which in regular course he was admitted perpetual-fellow. He greatly cultivated classical learning, as the elegant Latinity of some of his works indicates; but he applied himself chiefly to the study of mathematics. While yet an undergraduate he invented An Easy Method of Geometrical Delineation, which, though not given to the public until 1647, was then immediately translated from English into Latin by Christopher Wren, at that time a gentleman-commoner of Wadham College, Oxford. Oughtred took his degree of B.A. in 1596, and of M.A. in 1599. In 1600 he projected a horizontal instrument delineating diaz upon any kind of plane, and for working most questions which could be performed by the globe. In 1603, or thereabout, Oughtred was ordained priest, and presented to the living of Aldholt, near Guilford, in Surrey, upon which appointment he left the university for the purpose of his studies. He continued his mathematical pursuits, but at the same time distinguished himself by the faithful discharge of his pastoral duties. The mathematical sciences were to him "the more than Elysian fields," and his house was continually filled with young gentlemen who came thither from all parts of Europe. He wrote a Tractatus de Triangulis about 1614; and in pursuing the same subject he invented, not many years afterwards, an instrument called The Circles of Proportion. All such problems in arithmetic, geometry, astronomy, and navigation as depended upon simple and compound proportion were reduced by him, and the sliding rule that was projected for those uses, as well as that of gauging. In 1628 he was engaged by the earl of Arundel as tutor to his son, lord William Howard, whose patronage of science has much to do with the history of its progress during the 17th century. For the use of his pupil Oughtred published, in 1631, Arithmetica in numeris et speciebus institutio, qua tum logistica tum analitica, atque totius mathematicae divisus est. This manual contained so many new and excellent theorems, both in algebra and geometry, that it was translated into Latin, and reprinted in a new edition by the author, in 1638. The first English edition, with additions, appeared in 1634 at Oxford. Oughtred, appealed to Sir Bulstrode Whitelocke and all his old friends, and they appeared in such numbers in his behalf on the day of hearing that he was cleared by the majority, though the chairman and many other Presbyterians were active against him. He sometimes amused himself with his practical sports, and was sprightly at the age of eighty. Fuller (worthies, i, 145) says that "this aged Simeon had a strong persuasion that before his death he should bold Christ's anointed restored to the throne, which he did to his incredible joy, and then had his 'dimitis' out of this mortal life about 30, 1669." According to Collier (Dictionnaire), Oughtred died about the beginning of May, 1669, having expired in an ecstasy of joy upon hearing the news of the vote at Westminster which passed for the restoration of Charles II. David Lloyd says that "Oughtred was as feculent in physics, as he was in arithmetic, geometry, and the sphere of all measures, music, etc.; exact in his style as in his judgment, handling his tube and other instruments at eighty as steadily as others did at thirty—owing this, as he said, to temperance and industry; principling his people with plain words, as he did with the Greeks; and in the acquisition of useful arts: advancing new inventions in all things but religion, which, in its old order and decency, he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment." He had one son, whom he put an apprentice to a watchmaker, and for whose use he wrote a book of instructions in that art. He left besides a great number of papers upon mathematical subjects; and in most of his Greek and Latin mathematical books were found notes in his own handwriting, with an abridgment of almost every problem attempted in the books. Many of his books came into the museum of William Jones, F.R.S., and with the manuscripts passed into the hands of Sir Charles Scarborouh. Such of the latter as were found suitable for publication were printed at Oxford in 1676, under the title Opuscula Mathematica auctorum oeconomicae. Many of Oughtred's MSS. are in the library of the earl of Macclesfield. See Bug. Dict.; Allibone, Dict. of Brit. and Amer. Authors; Engl. Cyclop. Oultil, Gerber Azkenazi, a rabbi of the 17th century, studied at Nikolsburg under Menachem Mendel Kozin, and at the age of 16 entered the Hasidic movement. He lived at the rabbinship at Prossinitz, then at Hanau, Nikolsburg, and Vienna. When, however, in the year 1670, the Jews
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were expelled from the last-named place, he went to Metz, where he died in 1694. He wrote: [Arabic text]

One hundred and twenty-four legal decisions, which were afterwards published by his son (Frankfort-on-the-
Main, 1699) — in 'Homoiletic discourse on the Pentateuch' (ibid. 1699) — Discoursat haben, published by his grandson (ibid. 1710).

See Furst, Bibl. Jud. iii, 60; Jost, Amaelien, 1840, p. 80.

Our Lady of Mercy, Sisters of, is the name of the modern Roman Catholic religious order founded in Dublin by Miss Catharine McAuley in 1830. Miss McAuley was born in Gormanstown Castle, near Dublin, Sept. 29, 1787, and died Nov. 13, 1841. Her parents, who were Roman Catholics, died when she was a child, and she was brought up without any definite religious faith. But she became a Roman Catholic, and devoted herself and her large fortune to the service of the poor. She induced several ladies to join her, purchased a house in Dublin, and there, in 1827, opened an asylum for destitute young women and a free school for poor children.

Soon afterwards and her companions undertook a regular novitiate in a convent of Presentation nuns, and in 1831 assumed there the habit and took the vows of the new order. The rules received the sanction of the archbishop of Dublin Jan. 23, 1834; but subsequently the rule of St. Augustine, modified to suit the active duties of the nuns, was formally approved by Gregory XVI in 1855, and formally confirmed by him in 1840. As thus organized the Sisters of Mercy have in view, besides other charities, the visitation of the sick and prisoners, the instruction of poor girls, and the protection of virtuous women in distress. Wherever their means permit, they found "houses of mercy," in which destitute girls of good character are cared for until employment can be found for them. The sistershood is divided into two classes, choir sisters and lay sisters. The former are employed about the ordinary duties of the order, and the latter about the domestic avocations of the convent, and such other duties as may be assigned to them. Candidates for membership of either class undergo a preliminary "postulancy" for six months; at the end of that time they assume the white veil and become novices. The novitiate lasts two years. The vows, which are taken for life, bind the members to poverty, chastity, obedience, and the service of the poor, sick, and ignorant. The sisters are subject to the bishops, and have no general superior. In the United States the communities of each diocese form one single community. The order had a convent in New York, erected by the professed choir sisters and confirmed by the bishop. The habit of the order is a black robe with long loose sleeves, a white coif, and a white or black veil. In the streets a bonnet of black crape is worn instead of the coif and veil.

The Sisters of Mercy have spread considerably over Great Britain and her colonies. The first American house was established at St. John's, Newfoundland, in 1842, and the first in the United States at Pittsburgh in 1843, where they now have their mother-house and novitate, and seven convents and houses in that state; and teach in the diocese of Cleveland. In and around the city of Hartford, which embraces Connecticut and Rhode Island, they have 128 sisters, novices, postulants, and lay-sisters in nine convents and houses (Providence, two; South Providence, Newport, Pawtucket, and Woonsocket, K. 1.; Hartford, New Haven, Conn., two), with seven academies under their charge, besides free and parochial schools, two orphan asylums at Hartford and one at South Providence, the whole containing apparently 6395 pupils. Since Feb. 17, 1868, the Hamilton School, one of the public schools in New Haven, has been conducted entirely by them, eleven now teaching nearly 500 children (probably included in the above number of pupils), at a cost to the city of $5600, according to the report for the year ending Sept. 1, 1870 (see chap. xx.). The nuns number more than 120, and attend upon them over 900 in their eighty or more convents and houses in twenty-one different states (Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, North Carolina, South Carolina, Georgia, Mississippi, Louisiana, Arkansas, Missouri, Tennessee, Kentucky, Illinois, Iowa, Nebraska, California), with thirty-nine academies (some of them on a large scale, as at Manchester, N. H., Providence, R. L., Vicksburg, Miss., etc.), twelve orphan asylums, and over fifty other schools (free, parish, or industrial), under their charge, containing in all probably from 20,000 to 25,000 pupils. They have hospitals at Worcester, Albany, Pittsburgh (had 2680 patients in one year), Chicago (cost $75,000), Louisville, Omaha, and San Francisco; houses of mercy in New York, Pittsburgh, and San Francisco; a house of providence in Chicago; a Magdalen asylum apparently near San Francisco. Those in Georgia are said in the Catholic "Directory" to be a branch of an order founded (in 1829) by the late bishop England of Charleston, "where the nuns renew the vows of religion every year, and live under a rule approved by the bishop." There are five convents in the State of New York, one at Albany, New York, and four at Long Island;

Our Lady of Mercy, a mission of the Wesleyan Methodist Connection in Ireland, noted as a missionary, was born at Dunmore, Galway, in 1762. He was the eldest son of his house, the brother of General Sir Ralph Ouseley, and cousin of Sir William and Sir Gore Ouseley, the Orientalists; and his family is distinguished in British military, diplomatic, and literary history. He was designed for the government service, and received a classical education. Married while not yet of age, his recklessness speedily brought him towards financial and moral ruin; but a peculiar episode in his history, closing with an almost fatal gunshot, led him to consider most seriously his spiritual condition. Thus solemnized in his thoughts, he was in 1789 converted by some Methodist soldiers quartered at Dunmore, where Ouseley then resided. He at once began to preach with the same vigor and zeal which he had displayed in his military services, and soon became a most ardent Gospel evangelist. The people heard him with wonder. Attacking at the same time Roman superstition and Protestant indifference, he preached in season and out of season, exhorted in the streets and churchyards, fairs and markets, and was accustomed to attend the wake-houses, or places where the dead lay, there to mingle with the crowds that were collected for the purpose of "hearing mass;" and while the priest read the prayers in Latin, he would translate every part that was good into Irish, and then go on with his own assembly, according to the Irish practice, to deplore a priest, on their eternal interests. He rode on horseback from town to town, generally addressed the crowd without dismounting, and preached from three to five times a day. For seven years he travelled in this manner throughout the province of Connaught, and as far as Leinster, where his name appears in the Irish annals. He was then received into the Wesleyan Conference, and in 1799 was appointed missionary to Ireland. It was just at the close of the rebellion, and the Catholic Irish often treated him rudely; but being a master of the Irish language and thoroughly acquainted with the Irish character, he succeeded in converting thousands. Charles Graham travelled with him. Together they went into the worst fields of the country, to the darkest and strongest holds of popery and of Satan. On enter-
ing a town, the Bible in hand and their hats off, pro-
cessions of the people followed them to some convenient
place, where they worshipped in the following manner:
First they sang a translation of one of Charles Wesley's
hymns. Next a brief fervent prayer was so uttered
that all heard it, some standing and crossing themselves,
some on their knees among their hearers. Then one
of the ministers proclaimed a text in both Eng-
lish and Irish, and preached a short but powerful ser-
mon, the other following with an exhortation. Their
discourses were mostly in Irish, but were often inter-
spersed with English passages. These brave itinerants thus boldly grappling with the monster evil of the land,
Protestants generally, who comprehended that there
was no alternative if popery was ever to be conquered,
as well as many of the clergy of the Establishment,
took sides with them, and welcomed them to their
homes and their parishes; sustained and encouraged;
Protestants of all denominations stood faithfully around
them. Moreover, Ouseley was an Irish gentleman, his
family was influential, and his father, having been con-
vert, sided with him. The wonderful missionary had
thus a prestige which commanded respect among his con-
temporaries, and his virtues, as sincerely as the "Priscilla,
Dearly beloved Virgin" procured it, he is said, many a respect-
ful hearing. Allusions in his sermons to her and the Scripture
saints often secured reverent attention, without com-
promising his Protestantism. His popish hearers were
seldom scandalized at anything, except the general
treatment of the "Kill Mary" after the final prayer.
Without provoking the prejudices of his hearers, he
treated them with a courage and frankness which he
charged their admiration and secured their good-humor. Thus
in a town filled with Romanists he hired the bell-
man, as was his custom, to announce through the streets
preaching for the evening. The man, afraid of oppo-
sition, uttered the announcement timidly and indis-
tinctly. Ouseley, passing in the street, heard him, and,
taking the bell, rang it himself, proclaiming aloud:
"This is to give you notice that Gideon Ouseley, the
Irish missionary, is to preach this evening in such a
place and at such an hour; and I am the man myself!"
When Coke applied to the Irish Conference for the first
official approval of his Asiatic project, and that body,
looking upon him with almost kiliolatrous affection as
its own chief apostle, not only sanctioned his plan, but
voted him several of its ministers as missionaries, Ouse-
ley stood forth on the Conference floor and begged,
with tears, to be permitted to accompany them. His
services, however, could not be dispensed with at home,
and he was thus continued in his warfare to the last.
When he was about sixty years old, and during the
nearly half a century of devoted labor, he was still abroad
on the highways and in the market-places as actively as
ever, preaching fourteen, sixteen, and sometimes twenty
sermons a week. In the last year of his life he was
several times prostrated by sickness, but rallying his
remaining energies, he went forth again and again to his
missionary labors. On April 8, 1839, he finished his
ministry at Mountmellick, where he that day preached
twice, once in the street. He returned to Dublin
to "sleep on his death-bed. "I have no fear of
death; the Spirit of God sustains me; God's spirit in
my support," was his dying exclamation. He died
May 14, 1839, in the hundredth year of Methodism.
"Gideon Ouseley," says Stevens, "will be forever rec-
ognised as the Protestant apostle of Ireland; it is hardly
too much to affirm that no one man has, directly and
indirectly, done so much for her deliverance from the
stupendous burden of superstition under which popery
has crushed her."
Besides his incessant missionary
was the author of several polemical publica-
tions, the most important of which was Old Chris-
tianity and Papal Notions. The priests could not re-
sume the conclusive arguments of this work; for its
educated author was an adept in the controversy.
Many popish laymen, popish schoolmasters, and even
candidates for the priesthood, were converted by it, and
not a few of these converts became preachers of the
Wesleyan body or of the Established Church. See
Stevens, Hist. of Methodism, vol. iii (see Index); Riley,
Life of Ouseley (London and New York, 1848); Arthur,

Otram (or Owtram), William, D.D., an Eng-
lish divine, was born in Derbyshire in 1625. He entered
Trinity College, Cambridge, in 1641, and upon the com-
pletion of his university course became rector of St.
Mary Woolnoth, London, which position he resigned in
1666; was appointed archdeacon of Leicester in 1669;
became prebendary of Westminster in 1670, and was
also for some time rector of St. Margaret's, Westminster,
the latter office he retained by his contemporaries.
Both the Churchmen and the Dissenters had great con-
fidence in his piety and his judgment (see Stoughton,
Eccles. Hist. [Church of the Restoration], i, 439).
He was well versed in rabbinical learning, and in the writ-
ings of the fathers. He died in 1679. His works are:
De Sacrificiis Libri duo, quorum altero explicatur om-
ia Judaorum nonnulla Gentium Profanorum Sacrifi-
cia; altero Sacrificium Christi contra F. Socinum
(London, 1667, 4to; Amster. 1688, 12mo); this was trans-
lated into English, with additional notes and indexes,
by John Waddington, under the title of Two Dissertations
on Sacrifices; the first on all the Sacrifices of the Jews,
with Remarks on some of those of the Heathens; the sec-
ond on the Sacrifice of Christ; in which the General
 Doctrine of the Christian Church on these Subjects
is developed (London, 1681, 4to; 1782, 8vo; 1833, 8vo).
"Some of the best discussions on the sub-
ject of sacrifice," says Orme, "are to be found in this
work; and in no work is the typical relation of the an-
cient sacrifices to the nature and design of the death
of Christ more satisfactorily explained. The English
translation is respectfully executed, and has made the
work accessible to all."
"This work," says Horne, "is of singular use to the divinity student, as affording, in
a comparatively small compass, one of the most mas-
terly vindications of the vicarious atonement of Christ;"
—Twenty Sermons preached on several Occasions (1652,
8vo, posth.; 2d ed. 1679, 8vo). These were edited by
Dr. J. Gardiner, bishop of London, who recommends them
highly in his preface. See Allibone, Dict. of Brit. and
Amer. Authors, vol. ii. s. v.; Orme, Bibli. Bibl. s. v.;
Horne, Intro. vol. ii.

Ouvrard, René, a French eclesiastic, was born at
Chamion about 1630. He was intimate with Jansenists
and other enthusiasts. He died in 1694. He pub-
lished treatises on music, theology, and mathematics.

Ovalle (sometimes written Ovagile), Alfonso
pe, a Jesuit of Spanish extraction, was born in Chili in
1601. He died in 1651. He published in 1646 a His-
1903061020orical Account of the Kingdom of Chili and the Jesuit
Missions in that country. See Backer, Biblioth. des ter-
virions de la Compagnie de Jésus (1864), 21 series, p. 451.

Ovampoland. See Ovampos.

Ovampos, or, as they are sometimes called, Otji-
herero, are Africans, seemingly the connecting link
between the Khoikhoi (q. v.) and Negro (q. v.). The
country they live in is called Ovampoland, and is sit-
uated in the region north of the great Namakauland
(q. v.), in South Africa, extending north to the Cunune-
River, and south to the parallel of 29° S. lat. The land
of the Ovampos is a much more fertile country than Na-
makauland, from which it is separated by a wide belt
of densely bushy country. It has but few rivers, and
these not of a perennial nature. About fifty miles from
the coast the country rises to a table-land about 6000
feet above the level, and then declines both east and
west. It is divided by the desert of the Kalahari and the
region of Lake Ngami. Many strong indications of copper-ore
are found in various places. The principal rivers, or,
rather, water-courses, are the Swakop, Kusi, and their
branches, which enter the Atlantic a few miles north of Walvis Bay. The other rivers in the south lose themselves in the sands. The climate is healthy, except near the coast, where fever in some seasons prevails. It seldom rains in the coast region, which is a very desolate one, and almost devoid of water. Thunderstorms are very violent in the summer season. All the large mammals are either in the sea or in the surrounding water. As the climate is dry, the land is sparsely populated. The people are mostly farmers and herders. The vegetation is sparse, consisting mainly of grass and scrub.

Omnipotence, as a concept, is a fundamental aspect of ancient Egyptian beliefs. In their polytheistic pantheon, each deity was associated with a specific aspect of nature or human activity. Omnipotence refers to the ability to control or influence events and actions without limitation.

An ancient Egyptian oven. That in which the mistress of a house baked her bread (Lev. xxvi. 26; and see Jahn. Bibl. Archetol. i, 213; ii, 182). This oven was built of brick, and was smears within and without with clay. A fire was kindled within it, and the dough was placed upon the side, where it baked, and was called נֶבֶק פֶּנֶק, meophē tannār (Lev. ii, 4). The οἰκήθειν of the Greeks appears to have been of a similar construction. Each household possessed such an article (Exod. viii, 9), and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi, 26). It was heated with dry twigs and grass (Matt. vii, 30), and the leaves were placed both inside and outside of it. It was also used for roasting meat (Mishna, Tann. iii, 8). The heat of the oven furnished Hebrew writers with an image of rapid and violent destruction (Psa. xxi, 9; Hos. vii, 7; Mal. iv, 1). But the Hebrews did not always possess such an oven, and often seem to have baked their bread on the ground, which was first heated by a fire, or on thin plates of metal, and sometimes to have made an excavation in the earth, which answered the purpose (see Gesenius, Thesaur. s. v. "πάρνη"). See BAKE.

Among the modern Orientals the dough, when prepared, is not always baked at home. In towns there are public ovens and bakers by trade; and although the general rule in large and respectable families is to bake the bread at home, much bread is bought of the bakers by unsettled individuals and poor persons; and many small households send their dough to be baked at the public oven, the baker receiving for his trouble a portion of the baked bread, which he adds to his day's stock of bread for sale. Such public ovens and bakers by trade must have existed anciently in Palestine, and in the East generally, as is evident from Hos. vii, 4 and Jer. xxxvii, 21. The latter text mentions the bakers' street (or, rather, bakers' place or market), and this would suggest that, as is the case at present, the bakers, as well as other trades, had a particular part of the ba-
zaar or market entirely appropriated to their business, instead of being dispersed in different parts of the towns where they lived. See CRACKNEL.

For their larger operations the bakers have ovens of brick, not altogether unlike our own; and in large houses there are similar ovens. The ovens used in domestic baking are, however, usually of a more portable description, and are made of stone, earthenware, or copper, inside of which, when properly heated, small loaves and cakes are baked, and on the outer surface of which thin flaps of bread, or else a larger wafer-like biscuit, may be prepared. This is adapted to the nomad state of the people in general. It is generally implied by the Hebrew term awmar. It usually consists of a large jar made of clay, about three feet high, and widening towards the bottom, with a hole for the extraction of the ashes (Niebuhr, Des. de l'Arab. p. 56). Occasionally, however, it is not an actual jar, but an erection of clay in the form of a jar, built on the floor of the house (Wellsted, Travels, i. 350). The oven is frequently covered with a chimney made of mud, to create a draught.

Another mode of making bread is much used, especially in the villages. A pit is sunk in the middle of the floor of the principal room, about four or five feet deep by three in diameter, well lined with compost or cement. When sufficiently heated by a fire kindled at the bottom, the bread is made by the thin pancake-like flaps of dough being, by a peculiar knack of hand in the workman, stuck against the oven, to the height of a couple of inches, for a few moments, till they are sufficiently dressed. As this oven requires considerable fuel, it is seldom used except in those parts where that article is somewhat abundant, and where the winter cold is severe enough to render the warmth of the oven desirable, not only for baking bread, but for warming the apartment. See FURNACE.

Another sort of oven, or rather mode of baking, is much in use among the pastoral tribes. A shallow hole, about six inches deep by three or four feet in diameter, is made in the ground; this is filled up with dry brush-wood, upon which, when kindled, pebbles are thrown to concentrate and retain the heat. Meanwhile the dough is prepared, and when the oven is sufficiently heated the ashes and pebbles are removed, and the spot well cleaned out. The dough is then deposited in the hollow, and is left there over night. The cakes thus baked are about two fingers thick, and are very palatable. There can be little doubt that this kind of oven and mode of baking bread were common among the Jews. Hence Hezel very ingeniously, if not truly, conjectures (Real-Lexikon, s. v. Brot) comes the רדס ערב (rādās urba), Sept. seev yovavern, Vulg. castit velatum, hole-bread baskets, of Gen. xi, 16, which he renders, or rather paraphrases, "baskets full of bread baked in holes," not "white baskets" [see BASKET], as in the A. V., nor "baskets full of holes," as in our margin; nor "white bread," as in most of the Continental versions, seeing that all bread is white in the East. As the process is slower and the bread more savory than any other, this kind of bread might certainly be entitled to the distinction implied in its being prepared for the table of the Egyptian king.

There is a baking vessel called in Arabic ταζ, which is the same word (rayyūs) by which the Sept. renders the Heb. דם (mashabath), "pan," in Lev. ii, 5, etc. This leaves little doubt that the ancient Hebrews had this ταζ. It is a sort of pan of earthenware or iron (usually the latter), flat, or slightly convex, which is put over a slow fire, and on which the thin flaps of dough are laid and baked with considerable expedition. This mode of baking can only be carried out in this way at a time. This is not a household mode of preparing bread, but is one of the simple and primitive processes employed by the wandering and semi-wandering tribes, shepherds, husbandmen, and others, who have occasion to prepare a small quantity of daily bread in an easy, off-hand manner. Bread is also baked in a manner which, although apparently very different, is but a modification of the principle of the ταζ, and is used chiefly in the houses of the peasantry. There is a cavity in the fire-hearth, in which, when required for baking, a large, rude and hollow clay pot, a bough of broom, a plate of iron, or sometimes copper, is placed over the hole, and on this the bread is baked. See BREAD.

Another mode of baking is in use chiefly among the pastoral tribes, and by travellers in the open country, but is not unknown in the villages. A smooth, clear spot is chosen in the loose ground, generally in an old walled wall, not uncommon in the Eastern deserts and harder lands—being preferred. On this a fire is kindled, and when the ground is sufficiently heated the embers and ashes are raked aside, and the dough is laid on the heated spot, and then covered over with the glowing embers and ashes which had just been removed. The bread is several times turned, and in less than half an hour is sufficiently baked. Bread thus baked is called in Scripture יָכָה (yqāḥ), "cake" (Gen. xvii, 13; Ezek. iv, 12, etc.), and the indication 1 Kings xix, 6 is very clear, "cake baked on the coals" (coal-cakes), i.e. cakes baked under the coals. The Sept. expresses this word very fairly by ערבבים, paraves, pome subretens (Gen. xvii, 6; Exod. xii, 39). According to Busbequius (Itin., p. 86), the name of Hegath, which he interprets ערבבים, "cakes," was in his time still applied in Bulgaria to cakes prepared in this fashion; and as soon as a stranger arrived in the villages, the women baked such bread in all haste, in order to sell it to him. This conveys an interesting illustration of Gen. xvi, 6, where Sarah, on the arrival of three strangers, was required to bake "quickly" such ash-bread—though not for sale, but for the hospitable entertainments of the unknown travellers. The bread thus prepared is good and palatable, although the outer rind, or crust, is apt to smell and taste of the smoke and ashes. The necessity of turning these cakes gives a satisfactory explanation of Hos. vii, 8, where Ephraim is compared to a cake not turned, i.e. only baked on one side, while the other is raw and unripe. See Ash-Bread.

Overall, Joxus, an English prelate, was born in 1559, and, after a proper preliminary training, was educated successively at St. John's College, Cambridge, and at Trinity College, of which he was chosen fellow. In 1596 he was appointed regius professor of divinity, when he took the degree of D.D. and, about the same time, became a fellow of Christ's College of the same university. In 1601 he was preferred to the dignity of St. Paul's, London, by the recommendation of his patron, Sir Fulks Greville, and queen Elizabeth; and in the beginning of James's reign was chosen protonotary of the lower house of convocation. In 1612 he was made bishop of Lichfield and Coventry; and in 1618 was transferred to Norwich, where he died in May, 1619. He was buried in that cathedral where, lay undisturbed till the restoration of Charles II, when Cosin, bishop of Durham, who had been his secretary, erected a monument in 1669 to his memory. Overall is characterized by Wood as being the best scholastic divine in the English nation; and Cosin, who perhaps may be thought to rival him in that position, adds that he is himself a most learned prelate, and expressly declares that he derived all his knowledge from him. Bishop Overall is also extolled by Smith for his distinguished wisdom, erudition, and piety. In the controversy which in his time divided the Reformed churches about predilection and grace, he held the middle ground, and, as his biographer says, "he seemed to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and in-
fluence of architect Laur. Overall had a particular friendship for Gerard Vossius and Grotius; and was much interested in the art of painting. He was one of the last great men to obtain it, so ill required. He labored heartily himself to accord the differences in Hol-

land, upon what is known by the name of the Quin-
quarticular controversy. Overall's chief work was the Catholic Church and the Kingdoms of the Whole World (London, 1690). This treatise was adopted by the

conventions of Canterbury and York, but was left unpub-

lished by request of James I. Overall's object in its compilation was to advocate the superior claims of the Catholic Church to the throne, and to claim for those who would place the episcopal office, as by divine right, superior to the throne. He also denies the Presbyterian claim of the superiority of the προφυσικος over the king by
divine right. He also teaches that "there is no more necessity of one visible head over the Catholic Church than of one visible monarch over all the world," and that "a government, which had originated in rebellion, ought, when thoroughly settled, to be considered as or-
dained by God, and as such to be obeyed by clergy and

lay.

Not having received the royal confirmation, the Congregational Church of London and of several other

places, yet it is certain that there is no room to doubt that it was designed to be received as an authentic exposition of the mind of the Anglican Church on the subjects of which it treats. This work, preserved in manuscript for eighty-four

years, was first given to the world by archbishop San-

croft in 1690, with the design of injuring the new gov-

ernment; but an important passage in it which had been overlooked reconciled William Sherlock to the oaths, and he no longer refused to take them. A new edition of the work was published in the "Library of Anglo-Catholic Theology" (1844). Bishop Overall also wrote Sententia de Prædestinatioane (London, 1651). He is besides named among the translators of the Bible, and as a writer of that portion of the Catechism of the Church of England which concerns the sacraments. For Overall's Notes on the Common Prayer, see Nichols, Commentary: for his remarks on The Nativity of Our Viable Head, see Wordsworth, Christian Institutions, iv, 135; and for his remarks On a Middle State, see Campbell, 

Doctrines of a Middle State. See also Biographical

Dictionary, s. v.; Allbon, Dictionary of British and 

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is students in theology (see Index); M'Elhinnney, The Doctrine of the Church, p. 260; Hallam, Literature, ii, 353; Stoughton, Ecclesiastical History of England (Church of the Restoration), i, 219; Wordsworth, Ecclesi-

astical Biography, i, 128 sq.; iv, 297 sq.

Overbagh, Peter A., a minister of the Reformed (Dutch) Church, was born in 1778. He studied the-

ology under Livingston, and was licensed to preach in 1808. From 1805 to 1806 he was stationed at Beth-

lehem and Cormyns, N. Y.; from 1806 to 1809, at Wood-

stock; from 1809 to 1817, at Woodstock and Flatbush (Uster Co.). After 1834 he also preached at Plattekill

station. He died in 1843. Through his influence the character of the community in which he spent his min-

istry was greatly changed. He organized a Church in Flatbush with a dozen members, and left it with three hundred, besides having formed a new organization near by. Overbagh's labors, though mostly obscure, resulted in many conversions, and he was regarded as an eminently useful and faithful man. See Corwin, Manual of the Reformed Church in America, p. 174, 175.

Overbeck, Friedrich, a distinguished German painter, to whom is justly awarded a large share of the merit for the movement in the early part of this century from which arose the modern German school of art, was born at Lubeck July 3, 1789. He began his studies as an engraver, and the drawings in his early period are adopted and continued to exist in carrying out cer-

tain notions of art, and the mode of studying it, essen-
tially different from those inculcated in the academy, he was expelled along with certain other students who entertained the same views, and in 1809 set out for Rome. There he was soon afterwards joined by the now world-wide renowned painters Cornelius and Schadow; and these three, animated with similar ideas, and mutually encouraging one another, laid the founda-

tion of the romantic school in Germany, and made taste for art in Europe at the present time. The old

German school of painting, partly under the influence of the dominant French taste, and partly guided by the maxims and practices of Mengs (q. v.), had been seeking inspiration almost exclusively from classic sources, and the romantic school grew up as a reaction from the later painters of Italy. But coincident with the cast-

ting off of the trammels of modern French criticism and ancient forms in literature, there had been growing up a desire for a return to a less academic or eclectic sys-

tem in art; and Friedrich Schlegel, a leading critic and advocate of the Romantic school in literature, was the

herald and prophet of the new school of national Ger-

man art. Overbeck was well prepared to become one of the advocates and propagators of these new ideas, and, together with his two celebrated friends and a host of other young artists of the new school, he threw all his entire devotion to the style of the Italian artists prior to the period of the Renaissance, particularly Fra An-

gelico (b. 1387; d. 1455), and manifested a strong aver-
sion to a dependence on the form of drawing in the style of Greek or classic art in works embodying religi-

ous subjects; although many of his compatriots—Cor-

nelius, for instance—modified or perhaps enlarged these ideas, and studied the works of Michael Angelo and those of Raphael's later style executed under the influ-

ence of classic art. Overbeck first became noted by a picture of the Madonna, which he exhibited in the Academy at Berlin in 1811. He was next employed, along with Cornelius and others, by the Prussian consular, general Bartholdi, to execute certain frescos illustrating the history of Joseph: the Selling of Joseph and the Seven lean Years being the subjects assigned to him. After completing these, he painted in fresco, in the villa of the marchese Massimi, five large compositions from Tasso's Jerusalem Delivered. In 1814 he and several of his artistic brethren abjured Lutheranism, and embraced the Ro-

man Catholic religion. In 1815 he completed Christ at the Foot of the Cross and the Martyrs, St. Jerome, which went so far to secure his great reputation; but his grand picture, Christ entering Jerusalem (about eight feet by five and a half), finished in the following year for the Marien-

kirche at Lubeck, was that which may be said to have established his fame: there can be little hesitation in saying that it created its era. It is not one of the great pictures that everyone respects; it is one of the grandest, and the only one that is one of the grandest, and indeed the only one that can be mentioned here, even if we had the materials for completing the list. Overbeck's chief work is a fresco at Assisi, The Miracle of Roses of St. Francis. His oil-pictures are inferior to his frescos, being dry and weak in color. His great picture, The Influence of Religion on Art, preserved in the Stadel Institute at Frankfurt, and well known from the engraving, is an admirable com-

position, and is indeed the most famous specimen of his powers as a painter in oil-colors. In this vast pro-

duction he has sought to symbolize in a single design the development of art—inciting man to worship, music, sculpture, and painting—under the influence of Chris-

tianity. Christ in the act of blessing, and the Virgin recording the Magnificat, occupy the middle of the up-

per compartment of the picture, while the saints and prophets, the Old and the New Testament personages, are assembled around, and the representatives of the several arts fill the different stages or compartments.
OVERBERG

into which the picture is divided. It is a work full of learning, thought, and fine feeling, but one which to un-
cultured English is to do full justice to. He stood an
artist to study from the artist's own point of view, and with
a clear conception of his central idea—to an ordi-
nary spectator by no means an easy matter. He ex-
ecuted a great many drawings remarkable for high feel-
ing, most of which have been engraved. One of his best
et engravings, a delicate design of which was done
by Delaroche, delicately engraved in the line manner, is
a work of high excellence. He died at Rome Nov.
12, 1869, and was buried in one of the churches of
the Eternal City in tribute to his eminent services to
the Church and to the world of art. His work was
marked by unflagging invention, great refinement and delicacy
of expression, considerable power of drawing, and
a style of composition which presents his design with the
greatest conceivable perspicuity. Where there is ob-
scurity, as there sometimes it is, it rests in the idea and
not in the manner of its presentation. But his treat-
ment of his themes is essentially subjective: in other
words, he seems to have always sought to carry out
Schlegel's principle that in all Christian themes the
measure must be spiritual and symbolic rather than
historical or realistic. He sought to display a certain
devotional beauty and simplicity rather than brilliance or
brilliance of style. This spirituality and symbolism of
style and thought rise in the works of Overbeck not in-
frequency into grandeur, and are always impressive;
but often, even in his hands, they run into coldness,
otherwise than artistic refinement. But the nobility of
its aim, the great artistic knowledge and power, the
fine poetical genius which pervades almost every pro-
duction of his pencil, and his singleness of purpose,
must always secure for the name of Friedrich Overbeck
a high place in the history of art, and one of the very
highest among the painters of the 19th century" (Eng.
Cyclop.). See Nagler, Künstler Lexikon, s. v.; Raczyński,
Histoire de l'Art Allemand modern.; Brockhaus,
Conversations-Lexikon, s. v.

OBERBERG, BERNHARD, a distinguished German theologian and writer, was born at Hockel, near Osnau-
bridge, about 1757. In 1779 he began to study theology at Münster, where he was ordained priest in 1780, and appointed professor in the normal school of Münster in 1783. In 1789 he became intimate with princess Amelie Gallit-
zh (q. v.), and this friendship lasted until death. In 1809 he was appointed regent of the episcopal seminary,
and in 1812 he was installed as coadjutor in the Consistory in Münster, Nov.
9, 1826. He was very active in promoting the cause of education in the diocese of Münster. His principal works are, Auseinandersetzung mit der Scholastie (1795);—
Die Bischofsbriefe (1796);—Religionshandbuch nebst den gesammten Kutschesien (1817);—several eds.). His biog-
ography was written by J. Neurmann (Münster, 1829)
and by Krabbe (ibid. 1832; 2d ed. 1846). See Pierer,
Universalllexikon, xii, 529; Herzog, Real-Encyclop. x,
743 sq. (J. N. P.)

OVERBECK, Sir Thomas, an English author who
flourished in the second half of the 17th century, but
of whose personal history we know scarcely anything, is
named as the author of A true and perfect Account of
the Execution, Trial, Condemnation, and Execution of Joan Pery and her two Sons for the supposed Murder of
William Harrison, written by one of Thomas Shirley,
M.D., in London (1678):—Querries proposed to the seri-
ous Consideration of those who impost upon oth-
ers in things of divine and supernatural Revolution, and
proacute any upon the Account of Religion; with a De-
sire of their candid and Christian Resolution thereof
(1677)—in answer to criticisms on the above, Ratiosci-
urnum Veruculum, or a Reply to Atias Otaeinum, etc.

OVERSEER (usually _UID, pakt, 'visitor', Gen.
xxix, 4; xli, 34; but Piel of TO, to preside, in 2
Chron. ii, 2, 18; xxxiv, 13; 's, in Prov. vi, 7;
Owen, Griffith, a minister of the Society of Friends, flourished towards the close of the 17th century. He died in 1717. As a minister of the Gospel, he was lively and pathetic; as a member of religious society, he was active and exemplary. William Penn, in one of his letters, mentions him as “tender Griffith Owen, who sees and feels.” For some years he was an active member of the government, and was a counter-minister, but his chief occupation was still to study medicine, and he was eminently useful in the newly settled province. He was universally beloved through life, and lamented at death. See Janney, Hist. of the Friends, iii, 67, 187.

Owen, Henry, M.D., a learned divine of the Church of England, was born in 1716, near Dolgelly, in Merionethshire. He was educated at a Grammar school of Ruthin, in Wales, whence he was removed to Jesus College, Oxford. His attention was primarily directed towards the medical profession; but, changing his purpose, he took orders, and, after various preferments, became in 1760 rector of St. Oure, Hart Street, and vicar of Edmonton, in Middlesex. In 1775 he also obtained the living of Edmonton. He died in 1795. He published, The Intent and Propriety of the Scripture Miracles, a most valuable work.—Observations on the Four Gospels:—Directions to Students in Divinity:—Inferences from the State of the Septuagint Version of the Old Testament:—Critica Sacra, or a Short Introduction to Hebrew Criticism:—Collatio Codicis Cotonicani Nepos, cum editio Romana a vno clarissimo Johanne Ernesto Grabe, deemed the most ancient manuscript in Europe, Critical Dissertations on several passages of Scripture, and quotations used by the Evangelical Writers. “All of Dr. Henry Owen's works,” says Orme, “are characterized by sound criticism and laborious research. Bishop Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version could be read by every man who would be acquainted with the history of that version” (Hibb., Hibb., [1839] p. 187). See Nichols, Lit. Anecdotes; Allibone, Dict. Brit. and Amer. Auth. s. v.; Jones, Christian Biogr. s. v.; Hook, Eccles. Biogr. s. v.

Owen, James, a minister of the Society of Friends, was born Feb. 18, 1822, near Caesar’s Creek, Ohio, and was religiously trained. In 1826 his family removed to Hendricks County, Indiana, where he learned something of the difficulties and privations incident to frontier life. He was recorded as a minister Sept. 8, 1849. He labored in Iowa in 1849, visited the yearly meetings of Philadelphia, New York, and New England in 1850, and returned again to Iowa. In 1854 he again visited Iowa, and, in view of the rapid emigration of Friends to that state, left his home, then in Howard County, Indiana, and settled at Bangor, Iowa, in 1855. Here he was subjected again to many privations. Afterwards he visited the Friends of Indiana, Ohio, Maryland, and North Carolina, and labored among the freedmen in Kentucky, Tennessee, and Arkansas. March 16, 1869, he went on a visit to the Society of Friends and others in England, Ireland, and some parts of the Continent. He returned to America, and in 1870 returned to the course Board more than once the yearly meetings, and appointed meetings within the limits of Randolph and other counties, as many as seven per week. The climate of this latitude proved detrimental to his health, and an attack of typhoid pneumonia rendered him seek shelter for a time. He died Jan. 2, 1871, and was interred in the Friends’ cemetery at New Providence, Iowa. James Owen was eminently successful in his unusually abundant ministerial labors. The weightiness of his spirit, the edifying manner in which he preached, and the solemnity of his appeals, together with his sincere kindness and genial ways, gave him a place in the hearts of all, both old and young, within the scope of his acquaintance. See Friend’s Review (Philadelphia), Nov. 2, 1872.

Owen, John (1), an English divine of the Puritan age, and most conspicuous among the English Congregationalists of his day. Descended from an ancient and honored family in Wales, he was born (1616) at Statham, near Oxford. His father, Henry Owen, was an earnest and laborious minister in the Church of England, but a Nonconformist. At the age of twelve he was entered a student at Queen’s College, Oxford, “here he was in almost all things still a believer, though not a preacher,” and his progress in all the departments of learning were such as are not often equaled by maturer minds. From the first he seems to have had in view the clerical profession; but in the early years of his university life he was induced to think of the ministry, which was afterward decided by no better motive than ambition for eminence and power in the Church of England. In the progress of his studies he was shaken by the Spirit of God to higher thoughts and aspirations; and he began to work with religious conscientiousness, seeking to do God’s will, though he had not yet attained the full freedom of the sons of God. The Puritan habit of thinking and the Puritan spirit, which Owen had inherited from his father, brought him into collision with certain ritualists whom Laud, then chancellor of the university, was forcing upon Oxford, and which to the evangelical party of those days must needs have appeared to be the most odious superstition. He was compelled to choose between a compliance with the new regulations and a relinquishment of his place and hopes in the university, he chose the latter. He was then twenty-one years of age, having commenced master of arts in 1636. A few years before, he, having just been recently ordained to the ministry of the Church of England. That confession of Puritanism cost him (as he knew it must) the favor of an uncle in Wales who had chiefly supported him, and whose estate he was expected to inherit. At that time the conflict between the king Charles I and the English people as represented in Parliament was impending, and men everywhere, young and old, were taking sides. Owen had taken the side of reformation in the Church and of chartered liberty in the state; and all who knew him knew where he would be found. To such a man, so long as Laud might remain at the helm of the ecclesiastical establishment, there was no prospect of preferment. Many a Puritan clergyman in those days found refuge and employment as chaplain or tutor, or both, in the family of some nobleman or gentleman favorable to that party. Such a family was that of Owen’s uncle. He was employed at the outbreak of the civil war the nobleman in whose family he was then employed took arms for the king, while he himself declared for the Parliament, and not only lost his place, but was disinherited by his Welsh uncle. He then returned to Oxford, and in 1652 had the honor of going to London, which had become the metropolis of Puritanism. His religious life at the university and in the country had been earnest and resolute, but had not been enriched with the joy of salvation. He had not found in his own experience an assured peace with God through Christ. But it happened to him, not long after his removal to London, that having gone on a Sabbath morning to hear a celebrated preacher, he was disappointed by seeing a stranger in the pulpit. The unknown preacher’s text, “Why are ye fearful, O ye of little faith?” was so appropriate to Owen’s habit of mind that it commenced his most earnest and persevering study, and the sermon that followed led him into the light. Thenceforward he knew how to rest upon the Gospel with a cheerful and sustaining confidence. His removal to London seems to have been with a view to the publication of a work on the chief theological controversy of that age. His Display of Arminianism, published in 1642, was an elaborate confusion of the doctrines which Laud and his adherents were introducing into the originally Calvinistic Church of England, and which were regarded on all sides as having more than an accidental connection with the party of Arminianism in the state, as well as with tendencies Romeward in the Church. The learning and ability of that book,
written by a young man of twenty-six years, com-
manded its author to the Parliamentary committee for
purgation of the Church of scandalous ministers, and thus
it was the occasion of his being introduced to a pastoral
charge. The incumbent of the parish church at Ford-
ham, in Essex, having been found "scandalous," the
living became vacant. Owen was recommended to
supply the vacancy. In that retired parish his abil-
yity as a preacher, and his diligence in visiting the
families and catechising the children of his flock, gave
character and success to his ministry, so that in 1646
(when he was thirty years of age) he was called to
preach before the Board of Ordinances at one of their
monthly fasts. Not far from that time the incumbent of
Fordham, whose place he was occupying, having died,
the right of presentation to the living was exercised by
the patron, and Owen was displaced. Immediately the peo-
ples of Coggeshall, in the same county, invited him to
become their minister; and by the Puritan earl of War-
wick, patron of that parish, he was presented to the liv-
ing. The invitation came from a people who had been
trained in Christian knowledge and duty by faithful
ministers, and who called him because they knew him,
and used his services. The presentation without pre-
-ntation that the parish had become so competent to
choose; and his confirmation of the people's choice,
when they chose so wisely, was a matter of course. Till
this time Owen had accepted, in a general way, the
Puritanist creed; but he had not then been connected
with classical and synodical courts; but in connection with
his removal to Coggeshall he began to act more definite-
ly upon those principles of ecclesiastical polity which, in
that age and country, more than now and here, dis-
tinguished the Independents or Congregationalists from
the Puritans of the Presbyterian party. Long after-
wards, reviewing what he had asserted and practiced in
the administration of his parish at Fordham, and de-
scribing the change in his position, he said, "I found
that my principles were far more suited to what is the
judgment and practice of the Congregational men than
to those of the Presbyterian." Yet he had considered
himself a Presbyterian, for he had not consciously ad-
vanced beyond the position of his Puritan friends. His
acquaintance was not with any of the ministers or of
the people who held "the Congregational way," but
wholly with those of "the Presbyterian way." When
the question between those two parties was becoming
the great question in England, he set himself "serious-
ly to inquire into the controversy." After reading
much of what had been written on both sides, he pro-
ceeded to the examination of the question, which had
been in others controversies. He "took under peculiar
consideration and examination" the work "which
seemed most methodically and strongly to maintain
that which was contrary," as he thought, to what was
then his own persuasion. The book thus selected was
from New England—John Cotton's book of The Keys; and
to the "examination and confutation" of that book
he addressed himself "for his own particular satisfac-
tion." His own account of the result is, "Quite beside
and contrary to my expectation, at a time and season
when I was engaged in the work of a preacher in this
world, without the knowledge or advice of any
conference with any one person of that judgment, I was
prevailed upon to receive those principles which I had
thought to have set myself in opposition unto." He
had published, while at Fordham, a tract entitled The
Duty of Pastors and People Distinguished. His first
publication after coming to his new charge was Eshkol,
or Rules for Church Fellowship; and thenceforward he
found himself among the champions of Congregational-
ism, or Church independency against the theory of a
National Church under a National Church government.
Yet his mind and heart were always so much
more upon great questions in theology, and upon the themes
of Christian experience and Christian living, than upon
questions of Church polity. His Eshkol was a simple
tract for use in his own parish; but the more arduous
labor of his mind and of his pen, while he ministered to
that congregation of two thousand souls, appears in
other publication. Salus Electorum, Sanguis Jesu, or
the Death of Death in the Death of Christ, a volume
of more than 300 pages, quarto, was another of his battles
against the Presbyterians. About this time Eshkol,
having become a principal seat of the war, Fairfax,
the chief commander of the Parliamentary forces, had his head-
quarters for a while at Coggeshall during the siege of
Colchester, and Owen, who seems to have served tem-
porarily as his chaplain, became one of his friends. Af-
ster the fall of Colchester and the Commons of the Pre-
parliament committee who had been held captive there
(which virtually ended the war in England), he preached
a Thanksgiving sermon to the victorious army, and an-
other, at another place, to the committee in celebration
of their deliverance—the two sermons from the same
text, and so connected that they were published as one
discourse. At the age of thirty-two years he had at-
tained the highest rank among the preachers as well as
among the controversial theologians of his generation.
A few months later he was required, at very short no-
tice, to go to London as one of the representatives in
Parliament for his county. He had been a member of
that body before in the reign of Charles I., but a careful reading of it will show that while the
preacher did not find himself called to sit in judgment
on the High Court of Justice, or to pronounce a sentence
of approval or disapproval on what that court had done,
he did not fear to teach that inasmuch as kings have
their power from the formal or informal consent of the
people, and inasmuch as the people are therefore held
responsible in God's providence for the crimes of those
whom they permit to rule them, kings are of right re-
 sponsible to the people whom they rule. To the ser-
mon, as published by request of Parliament, he appended
a most timely Discourse on Toleration, maintaining
that religion, as such, does not come within the prov-
ince of the magistrate, and that, therefore, the state
ought not to concern itself with the suppression of any
religious error which does not directly assail the founda-
tions of society or the public peace. At the moment
when the party with which his interests were identified,
and of which as a religious party he had become a lead-
er, was wielding the supreme power, he demanded
Parliament liberty for all to worship God according to
their consciences. Less than a year after this, he had
been again called to preach before Parliament, the
principal officers of the army being also present,
among whom was Cromwell, then lately appointed
lord-lieutenant of Ireland. That was his sermon on
the shaking of heaven and earth, from Heb. xii. 27.
The next day Cromwell met Owen for the first time,
and, immediately taking him aside, announced his in-
tention with regard to Ireland, and invited him to go as
chaplain, and to aid in reforming and restoring the Uni-
versity of Dublin. Yielding to the advice of brethren
in the ministry, he declined to be the servant of the great chief,
whose final authority was equivalent to that of God;
he left his parish for the time. While preparations for
the expected campaign were in progress he had the op-
portunity of preaching on another memorable occasion
before Parliament, the council of state, and the council
of the army, the occasion being the first regular military
service when the attempt at military revolution by the Level-
lers had been suppressed. Going to Ireland, he remained
in Dublin preaching to attentive multitudes, investigat-
ing the affairs of the university, and devising measures
for its benefit. Returning with Cromwell to England, he
was again summoned to preach before Parliament, the day
of national fasting. In consequence of his repre-
sentations and appeals on that occasion, seconded as
they were by Cromwell, the Parliament passed an ordi-
nance for the encouragement of religion and learning in Ireland. Certain lands were appropriated to the support of Trinity College, to the founding of another college in that university with maintenance for teachers, and to the establishment of a free school with support for masters and scholars. At the same time six of the most acceptable preachers in England were sent over to give reputation to the restored university, and they, till the provided endowments should become productive, were to be supported from the public revenue. So conscious had Owen been in connection with public and private patronage, and in his judgment he was not excelled in the lord-general into Scotland, where Presbyterianism had anointed the second Charles for king, and was in arms against the commonwealth of England. Accordingly he was with Cromwell through that strange campaign in which sermons and theological disputations alternated with sieges and cannonading. Returning once more to his home and his parochial work, he was soon appointed dean of Christ Church College at Oxford, his great friend Cromwell having been already made chancellor of the university. The next year he became Rector of Oxford, and the chief responsibility for the welfare of the university came upon him. Owen's administration at Oxford was perhaps the most active—certainly not the least useful—period of his life. The university had been brought almost to ruin by the long war, Oxford being converted into barracks and military storehouses; the university was overwhelmed with debt; and the students, diminished in number, were characterized more by insubordination and licentious behavior than by diligence in study or by generous aspirations. To Owen was committed the public work of raising the university from its low estate, and of making it, more than it had ever been before, the seat of learning and of religion. He restored order and salutary discipline. He gathered about him men conspicuous by their ability, such as John Howe, Charnock, Thomas Goodwin, Theophilus Gale, Pocock the Orientalist, and Ward the mathematician—men not of the Independent party only, but of various party connections or of none. His government, severe towards licentious practices, was tolerant of honest differences; he conciliated the Presbyterians by bestowing upon them a seat in the university, and he had him as his patron and patron of which he was officially the patron; and, at a time when the use of the old Book of Common Prayer was regarded by law as proof of hostility to the existing government, he silently permitted a meeting of Episcopaliens every Lord's day hard by his own lodgings. So manifest was the revival and prosperity of learning there that, after the restoration of Charles II, even the enemies of Puritanism were compelled to acknowledge the fact. Clarendon's reluctant testimony for the university as governed by Owen is, "It yielded a harvest of extraordinary good. He taught, enlightened, and comforted all parties; and many who were wickedly introduced applied themselves to the study of learning and the practice of virtue; so that when it pleased God to bring king Charles II back to his throne, he found the university abounding in excellent learning, and little inferior to what it was before its desolation." While thus preserving the university, Owen never intermitted his work as a preacher, nor was he relieved from the responsibility of advising those in whose hands were the interests of the commonwealth. It is difficult to see how even he, under the best benevolent, could not have desired the welfare of the church. But during that period many of his most elaborate and learned treatises were published—some in Latin, others in English. Owen's retirement from the vice-chancellorship followed soon after the crisis at which Cromwell found himself constrained to decline the title of king, offered to him by the Parliament as a means of restoring the ancient forms of government under a new dynasty. Owen opposed that movement, and was the author of the petition which was presented to the protector in the name of his early and best friends, and which overruled in his own hand were sent over to gain the courts over him, and with convincing him, that though governing with more than kingly power, he could not assume the kingly name without the ruin of the "good old cause." Cromwell, invested with new dignity in the state, transferred the chancellorship of Oxford to his own Richard, who appointed a new vice-chancellor. Owen remained in the deanship of Christ Church College till a few months before the restoration of the Stuart monarchy. From Oxford he retired to his native place, where a Congregational Church, previously gathered by his ministry, received him as its pastor. But the suppression of such congregations, by an Act of Parliament forbidding more than five persons to meet for worship in any unauthorized place, was an early consequence of the restoration; and thenceforward his preaching to little secret assemblies was more and more onerous. The jurisdiction grew less violent, was always in violation of law. In 1663 he received, but for some unrecorded reason did not accept, an invitation to New England. The First Church in Boston called him to become the successor of John Cotton and John Norton, and the colleague of Increase Mather. For John Winthrop's successor, his influence was not, as was confidently expected. When Charles II, in 1671, proclaimed his "declaration of indulgence," virtually abrogating those acts of Parliament which inflicted penalties on Roman Catholic recusants and Protestant dissenters, there was a measure of freedom which Owen desired the state to use. He began to preach openly in London. Under his ministry a Church was constituted—the same which, in another generation, enjoyed the pastoral ministrations of Isaac Watts. He was still recognised as the leading man of the Independents; and, though under the ban of the law for his nonconformity, he was widely honored, and had powerful friends even in the House of Lords. On one occasion, being at Tunbridge Wells, when the king and the duke of York (afterwards James II) were there, he was invited to the royal tent; and Charles talked freely with him about the laws against dissenters. Afterwards, at London, the king invited him to repeated interviews on the same subject, and even intrusted him with a thousand guineas for the relief of suffering Nonconformists. Of course it was well understood, all the while, that the king's sympathy for conformity did not extend to the religious nonconformist Romanists. Those latest years of Owen's life were in one respect the most productive. Persecuted or tolerated, worshiping in secret conventicles or openly preaching the Word, he seems to have been always writing, and the demand for his books seems to have been constant. His greatest and best remembered works (of which the most voluminous is his Exposition of the Epistle to the Hebrews) are the produce of those years. His last work (destined to be posthumous) was Meditationen s the Glory of Christ, and the first sheet of which appeared in 1699. In it he alleged that he was to see that "Glory" face to face. His death took place at Ealing, near London, Aug. 24, 1688. Eleven days afterwards a procession of more than sixty noblemen in carriages drawn by six horses each, and of many others in mourning coaches and on horseback, followed his remains along the streets of London to their burial in Bunhill-fields.

Many of Owen's works have been often reprinted, and are among the classics of English religious literature. A collected edition of all his works in twenty-four volumes, the first book of which was issued in 1749, and a second volume by William Orme, was published at London in 1829. Another edition, in twenty-four volumes, carefully edited by the Rev. William H. Goud, and including a Memoir by the Rev. Andrew Thomson, was published at Edin-

Owen, John (2), a divine of the Church of England, was born in London, about 1755, and received his education at St. Paul's School and at Cambridge. Having taken orders, he became a popular preacher at Fulham, and obtained from bishop Porteus the living of Paglesham, in Essex. Dr. Randolph, the successor of the bishop in the see of London, insinuating upon Mr. Owen's residence in the deanery, was able to inaugurate the curacy of Fulham, whereupon the inhabitants of the parish presented him with a purse of near £700. On the institution of the British and Foreign Bible Society he became one of the secretaries, and for eighteen years was the most active of its members. He died Sept. 26, 1822. Besides various tracts and sermons, he was the author of The Retrospect, or Reflections on the State of Religion and Politics in France and Great Britain:-The Christian Monitor for the Last Days:-The Fashionable World Displayed: -Vindication of the Bible and Its History, and was a target in different parts of Europe. See Allibone, Dict. of Brit. and Amer. Auth. s. v.

Owen, John Jason, D.D., LL.D., a noted American Biblical scholar and educator, was born at Colbrook, Conn., August 1808. While very young, although surrounded by unfavorable circumstances, he devoted himself earnestly to study, more particularly with a view to the mastery of the ancient languages. His early life, especially, was characterized by remarkable perseverance. Without aid, except that furnished by his own mind, he undertook the study of Greek, and it is noteworthy that difficulties which seem as if they could not be successfully encountered even with the aid of an instructor he met and conquered solely by the power of his will. His preparations for the academical course he began under the tutorage of the Rev. Dr. Eliasha Yale, of Kingsborough, N. Y., to which place his parents removed about that time. Shortly afterwards he went to Middlebury College, and graduated in 1818. He then entered the theological seminary at Andover, Mass. After spending the requisite time in the last-named institution, he became a minister of the Presbyterian Church, to which body he rendered very efficient and acceptable services. Though he never accepted the pastorate of any congregation, he was accustomed to preach from time to time in the different churches throughout New York, in which city he had taken up his residence after graduation, or wherever else he might be spending his time. He was a very prominent member of the New York Educational Society, and also of the Young Men's Educational Society, and under his private and public instruction many young men have become qualified for the ministry of different religious denominations. At the opening of the Cornell Institute he became its principal. While there he edited his Xenophon's Anabasis, which was the first Greek text-book with English notes that was published in the United States. Under his direction also were published a Greek Reader, Xenophon's Cyropaedia, the Odyssey and Iliad of Homer, and a number of other works. These books attracted considerable attention and were warmly welcomed by all scholars. Prof. L. Schmitz, himself a celebrated Greek scholar, wrote to Owen from Edinburgh, in 1850, congratulating him on his success as a translator. It was a frequent regret of Prof. Owen's that the Greek language is too exclusively cultivated in schools from classical sources; and to remedy this defect he edited the Acts of the Apostles in the original for students, appending a lexicon for the same purpose (N. Y. 1859, 12mo). His most extensive literary undertaking was his Commentaries on the Gospels, the first volume of which appeared in 1857. Two volumes have since been printed, and manuscript for a third was in readiness for the printer at the time of his death, and was afterwards published. The three volumes are known by the title of A Commentary, Critical and Practical, on the Gospels of Matthew, Mark, and the Acts (N. Y. 1860, and often, 12mo). This work deservedly ranks among the very best for popular use which the scholarship of our country has produced. It is lucid, thorough, and evangelical. It meets fairly and fully every difficulty which arises. There is no parade of learning in it, but the results of extended reading and a careful and thorough independent investigation are given. The critical part of the work is beyond all doubt as able and satisfactorily performed as in any similar American or English work. In the year 1848 Dr. Owen resigned his position in the institute in order to take the chair of professor of ancient languages in the New York Free Academy, of which he became vice-principal. In the year 1866, the name of the institution being changed to that of College of the City of New York, he became vice-president of the faculty; and in this sphere he worked faithfully until about two weeks before his death, which occurred on Sunday, April 18, 1869. Dr. Adams conducted the funeral services. The presence of a large number of eminent clergymen, the most learned men and prominent citizens of the United States, indicated the high estimation in which he was so esteemed. As a man he was well known and highly esteemed by the learned men of England, Scotland, and America. He ranked as one of our best Greek scholars and most industrious of commentators. As a Christian, all who came in contact with him felt the influence of his holy life, and could not but recognize in him the love of that Saviour he endeavored to persuade others to follow. As an instructor, he was faithful, sympathizing, and kind almost to a fault. As a man, he was genial in his temper, earnest in his endeavors, and won the love of a large circle of New York's most distinguished residents.

Owen, Lewis, an English theologian and writer, was born in Merioneth County in 1572. After passing some time with the Jesuits in Spain, he left them to enter the world, and was ever after a bitter opponent of the society. He wrote The Running Register, recording a true Relation of the State of the English College, in Paris, with the History of the College, and Foreign Parts (1576); the most curious parts of it are to be found in Retinexta, i, 141: —The Unmasking of all Popish Monks, Friars, and Jesuits (ibid. 1629, 4to):—Speculum Jesuismum, or the Jesuit's Looking-glass (ibid. 1629, 4to); reprinted in Edward Williams, Speculum Spiritual. See also Price, General Biog. Dict.; Hoefer, Nouv. Biog. Générale, xxxiii, 1005; Hook, Ecles. Biog. s. v. (J. N. P.)

Owen (or Owing), Richard, was the first native American Methodist preacher, though for many years he acted only as a local preacher. He was converted under the preaching of Robert Strawbridge, in Baltimore Co., Md., and is described as "a man of a respectable reputation, good natural parts, and of considerable utterance, plain in his dress, plain in his manners, industrious and frugal." He was long the most effective co-laborer of Strawbridge, travelling the country in all directions, founding societies in Maryland and Virginia, and opening the way for the economic itinerants. He thus secured the pre-eminent position as the first native standard-bearer of the Methodist movement in the western hemisphere. Owen's temperament was congenial with that of Strawbridge, whose missionary activity he emulated, and whose funeral sermon he preached. Though he never lived with the grace of a large family, he often left wife and children and a comfortable living, and went without recompense to distant parts to publish the Gospel. In 1772 he was with Strawbridge stationed in Frederic Co. His name was printed in the
Minutes, but it is not said that he was received into the travelling connection until 1786. At the time of his death he had been preaching fifteen or sixteen years, and was stationed in Fairfax Co. He died at Leesburg in 1787. See Bennett, "Memorials of Methodism in Virginia," p. 260; Stevens, "Hist. of the M.E. Church," vol. 1.

Owen, Robert, a noted socialist and philanthropist, was born at Newton, Montgomeryshire, North Wales, in 1771. His parents were poor, but they gave him a good elementary education. Until he was fourteen, he delivered newspapers' papers' paupers' papers' in the little town and at Stamford. He then procured a situation in London, where he showed such talents for business that at eighteen he became a partner in a small cotton-mill. He was successful in this enterprise, and then removed to the Chorlton Mills near Manchester, where he was equally prosperous. In 1801 he married the daughter of David Dale, a manufacturer of Gloucester, who had established in 1784 a cotton-factory near Lancaster, now New Lancaster, on the banks of the Clyde. In this factory not only cotton-spinning, but other commodity spinning was established. It was visited at one time as many as 4000 persons were settled there in connection with it. Shortly after his marriage, Owen sold the Chorlton Mills and undertook the management of New Lancaster. The latter establishment had been a centre of disorder and immorality; but the introduction of morals and public order, under the new proprietor made a rapid change in affairs. The little colony established at Lancaster prospered both materially and morally. As a commercial speculation it was in a high degree successful; but the most remarkable feature was the benevolent care with which Mr. Owen attended to the welfare of the persons employed and to the education of their children. He here introduced many improvements, since adopted in other schools, so as to make instruction at once attractive and useful, and founded, if not the first, one of the earliest of the infant schools. Besides the ordinary routine of education, the children—of whom there were at one time 600—were taught various practical arts, and were instructed in singing and dancing, care being also taken of their health by building well ventilated school-rooms and providing for active exercise. The reputation of the establishment spread rapidly; it was visited by persons of rank and influence, giving to Lancaster a European celebrity. In 1812 he published his "New View of Society, or Essays on the Formation of Human Character," and afterwards a Book of the New Moral World, in which he predicated the extinction of moral character and the "New Socialism." The unfavorable reception which his system received among the English clergy induced him in 1823 to relinquish his connection with New Lancaster and to betake himself to the United States. About 1824 he purchased from a Pennsylvania German colony, under Frederick Rapp, a tract of land on the Wabash, in Posey Co., Indiana, and founded the settlement of New Harmony, where he endeavored to carry his theory of the co-operative system into effect. Largely composed of vagabonds and adventurers from all nations, this colony persisted to Owen's death. He died in New Harmony, Indiana, in 1858. In 1827 he married a New England girl, who lived with him until his death. They had seven children, the last of whom was born in 1841. In 1835 he married a New England girl, who lived with him until his death. They had seven children, the last of whom was born in 1841.

Owen insisted on an absolute equality in all rights and duties, and the abolition of all superiority, including alike that of capital and that of birth. Being desirous of improving the condition of the industrial classes, he speculated on the causes of evil, and approached the subject from the extreme sensational point of view. He regarded the power of circumstances as controlling, and he was led to consider action as simply obedience to the stronger motive. He thus introduced the idea of physical causation, and the will, and made the rule of right to be each one's own pleasures and pains. He believed that man is born a passive creature with certain susceptibilities, and that external circumstances acting on these susceptibilities of necessity give rise to our dispositions, and through them form our whole character and the character of an individual is formed for him, and not by him. This doctrine, which is the most extreme development of philosophic necessity that the present age has known, was doubtless in great part the result of a too exclusive experience with that which exists chiefly as the appendages and machinery of commercial life, and which is made up of those whose poverty and ignorance unite to render them to an unusual degree passive instruments. As a philosopher...
Owen must be condemned; but whatever may be thought of the opinions he held, there can be little doubt of his extreme benevolence, his moral integrity, and his executive ability, more especially as displayed in his early life. His publications are, A New View of Society (Lond. 1819).—Observations on the Effects of the Mopther's Rights Question (1832).—Adresses to the Inhabitants of New Lanark (Lond. 1816).—Tracts Relative to the New Society (1817).—Two Memorials in Behalf of the Working Classes:—Discourses on a New System of Society, with an Account of the Society of New Lanark (Hibbert, 1825).—Robert Owen's Opening Speech, and his Reply to the Rev. Alexander Campbell: the Debate on the Evidences of Christianity, the Social System, and Socialism, between Mr. Owen and Mr. Campbell (Bath, 1829).—Mr. Owen's Memorial to the Republic of Mexico (Cincinnati, 1829).—Book of the New Moral World (Lond. and N.Y.).—The Resolution in the Mind and Practice of the Human Race (Lond. 1849). See Packard, Life of Robert Owen (Phil., 1866); Martin, Biographical Sketches; A. J. Booth, Robert Owen, the Founder of Socialism in England (1869); Noyes, Hist. of Prophecy; Kohn, History of the British Freethinkers, vol. v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.; Drake, Dict. of Amer. Biog., s. v.; Hodge, New Biog. Générale, s. v.; Farrar, Critical Hist. of Free Thought, p. 201 sq.; Morely, Hist. of Modern Philosophy, p. 293 sq.; New-Englanders, 1866, p. 599; Amer. Free思. Rev. April, 1866, p. 544.

Owen, William, a Congregational minister, was born in Pembroke, Herefordshire, Wales, Oct. 23, 1844, and was educated at the Congregational Memorial College, Brecon, from 1866 to 1870. He was ordained for the ministry at Coalburgh, Ohio, in September, 1870, and became pastor of the Congregational society in that place. Too severe application to his studies in college and overwork in his pastoral labors soon wore on his constitution, and he died of consumption Jan. 14, 1875, on his first charge.

Owens, Thomas, a minister of the Methodist Episcopal Church, South, was born in South Carolina Jan. 8, 1857, and was the son of Thomas and Frances Owens. His parents took him to the Natchez country when young, and settled in what is now Jefferson County. Thomas was an early child, and devoted to various purposes. In his twenty-fourth year he became an earnest seeker of salvation from sin. As a preliminary step, he united with the Church in 1810, and was soon after converted while kneeling to receive the holy com- mencement. He was encouraged to accept the view already indicated by Gesenius (Thesaurus, p. 922), on etymological grounds, that a heron is indicated in the Hebrew שֵׁעָרָה (šē‘arah), and that the night-heron is the only one, perhaps, in all respects suited to the passages. It is a bird smaller than the common heron, distinguished by two or three white plumes hanging out of the black-capped nape of the male, and by its partially nocturnal habits. The Arabic ʿAb-ʿon (ʔəb, ʔən), rendered "little owl" and "owl of the desert," is perhaps most applicable to the white or barn owl, Strix aluco. Bochart (Hieroz., ii. 267) referred this name to the owl on the seal of the Assyrian king, on account of the assumed signification of κοράς, "cup," by him fancied to point out the pouch beneath the bill (so Gesenius, Thesaurus, p. 695); whereas it is more probably an indication of the disproportionate bulk and flatness of the head compared with the body, of which it teaches the eye full half of the width of the head, whereas the feathers are raised in their usual appearance. Κοράς is only a variation of κύρις and κυρίς, which, with some inflexions, additional or terminal particles, is common to all the great languages of the Arabian Night-Heron.

2. Ês (אֶשֶׁר, Lev. xi, 17; Deut. xiv, 16; Ps. civ, 6), rendered "little owl" and "owl of the desert," is perhaps most applicable to the white or barn owl, Strix aluco. Bochart (Hieroz., ii, 267) referred this name to the owl on the seal of the Assyrian king, on account of the assumed signification of κοράς, "cup," by him fancied to point out the pouch beneath the bill (so Gesenius, Thesaurus, p. 695); whereas it is more probably an indication of the disproportionate bulk and flatness of the head compared with the body, of which it teaches the eye full half of the width of the head, whereas the feathers are raised in their usual appearance. Κοράς is only a variation of κύρις and κυρίς, which, with some inflexions, additional or terminal particles, is common to all the great languages of the
old continent. The barn-owl is still sacred in Northern Asia.

3. Kippōs (יוֹפָס, "great owl," Isa. xxxiv, 15) has been variously supposed to designate the hedge-hog-otter, osprey, bittern, and owl. Gesenius (Thesaur. p. 1226), with Bochart, deriving the word from the root רָפָס, raphas, "to draw together, to contract," thinks it to be a species of serpent, Serpens juculans, i.e. the arrow-snake, so called from its darting, springing, in the manner of the rattlesnake. But as the text evidently speaks of the habits of a bird, we may perhaps acquiesce in the translation owl. There are noticed in Egypt and Syria three well-known species of the genus Strix, or owl: Strix bubo, "the great-eared owl;" Strix flammea, the common barn-owl; and Strix paserina, the little owl. In this list Strix aëtea, the long-eared owl, Strix brachyotus or vulaca, the short-eared owl, known nearly over the whole earth, and Strix orientalis of Hasselquist, are not included, and several other species of these wandering birds, both of African and Asiatic regions, occur in Palestine. The eagle-owl, or great-eared owl, Strix bubo, we do not find in ornithological works as an inhabitant of Syria, though no doubt it is an occasional winter visitor; and the smaller species, Bubo Atheniensis of Gmelin, which may be a rare but permanent resident, probably also visiting Egypt. It is not, however, we believe, that species, but the Otus scops of Cuvier, which is common in Egypt, and

which in all probability is the type of the innumerable representations of an eared owl in hieroglyphical inscriptions. This may be the species noticed under the indefinite name of kippōs.

4. Yānāh (יאנאת, Lev. xi, 16; Deut. xiv, 15; Job xxx, 29; Isa. xiii, 21; xxxiv, 13; xlviii, 20; Jer. iv, 89; Mic. i, 8), the ostrich (q. v.).

5. Lilith (לִילִית, Isa. xxxiv, 14), "aereoch-owl," but better in the margin night-monster (q. v.).

Ox (QE. Vulg. Idox), given (Judith viii, 1) as the son of Joseph, and father of Merari, among the ancestors of Judith (q. v.).

Ox, the different terms denoting this family, or part of it, in the A.V., are the renderings of the following Hebrew words:

1. Abbir, יְבֻר, is translated "bulls" in Ps. xxii, 12; l, 13; lxviii, 80; Isa. xxxiv, 7; Jer. l, 11. This word is properly an adjective, derived from יְבַע, to be strong, and means mighty; hence transferred to the bull in allusion to its strength. But in Ps. lxviii, 80 it should probably be rendered prince (see Gesenius, Thesaur. s. v. יבִּי).

2. Elaph, יָלָף, which occurs only in the plural, alophim, יָלָפים, derived from יָלָף, to learn, in allusion to the domestic and docile disposition of the animal, and used in the common gender, including the whole family, like the English bee--an ox or cow. In Deut. vii, 18; xxviii, 4, 18, 51, it is translated kine; in Ps. xvii, 7; Prov. xiv, 4; Isa. xxx, 24, oxen.

3. Allaph, יָלָף, also written, defectively, יָלָף, is from the same root, in the same signification, but is used in the masculine gender only, grammatically, while including animals of both genders. It is found in this sense in Jer. xi, 19, rendered "ox," and in Ps. cxlv, 14, in the plural, "oxen;" but in Jer. xi, 19 the word is properly an adjective, tame, gentle, and the rendering should be, "I was like a tamed lamb," not, as in the English Version, "I was like a lamb or an ox." See Gesenius, Thesaur. s. v. יָלָף.

4. Bakar, יָבָר, in the common gender, a word for all oxen or meat cattle; generally a herd. The word is derived from יָבָר, to Cleave, to lay open, in allusion to the use of the beast for ploughing (comp. Latin armentum, from arare). This very general and very common word is usually rendered herd, herds, as Gen. xiii, 5; Deut. xvi, 2; Hab. iii, 17; or oxen, as Gen. xii, 16; 1 Sam. xi, 7; Amos vi, 12. But two phrases deserve especial notice, the ben-bakar, בֵּן-בָּר, son of the herd, or of a bull, which is translated calf, colt, in Gen. xviii, 7, 8; 1 Sam. xiv, 32; but bullock in Lev. i, 5; Numb. xv, 8, 9; and again, par ben-bakar, בֵּן-בָּר, literally, an ox, son of the herd, which is rendered bullock, or young bullock, as Lev. iv, 3; xvi, 3; Ezek. xliii, 19, 23, 25, and often. See CATTLE.

5. Egel, יָגָל, from an obsolete root, said to signify to roll (see Gesenius, Thesaur. s. v. יָגָל, a calf, possibly from the idea of the endyo as rolled or wrapped together; and so always translated, as Exod. xxxii, 4; Isa. xi, 6; Mal. iv, 2; except in Jer. xxxi, 18; xlvii, 21, where our English Version wrongly has bullock, bullocks. The feminine form, egilāh, יָגָלָה, is also frequent, and is rightly rendered heifer, as Gen. xv, 9; Isa. xv, 5; but in Hos. x, 5 the English Version represents the plural by the word calf. See CATTLE; HEIFER.

6. Par, יָבָר, or יָבָר, probably from the root יָבָר, to be hore, referring to the bearing of the yoke; but the word usually means a bull, young bullock, and is hence often referred to the root יָבָר, in its more usual sense, to break, in allusion to the fierceness and violence of his anger. It is usually spoken of bullocks for sacrifice only, as Exod. xxix, 5; Lev. iv, 5, 4, 5, 7; Numb. xxviii, 11, 19, and often; so Hos. xiv, 2, where the meaning is, "So will we offer our praise as victims," or sacrificial bullocks. But in Ps. xxii, 13 it means bulls, without reference to sacrifice. (See also No. 4 above.) See BULLOCK.

7. Tan"med, יָנָה, from the root יָנָה, to subject to the yoke; hence a par or goke, as of asses, Judg. xix, 10;
the kind of tokens by which the priesthood pretended to recognise their sacred individuals. The cattle of Egypt continued to be remarkable for beauty for some ages after the Moslem conquest.

The domestic buffalo was unknown to Western Asia and Egypt till after the Arabian conquest: it is now common in the last-mentioned region and far to the south, but not beyond the equator; and from structural differences it may be surmised that there was in early ages a domesticated distinct species of this animal in Africa. The buffalo (Bos bubalis) is not uncommon in Palestine; the Arabs call it jīmā. Robinson (Bib. Res. iii, 300) notices buffaloes “around the lake el-‘Hūleh as being mingled with the neat cattle, and applied in general to the same uses. They are a shy, ill-looking, ill-tempered animal. These animals love to wallow and lie for hours in water or mud, with barely the nostrils above the surface. In Syria and Egypt the present races of domestic cattle are somewhat less than the large breeds of Europe, and those of Palestine appear to be of at least two forms, both with short horns and both used to the plough, one being tall and lank, the other more compact; and we possess figures of the present Egyptian cattle with long horns bent down and forwards. From Egyptian pictures it is to be inferred that large droves of fine cattle were imported from Abyssinia, and that in the valley of the Nile they were in general stall-fed, used exclusively for the plough, and treated with humanity.

There are now fine cattle in Egypt; but the Palestine cattle appear to have deteriorated, in size at least, since Biblical times. “Herds of cattle,” says Schubert (Oriental Christian Spectator, April, 1853), “are seldom to be seen; the bullock of the neighborhood of Jerusalem is small and insignificant; beef and veal are but rare delicacies. Yet the bullock thrives better, and is more frequently seen, in the upper valley of the Jordan, also on Mount Tabor and near Nazareth, but particularly east of the Jordan on the road from Jacob’s-bridge to Damascus.” See also Thomson (Land and Book, i, 318), who observes that danger from being gored has not ceased among the half-wild droves that range over the luxuriant pastures in certain parts of the country.” In Palestine the Mosaic law provided with care for the kind treatment of cattle; for in treading out corn—the Oriental mode of separating the grain from the straw—it was enjoined that the ox should not be muzzled (Deut. xxv, 4), and old cattle that had long served in tillage were often suffered to wander at large till their death—a practice still in vogue, though from a different motive, in India. But the Hebrews and other nations of Syria grazed their domestic stock, particularly those tribes which, residing to the east of the Jordan, had fertile districts for that purpose. Here, of course, the droves became shy and wild; and though we are inclined to apply the passage in Psa. xxii, 12 to wild species, yet old bulls, roaming at large in a land where the lion still abounded, no doubt became fierce;
OX

OXENSTIERN

and as they would obtain cows from the natives, there must have been wild breeds in the woods, as fierce and resolute as real wild Uris—which ancient name may be a mere modification of Reem. See UCOM.

There was no animal in the rural economy of the Israelites, or indeed in that of the ancient Orientalists generally, that was held in higher esteem than the ox; and it is regarded as a most precious animal among those patient labors depended all the ordinary operations of farming. Ploughing with horses was a thing never thought of in those days. Asses, indeed, were used for this purpose [see Ass]; but it was the ox upon whom devolved for the most part this important service. The permanent value of the ox to "a nation of husbandmen like the Israelites," to use an expression of Michaelis in his article on this subject, will be at once evident from the scriptural account of the various uses to which it is applied. Animals of the ox family were used for ploughing (Deut. xxvii, 10; 1 Sam. xiv, 14; 1 Kings xix, 15; Job i, 14; Amos vi, 12, etc.); for food (Deut. xxvii, 4; Hos. x, 11; Mic. iv, 13; 1 Cor. ix, 9; 1 Tim. v, 18) [see AGRICULTURE]; for draught purposes, when they were generally yoked in pairs (Num. vii, 3; 1 Sam. vii, 7; 3 Sam. vi, and xxv, 14); for sacrifice, their flesh being eaten (Deut. xiv, 4; 1 Kings i, 9; iv, 23; xix, 21; Isa. xxvii, 13; Prov. xv, 17; Neh. v, 18); they were used in the sacrifices [see SACRIFICE]; they supplied milk, butter, etc. (Deut. xxxii, 14; Isa. vii, 22; 2 Sam. xvii, 29; See BUTTER.

The law which prohibited the slaughter of any clean animal, excepting as "an offering unto the Lord before the tabernacle," during the time that the Israelites abode in the wilderness (Lev. xxvi, 1-5), although expressively designed to keep the people from idolatry, no doubt contributed to the preservation of their oxen and sheep, which they were not allowed to kill excepting in public. There can be little doubt that during the forty years' wanderings oxen and sheep were rarely used as food, whereas it was flesh that they so often hastened after. (See Michaelis, Lives of Moses, art. 149.) See FLESH.

OX. The ox and the ass are often represented round the cradle of the Nativity, in allusion to Isa. i, 3. Beleth says that the lion and ox in front of doors, and a cock or eagle upon the church, were common representations.

OX.-GOAD (גָּדַּד; Sept. ἂγος; Vulg. romer, Judg. iii, 31). See Goad.

OX, WILD (אֲרֹץ, עַרֹץ, teḥ or teḥ; Sept. ὄρος; υἱολόγος; Aq. Symb., and Theod.; ὄρος; Vulg. oryx), is mentioned among the beasts that were to be eaten (Deut. xiv, 5); again, in Isaiah, "they lie at the head of all the streets like a wild bull in the neta." The most important ancient verses point to the oryx (Oryx leucoryx) as the animal denoted by the Hebrew term. It is not for the fact that another Hebrew name (yachmar) seems to stand for this animal, we should have no hesitation in referring the teḥ to the antelope above named. Col. H. Smith says that the antelope he calls the Nubian Oryx (Oryx Tucio) may be the animal intended, their flesh being eaten (Cherubim and Seraphim, p. 30); their flesh was eaten, however, is probably only a variety of the other. Oedermann (Ferm. Samml., p. iv, 23) thinks the Bubule (Aepycerus bubulius) may be the teḥ; this is the Bekker-el-eat of North Africa mentioned by Shaw (Trav. i, 310, 360 ed.). See ANTELOPE; FALLOW DEER.

Oxenbridge, John, a celebrated English Nonconformist, for some time minister in this country, was born at Daventry, England, Jan. 30, 1669. He was educated at Oxford, and also at Cambridge, and at the last university he took his degree in 1681. He was tutor of Magdalen Hall, Oxford; but was deprived of this position in 1684, because he refused to give up the practice of persuading his pupils to subscribe to certain religious articles of his own framing. He spent the next few years as a missionary in the Bermudes Islands. Through the intervention of the Long Parliament, he was appointed fellow of Eton College in 1648. He was ordained pastor of a church in Beverly in 1644. He afterwards settled at Berwick-on-Tweed, where he was silenced by the Bartholomew act in 1662. Having for some time urged the importance of the new settlements in Dutch Guiana, then under lord Willoughby, as a place of refuge for the ruinous poor labor, he moved from Oxenbridge to Surinam, where he labored for some time diligently and with success. In 1667 he visited Barbadoes, whence in 1669 he proceeded to Boston. He was ordained pastor of the First Church, Boston, in conjunction with the Rev. James Alestle, April 10, 1707; and remained there until his death, Dec. 28, 1674. Though Oxenbridge was a very popular preacher, his whole life seems to have been passed in religious controversy. His publications are, A Double Watchword (1661)—A Seasonable Proposition for Propagating the Gospel by Christian Colonies in the Continent of New Guinea (London). The arguments employed by Oxenbridge in this pamphlet are well chosen and ably pursued; but their influence was much weakened by a spirit of intolerant strife.—Electoral Sermon (1671)—A Sermon on the Seasonable and Needful Propagation of the Gospel, and the Propagation of Christianity among the Heathen, iii, 490; Drake, Dictionary of American Biography, s. v.; Allibone Dictionary of British and American Authors, s. v.

Oxendon, Alexander W., an American Baptist minister, of Revolutionary fame, was born in South Carolina Aug. 26, 1739. At the outbreak of the colonial struggle he enlisted, and was one of the famous Marion men. After the war he preached for many years, and died at a very advanced age, with sight, hearing, and intellect unimpaired, at Benton's Creek, Phelps County, Mo., Sept. 3, 1805.

Oxenstiern(a), Axel Gustavsson, one of the most illustrious statesmen of the 17th century, especially prominent in upholding the cause of the Reformation at a most critical period, was born June 16, 1585, at Fanoe, in the province of Upland, Sweden. He was descended from an ancient highly aristocratic family, distinguished in Swedish history. Early deprived of his father, he received under the direction of his mother an educational training becoming his rank. As in preparation for his future career in the Lutherian Church, which had already been introduced and established as the state religion by Gustavus Vasa (1523-60), he attended the German universities of Rostock, Wittenberg, and Jena, studying at the same time jurisprudence; but he found that it was not open to him, as a clergyman, in the ecclesiastical office; yet even in his subsequent career of diplomacy, he always preserved a fondness for theological subjects, and a zealous enthusiasm for the maintenance and propagation of the evangelical doctrines. After having finished his academic course by graduating at Wittenberg, he visited most of the German courts. In 1603 he returned home, and was called into state service by Charles IX (1604-1611). He was sent on several diplomatic missions, in which he showed such tact and skill that the king, verging on the grave, appointed him guardian of the royal family, and placed him with six others at the head of the regency. It was at Oxenstiern's urgent suggestion, after the death of the king, that the crown prince, though only seventeen years old, was declared of age by Nyköping (1611), and succeeded to the throne as Gustavus Adolphus. Oxenstiern was selected to act as chancellor of the kingdom, and in this high office he enjoyed and justified the full confidence and friendship of his sovereign, who leaned on him, as did Henry IV of France on Sully, in all the political conflicts and complications in which his reign became involved, his cool insight and prudence tempering the ardent impulses of the king, and contributing thereby not a little to his glory. It was also by Oxen-
Oxenstiern's influence, assisted by the queen-mother, that Gustavus Adolphus gave up contracting what in those days would have been considered a mesalliance with Ebba Brahe, and married the gentle and beautiful Mary Eleonore, a princess of the house of Brandenburg, which proved a mutually happy union. In 1618 (Jan. 10), as Sweden pleaded for peace, Wallenstein proposed a treaty of peace with Denmark, to give the country an opp. tunity, in a measure, to recover from internal and external commotions. In 1614 he accompanied the king to Livonia, and soon had the satisfaction (1617) of terminating hostilities between Russia and Sweden by an honorable treaty at Stolbowa. In 1621, after the king had departed for a campaign in Poland, he was despatched with several regiments to occupy and govern certain districts of Prussia; then under the suzerainty of Poland, which the Swedish arms had gained, and he filled this post four years to the advantage of the country. When, in 1628, Austria and the Catholic league attempted to secure the Baltic coast, he negotiated with the duke of Pomerania and the king of Denmark to replace or re-enforce the Danish garrison of Stralsund by Sweden's fleet, in which he represented Sweden. He made an impression that strong enough, so that Wallenstein, the imperial general, who had boasted that he would take that city even if it were bound by chains to the sky, had to beat an inglorious retreat. He succeeded also, supported by the mediation of England and France, in effecting an agreement by which he united with Poland, and these proceedings appear as arrangements preparatory to that grand undertaking of his administration—an expedition into Germany. The pious and chivalrous king had long meditated it, and it was prevented only by the censures of the pope, and by his minister. But now the measure was determined on, alike from the policy of self-preservation and the moral motive of succoring the sorely oppressed co-religionists who, since 1618, were waging an unequal struggle against the combined forces of Romanism. It is beyond our design here to delineate the origin and progress of the Thirty-years War (q. v.); we have only to sketch the course pursued by the great chancellor of Sweden. We will state briefly: Gustavus Adolphus landed in July, 1630, on the German coast with 15,000 choice troops, accompanied by his minister. Oxenstiern had put all his energy into the spoliation of the whole procuring men, money, and material; and his diplomatic talent had ample scope to overcome the lukewarmness and jealousy of the German Protestant princes. Their united activity restored again the fortunes of Protestantism. Gustavus was flushed with success; and continued to thrust into Germany as in triumph, defeated Tilly near Leipzig, and fell, Nov. 16, 1632, on the bloody field of Lützen, Bernhard of Saxo-Weimar finishing the battle victoriously against Wallenstein. The death of the king, well calculated greatly to encourage one and to dismay the other of the contending parties, did not move Oxenstiern to give up the cause as lost, though it added much to his embarrassments and responsibilities. There may also be remarked, as a proof of the authority and confidence he enjoyed at home, that when he sent what public missives his influence was sufficient to have them drawn up by him, but not signed by the royal hand; it was accepted as binding, and its tenor observed by the Swedish Diet. Oxenstiern was appointed a delegate to Germany with full powers to make any arrangement which he might deem best for the welfare of his country. He immediately exerted himself to increase the number and strength of the armies in the field, and went to Dresden and Berlin to concert measures for the effective continuation of the war. In March, 1633, he convened a congress of the German princes at Heilbronn, to give a new impetus to the works of the assembly; the last was the general director of the evangelical alliance. Also Holland and France, from which latter Sweden had been subsidized with money since Jan. 1, 1631, he tried to interest and stir up to more energetic assistance. At his re-
successor (1649). Oxenstiern, averse to a foreigner as sovereign, remonstrated most strenuously against such a step as unworthy of her talents, and fraught with evils for the country. She for the time desisted, under went in 1650 coronation, and for a while manifested mature deliberation to governmental affairs, but soon relapsed into her former ways, and, impatient of the restraint imposed upon her as the head of a moral and sensitive nation, carried out her resolution, and in 1654, in a diet purposely convoked, laid down the royal insignia to confer them on a crown prince. Oxenstiern, under the pretext of sickness, kept away from the deliberations necessary for the execution of this measure. He died in the same year (Aug. 28, 1654). Christina, not altogether too well affected towards him, bears this testimony to his character: *He had great capacity and knowledge of secular affairs and interests; he knew the strong and weak points of all the European states. He was possessed of consummate wisdom and prudence, had a vast capacity and a great heart. State affairs were for him amusement. He was ambitious, but loyal and incorruptible.* He was certainly the greatest politician and statesman which Sweden has produced. An extraordinary sagacity and immovable calmness characterized all his decisions, and energy and perseverance their execution. Nothing was deferred to the following day, and all in his power was accomplished speedily. His faculties in this respect border on the marvellous. On all important affairs his activity, his will, his loyalty is impressed. There is not a single branch of the Swedish government which does not owe to him improvements. His vast activity would have been impossible without strict gravity and order, which he expected of others as well as of himself. His good health and equanimity served to lighten the burden of work and care. He was unusually unfussful and disinterested; he never used his influence, extensive as it was, to advantage; he received no presents, nor did he repeatedly advance considerable sums for public purposes without interest. Frugal in his household, he was for display and luxury where he acted as representative of the state. As a negotiator he ranked with the highest diplomats of the period, even Richelieu not excepted. Cool, reserved, fully acquainted with human character, penetrating to the smallest details of the situation, he conducted affairs with a sure glance; only his haughtiness, which was sometimes excessive, damaged him now and then. His bearing was imposing, though his nature was only a little too mild. From his serious practical occupation, he read Greek and Latin classics, in which latter tongue he could fluently converse; and perused the Bible and the fathers of the Church. His letters to Grotius allow us to form an opinion of his vast erudition; often in his despatches to the king he would attach long treatises on the subjects under consideration. There are, however, few of his writings published. He is known as the author of the second volume of Chemnitz's *Historia ecclesiastica Germaniae*; and his correspondence with his son John (Comenius) has been edited by G. *Oxford, Councils of (Concilia Oxoniensia), were held in the Middle Ages. Of these the most important are:*

1. Convened in 1160, in which more than thirty Vauois or Publicani, who had lately come over into England, headed by one Gerard, and who denied baptisms, the Eucharist, and marriage, and who set at naught the authority of the Church, were condemned, and given over to the secular arm; upon which they were sentenced to be branded in the forehead, and publicly flogged out of the city, and were forbidden to re main in that neighborhood. They appear to have made but one convert, a woman, who soon returned into the Church. See Llabth, Conc. x, 1404; Wilkins, Conc. i, 438.

2. King John, on his return from abroad, assembled a larger body of council, by his personal authority, in London, and subsequently at Oxford, demanding a certain portion of the ecclesiastical revenues, but this was unanimously refused (Wilkins, Conc. i, 515).

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2. Directs that bishops shall retain about them wise and charitable almoners, and attend to the petitions of the poor; above all, that they should judge with charity, and make confessions; that they shall reside at their cathedrals, etc.

3. Forbids bishops, archdeacons, and deans to take anything for collations or institutions to benefices.

4. Orders all beneficed and clerical tents, and those that live in private houses, to be attired in purple, and to have the small episcopal order, and to live tranquilly, and make a careful study of the Scripture, and to make the publick and private alms and benefactions.

5. Forbids the use of the virger, and the attendants that should attend in the church while the masses are being said, etc.

6. Forbids any one to receive benefices or benefactions from the bishops, or from their benefices, etc.

7. Forbids any one to wear more than once in the same day, except at Christmas and Easter, and when there was a special occasion, etc.

8. Ordi ners to curate to preach often, and to attend to the sick.

9. Directs that the ornaments and vessels of the church be properly kept, and that in every church there shall be a silver chalice and a white linen chasuble for the altar; and that the members thereof be burned, etc.

10. Forbids anyone to resign his benefice, retaining the vicarage, to prevent suspicion of unlawful bargain.

11. Forbids any one to be a benefice, unless he be regularly ordained, and be able to read, and to say Mass with a proper and considerable sum for his support.

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benefice, having care of souls, any revenue out of another church.
42 and 43. Order monks to live in common, and forbid them to break into any one into their community under eighteen years of age.
44. Directs that a poor be given away to the poor what remains of their estates.
45. Forbids monks to make wills.
46. Directs that monks are to be regular to eat and drink at the appointed hours; permit them to quench their thirst in the refectory, but not to indulge.

In the Oxford copy of these constitutions two others are added relating to the Jews. See Johnson, Eccl. Canon. i, 459. 

(4) Convened in 1232, by Walter Reynolds, archbishop of Canterbury, in which ten constitutions were published:

1. Relates to the conferring of holy orders. Directs that such gifts shall be made only after consultation; enumerates those cases in which holy orders shall be refused. Also forbids to admit clerks ordained in Ireland, Wales, or any country within the bounds of the Church, unless it have been first examined and unananimously approved by the universities of Oxford or Cambridge.

2. Defines the assent and consent of the clergy to the translation of the text of holy Scripture is a dangerous thing, because it is not easy to make the sense in all respects agree, nor to reconcile one sentence with another by his own authority, translate any text of Scripture into English, and that no part of any such book thus separately composed in the time of John Wickliffe shall be read in public or private, without pain of excommunication.

3. Forbids any one, under pain of being publicly denounced excommunicate, to propose or assert any propositions which carry with them contrary to the Catholic faith or good morals.

4. Forbids all preaching, either in public or private, concerning things determined by the Church, unless it be in order to get at the true meaning. Forbids, also, to call in question the act of the Church of declaring the love of Christ, to preach anything contrary to them, especially concerning the adoration of the cross, the veneration of the images of the saints, the adoration of pilgrimages to holy places, or against taking oaths in judicial matters. Orders all preachers to encourage these things, as well as processions, pilgrimages, lights, etc. Or, if any oaths are demanded, to use oaths, promises, affirmations, oaths by angels, and holy Scriptures. Oft-fellers to incur the penalty of heresy.

5. Orders that none be admitted to serve as chaplain in any place without the consent of the bishop, or ordained there, unless he bring with him letters from his diocesan.

6. Orders the University of Oxford to be infected with new unprofitable doctrines, and dismissed with the new doctors or masters, to the scandal of the spirits of the university at home and abroad, and to the seemingly irreparable injury of the Church of England, which need to be reformed, in order that the Church of England may be one, the only true Church, in the faith and order of God's holy Gospels. Oft-fellers to incur the penalty of heresy.

7. Forbids a priest to serve as chaplain in any place without the consent of the bishop, or ordained there, unless he bring with him letters from his diocesan.

8. Orders the appointment of a fit priest in every deanery, as the bishop may direct, to the care of the affairs of the university at home and abroad, and to the seemingly irreparable injury of the Church of England, which need to be reformed, in order that the Church of England may be one, the only true Church, in the faith and order of God's holy Gospels. Oft-fellers to incur the penalty of heresy.

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spirit find place, and form to itself a party, inside of the Church. This party was intent on practical Christian life rather than on guarding the strict formula of orthodoxy. It was a very serious matter to the Church in both Church and state. The political liberalism culminated in reform, particularly in the abolition of the Test Act, in 1828. Parliament was thus opened both to Dissenters and to Catholics. Church reform was now undertaken. The popular voice called for an "adaptation" of the Church to the spirit of the age. Violence occurred at some points. At Bristol the populace burned down the episcopal palace. In 1833 one half of the bishops of Ireland were abolished. The very existence of the Church of England seemed to be in danger. It was as if the Established Church was torn apart. William, a learned and wise man in self to oppose the excesses of politics and the inroads of evangelism. It was members of the University of Oxford who inaugurated this movement. Oxford, as opposed to Cambridge, the seat of the evangelical party, had remained, to some extent, true to its High-Church reactionary traditions. It was here that the clerical spirit of the past had had its lastest seat. Here the Romanizing tendency of Laud had never entirely died out. Oriel College became the nursery of the new tendency, notwithstanding that a few years previously it had been the seat of a very liberal scientist, that the influence of his work had been felt on many young men; among them, John Keble, after 1831 professor of poetry, and author of the much-admired Christmas Carols; Edward Bouveyre Pusey, since 1828 canon of Christ Church and professor of Hebrew; John Henry Newman, who later onChapel, and R. H. Fr. R. H. Fr. Howte with these co-operated A. P. Perceval, rector at East Horsley. Frde and Perceval first gave voice to the movement. Perceval appeared in 1828 in a book—A Christian Peace Offering—aiming to allay the prejudices of the Anglicans against the Romanists. He argues that the differences between Anglicans and Romanists are not essential, and that the Roman is a true branch of the one Catholic Church. The debate as to the sacrament is mostly a battle of words. The two churches hold equally to the real presence; but the Roman in error is undertaking to explain the mode of this presence. The mode should be left to private judgment; but the laity should have the communion in both kinds. As to the mass, the English articles only deny that at each celebration of the Eucharist Christ suffers afresh the tortures of the cross; but that is a mystery of faith. The Communion is only a holy offering, and holds that, in some sense, the Eucharist is a sacrifice. Petitions to angels and to saints, and prayer for the dead, as also the veneration of relics, are per se harmless, but easily lead to men's sense their restriction or prohibition is justifiable. Pecuniary, though not based on Scripture nor taught by the early fathers, is not to be condemned. Auricular confession and indulgences are ancient customs, whose loss the Anglican Church regrets. Though not a complete substitute for the strict discipline of the primitive Church, they are much preferable to the lack of discipline which disgraces the English Church. As to justification, the Romish Church teaches not that man is justified by works alone, but that none is justified by works that are done without grace through Christ. Both the Romish and the Protestant churches teach this. Hence it tended to liberalism, both in Church and state. On this point they do not essentially differ. But works of supererogation (they are not mentioned by the Council of Trent) are to be rejected. The Church is infallible thus far, that is to say, it cannot teach any point of doctrine contrary to the apostolic and primitive Church. Hence, on the basis of reason they do not essentially differ. Yet the people who faithfully follow her decisions infallibly attain to salvation. The significance of this doctrine is as a safeguard against promiscuous rationalism. A limitation of private judgment is to be preferred to such danger. Every branch of the true Church is superior to rulers in spiritual things; but the temporal claims of the pope are illegitimate. As thus viewed by Perceval, the Romish errors are mere excrescences which can readily be thrown off without violence. The Church is not seriously disturbed by the Romish Church is simply a branch of this Church in temporary schism. He looks for a reunion. But he is all the more severe against Dissenters. What error of Romanism is half so serious as the breaking up of the unity of the Church by the Independents, the rejection of infant baptism by the Baptists? And what are all possible papal errors in comparison with the horrible, godless doctrine of a Decretum absolutum! But Frde, as an earnest, logical, ascetically pious and very gifted young man, went even farther than Perceval. At first inclined to rationalism, he came to be able to agree with his noted contemporary judge and confessor given ideas, it is independent for the Church for the ideas themselves. But where is the Church? An examination of the formation of the English Church convinced him that it was far from being the sole true Church. Its founders had been governed too much by arbitrary caprice in their so-called reform of the old Church. The true criterion of the Church is the ancient rule: "Quod semper, quod ubi, quod ab omnibus," The Church of the first centuries is true to this rule. From it there is no dissent. To it must all modern churches go back, for doctrine, for liturgy, for discipline. He had hoped for reconciliation with the Roman Church; but a visit to Rome convinced him that it had fallen far from the primitive pattern. So was it largely also with the actual Anglican Church. The reformers of the 16th century and the Church of England, which the Church, had substituted preaching in the place of the sacraments as a means of grace, had eliminated the essential sacramental element from the Eucharist; in a word, had retained only the merest crumbs of the apostolic preaching. But he found comfort in the assumption that the formulation of the Anglican Church are capable of being construed into the sense of the true primitive Church. Accordingly he insisted on celibacy, fasting, retirement from the world, and veneration for sacred things and places. He also looked on the revival of monkish orders as the best means of Christianizing the masses. In one respect he differed from most Ritualists. He insisted on the entire separation of the Church from state control. The friends of Frde at first went not so far as he in their disavowal of the Reformations. The Anglican Church had in fact been saved by the elbow of the pope. While it was true that it was the truest of all the severed branches, and, by proper culture, might yet be made to bear the good fruit of the original stock. But they saw in Frde's ideal primitive Church the sole goal of all their efforts, and in submission to Church discipline the sole remedy for rationalism.
Socinian views which the action of Parliament implied. In September Keble prepared a programme of action for the party, stating the doctrinal reforms they aimed at, and the means agreed upon to effect the end. The Churchman's Manual may be regarded as a sort of confessional of faith of the party. It was sent to all the Scottish bishops, and was warmly welcomed by them and others. The archbishop of Canterbury (Dr. Howley) refused it his official sanction, but did not object to its publication. This Manual is "the first tract put forth in any nation in the succession of the Tracts" (tracts 38, 41), arguing that not his party, but the opposers had fallen away from the idea of the primitive church, and declaring that the Thirty-nine Articles needed to be supplemented by a protest against Erasmianism and latinity. In addition to the opposition of the general creed of the priesthood. In 1836 the Tractarians involved themselves in a violent personal strife. Dr. Hampden, a Broad Churchman, was nominated by the crown to a professorship of moral philosophy at St. Mary's Hall, Oxford. The Tractarians used petitions and all other practicable means to prevent the confirmation. Dr. Thomas Arnold spoke up to the help of Hampden in the Edinburgh Review (April, 1836). It was the signal to a general attack. The Tractarian movement became the order of the day. Though defeated in the House of Commons, the party did not lose the zeal. In 1838 they began a series of translations from the fathers, entitled "A Library of the Fathers of the Holy Catholic Church anterior to the Division of the East and West." The Bible is the foundation of the apostolical doctrine, but the fathers are the channel through which it has come down to us—so says the Preface. In 1837, and later, some of the tracts showed a marked advance towards Rome. Rev. Isaac Williams, in tract 80, enjoined "reserve" in the communication of religious truths. It was an effort to revive the Roman Disciplina arcane; it denounced the preaching of all doctrines to the general public, as also the promiscuous distribution of the Bible. This and similar tracts excited general dismay. It was in vain that Pusey, in a letter to the bishop of Oxford, attempted to deny the Romanizing tendency. Keble wrote tracts in the same vein as Williams. The Tractarians in general had taught their followers to look indulgently on the errors of Rome, and to bewail the Reformation as a blunder. What wonder, then, that certain young enthusiasts were on the point of actually going over to Rome? To prevent this consummation Newman wrote the Tract 48. It was a most ingenious piece of sophistry, the point of which was to make it easy for the conscience to subscribe to the Thirty-nine Articles, and yet hold firmly all the essentials of Romanism. No other essay from the whole school made such a sensation as this. The Thirty-nine Articles had always been looked upon as a breactwork against all the errors of popery. This breachwork was now riddled through and through, and a free way opened for the influx of the whole host of papal errors. Shortly after the appearance of tract 90 Oxford became alarmed. A session of the university authorities declared that the tracts were in no wise officially sanctioned by the university, and that a subscription of the Thirty-nine Articles in the sense taught in tract 90 was utterly contrary to the spirit of subscription. Also the bishop of Oxford (hitherto friendly to the party) sent a message to Newman, censuring the tract in question, and forbidding their further publication. Other prelates joined in the condemnation. Newman yielded; and the tracts ceased to appear. A host of hostile writings was now set afoot. The evangelical party saw all its fears realized: the Tractarians were at the threshold of Rome. The Perverts.—It seemed a heavy stroke for the Tractarians that their tracts were now prohibited, and that most of the prelates had turned against them. But no very critical period. A new occasion was the occasion of the sifting of the party, throwing out the half-hearted elements, and drawing the genuine Anglo-Catholics into closer ranks. The general drift of the school disapproved of Newman's crypto-Romanism. Percival, in 1842, in a book, A Collection of Papers connected with the Protestant Reformation, made an attempt to divide the traditions of the church into two classes: the common teaching, and the private views of certain individuals. The first class embraced four points: apostolic succession, baptismal regeneration, the eucharistic sacrifice, and the infallibility of councils called according to the canons of 1571. To the second class belonged first opinions: turning towards the east in prayer, the purification of souls in the middle state, Pusey's view of sin after baptism, Williams's rescrutinio, and Keble's notion of mystical interpretation of Scripture. The first four points constituted the gold-en centre of the Tractarian system; and Pusey and Keble diverged slightly towards Rome; and farther still stood Newman, W. G. Ward, and many younger disciples. When, now, the official condemnation of Newman's tract 90 tended to drive the extremists back towards the centre, some had already gone too far to regain their equilibriumen. In a sermon of May 1848, Pusey called the transubstantiation so clearly that the authorities suspended his preaching for two years. Soon thereafter his assistant teacher in Hebrew, Sanger, went over to Rome. The next important case was Ward. He had taught the adoration of the substance in the Eucharist for some time, and was now charged with it in 1848, and in the Ideal of a Christian Church, 1844, the most offensive Romish views—Marialatry and mental reservation in subscribing the Thirty-nine Articles. A "conciliation" at Oxford degraded him from his university rights, and expelled him. In September, 1846, he went over to Rome. Newman thereupon clearly saw that a mid-position between Anglicanism and Rome was no longer practicable. He resigned his position, and followed Ward. Newman's act was the signal for a host. Oakley, fellow of Balliol, and priest of St. Margaret's, London, followed. Other perverters were: Oldburn, chief pastor at St. Mary's, Oxford; the poet F. W. Faber, rector of Elton; Thompson, pastor of St. Marylebone; Gordon, priest of Christ Church, Regent's Park. By December, 1846, not less than 150 clergymen and eminent laymen had become Romanists. It was not merely doctrines, however, but rites also that caused trouble. Several Romish usages were adopted and gradually introduced into many churches. These things alarmed the public. The press resounded with the cry, "No Popery!" Counteractive societies were formed. And in 1848 a schism occurred within the Tractarians. One Gorham was nominated to a parish in the diocese of Exeter. The High-Church bishop, Dr. Philpotts, opposed his appointment on the ground that he denied baptismal regeneration. After manifold protests and appeals, Gorham's views were justified by the highest
tribunal. This spread contamination among the Anglo-
Catholics. The Church, said they, is surrendered to
heresy and that too by a court of laymen. How can
she longer be a guardian of orthodoxy! It was now
feared that the Sacramentarians would in a body go
to Rome. But the bishops of Exeter and Oxford
exhorted to patience. But it was too late: Palmer, a chief
Tractarian, had sought communion with the Greek Church;
Maskell, priest in Exeter, had come to the conviction that,
with the ex-
ception of the Trinity, the English Church had not a
single settled doctrine: Dr. Townsend, of Durham, had
sought schism; Audley, bishop of Rochester, wrote
for the cause of a council. Others, in deeper despair, had set out
to colonize New Zealand, in hope of there realizing their
Church ideal. While this agitation was in progress,
England was awakened and astonished by the news, in
October, 1850, that the pope had raised Dr. Wiseman
to the dignity of cardinal and archbishop of Westminster,
and distributed England into twelve bishoprics. Noth-
ing, however, but regrets and disappointments were possible.
The pope had acted unannounced, said the Tractarians,
since England possesses already a sufficiency of Catho-
lic bishops. But conditions in the Roman Church far
from the Tractarian party: it rendered the Roman Church
more inviting and aristocratic, and attracted many of
their members into its bosom, especially from the high-
er classes. By Christmas, 1852, no less than 200 clergy-
men and more than as many laymen had gone over to the
Roman Church for purely formal reasons, and the con-
formism and the political agitation combined to check the
extreme High-Church bishops in their patronage of in-
novations. The bishops of Exeter, of Oxford, of Bath-
Wells, and the archbishop of Canterbury, assumed a more
conservative, more orthodox, and looked with increas-
gance of Rome, and counselled their clergy to beware of
giving deeper offence. But these counsels were poorly
heeded. The leaven of sacramentarism had been too
widely sown. It continued to work, and silently to
gain ground. Romanizing ritualism more or less pro-
nounced spread far and wide. Acurial consecration
was introduced in some parishes. In a few cases priests
were silenced for indulging in it. This feature is very
distasteful to the English sense of personal honor, and
has contributed largely to moderate the Tractarian ad-
vance. By the end of the year 1862 the whole number of
clergymen who had gone over to Rome amounted to
about 800.

Tractarian Doctrine.—The basal principle of the sys-
tem is salvation through the sacraments. The formal
principle is the exclusive authority of the visible Church
in all things. The sacramentarian is a absolutist in the
understanding by faith? Faith, so teaches Pusey, does not
justify, but simply brings us to God, who freely justifies
us by grace. This faith is wrought in us by God. Justification implies
the two acts on the part of God: the declaring of the soul
just, and the making of it what it is declared to be. The
first is an actus Dei forensis, the second a justitia
infusa. This double act is essentially but one. God
imputes not to us righteousness, but imputa it in
baptism, righteousness is given in germin. It grows by
the use of the means of grace. We are justified before
works; but works are germinally involved in faith.
God rewards each according to his works; hence works
stand in relation to the reward of grace. According to
this principle, justification is essentially a manifestation of
faith and faith is the grace-life produced by the justitia
infusa. This is essentially the Romish view, save that
works are not regarded as meritorious, but only as
a manifestation of the inner faith. Faith, as appropriat-
ing God's righteousness, both in works and in the po-
ter itself, acts upon a mystical infusion of the divine
life. Baptism regenerates, that is, the regularly administered rite is
the means through which God works regeneration. In
the Eucharist the bread and wine become really, but in
a spiritual manner, the body and blood of Christ; and
Christ, as so present, imparts himself to the believer as
spiritual food, unto salvation. The consecrated ele-
ments are not Christ, but Christ is present in them.
The Tractarians adore not the consecrated bread and
wine, but adore Christ specially and essentially in
the Church, as the organic body founded by Christ, and
perpetuated by apostolic succession, is the sole mediator
of grace, inasmuch as she alone can validly administer
the sacraments. The Church is one, holy, catholic, and
apostolic. But the attributes of unity and sanctity may
be obscured or suffer eclipse in times of schism and disobedience. The
Church, as an organism derived by direct succession
from Christ, is supreme authority in spiritual matters.
Her helps are the Scriptures as interpreted by patristic
tradition. But as both Bible and tradition admit of dif-
ferent interpretations, hence it is ultimately to the au-
tonomy of the Church that the believer must look for
infallible guidance. The grace and truth that were
in Christ passed over to the apostles, and thence to the
Church. The unity of the bishops finds expression in
general councils; and the embodiment of the councils
is the episcopate. The unity of the Church is to be
the successor of Peter. Thus trastarianism, when followed out, leads to
Rome.
As a school of theology, trastarianism is a revivish
ces.
ial scholasticism. It is purely realistic and unspeculative.
Trut is to be sought for not by processes of thought,
but by consulting authorities. It is objectively exist-
it, and attempts to balance its existence by formularies of
Church life. Thus, trastarianism is aesthetic, earnest, active,
contemplative, constructive. Regarding itself as the
visible manifestation of a divine institution, it lays great
stress on the outward form of the Church life—on ar-
chitectural ceremonies, manners, and daily conduct.
With all its narrowness and errors, it has infused an
entirely new spirit into life that was once the very
staid, cold life of the High-Church party in the Church of
England. It has also in the same way affected the
Protestant Episcopal Church in America.
Quite recently the ritual innovations of the Tracta-
rians have been repeatedly opposed by legal prosecution.
The points involved are: the eastward posture of the
celebrant of the Eucharist, lights on the altar, incense,
the mixed chalice, and unleavened bread (wafer). A
case in 1867 against Westerton failed. Cases in 1868 and
1869 against Mackonochie and Purchas led to little
result. The case against Bennett for the most extreme
ritualistic practices resulted in Bennett's favor. This
decision of the Court of Arches was appealed by the
judicial council to the Privy Council; but in 1872
the Privy Council dismissed the case. In great part
attempts of the same nature have also failed of result.
So at present the ritualists have pretty nearly all the
liberty of action they could desire.

See Tracts for the Times (1834); Froude, Remains
(1838); Percival, Christian Peace Owing (1839), and his Collection of Papers (1842); Wiseman, High-Church
Claims (1841); Weaver, View of Puseyism (1843);
Dublin Review, Sept. 1843; Quart. Review, May, 1843;
Palmer, Narrative (1845); Newman, Essay on Miracles
(1843); Ward, Ideal (1844); Bishop M'Ilvaine, Oxford
Divinity (1841); Gladstone, Church Principles (1840);
Alexander, Anglo-Catholicism (1845); Taylor, Ancient
Christianity (1844); Goode, Rule of Faith; many arti-
cles in the Edinburgh Review after 1843; Herzog, Real-
1914, art. Vhs.; Friedel, Spuren der Traktatur in Tho-
haven, Hagenbach, History of Doctrines (see Index); Brit. and
For. Rev. (1841), p. 528 sq.; Buchanan, Justif.; Farrar,

Oxlee, John, a distinguished English divine, was
born at Gisborough, in Cleveland, Sept. 25, 1779. In
1802, owing to his knowledge of the Greek and Latin
languages, he was selected as second master of Tun-
bridge Grammar School by the eminent Dr. Vicesimus
Knox, its first master. There Oxlee's Hebrew, Chaldean,
and Syriac studies were begun. From 1816 to 1826 he held the rectory of Scawton, in the North Riding of Yorkshire, for the Rev. Thomas Worsley, afterwards master of Downing. In 1836 the archbishop of York presented him to the rectory of Moleseley, Hunts. He died Jan. 30, 1864. Mr. Oxlee, though self-taught, became master of more than 130 languages or dialects, the last being the Yuroba. He wrote The Christian Doctrines of the Trinity and Incarnation (Lond. 1850, 3 vols. 8vo):—Three Sermons on the Christian Hierarchy, deducing an uninterrupted Triple List of Bishops, etc.;—Three Letters to the Archbishop of Canterbury;—Apostolical Books of Enoch, etc.;—Thr a Letters to Mr. C. Wellesley on Unitarian Error;—Three Letters to the Rev. F. Nolan, and Two Letters to the Bishop of Salisbury, on the Spurious Text of the Heavenly Witnesses:—A Reply to the Rev. R. Tower, the Roman Catholic Head of Ampleforth College, near York:—Three Letters to the Archbishop of Canterbury, on the Impropropriety of requiring Jesus to forsake the Law of Moses, etc.;—Three more Letters on the Inviolability of the Right to Concert the Jews to the Christ in the Faith in the Manner hitherto practiced, with a Confutation of the Diabolology. He was also curator of Oxford University’s Magdalen College’s Journal; the Christian Remembrancer for 1822; the Voice of Israel; the Voice of Jacob; Jewish Chronicle; but more particularly of seven letters addressed to S. M., the Jew, occupying 110 pages in The Jewish Repository. In his work on The Christian Doctrines, etc., the mass of learning is astonishing; through more than 1000 pages we are presented with correct extracts from early and late Jewish writers, accompanied with an exact English translation. The Letters to archbishop Lawrence are filled with exceedingly rare extracts, and Dr. Nicholls, the late regius professor at Oxford, in said to have expressed his wonder how the works quoted had been obtained, considering that the author’s benefice was worth but £229 a year. Nearly up to the day of his death Mr. Oxlee was engaged in literary pursuits. He left behind him many works yet unpublished. See Gent. Mag., Feb. 1855, p. 208 sq.; Darling, Cyclop. Bibl. iog. ii, 2298; Allibone, Dict. of Brit. and Amer. Auth. s.; Kitto, Journal of Soc. Lit. April, 1844; Coleridge, Works, p. 457. (J. H. W.)

Ozanam, Antoine Frédéric, a distinguished French philosopher and polemic, was born at Milan April 18, 1813. He studied at the college in Lyon and in 1832 went to Paris to study law. He took the degrees of M.A. and LL.D. and, in 1840 was called to the professorship of foreign literature by the Academy of Sciences of Paris, a position which his thorough knowledge of English, German, Italian, and Spanish, besides his ability to command a correct and fluent French, enabled him to fill with great success. He died at Marseilles Sept. 8, 1853. Ozanam was a zealous opponent of Protestantism. Among his works, the most important is Dante et la philosophie Catholique au treizième siècle (Paris, 1850, 8vo; 2d ed. 1845). Four Italian and one German translation appeared between the first and second editions. It has been very variously judged, according to the standpoint taken by the critics. Ozanam, following the example of Artaud de Montor, attempted to prove the Roman Catholic orthodoxy of Dante against the assertions of Rosetti and Ugo Foscolo. In this Lamennais agreed with him; only the latter maintained that Dante’s orthodoxy was but a concession made by him to the prevailing views of his age. Valuable as is Ozanam’s work as a sort of commentary or key to Dante’s Divina Commedia, it might have been made more so had he been able to entertain such ultramontane views. A more impartial appreciation of his author would have brought him nearer to the evangelical Church, which he condemned without knowing anything of its doctrines. Among his other remarkable works are:—Le dictionnaire de la langue francaise; Boemo et St. Thomas de Canterbury (Paris, 1863, 8vo and 12mo):—Les Poetes Francais en Italie au treizeieme siecle (ibid. 1852, 8vo), valuable to the theological student who desires an acquaintance with the period of which it treats, for it gives full portraits of St. Francis, Fra Pacifico, St. Bonaventura, Giacomo di Verona, Thomas de Celano, the author of De Isra (q. v.), Giacopone da Todi, the author of the famous hymn, Cur Mundus Mutilat, and the famous Statut Mater Dolomana. There is also a History of Civilisation in the Fifth Century, which was translated into English by Glynne, and was published at London in 1859, in two vols. post 8vo. Besides, Ozanam contributed largely to the Correspondant, L’Université Catholique, and L’Ere Nouvelle. His complete works were published after his death, under the title Oeuvres completes de A. F. Ozanam (Paris, 1856, 8 vols. 8vo). Ozanam was one of the eight students who, in 1833, founded the Société de St. Vincent de Paul, which has since become so powerful in France. See Amélie, Notice, in the Journal des Débats, Oct. 9 and 12, 1858; Leguay, Étude Biog. sur Ozanam (Paris, 1854, 8vo); Le Correspondant, Sept. 26, 1838; Collombet, Biographie de F. Ozanam (1838); Lacordaire, Conférences, v. 267; Hoefer, Nouv. Biog. Générale, xxxviii, 1018; Revue Chrétienne, Oct. 1860, p. 579.

Ozianus (Ozian), the Greekized form of the name of three Hebrews.

1. Uzziah (q. v.), king of Judah (Matt. 1, 8, 9).
2. Uzzi (Ezra vii, 4), one of the ancestors of Ezra (2 Esdr. i, 2).

3. The son of Micah of the tribe of Simeon, one of the "governors" of Bethulia, in the history of Judith (Jud. vi. 15, 16, 21; vii. 23, 30; viii. 10, 28, 35; xx. 4). See Judith.

Zeiel (Ozeel, l. e. Uzziel), given (Jud. viii. 1) to the son of Joseph, and father of Eleazar, in the ancestry of Judith (q. v.).

Ozni (Heb. Oznî, "2Yo, my ear, or eared, i.e. having long ears, or attentive; Sept. 'Azîw v. r. 'Azâw), the fourth named of the seven sons of Gad (Numb. xxvi, 16); called Ezbon (q. v.) in Gen. xlvi, 16.

Oznîte (Heb. same as Oznî (q. v.), a patronymic title of one of the families in the tribe of Gad (Numb. xxvi, 16).

Ozniah. See OSPRY.

Ozo’ra (Ozopûp v. r. 'Ezerîp), a corrupt form (1 Esdr. ix, 34) for MACHNADERAI (q. v.), one of the heads of returned exiles (Ezra x, 40).
The Dominicans were encouraged by their general, Raymond de Penafort, whose attention was always di-
rected towards the conversion of Jews and Mohammed-
dans. That Pablo was a convert from Judaism appears
from a letter written by pope Clement IV to the king
of Aragon, in which he says: "Ad haec autem dilectione
suis commissis de Christianis quibus habeas non
modicum profuturas, quia ex Judaeis transire originem,
et inter eos iusteris Hebrew instructus, lingua novit... et
tem et errores illorum." The disputation referred to
was first published, with omissions and interpolations,
and a bad Latin translation, by Wageneel, Tela ignea
Sacrorum Romanorum; always was made papal minister of
state, as successor to Con-
salvia. In this new position Pacca proved an enthusiast.
He urged the pope to unbend his resistance against Na-
poleon, and would suffer the pontiff to listen to no
proposals except the most favorable for Rome. When
Napoleon gained possession of Genoa, Pacca was im-
mediately arrested, together with the pope, and imprisoned
as a rebel, July 6, 1809. After the Concordat at Font-
tainebleau in 1813, Pacca was suffered to go free, but
his counsel to publish a bull of excommunication made
his imprisonment a necessity, and he was banished to
the island of Lampedusa. He entered Rome May 14, 1814, in the same carriage with the
pope, whom he had served so faithfully. In 1815
he was again the companion of the pontiff in his flight
from the Eternal City. After the pope's return to Rome Pope Pius VI summoned a Congregation for Missions in China, and in 1816 was sent on a mission to Austria. In 1821 he was made bishop of Porto and St. Rufinus. He was born in 1830 he was given the seats of Ostia and Velletri, and was made prefect of the holy see, and archpriest of the Basilica of St. John Lateran. He died April 19, 1844. He was actuated to the last by a strong desire to re-establish the papacy in its former glory, and was convinced that the power of the pope could be secure only by a firm adherence to the ecclesiastical rights which obtained in the Middle Ages. He was also a great friend of the Jesuits, and it was his influence which caused the pope to give them restoration. Pacca narrated his experiences in a most agreeable and skilful manner, under the title Memorie istoriche, etc. (2d ed. Rome, 1830, 3 vols.). He also wrote Rela-
zione del viaggio di papa Pio VII (Rome, 1833), etc.
His complete works were published and translated into French and German. See Biographie Universelle, vol. lxxxv, s. v.; Ami de la Religion, Mai, 1844 (Paris); L'Univers (Paris, 1844); Hoefler, Nouv. Biog. Générale, s. v., Biographie Univers. et portail des Contemporains, vol. v. s. v.

Pacca was brought to the notice of the pope, who became so
much interested in him that he was ordained archbishop in partibus of Damietta, and was despatched to Cologne
as papal nuncio. Abroad the same capacity which distinguished him at school was manifest, and he was
attracted into strengthening papal influence.

Pacca, Pierre, a French pulpit orator, was born in
Bretagne near the opening of the 17th century, and
was early admitted into the Congregation of the Or-
tery. He very soon became noted as a preacher, and
the churches in which he preached were always thronged.
In 1745 he published, under the title Discours de piété
(Paris, 3 vols. 12mo), a series of sermons anonymously.
The holy Inquisition which they contain made him objec-
tional to the ecclesiastics, and as soon as it was
learned that Pacca was their author he was sent into
the country and subjected to severe treatment. He
died May 3, 1760.
Pacca, Bartolomeo, an Italian prelate of note in
secular and ecclesiastical history, was born at Bene-
vento, near Naples, in 1576. He was educated at the
college at Naples and at the Clementine College
in Rome, he entered in 1778 the ecclesiastical school
which Pius VI had just then founded. Pacca here
was not the esteem of his teachers, but he

Pacca, Giovanni, one of the most distin-
guished of the old Italian masters in art, was born at
Siena in the latter part of the 15th century. He lived
at Siena until 1355, when, owing to his participation in
a conspiracy of the people against the government, he
was compelled to flee. Lanzi says that he would cer-
tainly have been hanged had he not been protected by the
Osservanti monks, who concealed him for some time in
the convent which he succeeded in mastering it. He
and joined II Rosso in France, where he was in all pro-
bability ended his days not very long afterwards, as
nothing further is known of him, and he does not ap-
pear to have left any works in France. There are still
several excellent paintings, both in oil and in fresco, by
Pacchiarotto in Siena. There are also a beautiful fresco
in Santa Croce, and some excellent frescos in Santa
Caterina and San Bernardino. Speth takes particular
notice of these frescos in his Art in Italy, and terms
Pacchiarotto the second hero of the Sienese school—
Razza, called Sodoma, being the first. Pacchiarotto is
also highly praised by Lanzi. In Santa Caterina is the
Visit of St. Catherine of Siena to the Body of St.
Agnes of Montepulciano, in which are heads and figures
worthy of Raphael. According to Speth these works
can be justly compared with Raphael's alone; and he adds that designating Pacchiarotto as of the school of Perugino is only magnifying the injustice he had already undergone in having his works long reported as the works of Perugino. If therefore he were the pupil of Perugino, "what Perugino supplied was only the spark," says Speath, "which in Pacchiarotto grew into a flame." Pacchiarotto had a certain misfortune that many other excellent masters have undergone by reason of their omission by Vasari. About 1818 the king of Bavaria purchased two beautiful small easel pictures in oil and on wood, now in the Pinakothek at Munich, which are recognized as Pacchiarotto's extant masterpieces. The one represents St. Francis d'Alessi, with two angels in the background, and the other the Madonna and her Child, with four angels in the background. They are pronounced two of the best pictures in that rich collection. His works much resemble those of Pietro Perugino; at the same time they are more fully developed in form and are of wonderful force of coloring; in expression also many of his heads are admirable. See Lanzi, Storia Pittorica, etc.; Speath, Kunst in Italien, vol. ii; Spooner, Biog. Hist. of the Fine Arts, vol. ii, s. v.; English Cyclop. s. v.

Paccori, Ambrogio, a French theologian, was born at Caen in 1549, of a very humble family. Ambitious as a youth, he made his way to college training in the high school of his native place, and he finally became its director. In 1706 he removed to Paris, and gave himself to authorship. He died at Paris Feb. 12, 1730. He wrote a large number of works, principally on practical religion and education. A list of his principal works is given in Hoefer, Nouv. Biog. Générale, s. v.

Pace ("Pace, tec'ad, a step, as elsewhere rendered," not a formal measure, but taken in a general sense (2 Sam. vi, 13).)

Pace, Richard, a very learned English prelate, was born about 1482, at or near Winchester. He was educated at the charge of Thomas Langton, bishop of that diocese, whom he served as amanuensis. The bishop, pleased with his proficiency, particularly in music, sent Pace to study at Pclhua, where he met with Cuthbert Tostonal, afterwards bishop of Durham, and William Latimer, by whose instructions Pace was much profited. Upon his return home he settled at Queen's College, Oxford, in which his benefaction had been proved; soon after he was taken into the service of Dr. Christopher Bainbridge, who about this time became a cardinal, and later Pace was summoned to court. His accomplishments rendered him very acceptable to Henry VIII, who seems to have made him secretary of state, or at least employed him in matters of high concern. Though much engaged in political affairs, he went into orders: in the beginning of 1514 he was admitted a prebendary in the church of York, and the same year was promoted to the archdeaconry of Dorset. These preferments were conferred upon him while he was employed by the king in a foreign embassy to Vienna. He then persuaded Maximilian to intervene in Italy, and procured for the emperor the alliance of the Swiss cantons. Upon the death of Coet, in 1519, he was made dean of St. Paul's, London. He was also made dean of Exeter about the same time; and in 1521 prebendary in the church of Sarum. At the death of Leo X, Wolsey, who aspired to the tiara, sent Pace to Rome to plead his cause before the sacred college; but Adrian VI was elected before his arrival there. Being employed not long afterwards as ambassador to Venice, he fell under the displeasure of Wolsey. The reasons for this are that he had shown a willingness to assist Charles, duke of Bourbon, with money, and that he had not forwarded the cardinal's designs for the papal chair. Wolsey used every means to bring him into disfavor with the king. He accused him of treason, and deprived Pace for the space of two years of all royal advice as to the pleasure of his mission, and of all allowances for his maintenance. This severe treatment threw Pace into temporary insanity. After recovery Pace studied the Hebrew language with the assistance of Robert Wycelfe. Being introduced to the king at Richmond, Henry expressed much satisfaction at his recovery, and admitted him to a private audience, in which Pace remonstrated against the cardinal's cruelty to him. Wolsey, urged by the king to clear himself of the charge, summoned him before him, and, with the duke of Norfolk and others, condemned the unfortunate prelate, and sent him to the Tower of London. After two years' confinement he was discharged by the king's command. He resigned the deaneries of St. Paul and Exeter, and lived in retirement at Stepney, near London. He died there in 1562. Pace was a skilful diplomatist, and not less distinguished for his amiable and his great learning. Leland eulogizes Pace highly; and it appears that he was much esteemed by the learned men of his time, especially by Sir Thomas More. The latter admired him for his candor and sweetness of temper, addressed to him more letters than to any other of his friends, and could never forgive the man that caused his misfortunes. Stow gives him the character of a very worthy man, and one that gave him just and faithful advice. He was a strong advocate of that antiquary, "and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delightful in music; highly in the king's favor, and well heard in matters of weight." There is extant a remarkable letter of his to the king, written in 1527, wherein he very freely gives his opinion concerning the divorce; and Fiddees observes that he always used a faithful liberty with the cardinal, which brought him at last to confinement and distraction. Pace published a number of works. The most important is, De frusto qui ex doctrina perceptitur liber (Basle, 1511), dedicated to Dr. Coet. It was written at Constance, while Pace was ambassador in Hungary; but, inveighing much against drunkenness as a great obstacle to the attaining of knowledge, the people there, supposing him to reflect upon them, wrote a sharp answer to it. Erasmus was also highly incensed at some passages in it, and calls it an indirect performance; or a silly book, in which Pace had, between jest and earnest, represented him as a beggar, hated alike by the laity and clergy. He bids Sir Thomas More exhort Pace, since it was evident from his little judgment, that he should confine himself to the translation of Greek writers than to venture upon works of his own, and publish such mean and contemptible stuff (Erasmus, Epist. 275, and Epist. 287). — Epistola ad Erasumum, etc. (1520). These epistles are in a book entitled Epistola aulog eruditorum vitro. Pace also wrote a book against the unlawfulness of the king's marriage with Catherine in 1527, and made several translations: among others, one from English into Latin, Bishop Fisher's sermon, preached at London on the day upon which the writings of Malory were burnt. He also translated a Greek text from Greek into Latin of Plutarch's work, De commodo ex inimiciis copiendo. See General Biog. Dict. s. v.; Hook, Ecclesi. Biog. s. v.; Hoefer, Nouv. Biog. Générale, s. v.

Pachamama, a name of the goddess of the earth among the ancient Peruvians.

Pacheco, Francisco, a noted Spanish painter, was born at Seville in 1571, of a good and influential family. An uncle of his was canon of the cathedral of Seville, and a distinct patron of the arts. He inherited all the advantages of culture which his country could command, Pacheco started out in life with unusual fitness for an artistic course. His very earliest works attracted general attention, and in 1598
he was one of the principal painters employed on the
great decorations or catafalque of Philip II. In 1600 he
was appointed, together with Alonso Vasquez, to paint
a series of large pictures illustrating the life of St. Ramon for the cloister of the convent of the Merced. In 1603 he executed some works in dis-
temper in the palace of Philip III. In 1627 he was the
painter of the Conception of San Lorenzo, and in 1628
he was the principal assistant painter of the Conception
of the Prado at Madrid. The altarpiece of the Archangel
Michael expelling Satan from Paradise, which was in the
church of San Alberto at Seville, was regarded his masterpiece. There are still at
Seville two pictures of San Bernard in San Clemente, and
a picture in San Alberto. See Antonio, Bibliotheca
Scriptor. Hispanice, iii, 456; Ticknor, Hist. Spanish Lit.
iii, 19; Spooner, Biog. Dict. of the Fine Arts, s. v.;
English Cyclop. s. v.

Pachomius (Παχώμιος), as Socrates and Palladias
writes the name, or Pachomius (Παχώμιος) (1), or
"the elder," according to the author of Vita Pach-
omii, was an Egyptian ascetic of the 4th century,
and one of the founders, if not pre-eminently the
founder, the regular cloister life. See Monast.
Chirch. "To the person who wishes to understand the present," says Tillemont (Mem. des cir., vii, 167), "for the
name of St. Pachomius is no new feeling, but a just
recognition of the obligations which she is under to
him as the holy founder of a great number of mon-
estries, among the instigators of the institutes of
convents, but of the conventual life itself, and of the
holy communities of men devoted to a religious life." Pachomius was born in the Thebaid of heathen par-
tons, and was educated in paganism; and while a
lad, going with his parents to offer sacrifice in one of
the temples of the gods, was hastily expelled by
the order of the priest as an enemy of the gods.
The incident was afterwards recorded as a prognostic of
his subsequent conversion and saintly eminence. At
the age of twenty he was drawn for military service
under the tyrant Maximin against Constantine and
Licinius. The conscripts were embarked in a boat and
conveyed down the Nile; and being landed at
Thebes were placed in confinement, apparently to pre-
dent desertion. Here they were visited by the Chris-
tians of the place, and a grateful curiosity led Pacho-
mius to inquire into the character and opinions of the
charitable strangers. Struck with what he had heard
of them, he seized the first opportunity of solitude to
offer the simple and touching prayer, "O God, the
creator of heaven and earth, if thou wilt indeed look
on the error of my ignorance of thee, the only true God, and wilt deliver me from this affliction, I will obey thy will all the days of my life, and
will love and serve all men according to thy command-
ments." He was, however, obliged to accompany
his fellow-conscripts, and suffered many hardships
during this period of enforced service: but when the set-
tlement of the contest released him he hastened back
into the Thebaid, and was baptized in the church of
Chenobosias, near the city of Diospolis the Less: and
aspiring at pre-eminent holiness, led an ascetic life,
under the guidance of Palemon (q. v.), an anchorite of
high reputation, whom he visited at a time when he
withdrew with Palemon to Tabenna, an island in the Nile, near the common
boundary of the Théban and Tenthirty noms. Some
time after this removal his companion Palemon died,
but Pachomius found a substitute for his departed
companion in his own son John, who, gladly became his disciple. In A.D. 325, directed by
what he regarded as a divine intimation, Pacho-
mius invited men to embrace a monastic life; and
obtained first three disciples, and then many more, form-
ed them into a community and prescribed rules for
their government, and as the community increased, he
appointed the needful officers for their regula-
tion and instruction. He built a church as a place of
worship and instruction for the shepherds, to whom,
as there was no other reader, he read the Scriptures. So successful were his labors for the propagation of Christianity that the bishop of Tentyra would have gladly raised him to the rank of presbyter, and even required of the patriarch of Alexandria, when visiting the Thebaid, to ordain him; but Pachomius, being aware of the design, hid himself until the patriarch had departed. His refusal of the office of presbyter did not, however, diminish his reputation or influence; new disciples flocked to him—of whom Theodorus or Theodore was the most illustrious. New monasteries sprang up all around his own. Of these several communities he was himself visitor and regulator-general, or archimandrite, each cloister having besides a separate superior and a steward; thus, e.g., his disciple Theodore was superior of the monastery of Tabenna. Pachomius’s residence was now at the monastery of Proi, which was made the head of the monasteries of the district. He died there of a pestilential disorder which had broken out among the monks, probably in A.D. 348, a short time before the death or expulsion of the Arian patriarch Gregory and the restoration of Athanasius. Some, however, place the death of Pachomius in A.D. 360.

The monastic communities which he had founded had been so regularly constituted as bodies that the continuity of their existence was not interrupted by his own death or that of other individuals. Even before Pachomius’s death (348) his community numbered eight or nine cloisters in the Thebaid, and 3000 (according to some 7000) members; a century later it counted no less than 60,000. The mode of life was fixed by a strict rule of Pachomius, which, according to a later legend, an angel communicated to him, and which Jerome translated into Latin. The formal reception into the society was preceded by a three-years’ probation. Rigid vows were not yet enjoined. With spiritual exercises manual labor was united—agriculture, boat-building, basket-making, mat and coverlet weaving—by which the monks not only earned their own living, but also supported the poor and the sick. They were divided, according to the grade of their ascetic piety, into twenty-four classes, named by the letters of the Greek alphabet. They lived three in a cell. They ate in common, but in strict silence, and with the face covered. They made known their wants by signs. The sick were treated with special care. On Saturday and on certain other days the monks partook of the Eucharist. Pachomius also established a cloister of nuns for his sister, whom he never admitted to his presence when she would visit him, sending her word that she should be content to know that he was still alive. Pachomius, after his conversion, never ate a full meal, and for fifteen years slept lying on a stone. Tradition ascribes to him all sorts of miracles, even the gift of tongues and perfect dominion over nature, so that he trod without harm on serpents and scorpions, and crossed the Nile on the backs of crocodiles!

The monastery of Proi was also called the name of Pachomius: (1.) two Regula Monastic. (2.) The shorter of these, preserved by Palladius, is said to have been given to Pachomius by the angel who conveyed to him the divine command to establish monasteries. This rule is by no means so rigid as the monastic rules of later times. Palladius tells us that at the monasteries at Tabenna and in the neighborhood subject to the rule contained 7000 monks, of whom 1500 were in the parent community first established by Pachomius; but it is doubtful if this is to be understood of the original monastic of Tabenna or that of Proi. (b.) The longer Regula, said to have been written in the Coptic, a ( barbaric?) language, translated into Greek, is extant in a Latin version made from the Greek by Jerome. It is preceded by a Prefatio, in which Jerome gives an account of the monasteries of Tabenna as they were in his time. Cave (Usit. Litt. ad n. 849, in i, 298 [ed. Oxf. 1740–1743]) disputes the genuineness of the Regula, and questions not only the title of Pachomius to the authorship of it, but also the title of Jerome to be regarded as the translator. He thinks that it may embody the rule of Pachomius as augmented by his successors. It is remarkable that Regula, which comprises in all one hundred and ninety-four articles, is divided into several parts, each with separate titles; and Tillemont supposes, therefore, that they are separate pieces collected and arranged by Benedictus Anianus. This Regula was first published at Rome by Achilles Statius, A.D. 1515, and then by Petrus Cacciano, also at Rome, A.D. 1588. It was inserted in the Supplementum Bibliothecae Patrum of Morellus (Paris, 1639), vol. i.; in the Bibliothecae Patrum Asceticae (ibid. 1631), vol. i.; in the Codex Regulare of Holtenius (Rome, 1681); and in successive editions of the fathers. (2.) Homils, extant in a Latin version, first published by Gerard Vossius with the works of Gregory of Thaumaturgus (Mayence, 1604), and given in the Bibliotheca Patrum (at supra). (3.) SS. PP. Pachomii et Theodori Epistolas et Verba Mystica. Eleven of these letters are by Pachomius. They abound in incomprehensible allusions to certain mystic symbols contained in or signified by the letters of the Greek alphabet. They are extant in the Latin version of Jerome (Opera, l. c., and Bibliothecae Patrum, l. c.), who subjoined them as an Appendix to the Regula, but without explaining, probably without understanding, the hidden significance of the alphabetical characters, apparently employed as ciphers, to which the correspondents of Pachomius had the key (comp. Gennadius, De Viris Illust. c. vii; Sozomen, Hist. Eccl. iii, 14). (4.) Ex tre na tevrenkov rov drais ao wrongly. Paricopter, Procopius S. Pachomis s. Pachomii, first published in the Acta Sanctorum (Maii, vol. iii), in Latin in the body of the work, p. 346, and in the original Greek in the Appendix, p. 62, and reprinted in the Bibliotheca Patrum of Galland (vol. iv), where all the extant works are given.

The life of Pachomius, as given by Eusebius, the Bishop of Caesarea, and Hieronymus, in his Life of Pachomius, is a work written by a Persian historian, Biocb rov drais Parcopereov, Vita S. Pachomis, in barbarous Greek, the translation perhaps of a Sahidic original, by a monk of the generation immediately succeeding Pachomius; there is also a second memoir, or extract, either by the writer of the life, or by some other writer.
of the same period, supplementary to the first work, and to this the title Parapinomena de SS. Pachomio et Theodorio has been prefixed; and there is an account of Pachomius in a letter from Ammon, an Egyptian bishop, to Theophilus, patriarch of Alexandria, Εὐσέβεια τας ἐλεημονίας τῆς περί πολιτικίας καὶ βίου ἡγεμονίας, Παραμετρία τῆς Αἰετολίας Ἀκροπόλεως, Epistolae episcopii Aegyptii, and Epistolae de Conversatione: Vita Putea Pachomii et Theodori. All these pieces are given by the Bollandists, both in the Latin version (p. 235-351) and in the original (Appendix, p. 25-71), in the Acta Sanctorum (Mail., vol. iii), with the usual introduction by Papebroch. See Acta Sanctorum, sub Mai. 14; Tillemont, Memoires, vii, 167-235; Schaff, Church Hist. ii, 195-198; Neander, Church Hist. vol. ii; Gennadius, De Viris Illustris, cap. vii; Smith, Dict. of Greek and Roman Biog. and Mythol., vol. ii, s. v.; Cellier, Hist. Générale des Autres Sacrés et Éccles., iii, 357 sq.; Stud. u. Krit. 1846, No. i; Milman, Hist. of Christianity; Mosheim, Eccles. Hist. vol. i; Lea, Hist. of Sacerdotal Celibacy. See also Monastery; Monasticism; Monk; and the literature on early Monasticism.

Pachomius (2), distinguished as 'The Younger,' is the most interesting figure published by Robert Rodewald (Vita Patrum [Antw. 1615, fol. p. 238] is one of a series of Posthumous Memoirs of the period, and is of five thousand monks. The MSS. have Pachomius instead of Paulomius. The truth of the whole history is, however, strongly suspected by the editors of the Acta Sanctorum, who have even ventured to set it in the introduction to the account of Pachomius of Tabenna. See Smith, Dict. of Greek and Roman Biog. and Mythol. s. v.

Pachomius (3), an Eastern monastic, is supposed to have flourished in the 7th century either in Egypt or Syria, some time after the subjugation of the country by the Persians. He is recorded as the author of Pachomii Monachi Sermo contra Mores sui Sacri et Providentia Divinae Contentum, published by V. E. Loescher in the appendix to his Sermo, etc., Dissertationes Sacri et Literar. Argumentis (Wittenberg, 1729). See Fabricius, Bibliogr. Graec. iv, 131.3.

Pachymeres, Georgius (Γεώργιος ἢ Παχύμερος), one of the most important of the later Byzantine writers, was born in or about A.D. 1242 at Nicomedia, with his father, an inhabitant of Constantinople, had fled after his capture by the Latins in 1204. Hence Pachymeres sometimes claims to be a native of Constantinople. First of all with a careful and learned education, he left Nicomedia in 1261, and took up his abode in Constantinople, which he had then just been taken by Michael Paleologus. Here Pachymeres became a priest. It appears that he was a priest, and he also, according to the spirit of the time, studied the law, for in after-years he was promoted to the important posts of Ἀριστείων, or advocate-general of the Church of Constantinople, and Δικαίωτος, or chief justice to the imperial court, perhaps in ecclesiastical matters, which, however, were of high political importance to the reign of Michael Paleologus and his successor, Andronicus the elder. As early as 1297 he accompanied, perhaps as secretary, three imperial commissions to the exiled patriarch Arsenius, in order to investigate his alleged participation in a suspected conspiracy against the life of Michael Paleologus. They succeeded in reconciling these two chiefs of the state and the Church. The emperor Michael having taken preparatory steps towards effecting a union of the Greek and Latin churches, Pachymeres sided with the patriarch Joseph, who was against the union; and when the emperor wrote in defence of the union, Pachymeres, together with Justus Job, drew up an answer in favor of the former state of separation. When the emperor Andronicus repealed the union, Pachymeres persuaded the patriarch Georgius Cyriacus, who was for it, to abdicate. VII.-17.

It seems that Pachymeres also devoted some of his time to teaching, because one of his disciples was Manuel Philo, who wrote an iambic poem on his death. Pachymeres probably died shortly after 1310; but some believe that his death took place as late as 1340. There is a wood-cut portrait of Pachymeres prefixed to Wolf's edition of his works (1746). The title page of the edition bears the name of Michael Anicius, Episcopos Constantinopolitanae, Episcopos Constantinopoli, and Episcopos Constantinopolitanae: Vita Putea Pachomii et Theodori.

Pachymeres wrote several important works, the principal of which are: Historia Byzantina, a history of the emperors Michael Paleologus and Andronicus the elder, in thirteen books, six of which are devoted to the life of the former, and seven to that of the latter. This is a most valuable source for the history of the time, written with great dignity and calmness, and with as much impartiality as was possible in those stormy times, when both political and religious questions of vital importance agitated the minds of the Greeks. The style of Pachymeres is remarkably good and pure for his age.--Καὶ ἐπαναλαμβάνω, a political autobiography of Pachymeres, which is lost. Were this work extant, we should know more of so important a man as Pachymeres:—Epitome in universam fere Aristotelis Philosophiam;—Epitome Philosophia Aristotelis;—Περί ἰσχύος ἀρρενίας, a paraphrase of Aristotle's works on ethics and politics ascribed to Aristotle himself;—Παράφρασις τίς τόν τοῦ ᾿Ιουσιοῦ τοῦ Ἀριστοτέλους τούτου:—De Processione Spiritus Sancti, a short treatise;—Διαφάνους τῆς Ἀρουντένος, a description of the column of the Archangel Michael;—De Glorificatione des Ἀγίων τῶν Βασιλικῶν, and De Glorificatione of his victories over the Persians, in the church of St. Sophia in Constantinople:—several minor works. See Leo Allatius, Diatribe de Georgio; Hawkins, Scriptura Byzantina; Fabricius, Bibliogr. Graec. vii, 715.

Paci, Ranieri, called del Pescio, an Italian painter, was a native of Pisa, and studied under Antonio Donemono Gabbiani, whose master he was. According to Morrono, he executed some works for the churches of his native city in a reputable manner. Lanzi says that by carelessness and inattention he degenerated into a completely mannerism. He flourished in 1718.

Paci. See Paccianus.

Paccianus, a Spanish prelate of the 4th century, who among the Church writers were the first to put Augustine's figure not inconspicuously, is supposed to have become bishop about A.D. 390, and to have died at an advanced age under Theodosius (about 390). For information regarding the personal history of Paccianus we rely mainly on his own letters (i. 106 and 132 of his Lib. de Viris Illustris, also contr. Ruffin. t. i. c. 24). He describes Paccianus as the descendant of a noble family, and married in early life; for Paccianus had a son, Flavius Dester, a friend of Jerome, who dedicated to him his work De Viris Illustris. About the time Ambrose of Milan became an ecclesiastic Paccianus entered the service of the Church, and soon rose to positions of influence. He finally became bishop of Barcelona. Paccianus was especially renowned for his chastity and eloquence. Jerome says also that Paccianus wrote several sermons, among which we express the most surprise, that Novatian, and one entitled κειρώνος. A work of Paccianus against the Novatian is still extant in the form of three letters addressed to a Novatian of the name of Sympronianus, or Sempronianus as some read it. The work called by Jerome κειρώνος, is in use, is no longer extant. But Paccianus tells us in his libellus de fide, which of his has come down to us, and which is entitled Panariens sive Exhortationibus Libellus ad Pandectotentum, that he had written a book called Cervulus. We also possess a sermon by Paccianus on baptism (Sermon de baptismate), intended for the use of catechumens. The greater part of all these writings, so far as can be ascertained, Paccianus to have been a master of the Latin language, and Jerome's estimate of Paccianus as "Scriptor eloquens" is not overdrawn. But there is not much evidence of
great scholarship or originality, nor anything striking in the writings of Pacianus. What we still possess of them were first brought out by Titius (Paris, 1587, 4to). Next came Galland in his Bibliotheca Patrum, vii, 257-276; and likewise the Bodleian manuscript Lag. donum, f. 1001 and Mss. coll. 512, 1013, 1014. Jerome's works referred to above, Acta Script. Bodl. ad 9 Mart. p. 44; Cave, Scriptor. ecclesiasticorum hist. liter., i, 234; Tillemont, Memoires, viii, 389; Ceiller, Hist. des Auteurs Sacres et Ecclés., v, 156 sq.; Alzog, Piatrólog., Smith, Dict. of Greek and Roman Biog., and Mythol. s. v.

Pacianus, Paolo Maria, an Italian ecclesiastical antiquary, and historian, was born at Turin in 1710. He studied at Bologna, became professor of philosophy at Genoa, and in 1761 settled at Parma as librarian to the grand-duke, who also appointed him his anti- quyary and director of some public works; besides which he was historiographer of the Order of Malta. He died in 1785. His principal works of interest to us are, De cultu S. Ioannis Baptistæ antiquitatum Christianorum (1754, 4to), a masterpiece full of information—Monumenta Peloponnesiacæ (2 vols. 4to);—Memoires of the Grand Masters of the Order of St. John of Jerusalem (2 vols. 4to), by Fahrmin, Veil Italiens, du Moyen Age, s. v.; Leonys, Life of Pacianus prefixed to his Letters to M. de Cugy; Tipaldo, Biog. degli Italiani illustri, vol. x, s. v.

Pacification, Edicts of, a name given to certain edicts issued by sovereigns of France, intended, under special circumstances, to afford toleration to the Reformed Church of that country. The first edict of this kind was granted by Charles IX in 1562, tolerating the Reformed religion in the vicinity of all the cities and towns of the realm. March 19, 1563, the same king granted a second edict at Amboise, permitting the free exercise of Protestantism in the houses of gentlemen and lords high-justiciaries (or those who had the power of life and death) to their families and dependents only, and allowing other Protestants to have their meetings in such towns as they had them in before March 7. Another, called the Edict of Longuemau, sanctioning the execution of that of Amboise, was published March 27, 1568. Afraid of an insurrection of the Huguenots, Charles revoked these edicts in September, 1568, forbidding Protestantism, and commanding all its ministers to leave the kingdom in fifteen days. But on Aug. 8, 1570, he retractated, and published an edict on the 11th, allowing the return of lords high-justiciaries and their families in their houses for all who chose to attend. He likewise gave them four towns, viz. Rochelle, Montauban, Cognac, and La Charite, as places of security for them during the space of two years. Nevertheless in August, 1572, he authorized the St. Bartholomew massacre, and at the same time issued a declaration forbidding the exercise of the Protestant religion, and thereby proved clearly that the successive edicts which he had granted the Protestants, instead of intending their relief, had simply sought to lull them into a false and deceitful security, in order to give time and opportunity to that cruel monarch for his preparation of the massacre of St. Bartholomew (q. v.).

In April, 1576, Henry III made peace with the Protestants, and the edict of pacification was published in Parliament, May 14, permitting them to build churches. But the faction of the Guises began the war again. Several leagues for defence of the Catholic religion, which became so formidable that it obliged the king to assemble the states of the kingdom at Blois in December, 1576; where it was enacted that there should be but one religion in France, and that the Protestant ministers should all be banished. In 1577 the king, to secure peace, published an edict in Parliament, Oct. 5, granting the same liberty to the Reformed which they had before. However, in July, 1580, the league obliged him to publish another edict, revoking all former grants, and ordering all Protestants to leave the kingdom in six months, or conform.

Henry IV, on his coronation, abolished, July 4, 1591, the edicts against the Protestants. This edict was verified in the Parliament of Châlons, but was never fully restored. The most momentous edict of pacification, however, was the Edict of Nantes, issued by Henry in 1598. It proved the most effectual measure of relief which the French Protestans had ever enjoyed. By this edict of toleration they were allowed the free exercise of their religion, declared to be eligible to all public offices, and placed in all respects on a footing of equality with their Roman Catholic fellow-subjects. This edict was confirmed by Louis XIII in 1610, and by Louis XIV in 1652. But the latter in 1686 abolished it entirely. See Huguenots; Nantes, Edict of.

Pacification, a noted Italian medieval ecclesiast, was born at Verona in 776, and after having entered the service of the Church, was made archdeacon of the cathedral in his native town. He had great me-
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on Christian Union (1850) to bishop Potter, of Pennsylvania. He also published, in 1856, A Reply to an Article in Forbes’s Psychological Journal (London) on Disease of the Kidney. He edited eleven of the thirteen volumes of the Philadelphia Journal of Prison Discipline, and contributed to the other two volumes; issued several pamphlets on the same subject; and wrote for the Princeton Review, the New-Englander, and other periodicals.

In July, 1843, he was elected president of Girard College. In 1848 he became one of the charter members of the University of Pennsylvania.

In 1837—The Teacher Taught (1839), reprinted in London under the title of The Sunday-School Teacher’s Handbook:—An Inquiry into the Alleged Tendency of the Separation of Convicts one from the other to Produce Disease and Derangement, by a Citizen of Pennsylvania (1843);—The Teacher Teaching (1861):—The Rock (1861; London, 1862):—Life of Robert Owen (Philadelphia, 1866):—The Daily Public School of the United States (1866), a vigorous protest against the inefficiency of the system. See Allibone, Dict. of Brit. and Amer. Authors, s. v.; Drake, Dict. of Amer. Biog., s. v.; Index to the Review, vol. vii.; etc.

Packard, Hesekiah, D.D., a Unitarian minister, was born at North Bridgewater, Mass., in 1761. He graduated at Harvard College in 1787; was minister at Chelmford, Mass., from 1798 to 1802; at Wiscasset, Me., from 1802 to 1830; and at Middlesex Village, Mass., from 1830 to 1866. He died in 1869. He published single sermons, etc. (1798-1816). See Sprague, Amadrul, Unitarian, viii, 291; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Packard, Theophilus, D.D., a Congregational minister, was born March 4, 1769, at North Bridgewater, Mass. He graduated at Dartmouth College in 1786, and was ordained pastor in Shelburne, Mass., Feb. 20, 1779, where he remained until his death, which occurred Sept. 17, 1855. He published Sermons in 1796, 1808, 1815, and 1818; and in 1820 the Life and Death of (his son) Isaac T. Packard. See Sprague, Amadrul, i, 408; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Packer, David, M.D., a minister of the Methodist Episcopal Church, was born in Newark, N. J., Feb. 20, 1803; was licensed in Berkeley, N. J., in 1829; was ordained as a不通坏 the 1830s; and was the speaker of the Pennsylvania assembly in 1837. He was a member of the Pennsylvania Senate in 1838, and was elected to the United States Senate in 1839. He was a member of the Pennsylvania House of Representatives in 1841, and was elected to the United States Senate in 1842. He was a member of the Pennsylvania House of Representatives in 1843, and was elected to the United States Senate in 1844. He was a member of the Pennsylvania House of Representatives in 1845, and was elected to the United States Senate in 1846. He was a member of the Pennsylvania House of Representatives in 1847, and was elected to the United States Senate in 1848. He was a member of the Pennsylvania House of Representatives in 1849, and was elected to the United States Senate in 1850. He was a member of the Pennsylvania House of Representatives in 1851, and was elected to the United States Senate in 1852. He was a member of the Pennsylvania House of Representatives in 1853, and was elected to the United States Senate in 1854. He was a member of the Pennsylvania House of Representatives in 1855, and was elected to the United States Senate in 1856. He was a member of the Pennsylvania House of Representatives in 1857, and was elected to the United States Senate in 1858. He was a member of the Pennsylvania House of Representatives in 1859, and was elected to the United States Senate in 1860. He was a member of the Pennsylvania House of Representatives in 1861, and was elected to the United States Senate in 1862. He was a member of the Pennsylvania House of Representatives in 1863, and was elected to the United States Senate in 1864. He was a member of the Pennsylvania House of Representatives in 1865, and was elected to the United States Senate in 1866. He was a member of the Pennsylvania House of Representatives in 1867, and was elected to the United States Senate in 1868. He was a member of the Pennsylvania House of Representatives in 1869, and was elected to the United States Senate in 1870. He was a member of the Pennsylvania House of Representatives in 1871, and was elected to the United States Senate in 1872. He was a member of the Pennsylvania House of Representatives in 1873, and was elected to the United States Senate in 1874. He was a member of the Pennsylvania House of Representatives in 1875, and was elected to the United States Senate in 1876.

Paddock, Benjamin Green, a pioneer preacher of the Methodist Episcopal Church, is noted for his valuable Christian labors in the territory now known as the Wyoming Conference, and covering those portions of the great states of Pennsylvania and New York situated near the much celebrated valley of the Wyoming. He was born in Bennington, Vt., Jan. 14, 1819. His mother is still remembered as a woman of deep piety. For eighty-five years she lived a holy life. An abiding moral influence was thus exerted upon the domestic circle, and Benjamin was one of the first of a numerous household to give his heart to God. At the age of sixteen he was converted under the Rev. Benjamin Bidlack, and joined the Methodist Church. He entered the itinerant ranks in 1810, when his name first appears upon the Minutes of Conference. He had labored the preceding year on Westmoreland Circuit under the Rev. James Kelsey. Packard's work was chiefly in the Wyoming valley and its adjacent mountain region. He had a voice of uncommon sweetness and power, and the effect with which he sang for Jesus is still remembered in that section. Later he was stationed at the important charges of Ulica, Canandaigua, and other places for many years. In 1848 he was superannuated, and he never after resumed the active work of the ministry. He took up his residence first at Clinton, where he educated his children at college, and later he lived at Rome, New York. His long life of usefulness closed at last at Metuchen, N. J., Oct. 7, 1872.
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gone to enjoy the attentions of his children residing there. His dying hour was most tranquil and joyful. His son, the Rev. Z. Paddock, who reached him the evening previous to his death, while it was characteristic, was most exultant. His last words were, "Forbear. Hallelujah, all is well!" Like most of the pioneer preachers of Methodism, Mr. Paddock's early educational advantages had been meager, and he was dependent upon his own industry for the culture he secured. He studied much and wrote some, but he never became pre-eminent among his fellows for commanding intellect, to judge from his productions as published in the Memoir cited below. He was a "remarkable" man, a "pious" man, a "significance" of a heart. He "infused things from the emotions, and to him the good was the test of the true" (Dr. Wheden, in Meth. Qu. Rev. April, 1875, p. 948). See the Rev. Z. Paddock, Memoir of the Rev. B. G. Paddock (New York, 1875, 12mo); Min. of An-
nual Conferences, 1874, p. 52.

Paddock, James H., a minister of the Methodist Episcopal Church, was born in Sussex Co., N. J., Aug-
ust 28, 1839. We are unable to gather any authentic in-
formation concerning his early life. In 1859 he experi-
enced religion, and joined the Methodist Protestant Church. His conversion was remarkable. He imme-
diately began to exhort sinners to repentance, and suc-
cess attended his efforts, attracting the attention of the Church. He was soon licensed to preach, and entered the travelling connection of that Church. He labored on Albany, Canaan, Sterling, and Auburn circuits, serving each charge with acceptability. In 1872 he joined the Wyoming Annual Conference of the Meth-
odist Episcopal Church, and was stationed at Stoddards-
ville, a laborious circuit full of care. But he did his work well. In 1873 he was stationed at Newport, but he did not live to see the end of his conference year. He died March 30, 1874, from the effect of an acciden-
tal pistol-shot. J. H. Paddock was a kind, companion-
able, and good Christian minister. See Minutes of An-
nual Conferences, 1874.

Paderborn, a German city, the seat of several im-
portant ecclesiastical councils, and till 1808 ranking as a
free imperial bishopric, owes its foundation to Charle-
magne, who nominated the first bishop in 795. During
the Middle Ages it was one of the most flourishing of the
Hanseatic cities, while it was also numbered among the
most beautiful. In 1562 it was forcibly deprived by the
prince-bishop, Theodor von Fürstenberg, of many of the
special rights and prerogatives which it had enjoyed since its foundation, and was com-
pelled to acknowledge the Roman Catholic as the pre-
dominant religion in place of Protestantism, which had
been established during the time of Luther. The
latter prince-bishop was Francis Egon, von Fürstenberg,
1789-1808. At that time Paderborn was, in accordance
with a decree of the imperial commissioners, attached
as a hereditary principality to Prussia, which had taken
forbids possession of the territory; and, after being
for a time incorporated in the kingdom of Westphalia,
was restored to Prussia in 1813, and is now the chief
town of a district in the Prussian province of Westph-
alia. It is situated in 51° 43' N. lat., and 8° 45' E.
long, in a pleasant and fruitful district, is built at
the source of the Pader, which bursts forth from below
the cathedral with sufficient force to drive mills within
twenty paces of its point of exit, and has a population
of 11,279. The city has narrow, dark, old-fashioned
streets, presenting no special attractions, although it
has many buildings, including a large number of in-
stance, the fine old cathedral, completed in 1145, with
its two magnificent façades, and containing the silver coffin in
which are deposited the remains of St. Liborius. It
continues to be the seat of a Roman bishop and chap-
tels; there are about five Protestant churches in Pader-
born. The Gustavus Adolphus Society has established
and aids several Protestant societies.

The most important of the councils held at Pader-
born was that of A.D. 777, called under the govern-
ment of Charlemagne to confirm the new baptized
Saxons in the faith. It was ordered by the emperor, who aimed at a centralization of power in his vast pos-
sessions, that all should take an oath to abide forever in
the Christian faith; and they that refused to do so
were punished with the loss of all their property. See
Lamb, Concil. vi, 1829; Conley, Concil. v, 1859, 588, 593; Milman, Hist. Latin Christianity, ii, 479;
Giesbers, Die Anflüge des Bistums Paderborn (1860);
Besset, Gesch. des Bistums Paderborn (1820, 2 vols.
svro).

Padron (Heb. Padon), "21st deliverance; Sept. Po-
dacoe's head of one of the families of Nethinim who
returned from Babylon (Ezra ii, 44; Neh. vii, 47). R.
C. ante 520.

Padova (Masereto), Angelo, an Italian painter who
flourished at Padua about 1489, and painted in the
refectory of the monastery of Santa Giustina a picture of
The Crucifixion, which Lanzi says is designed in a
grand style, and executed with great spirit. He was a
close imitator of the style of Andrea Mantegna.

Padova, Girolamo da, called also Girolamo
del Santo, an Italian painter, was born at Padua in
1480, and died about 1560. He was celebrated in his
day for his small pictures of historical subjects,
which he decorated with bas-relief sarcophagi and
monumental ornaments, with inscriptions copied for
the most part from the Paduan marbles. On the
death of Bernardo Parentino, in the year 1631, Padova
was commissioned to continue the admirable
works executed by that master in a cloister in the
monastery of Santa Giustina. In these Lanzi says Padova showed himself greatly inferior to Pa-
rentino in design and expression; but Lanzi com-
ments Padova's elegant accessories, designed from
the antique.

Padovano, Francesco, an Italian painter, was born
at Padua in the year 1552. It is not known with whom he studied, but he painted history with considerable reputation. He possessed inventive gen-
ius, and was a correct and graceful designer. He
painted some works for the churches, one of the best
of which is a picture in the church of La Madonna
del Carmine at Venice, representing a saint interced-
ing for the souls of the deceased, a subject which
he excelled in portraits, which were admired for their
truth, dignity, and excellent coloring. He died in
1617.

Padovano, Antonio and Giovanni, two old
painters, probably brothers, to whom Morelli attri-
butes the works in the church of S. Giovanni in
Basilica (see the next article). In his Notizie, Morelli
says that formerly there was the following inscrip-
tion on one of the gates, "Opus Johannis et An-
toni de Padova;" for which reason Morelli conject-
ures that they were the painters of the whole build-
ing.

Padovano, Giusto, an old Italian painter who lived
at Padua, was a native of Florence. His real name
was Giusto Menabuoi; but he was called Pado-
van from having been eventually a citizen of Padua,
where he chiefly resided, and died in 1397 at an
advanced age. Vasari says Padovano was a dis-
ciple of Giotto, and attributes to him the very ex-
tensive works which adorn the church of S. Giovanni
Battista in that city. In the picture over the altar
are represented various histories of St. John the
Baptist; on the walls various scriptural events and
typical stories; and round the choir is a choir of angels, where we behold, as in a grand
consistory, the Blessed, seated upon the ground,
arrayed in various garments. Lanzi says the composi-
tion of these works is very simple, but they are executed with a remarkable degree of diligence and fidelity.

Padua is the name of an Italian province formerly in Austrian Italy (see Italy), and of the capital of that province. This city is noted in ecclesiastical history as the seat of several Church councils, of which the most important was held there in the spring of 1556 by cardinals and representatives of the clergy and people of the city, which intended to effect the reformation of morals and the general purifying of the Church. Padua, it may be stated here also, is noted as the seat of one of the oldest universities in Europe. It was celebrated as early as 1221, and it supports forty-six professors, and is attended by about 2000 students. A pretty full account of the ecclesiastical history of Padua the reader will find in Wetzler u. Welte, *Kirchen-Lexikon*, xii, 916-920. For the councils, see Labbé, *Conc. xi*, 1918.

Pae Atua is the name of a general exhibition of the gods among the South Sea Islanders.

Peän (Peaus) is the name in the Homeric mythology of the physician of the Olympic gods. It was also applied as a surname to Aeneas, the god of healing.

Peän (Peain), a hymn anciently sung in honor of Apollo, has therefore sometimes also called Peän. The hymn was of a mirthful, festive character, sung by several persons under a skilful leader as they marched in procession. It was used either to propitiate the favor of the god or to praise him for a victory or deliverance obtained. It was sung at the Hygeia, and in the temple of the Pythian Apollo. Peains were usually sung among the ancient Greeks, both at the commencement and close of a battle, the first being addressed to Ares, and the last to Apollo. In later times other gods were also propitiated by the singing of peains in their honor, and at a still later period even mortals were often sung. The origin of the remote antiquity of singing peains at the close of a feast, when it was customary to pour out libations in honor of the gods.

Pedagogics (Gr. παιδαγωγική, from παις, παι- δίς, a boy, and ἂγων, to lead, guide; ἂ γωγίς, leading) is a technical term for the scientific presentation of educational principles, as distinguished from education itself—the latter signifying the application of means by which the mature mind seeks to develop in the immature the formation of an independent character. Pedagogics, or as it is generally Anglicized Pedagogics, is therefore related to education as theory is to practice. As a science it is founded on the natural history of childhood, the nature of the child, and the relation of the educator to the child. It is a science of psychology and theology, and we therefore make room here for a brief consideration of it.

Philosophy must rest upon a scientific apprehension of the nature of social life, with its permanent laws and its ideals, and also of the means to be employed that the laws may be fulfilled and the ideals realized—in other words, philosophy must be based on *etica*. It follows from this that the most important prerequisite for philosophy is psychology, the science that is specially concerned with the laws of man's spiritual nature; neither philosophy nor psychology may, however, justly disregard the results obtained by scientific inquiry in the department of man's physical nature. The relation of pedagogics to *theology* rests on the principle that the highest object to be sought in all training of youth is correct moral or, better, religious guidance; for education is not merely the imparting of knowledge and of facility in its use, but, before and above all else, it is the development of conscience—the moral consciousness—and of the sense of responsibility. Now all morality has its ultimate ground in the relation sustained by man to God. Even philosophers, like the sceptic Lotze (comp. Ueberweg, *Histo. of Philos.*, ii, 312-321), concede that the moral life will never find a surer platform nor a superior inspiration than is afforded by the principle of love to God. As this is the very cardinal principle of Christianity, pedagogics must be regarded as entering into vital relations with theological ethics; yet catechetical instruction in religion, which constitutes an element of popular education among Christian nations generally, brings it into external connection with practical theology only. Pedagogics, however, is not by any means a mere branch of theological instruction, but rather an independent science, which employs those referred to simply as helps, and, in general, derives its matter from the results obtained by the study of knowledge.

In pedagogical method, all systems of education admit of substantially the same division into a theoretical part, which treats of the principles of intellectual and moral training, and a practical, which discusses the application of such principles to particular objects. If the history of pedagogics be included, Stoy's system will come into philosophical, historical, and practical pedagogics may be adopted. The science must, at any rate, first present a history of pedagogics, then lay down its own principles of training, and, finally, show what character the education is to assume in the particular departments of life.

1. The History of Education (see Waiz, *Anthropologie der Naturvölker*, Leipzig, 1859), vol. i.—Education, in any proper sense, does not exist among savages. Their life is wholly sensual, and the training they receive does not in the least develop any real common sense, worthiness and keenness, and that merely for the purpose of self-preservation. With nations that have begun to rise above the merely natural state, it consists simply in transmitting what physical skill and intellectual attainments the family or tribe may possess. Among such peoples we may class the negro tribes of Africa, the tribes of South America, and, of the historical peoples, such semi-barbarous nations as the Huns, Mongols, etc. Education in the higher sense is found only among civilized nations, the oldest of which, as is well known, belong to Asia. These manifest in their methods of education the extraordinary diversities that distinguish the Asiatic nations generally from each other. When our acquaintance with the Chinese begins, their condition is the result of a national development that has progressed through many centuries, and whose internal character is but little known. The absolutism of the state is reflected in the educational system also. Its ideal is the inculcation of reverence for parents and superior authority, and the rod affords the only inducement for application to study for old or young. The Chinese therefore always remain in a state of childhood, despite their examinations, or, rather, even because of them; and their progress consists merely in their becoming full-grown children (comp. Ed. Blot, *Essai sur l'histoire de l'instruction publique en Chine*, etc. [Paris, 1846]; Carriere, *Die Anfänge d. Cultur. u. des oriental. Alterthums* [Leip- zig, 1863]). In India a different system prevails, which is connected with the system of religion, but in a manner quite unlike that which unites education and the wholly external idolatry of the Chinese world. Brahminism and the caste system have a determining influence. The students are educated into subservience to the superior or Brahminic caste, as being the highest revelation of the deity—to be lost in which is the religious ideal of Brahminism. The method of instruction is mild; the symbolic language of legends, traditions, and fables affords the means by which the subjugation of self towards Brahms and ultimate dissolution in the deity are inculcated. Women are considered incapable of culture, as in China (comp. Lassen, *Indische Ackerbauerakunde* [Bonn, 1847-57]; Dusch, *Die älteste praktische Pädagogik der heidnischen Alterthums* [Tubingen, 1855]). On the other hand, in Japan, so very much akin to China, until the reforms of our day by virtue of the American influence on the Japan- ese, see Johnson's *Cyclop. i*, 1485 sq.). In ancient Per-
the life of the individual was conditioned by the omnipotence of the state; hence self-assertion and self-development for the service of the despot, the representative of the state, rather than the annihilation of self and its dissolution in the deity, were the objects sought. Public instruction was therefore in harmony with the pedagogic principles of the Hellenic educational system, that was later applied in India and China, and received some training in their homes. The Zend-Avesta contains regulations for the training of the priesthood only (comp. Spiegel, Avestas, die Arel. Schriften d. Parsen [Leipzig, 1852-1891]; also Herodotus, i, 142-149; Plato, De Legg. iii, 694; Aesch. i, 1054, Xenoph. Mem. i, 4; Heron; Gymnast.: Hatab, ii, 22-738). Among the later Persians the luxuriousness and weakness of the nation, as a whole, brought with them a corresponding degeneracy in its education.

We lack definite information with regard to the systems of education among the Aryan nations of the Hellenic Asia; but the overpowering and almost fiendish influence of their cruel and licentious systems of nature-worship (Baal, Moloch, Astarte, etc.) prevented most of them from attaining to a superior social culture. Certain departments of learning were taught, however, as drawing, archery, and music, among the Babylonians, and Syrians; and an estimate of the culture of the Phoenicians may be formed from their commercial character. In Egypt all learning and culture was in the hands of the priests, who maintained schools for the sacerdotal class, to which no others were admitted (comp. Aen. ii, 495; Livy, ii, 25). The sacerdotal class were the inferior class as heirs to the throne. The common people were educated merely to be expert and extremely exact in the arts of which the caste to which they belonged made use in the prosecution of its particular calling. That the moral element was not overlooked, however, appears from the tribunal for the dead [see Egypt, § xii.: Osiris], and from the belief in a purifying transmigration of souls [see Mysteriarchos], i. e., a belief in an unending individual life in a sensible form. In later times, when the influence of Greece became paramount in Egypt, education was more generally diffused, and more method was applied to its promotion. Musical culture and a preference for exact studies then prevailed. The earnestness of former times, however, gave way to frivolity (comp. Diod. i, 80; Herod. ii, 79, 106; Plato, De Legg. 856 sqq.; Bunsen, Augustins Stelle in d. Welgeschichte [Gotha, 1845-56]). In the Hebrew character the religious tendency was especially prominent, and the Hebrew nation was chiefly important as being the people of God. The system of education in vogue aimed, in strict harmony with this idea, to teach and inculcate the principles of faithfulness to the covenant of God. Education was, in short, a corollary of religion, and the teaching was therefore wholly religious, and involved instruction in the law, the customs, and the symbolical observances of the nation, as well as the narration of its history; in illustration of these subjects. This training was committed to the family; but from the age of twelve years the Jew was admitted to the synagogue, in order to his further advancement, by listening to the reading of the sacred books and their explanation, and by sharing in the religious conversation of the congregation. Women are mentioned as holding public positions among the Jews (Deborah), and as being more respected than was usual among Eastern nations; but the Old Testament contains no trace of special provisions made for the education of females. Of course the Hebrews were a higher class than usually educated people, or the parent could not have conducted the intellectual training of his child. Besides, we learn from the sacred Scriptures that they were able to read and write, and had quite a knowledge of astronomy, and consequently of mathematics. The Stoics, of course, came into being after the Babylonian captivity (the so-called schools of the prophets [n. v.]), which flourished in earlier times, are outside of the field covered by the history of general education). Talmudic Judaism provided an organized system of schools for the rabbis. From these were developed real schools of learning, and facilities of a remarkable pedagogical order were afforded by them for the different so-called learned professions [see the articles Sura, Pumbedita, etc.]. During the Middle Ages in the Moorish schools of Spain, and in the universities of Paris and Oxford, the influence of the introduction of classical learning, especially in Spain and France, until the general persecutions inaugurated against them made their maintenance any longer an impossibility. In modern times the culture of the Jews partakes more and more of the character of that which prevails among the civilized nations among whom they live (comp. Herzog, Geschichte der Juden in Frankreich, ii.; Billbé, Gesch. der Juden in Frankreich, ii., 156 sq.; see also the articles Jewish, Education). The influence of Western nations upon the progress of civilization is of a more recent date, that of the Greeks being first. They held, on the one hand, the conviction that the individual is of no importance in himself as a mere member of the order of life, but, on the other hand, they manifested an active spirit that refused to be controlled by nature, seeking rather to subdue it and reduce it to harmony. These characteristics gave shape to education among them, first in the course of practical experiments during many ages, and afterward in the form of laws and institutions. The political tendency referred to predominated in the systems of the Doric tribes, while the broader recognition of manhood was the leading principle among the Ionians. The result was that popular education was more generally diffused among the former; while among the latter (at Athens) it was rather the privilege of the superior class. Slaves, however, were everywhere excluded from the privileges of learning. The Doric system sought to cultivate a manly, independent spirit, that should yet devote itself to the interests of the state. The means employed were gymnastics and music, and, at a later period, reading and writing. Youthful females likewise made use of these, for the cultivation of firmness and love of country. This spirit, ennobled and strengthened by philosophy, appears likewise in the school of Pythagoras, B.C. 585-470. He founded institutions for the purpose of promoting the health and purity of both body and soul [For his philosophy, see the art. Pythagoras]. The Ionian system, which made no provision whatever for the education of females, sought to attain καλαίσθανωσιν, the beautiful and the good. The habit of public training, which belonged to all classes, and to each other; but the influence of the former was not, as a general thing, beneficial, owing to the authority exercised by the nurses and house-slaves (παιδευταις). The public gymnasia taught reading, penmanship, grammar, arithmetic, music, and gymnastics, to which the use of weapons was afterwards added. The scepticism of the Stoics, and the exalted ideals of social culture entertained by Plato and Aristotle, do not seem to have exercised any important influence over the education of the people generally—which is true of all the various systems of philosophy. The influence of Plato's zealous opposition to the godlessness and licentiousness of the popular religion of the Greeks, however, was felt in the gradual undermining of the latter. Down to the time of Plato the real instructor of the Greeks was Homer; from that period on, the Jews were subjected to the influence of allegorical interpretation (comp. Hocheimyer, System d. griech. Erziehung [Göttingen, 1785-1786]; Gross, Die Erziehungswissenschaft nach d. Grundsatzen d. Gr. u. Römer [Ansbach, 1888]; Jacobs, Era. d. Heiligen zur Stützheiden: Jünger, Die Gymnastik und d. Heilige der Griechen, 1850; Kirchhoff, Die Era. u. d. Unterrichts bei d. Griechen, Etruskern u. Römern [Halle, 1851]; Kirkpatrick, The University [London, 1857, 12mo], p. 98-241; Opler, Lectures on Education
Among the ancient Romans the object of religious and social training, if considered apart from the elements introduced by the Sabine and Etruscan influence, was to fit the people for citizenship. Both domestic and public instruction were employed for this end. Seminaries were provided, though not in considerable number before the period when the more profound studies were reserved to the family. The influence of the pedagogus came gradually to occupy the place of the parent. Reading, writing, and the memorizing of authors belonged to the course of study. Rhetorical practice was confined to the philosophical schools, and does not date farther back than a later period. The new elements became very numerous from that period; new facilities for instruction were added to those already in use; and the higher learning was extended, after the Alexandrian model, to embrace the circle of the artes liberales—grammar, dialectics, rhetoric, geometry, arithmetic, astronomy, and music. In time a demand for practical schools of jurisprudence made itself felt; and subsequently (from A.D. 425) the need of schools of medicine, philosophy, grammar, and rhetoric was recognized, giving rise to universities with faculties. Educational theorists were Porphyrion, Secundus of Mixinum, Severianus, Quintilian—the professor eloquentiae—Plutarch, and also M. Aurelius (comp. Bernhardy, Grundriss d. Röm. Literatur [Halle, 1850]; Lange, Röm. Alterth. [Berlin, 1863]; Niemeyer, Originalläute der Griech. u. Röm. Classiker s.d. Theorie d. Erziehung u. des Unterrichts [Halle and Berlin, 1872]).

Christianity has a different ideal in education. Instead of giving a one-sided attention to the intellectual, political, and national relations sustained by man, it seeks to cultivate a complete character, that shall be developed in every direction, and that receives its profoundest moral determination from the conscious relation sustained by man towards that God who is revealed in the New Testament. It must be admitted, however, that this ideal was only gradually apprehended by the Christian world. The family was naturally the only school, at first. The Greek Church was the first to provide catechetical schools, of which that at Alexandria—from the middle of the 2nd century—became the most famous. The object of these schools was simply the preparation of adults for baptism, though philosophical questions that had been handled by the Christians also received consideration. See ALEXANDRIAN SCHOOLS. The Greek schools of philosophy, however (first of all that at Athens, then also that at Alexandria and the academies of the Neo-Platonists), continued to be the chief centres of learning in early Christianity, until, in A.D. 1088, the schism between the schola of Athens and the Alexandrian school had succumbed to the fanaticism of the monks and the hierarchy a century before; and the migrations of the nations rendered a renewal impossible. The clergy, who became the sole depositaries of learning in the West, contented themselves with merely guarding the treasures that had hitherto been acquired. The scientific impulse which took its rise from Mohammedanism led to the advance of culture, especially in Spain, where important contributions to learning were made by the Saracens and the Jews, more particularly in the field of the exact sciences, but also in natural philosophy and the philosophy of religion. (On the school at Cordova, after the 9th century, translations from Aristotle, etc., comp. among others, Erdmann, Gesch. d. Philos. philos. i, 307 sq.; Lewes, Hist. of Philos. vol. i; Christen Schools and Scholars to the Council of Trent [Lond. 1836], vol. i.) The churches in Germany, at the beginning of the Middle Ages, had only schools for the training of the clergy, with a practical and rather narrow aim. The most conspicuous seat of learning in the early Middle Ages was that of Bede and the monastery of Wearmouth, but it did not go beyond the purely traditional course of studies, whose sources and authorities were found in Augustinian, Cassiodorus, Boethius, and Isidore of Seville. From this school came forth Alcuin (q.v.), one of the principal supporters of learning in the Carolingian age, who deserves, at the same time, the highest credit for the reform of the cathedral and convent school system, which was carried through by Charlemagne. This reform had, of course, no intention of promoting popular education. It was to prepare men for a life of religious devotion, and the Abbot of St. Genebrau, thereto by Alcuin, sought first of all to train a cultured clergy that should be able to teach every individual the credo, the pater-noster, and similar things, in the vernacular. The diocese of Orleans alone in those times had incipient schools for the people. A century later, Bernard the founder of the Cistercian order, a student at St. Denis, and later the founder of the convent-school at Fulda, conceived the idea of educating the people generally, and in England Alfred the Great sought practically to realize the same end. The increased number of universities led, from the 12th century, to a decline of interest in the cathedral and convent schools; and as early as the time of Innocent III (1198–1216) they had become mere representatives of the illiberal and hierarchical culture of the Church, which the papacy sought, but in vain, to favor at the expense of the more liberal and untrammeled individualism of the universities. However, by the opening of the 14th century, experienced the effects of the general decay, which began with the opposition to the papacy of Avignon, and increased as the idea of the state was developed and the cities and commercial interests rose into importance, until, in the 15th century, it produced the overthrow of scholasticism. But a new spirit of inquiry, of independent thought and inquisitive criticism, that had escaped ecclesiastical control, was already at work, having appeared in connection with the revival of learning that began with Petrach (1304–1374). The new spirit, however, that spread through the universities of the 15th century, aroused a general interest in the study of classical antiquity and of the ancient languages. See RENAISSANCE. The beginnings of popular education in the modern sense are to be credited to the "Brothers of the Common Life," who established schools in Holland and along the Rhine in the 15th century. They discarded scholasticism, and devoted their attention to the Scriptures, the study of the fathers (Augustine, St. Bernard, etc.), and the languages, not for the purpose of preparing for an office in the Church, but in order to instruct the people. The noblest sons of the Intelligenz, exclusively humanistic learning being trained in these schools, e. g. Agricola, Al. Hegius, and Spigelberg. These were soon followed by other humanists, whose circles extended over all Germany (Busch, J. Wessel, Wessel, Conrad Celtis, Mutian, Ruffus, etc.; compare Voigt, Die Wiederherstellung des mr. der christl. Bildung in Deutschland, 1861). The schools of the Intelligenz were influential in promoting the study of languages, the former devoting himself more especially to the Hebrew, the latter to the Greek. Schools for such advanced studies were, however, established only in the larger and more favored towns; and the great majority of towns, as well as the entire open country, was without facilities for education, excepting those afforded by the discouraging labors of strolling scholars (comp. Baumer, Gesch. d. Pädagogik, vol. i. On education generally in the Middle Ages, consult Ruhlkopf, Gesch. d. Schule u. Erziehungswesen in Deutschland [Bremen, 1794.]., vol. i; Hahn, Das Unterrichtswesen in Frankreich [Breslau, 1848.]; and Christian Schools and Scholars, already referred to).

Luther, with his profound sense of what the people needed, was the first to raise the school for the people to the dignity of a national institution. He became the founder of the common-school system of Germany (comp. his excellent address to the German nobility in 1520, Schrif in an die Ruthkirchen aller Städte Deutsch., etc. [1524]; and the art. PÄBOCHSCH SCHULES). He advocated the popular education, not only in the family, but also in the school; that the children of citizens should be compelled to attend
the schools, and that the town-schools should give special attention to the study of Latin, while music and physical training should not be neglected. Melanchthon and the other leading Reformers of the 16th century seconded his efforts. Bugenhagen, Brenz, Zwinglei, and Calvin all gave attention to this work (comp. Schenk, Joh. linken to der Einheit der Witten Bern. Jg. [1601]).

Many practical difficulties arose, of course, especially in North Germany, and only the mere beginnings of a school system could be realized. The dogmatic disputes of the 16th and the miseries of the 17th century followed and blunted any further hope of immediate of the object, and proceed from this starting-point to the development of the various intellectual and physical powers. This is still the determining idea in modern education; but Pestalozzi himself, who, while filled with love for the people, was yet a thoroughly unpractical man, could only seek its realization, but not attain it. It was taken up by others, however, and applied to the work of education in the most diversified forms. It finds expression in the form of schools for the indigent, of institutions for the blind and deaf-mutes, of houses of refuge, of orphan asylums, etc.

The prevalent theories of education were, of course, not without influence upon the philosophical and ethical views of the great poets, and especially of the philosophers. The influence of Kant, with his "categorical imperatives," and of the "tragic" (Kahle) and "comic" (O. Grassi) and John Amos Comenius (1592-1671), bishop of the Bohemian Brethren, applied them in a more considerate and commendable way.—Among Roman Catholics but little was done for education at this time. The only name we can mention is that of Carlo Borromeo (1568-1584), archbishop of Milan. Nor was anything of importance accomplished within that Church during the century that followed the peace of Westphalia. The reformatory efforts in this direction—by the Jansenists, the Port-Royalists, the Fathers of the Oratory, and Fénelon, who wrote, among other subjects of this nature, on the education of females—were all directed against the Jesuits. A renewed interest in Germany for popular education was produced by the piety of Spener and Aug. Herm. Francke (1663-1727), the latter of whom, especially, aimed to develop the man into the Christian (comp. reports of the Pedagogium, Latin School, and School for German Citizens in the Orphan House at Halle). The Moravians are especially prominent as pedagogical missionaries. The revolution in pedagogy, which had resulted in a direct contrast to all foreign, and especially all churchly, systems of education, is illustrated by the activities of J. G. Bennigsen von Rousseau (1712-1778). His principle of a "return to nature" involved, as the ideal to be sought in education, the complete unfolding of the natural man; and it suggested, as the means to this end, the isolation of the individual, his separation from a world that is ruined by culture (comp. his Contrat Social; Emile: La Nouvelle Héloïse; also the biography by Venedy [Berlin, 1850] and by Morley [Lon.d. and N.Y., 1874, 2 vols. 8vo.]). The first of the so-called Realsculben was founded at this time (1729) by Semler (q. v.) at Halle, and others rapidly followed. The influence of Francke, and the influence of these men saved the schools from Rousseau's enthusiasm for the natural man. Basedow (1723-1790), however, was seized by it, and developed it into an external utilitarianism, which he sought to reduce to practice in the Pedagogium, or "little academy," at Dessau (1774). He held that the promotion of the physical well-being and the enlightening of the understanding are infallible means for developing children "into Europeans who shall be harmless, valuable to the community, and contented." The institutions founded by him were defended partly on the basis of the Church and the School, recognising the impossibility of training the head without the heart, and yet appreciating the usefulness of the secular teacher for the cultivation of man's emotional nature. Lord Brougham and Dr. Matthew Arnold were especially active in carrying the English pedagogical idea to light, and they succeeded so well that it became the common language of all those who desired that the frame and temper of society needed an extensive renovation, and that this reno-
Pedagogy must begin with the young. The presumptuous turn of mind, the absence of intellectual ability, supposed to result from instruction, addressing itself to the intellect alone, were to be corrected by a strong diversification in favor of a more subjective course of study. The student was to be imbued with principles and tastes rather than positive acquirements. The main object of training was to be the moral development, the change of character by habit, not the imparting of what is commonly called learning. Nay, much was to be unlearned—much rubbish taken down before men could begin afresh on the old foundations—much of the scholasticism of recent centuries removed; natural science and literary acquirements were to be taught, not that donation to which they had been raised in modern times by generations wanting in the habits of reverence and earnestness of feeling. Catholic (i.e., Protestant, of course) theology and moral philosophy, in accordance with catholic doctrine, were to be the main foundation of the improved education of these newer days; science and literature were not, indeed, to be neglected, but to be cultivated in subordination only to these great architectonic sciences, and discarded wherever they could not be forced into subordination. Thus a new generation was to grow up trained in the intellectual habits which were necessary to mere objective knowledge, if such should really ensue, to be far more than compensated by the higher cultivation of the immortal part, the noble discipline of piety and obedience. Such aspirations may be traced in contributions towards the ideal in the system of the second quarter of the century (about 1833) brought out; while those who are acquainted with the practical details of the subject know full well how deep a tincture has been introduced into the actual studies and habits of both universities, but especially of that of Oxford, by the prevalence of views such as these, expressed by energetic men, in language at once startling and attractive.

In the United States, men of intellectual ability have worked for the general diffusion of knowledge through a common-school system, but there has never been any pronounced effort for the training of the young religiously. Indeed, in our day the cry is for mental development independent of spiritual care; and while in rationalistic Germany there is provision for the religious training of every youth up to the highest class in the government schools, in other countries education and religious training are separate. In the United States, the coeducational idea has grown in favor, the time may come when the Sabbath-school will afford the only opportunity for the religious training of coming generations. True, chancellor Kent (Commentaries, ii, 187 sq.) has laid down the maxim that under our form of government the parent should be held responsible for the moral training of the child; but the chancellor ignored the fact that we are largely a floating population, constantly amalgamating with different races of different educational grades and various religious notions, that in any public which acknowledges the Christian civilization as its guide and base, the state should so educate the coming citizen that he may not only be able to interpret the law and have a head to understand, but a heart to cherish and observe.

2. The second part of pedagogy, as a science relates to the development of a system of education, on the basis of the foregoing history. Its first duty would be, perhaps, to describe the end sought, which must be the cultivation of the ethical principle, after which attention must be given to the subject who is to be trained—the pupil; and next to show the means by which the desired end may be attained. Without entering on the details of modern systems of pedagogy, it may be said that the result of all recent discussions has been to demonstrate that the general training in schools should not aim at a direct preparation for practical life, but at its intellectual aspects, should rather seek to lay a broad foundation of general culture upon which may afterwards be based the training required for any particular calling in life; and, further, that the grand object should be the moral and mental development of the child, particularly in point of character and manly independence. This conclusion demonstrates that the victory of the opposites of all religious instruction in secular schools can only be secured at the expense of morality and general culture.

2. The second part of this science has to deal with the relations of education to the constitution of society—in other words, it must treat of the organization of education and its relation to the other organizations of the country, both secular and ecclesiastical. It would lead us beyond the scope of this work to enter into the details of this branch of the subject. The outline of the discussion, however, is suggested by the above historical review, and many points will be found touched upon in various appropriate articles elsewhere given.

Literature.—On the history of education we mention, beyond what is ready at hand, is applied to the baptism of infants, in the Catholic Church, or what is popularly termed infant baptism. Under the general subject of baptism, it is that part which relates especially to the proper subjects of baptism. See Baptism.


1. That we, as of any other Christian rite, involves, naturally and necessarily, two things: the idea expressed in the rite, and the rite itself.

Each of these must be traced in its historical connection, since a rite or ordinance is the outgrowth of some idea which it is intended to symbolize. In this instance, the rite is the application of water in a certain way to a child; the idea is a certain relation of children to the Church, namely, that the children of Christian parents, by virtue of their baptism, are brought into such a relation to the Church that they are regarded as in a certain sense within its membership, i.e., just as there is a visible and invisible Church [see Church], so there should be recognised a visible and invisible membership; the former being acquired by actual public admission after profession, the latter being acquired by virtue of the descent, and holding good only until the persons enjoying such a membership reach the age of independent action, when it becomes of non-effect unless supplemented by the visible connection. Those entitled to invisible membership are consequently recognised by the Church as fit candidates for baptism, and therefore may be admitted to the rite when and as when asked for. This historical view of the idea and the rite in the early Church will naturally be taken by two pe-
riods—the New Testament or apostolic period, and the period of the fathers.

1. The Idea and the Rite in the New Testament.—

(a) The religion of the New Testament is historically, organically, and spiritually connected with the religion of the Old Testament, through the birth, the person, the position, the teaching, and the life and death of the Risen Christ, through his disciples, and through the sons of Abraham." He came "not to destroy the law or the prophets, but to fulfil." Many of the religious ideas which Christ proclaimed and fulfilled have their roots in the Old Testament. The idea which is necessarily involved in infant baptism is plainly a promi-

nently Jewish idea, a concept of a religious organization that the children of Jewish parents were members of the religious organization of the Jewish people. The whole people, as the seed of Abraham, were a divinely con-

stituted religious organization. The nation felt itself to be a religious organization in covenant with God. This caused what we call Church and State to be one, making a theocracy, in which what corresponds to Church and to State with us actually existed, though in union. They were "a Church in the form of a nation." It is a historical fact that infant children of Jewish parents were regarded as members of the religious national organization by virtue of their parentage. The conception of the family in the Old Tes-

tament brought children within the covenant which God made with Abraham and his family, and which was fulfilled by Jesus and his descendants, through Isaac and Jacob, when they became a nation. As a sign of this covenant the children were circumcision.

This idea of the family, bearing so plainly in the Old Testament the mark of divine origin and approval, appears also in the New Testament, and in the transitional fulfillment of the Old Testament in the religion of Christ, it passed into Christianity and the Christian Church also. It appears at first, of course, because John the Baptist and Christ and his apostles were Jews, and were circumcised in accordance with the age Jewish idea and custom. In the very persons of Christ and his apostles themselves this idea was illustrated in their families, and as they grew up it would naturally become a part of the system of opinions which would be formed by their Jewish education. After his baptism, Jesus was filled with the power of the Holy Spirit upon him, and after the day of Pentecost, when the apostles were under the full en-

lightenment of the Holy Ghost, we do not find this idea rejected explicitly as an unauthorized tradition of the elders, but implied in their actions and utter-

ances. Jesus commissioned the disciples of this, Petobaptists refer to the following inci-

dents and utterances: In Matt. xix, 1-15, the evan-

gelist has brought together two incidents touching family relations in the kingdom of heaven, as Christ viewed them. One relates to husband and wife, the other to children. In Christ's blessing little children, and saying, "Of such is the kingdom of heaven," the chief idea present, especially in Mark and Luke, is its illustration of the true Christian disposition. But, at the same time, in the bringing of the children to him by the mothers, the chief idea on their part is that of some peculiar good coming to their children by persons of saintly character or of high ecclesiastic position putting their hands upon them and blessing them. So thought they of Jesus. In his act and in his words there is a recognition of his part to this be-

lief of theirs, and in this response there is a recogni-

tion, strongly apparent in Matthew, of a peculiar posi-
tion of children as such in the kingdom of heaven. Calvin well remarks, "Tarn parvuli, quum corum similes." It is a manifestation, on the part of those bringing them to him, of feeling that they have a peculiar position as a part of the theocracy, and Christ recognises it in his kingdom of heaven. Its bearing upon infant bap-

tism lies chiefly in the fact that in this symbolic ac-

tion of Christ we have a recreation of a situation that there is also the basis of baptism. Says Meyer, in his Com-

mentary upon Matthew, "this blessing is a justification of infant baptism." The language of Jesus re-

garding Zachaeus contains the same conception of the family as a whole participating in salvation through the son of it (Luke xix, 4). The household of God (Acts xvi, 15), "the family of this house," Meyer, forasmuch as he also is a son of Abraham." Similar also is his language in his directions to his disciples (Matt. x, 12-13): "And if the house be worthy, let your peace come upon it" (Comp. Lange, ad loc.). This peculiar relation of the Old Testament conception of the spiritual child and the posterity in general, if this be assumed as the true sense, suggests doubtless Peter's expression (Acts ii, 39), "For the promise is unto you and to your children." Again he says, in reiterating the words of the angel to Cornelius (Acts xi, 16): "Who shall tell their posterity wherein thou and all thy house shall be saved." In the same way Paul and Silas say to the jailer: "Be-

lieve on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi, 31). Later than this, in the time of Paul's epistles, when the Church was more clearly a spiritual entity, fully constituted by God as a religious, national organization by virtue of their parentage, the peculiar relationship of children to Christ and to the Church is contained in Paul's language in his epistles. Thus in Eph. vi, 1, when he says, "Children, obey your parents in the Lord," as Alford renders it, that "the children are regarded as being His own in the Lord"—this is, as being within the sphere of that peculiar fellowship with Christ which this so frequent phrase signifies. This at least is certainly implied, while most commentators think that the reference here is really to baptized children, and that the apostle refers to them as belonging to the Church. So Braune and Riddle in Lange, Hofmann, Stier, Schaff, and others.

Meyer rejects any reference to baptism, but con-

siders the passage to contain this peculiar relationship of Christian parents and their children: "The children of Christians, even without baptism, were ἄγιοι (see i Cor. vii, 14; Acts xvi, 10) through their spiritual fellowship with their Christian parents" (Comm. ub. Eph.). In 1 Cor. vii, 14, this idea is very plainly ex-

pressed. There Paul says that the children of parents of which only one is a believer are holy and not un-

sanctified, that is, they are not separated from the fellowship and divine covenant; they do not belong to the unholy κόιμος (Meyer). They are ἄγιοι, holy—that is, not subjectively sanctified, but consecrated, standing within the fellowship and covenant of the Christian body, just as children under the old Jewish law stood within the religious covenant and con-

sciousness of the divinely constituted Jewish body. This results from the union which exists by birth and in the family life between the children and their Chris-

tian parents. They are thus included in the fellow-

ship of the Church in a certain real sense, and that without any personal holiness or faith on their part. The manner in which the apostle uses this in his argu-

ment shows that it was the established, univer-

sally acknowledged view among them at the time. It is, in fact, the conception and relation which existed under the Jewish economy continued in the New Tes-

tament Church. While touching upon this passage, we may notice its value as evidence of the actual practice of infant baptism at the time. Meyer, Kling, and some other modern German writers find in it evidence more or less strong against such practice. It is said by Meyer that "if the baptism of children had been in existence, Paul would not have argued as he did, because then the ἁγιότης of the children of believers would have had another ground"—that is, baptism itself, instead of their descent or blood in the family. But it is shown that the meaning implied it reverses the relation between the rite and the ἁγιότης, or holiness. The Jewish child was cir-
censured because he was holy, not to make him holy; and if children were baptized at the time, it was because they were holy, or consecrated by their birth in the believing family, not to make them holy; so that, even though children were baptized, their baptism would not be the ground of their holiness, and hence would not be used by Paul in his argument, the reason for such a conclusion becomes much weaker than might otherwise appear. In further proof of the prevalence in the apostolic Church of the idea upon which infant baptism is based, it is evident from Acts xxvi, 21, that the Jewish Christians in Paul's church circumcised their children, and probably also for some time after him. Paul in all probability did not oppose it; and the charge brought against him of teaching that they ought not to circumcise their children was "certainly false" (Meyer).

The scriptures from the thought and language of the New Testament that the idea of the peculiar covenant relationship of children of believing parents, so prominent in the Old Testament from Abraham to Christ, passed into the conception of Christianity which Christ and the apostles have given us. The family was the religious and political unit, and it was only when its head came into the religious organization of the Jews as they stood in covenant with God; the children were members of it at birth, and participators, according to their capacity as they grew up, in the blessings of the covenant which God had made with them. The theocracy of the Old Testament corresponds in its religious ideas and life, and in its organization and rites, with the Church in the New Testament. The Church of Christ is essentially the fulfillment and continuation of the theocracy of the Old Testament. They are one and the same Church. This connection, continuation, and fulfillment are expressed in the genealogies of the New Testament, in Christ's language, as in the Sermon on the Mount, and in Paul's writings, especially in the epistles to the Romans and Galatians, in which he insists on the fulfillment and continuity among believers in Christ of the Abrahamic covenant. Accordingly the family came, as a family could, into that form of the Church which succeeded under Christ, the Messiah. Formerly the children were circumcised as a sign and seal of their being in the covenant, and as a sign of entrance into the Church, and circumcision fell into disuse, the children would be baptized. This correspondence between circumcision and baptism is mentioned by Paul, Col. ii, 11, 12, in which passage, "buried with him in baptism" (ver. 12) is explanation of "ye are circumcised," and of "the circumcision of Christ" (ver. 11) (Meyer). See CIRCUMCISION, and the citations there made from Justin Martyr, evidently alluding to this passage of Paul, and from Tertullian and others of the fathers, showing that this was their understanding of the New Testament in regard to the relation of the two rites. Whether, therefore, in the instances of baptism recorded in the New Testament, children were actually baptized or not, its language clearly contains the idea and principle from which the practice so soon originated, and which is based in the evangelical church to-day.

(b) We come now to consider the evidence in the New Testament of the actual baptism of children, of the actual performance of the rite, which is a sign and seal of their being in the covenant, and of their being members of the religious body or family. John the Baptist, we have eleven particular instances of baptism mentioned, namely, of two individuals at different times: [1] the eunuch (Acts viii, 30); [2] Saul (Acts ix, 18); [3] Lydia and her household (Acts xvi, 15); [4] the jailer and "all his" (Acts xvi, 33); [5] "the household of Stephanas" (1 Cor. i, 16); the remaining instances are: [6] Crispus and Gaius (1 Cor. i, 14); [7] "many of the Corinthians" (Acts xviii, 8); [8] Cornelius and his household (Acts x, 47—52) and that gladly received his word" (Acts xi, 41) on the day of Pentecost; [10] "loath men and women" by Philip in Samaria (Acts viii, 12); [11] certain disciples who had been baptized unto John's baptism (Acts xix, 5). In the first two instances there could have been many children. In the next, three: the baptism of "a household" is explicitly mentioned, the phrase "all his" being synonymous with household. In the case of Crispus, Paul says (1 Cor. i, 14) that he baptized him; and in Acts xviii, 8, it is said that he "baptized the household of Stephanas." We find in this instance the inclusion of the household or family with its head in their belief, at least, and most probably they were baptized as the household of Stephanas. Of Cornelius it is said (Acts x, 2) that he was "one that feared God with all his house." It is not stated that infant children of the company gathered together to hear Peter speak, nor can we say it is probable that on the occasion of the immediate baptism of those who "heard the word," and upon whom "the Holy Ghost fell," that children were baptized. But this new religious relation of the household to Christ was taken by Cornelius and his household as belonging to the universal conception, as it had done in his devotion to Judaism; and as we have express mention of the baptism of households, as if it were a common custom, it follows with great probability that if there were children present in the case of Cornelius, and that it was an instance of "household baptism," as assumed by Schaff (Apost. Church, p. 571). Peter's language on the day of Pentecost has already been noticed in its bearing upon the idea connected with the rite. It has some force also as evidence of the baptism of infants, from the fact of its being part of an exhortation to repent and be baptized. In the remaining two instances, of the baptism of "men and women" by Philip, and of the disciples of John the Baptist, there is no implication of the faith or baptism of a family. We have then three instances certainly, and most probably five, out of eleven instances of baptism in the New Testament, in which households or families were baptized. That εὐγενής and οἰκία and οἱ αὐτὸς πάντες include children in their general meaning there is no question. That there are children in a household is not to be asserted: it is only a probability, but in the nature of the case a very strong one, amounting almost to certainty. And when we reflect that the mention of these households, with nothing to intimate that their baptism was strange or exceptional, implies the baptism of other households besides those mentioned, the question of Bengal expresses no more than the real strength of probability: "Who can believe that in so many families not one infant was found, and that the Jews, accustomed to circumcision, and Gentiles to the instruction of infants, should not have also brought them to baptism?" Conybeare and Howson say, "We cannot but think it almost demonstratively proved that infant baptism was the practice of the apostles." So Lange, Hedge, Schaff, and others.

(c) The presence of the idea or principle upon which infant baptism is founded in the ground of the practical rule of John the Baptist in the evidence of the actual practice of infant baptism can only be said to amount to a very strong probability or a moral certainty. All Baptists assert that there is no ground for the sentiment that this principle was not to be followed by Christians also, who are nevertheless pedobaptist in principle, declare that the evidence is against the practice in apostolic times. Thus Neander (Plant, and Training, p.
someseventyyearsold,whowerechristedtoChristfromchildhood(οἰκείοικείνουεπιμνημονεύσανταςτὸνΧριστόν),continueduncircumcised."ΕἴποικείνουεπιμνημονεύσανταςτὸνΧριστόνmaymean"fromveryearlychildhood,orfrominfancy,asin
Matt.ii.16,"fromtwtwoyearsolandunder."The
phrase"werecircumcised"isthethatusedbyChristin
connectionwiththewordbaptisinginthecommunionin
Matt.xxviii,19,theparticipleβαπτιζόμενος
expressingthemeansbywhichtheyweremade
disciples(Meyer,Lange,Aufsd.,Schaff).If,asismost
probable,thepersonscontinuedtobemarkedasthe
meansoftheμαθητοίασας,thenthepersonsspokenofmusthave
beenbaptizedasπατέρες,perhapsinasenses,andoften
inthesettimedefthesieapostles.Allusionhas
alreadybeenmadeat济宁 Martyr"sassociationof
circumcisionandbaptism.Writingatsoshortane
intervalaftertheposters,ashisassociationofthetwois
strongevidencethattheywereregardedascorresponding
intheapostolicChurch,asindicatedinCol.ii,11,
and12,andevidencethatbaptismwasperformedupon
childrenascircumcisionhadbeen.InhisDialogue
withTrypho,heasserts,§26,that"Whatisthe
relationofbaptismtoGod?Whatistheuseofthatbaptism
toonebaptizedwiththeHolyGhost?"Also§48:"Wehave
notreceivedthatcircumcisionwhichisaccordingtothe
flesh,buttowardspiritualcircumcision;andwehave
received"InhisDiscoursewithTryphoheexplains
totheemperor"themanerinwhichwehave
circumcisedourselvestoGod."Thisisanaccount
ofbaptism,andapparentlyofadultbaptismonly.
Thiswouldleadustothinkthatinfantbaptism
wasnotcommon,buthomeomissionofallusiontoitinthe
accountdoesnotgiverea reasontoassertthatitwas
notpracticed.
Irenaeus(aboutA.D.125-190),adiscipleofPoly-
carp,who was a disciple of the apostle John, in his
AdversusHareses,lib.ii,22,4,says:"Omnesenim
infantesChristianihaecconditioneoffiduciae
peremerumpascuumalitiasubtobaptizarequum
infantes,etparvulos,etpueris,etjuvenes,etseniores"(Forhecames
toallbyhimself;all,Isay,whothroughhembear
agenetonguntoGod-infants,andlittlechildren,and
boys,andoldmen).ThetestimonyofIrenaeusdepends
uponthemeaningofrenumerscanturadescensurum
baptistwritersaffirmthatheincludesbaptisminthe
meaningasapartofthebasestheymaybe
bornagain;fornotonlywithIrenaeus,withbutwith
JustinMartyrandothersofthefathers,baptismis
conceivedascoincidentallyincorporatedwith
moral,orreligiousagencyineffectingit.
Itisthebeginningofbaptismaleneration,resulting
fromtheirinterpretationofJohniii,5,"Exceptaman
be bornofwaterandofthespirit,"andTit.iii,5,"the
washingofregeneration."Soinseparably
associatedwithregenerationhadbaptismbecome,bethatthe
wordregenerationalmostalwaysincludedit.
Regeneration
hadcometomeancommonlythatchange
which takes place in and through baptism.
In proof of
baptismbeingalludedtointhequotation,references
are made to another,Ad.Apostles,iii,17:"Etiterum
poestabularegeneratitancorporaDeumdominodiscipulis,di-
cetablis,Eunesdocetomnesgentes,baptizantes
eosinnominePatris,etFilii,etSpiritusSanceti"'(Giving
themthepowerofregenerationtoGod,hesaid
tothem,Goandteachallnations,baptizing
them,etc.).Again,iii,18,"Baptizamusutregeneratio-
ntem"(Baptismimportsregeneration).Heused
alsothephrases"baptismofregeneration,"and"bath
ofregeneration."Theconclusionseemstobe
well
foundedthatIrenaeusinthequotationreferred
tobaptisminthesenseoftheregenerationof
infants.
Neanderfindsnoindicationofinfantbaptismafter
thisfather,andonthispassageremarks,"Itisdiffi-
culttoconceivethewaytermregenerationbe
canmployedinreferencetothisage(i.e.infancy),tode-
notenotethingelsethanbaptism."
TheBaptistview
of this passage may be seen in the following extract from an article by the Rev. Irau Chase, D.D., in the
"Harper's New Monthly Magazine," (1864): "I am inclined to believe that Irenaeus, Christ, in becoming incarnate, and thus assum-
ing his mediatorial work, brought the human families into a new relationship under himself, and placed them in a condition in which they can be saved. In this sense he is the Saviour of all. He became, so to speak, the second Adam, the --- regenerate of mankind. Through him they are regenerated unto God ("per sum renascantur in Deum")." Comp. also the Christian
Revivals, June, 1888. But, though this may have been a view of Irenaeus, the preponderance of critical opin-
ion is very decidedly in favor of the view that this term was used in a stricter and more technical sense, and, generally, in- cludes baptism in its meaning.
Tertullian (A.D. 160-220), in his De Baptismo, has, as we have already mentioned, an unmistakable refer-
cence to infant baptism as being practiced, which very few Baptist writers are disposed to dispute. This treatise was written A.D. 202. The reference is as follows, in c. 18: "Itaque pro cujusque persone conditione, etiam uterque, cunctum baptismi
mi illustre est: precipue tamen circa parvulos. Quid enim necesse est, spondeo etiam periculo inqui? Jesu Christi donec, dum te destituit, destituenter manuum suas possess et pro ventuo male indolis falli. Ait quidem Dominus: Nolite illis prohibere ad me venire (Matt. xix, 14), veniant ergo, dum adolescent, veniant dum discunt, dum quo veniant, docentur: fiant Christi tiam quo Christiano tissse potest, tissi, quod imago, sicut quin dimissis, sive passivis et per pecorum?" (There-
fore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the godfathers should be brought into danger? because they may ei-
ther fail of their promises by death, or they may be deceived by a child's proving of a wicked disposition. Our Lord says, indeed, "Do not forbid them to come to me;" therefore let them come when they are grown up; let them come when they understand, when they are instructed, whether they are to come. Let them become Christians when they are able to know Christ. Why should their innocent age make haste to the
forgiveness of sins?) Tertullian thus advocates the delay of baptism in general, and in the case of little children especially, so that they may be brought to the font in a way as to imply that it was a common practice to baptize them as well as others. It is to be noted that he does not oppose the baptism of infants on the ground of its being an innovation, and not of apostolic origin, but on the ground of its not being profitable or expe-
dient; and in this respect, Tertullian, it is quite certain from the nature of the case, and from his frequent use of this argument in other mat-
ters, that he would have done so. If it was a frequent practice at that time, it must have been practiced at least some time before, and must have been regarded as legitimately involved in apostolic teaching and tradi-
tion.
From the time of Tertullian's De Baptismo, refer-
ces to the baptism of children are frequent and un-
equivocal, establishing the fact that it was a recog-
nised rise in the Church at the time, and was a com-
mon though not universal practice. Origen (A.D. 185-253) was himself baptized soon after his birth, and in his homily on LXXII it he makes this statement, "Infants are baptized for the forgiveness of sins." He also expressly asserts that "the Church derived from the apostles a tradition to give baptism even to infants." Tertullian's opposition seems to have had but little influence. Cyprian, a pupil of Tertullian, mentions and advocates infant baptism. The practice of it is also spoken of by Ambrose, Chrysostom, Greg-
ory Nazianzen, Augustine, and others. The Church from this time until the rise of a sect called the Petrosbaptists in France, about A.D. 1180, it existed in the Church without question. This sect opposed infant baptism because, as they said, "infants were not capable of salvation. They maintained themselves, however, only about thirty years; and we have no body of men rejecting infant baptism until the rise of the German
Anti-Petosbaptists, A.D. 1522.
The basis of infant baptism, when it appears in the age succeeding the apostles, seems to have been so
much the organic unity of the family, and the partic-
ipation of children in the covenant relations with their parents, as the belief in the efficacy of baptism to cleanse from sin and to insure the regeneration of the child. See Baptism.
II. Literature. Richard Baxter, Plain Sacrament
Proof of Infant's Church Membership and Baptism (1656); Wall, History of Infant Baptism, with Gale's Re-
fections and Wall's Defence, edited by Cotton (Oxford, 1888 and 1844, 4 vols.); Lange, Die Kindertaufe (Jena, 1834); Walch, Historia Baptismorum (ibid., 1759); Williams, Anti-Petosbaptism Examined (1789, 2 vols.); Dr. Leonard Woods, Works (Boston, 1863), vol. iii.; Wardlaw, Dissertation on Infant Baptism (London); J. W. F. Hofling, Das Sakrament der Taufe (Erlangen, 1846, 2 vols.); W. Gooley, Effects of Infant Baptism (1851); Jeanne, Le Baptême (Paris, 1857, 2 vols.); Public. Com. (Philadelphia); F. G. Nikolard, Christian Baptism, its Subjects, Mode, and Obligation (New York, 1845); Rev. Philippe Wolfe, Baptism, the Covenant and the Family (Boston, 1862); Rev. Edward Williams, Practical Re-
fections on Infant Baptism (Charlottetown, P. E. Island, 1863); Rev. T. Murray, Ministration of its first Sacraments (Cavendish, P. E. Island, 1869); S. M. Merrill, Chris-
tian Baptism, its Subjects and Mode; H. Martensen, Die christliche Taufe und die christliche Frühe (Hamb.
1843); Dr. H. Bushnell, Christian Nurture (New York, 1869); Rev. N. Doane, Infant Baptism briefly Consid-
ered (ibid., 1875); Gray, Authority for Infant Baptism (Halifax, 1837); Rev. H. D. Wickham, Synopsis of the Doctrine of Baptism to the End of the 18th Century (London, 1890). On Origin on infant baptism, see Jour.
Against Petosbaptism: Gale, Reply to Wall (see above); Wall, History of Baptism (London, 1853, 3 vols.); Hinton, History of Baptism (Phila. 1849); Carson, Baptism in its mode and Subjects (London, 1841; 5th ed. Phila. 1857); Penlington, Scripture Guide to Baptism (Phila. 1849); John Gill, Infant Baptism, a Part of Viler and Popery (Phila. Amer. Bapt. Soc.), 1848; The Petosbaptist, Plain and Practical Observations for Infant Baptism Examined (Phila. do.); The Covenant of Circumcision Considered in Relation to Christian Baptism (ibid.); The Baptist Quarterly, Jan. 1869; Difficulties of Infant Baptism. See also the works cited by Malcom, Theological In-
dex, s. v. Infant Baptism.
Petosbaptists, a name given to most denomina-
tions of Christians who baptize children (παῖς and βαφθήτω), in distinction from the self-styled "Baptists," who baptize only adults. See PedaBaptism.
Petodosia (Gr. παιδόστια, a child, and δοσει, a sacrifice) is a term used among the ancients to denote the sacrifice of children to the gods. See SACRIFICE.
Paelinck, Joseph, an eminent Belgian painter, was born at Ghent, 1718. He first studied under professors Verhaegen and van den Keybus in the Academy of Ghent. He next went to Paris, and entered the school of David. On his return to Ghent he contended for the prize offered by the academy, which he obtained for his Judgment of Paris, and he was appointed professor of design in that institution. Immediately after wards resigned his professorship and went to Rome, etc.
where he remained eight years, diligently studying the
antiquities and the works of the great masters. He there
distinguished himself by painting a large picture repre-
senting the embellishments of Rome by Augustus. On
his return to his own country he executed many works
for the churches and public edifices, as well as for in-
dividuals, which justly rank him among the most eminent
of artists of his day. But his most renowned and highly
esteemed works on sacred subjects are, The Finding of
the Cross, in the church of St. Michael at Ghent:—The Ad-
oration of the Shepherds, in the convent of la Trappe
near Antwerp:—The Flight into Egypt, at Malines:—
The Departure of Simeon from the Temple:—The Return of
Tobit, from Maria Oudenoven:—The Assumption of
the Virgin, at Muyzen:—The Disciples at Emmaus, at
Everghem:—The Calvary, at Oostacker, etc. These
works are designed in a grand and elevated style, and
display a profound knowledge of art. He is accused of
over-fondness of academic display, but this blemish
is more apparent in his profane subjects, although
those of a sacred character are not entirely free
from it.

Pæanula. See Planeta.

Pæonia, the healing goddess, a surname of Athene,
under which she was worshipped at Athens. See Min-
erva.

Paez, Gaspar, a Spanish missionary, was born at
Olmedo, in Castile, in 1564. Having completed his
studies at the college of the Jesuitical
order, which he had joined while yet a youth, he was
appointed to the mission at Goa. He sailed for
that port in 1587. At that time the numerous Portuguese
who had settled on the west coast of India,
attended with their houses, and their most
Christoval de Gama, being without a priest or spiritual
director of any sort, sent to Goa for some priests,
when Pæz and another Jesuit, named Antonio Mont-
serra, were despatched by the governor. The two
missionaries landed at Graciosa, in 1588, and
set out for Diu, where they made some stay, disguised as
Armenians. They then sailed for Muscat on April 5, 1588.
From thence they made for the port of Zeila in Abyssi-
nia; but on their passage thither they were boarded by
an Arab pirate, in sight of Dofar (Feb. 14, 1589), and
carried in irons to the capital of the king of Shoa (Xaer
in the Portuguese writers). They were at first kindly
received by this sovereign; but he himself being a trib-
untary to the Turkish pasha of Yemen, and bound by
treaty to send him all the Portuguese who might fall
into his hands, Pæz and his companion were sent to San-
úa, the capital of Yemen and the court of the pasha,
where they passed seven years in the most dreadful cap-
tivity. At last released by the intercession of the vice-
roy of India, who obtained their liberty upon the pay-
ment of a thousand crowns ransom for each, the two
missionaries returned to Goa in 1596. The order of
Pæz seems not to have been dammed by his past suf-
f erings; on the contrary, after spending several years
at Diu and Cambaya, he embarked a second time for
Abyssinia, and landed at Massawa in April, 1603. His
first object was to learn one of the most extensively used
native dialects, the Gheez, in which he soon acquired
such a proficiency as to be enabled to translate into it
the compendium of the Christian doctrine written by
Marcos George, and to instruct some native children in
the dialogue which that work contains. In 1604 Za-
Denghel, the reigning monarch of Abyssinia, hearing of
the attainments of Pæz and the proficiency of his pu-
pils, ordered him to appear at his court with two of
them, that he might judge for himself. Pæz was kind-
ly received by the king, who conferred upon him all
the rank and privileges of his court. On the following
day a thesis was maintained in his royal presence, when
Pæz's pupils answered every point that was put to
them by their opponents; the mass was next celebrated
in conformity with the Komish ritual; after which Pæz
was asked to preach a sermon in Ghazah, and pleased the
king that he gave himself a convert to Christianity, and wrote
to the pope and to king Philip III, of Spain, praying them
to send more missionaries, that all the people might speed-
ily be brought to accept Christianity. No sooner was
this royal wish made public than the Abyssinian priests,
dreading the ascendency which Pæz and his adherents
had gained at court, excited a rebellion. The king
was killed in battle October, 1604, but his successor So-
cinos, otherwise called Melek-Seghed, was even more
favorable to the Christian cause. Soon after his acces-
sion to the throne he summoned to his presence
Pæz, who celebrated mass and preached before all his court,
assembled for the purpose. The king was so much
pleased with Pæz that he gave him, besides a large
piece of ground at Georgia, on a rocky peninsula on the
south side of the lake Dembi, to build a monastery for
his order. He built a college, and another building
for himself. Thereupon, without the assistance of any Euro-
pean, but with the mere help of the natives working
under his orders, Pæz constructed a building which was
the astonishment of those who beheld it. A spring-lock
which he fixed upon one of the doors so that the king's
life when an attempt was afterwards made to assassi-
nate him. Pæz lived in great intimacy with Socinos,
whom he accompanied in all his military expeditions.
It was on one of these occasions that he visited Nagn-
ina, a town three days' march from the sources of the
Nile, and surveyed the neighboring country—a fact
which Bruce endeavored to discredit, for the purpose of
appropriating to himself the glory of being the first
European who visited the source of the Abbari, then
reputed to be the main branch of the Nile. Pedro
Pæz died in the beginning of May, 1612, just as his
mission to the throne he summoned to his presen-
t, the king persuaded the king to receive the general confession and repudiate all his wives but one. The Roman Cath-
olic faith, thus introduced into Abyssinia, did not long
remain the religion of the state. After the death of
Socinos Pæz worked to spread the Christian faith among the
Jesuits and re-established the old creed, which was
Christianity, though in a corrupt form. Besides the
translating of the catechism written by Marcos George,
and other tracts, into the native dialect of Abyssinia,
Nicolas Antonio (Bib. Nov. ii, 225) attributes to Pæz a
translation De Abyssinorum Erroribus, a general history of
Ethiopia, which was supposed to exist in manuscript
at Rome, and several letters which have been publish-
ed in the collection entitled Lettera Annuale. See
Historia de Etiopia a Alta, by Manoel de Almeida,
M.S., in the British Museum, No. 9641, fol. 105; Ludolf,
Historia Ethiopiae; Bruce, Travels; Salt, Abyssinia.—
English Cyclop. s. v.

Paganallia is the name of an annual Roman fes-
tival, celebrated by the inhabitants of each of the pagi
or districts into which the country was divided from
the time of Numa.

Paganelli, Niccolo, an Italian painter, was born
at Faenza in 1538, and died in 1620. It is not known
under whom he studied, but, according to Orelli, he
was an excellent artist of the Roman school. Last
says that some attributions to him are in a fine picture of St.
Martino in the cathedral, supposed to be the work of
Luca Longhi, and that his genuine works are recog-
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nised by the initials N. X. P. See Spooner, Biog.
H Hist. of the Fine Arts, ii, 641.

Pagan, Gregorio, an Italian painter, was the
son of Francesco Pagan, and was born at Florence
in 1558. He first studied under Santo di Titi, and after-
wards with Lodovico Cardi, called Cigoli, whose style
he adopted. Lanzi says he was praised by strangers
as a second Cigoli, and that he was much employed by
them; hence there are only a few of his paintings at
Florence. His most celebrated work, the Find-
ing of the Cross, in the Carmine, which has been en-
graved, was destroyed with that edifice by fire. He
painted a few frescoes, all of which have perished, ex-
cept one in the cloister of Sta. Maria Novella, recom-
manded by Lanzi, though judged by time. He died in
1605.

Pagan, Vincenzio, an Italian painter, was a
native of Monte-Rubmann, in Picenam, of whom there
are notices from 1529 to 1558. Colucci, in his Me-
moire de Monte-Rubmann, says he was a scholar of
Raphael. He executed many works for the churches
in the Roman territory, particularly in his native
place, at Fallerone, and at Saranno. One of his most
beautiful works is the Assumption of the Virgin, in
the collegiate church at Monte-Rubmann, designed and ex-
cuted entirely in the manner of Raphael. The Padre
Chiericati, in a letter of his, describes two of his works
of this church of his order at Saranno. In 1558 he was employed to
paint the altar-piece of the Capella degli Oddi, in the
church of the Conventuals at Perugia, which is
highly commended. In consequence probably of his
secluded life, little is known of this artist except his
works, which are of a high character. Lanzi in others
doubt whether he was really a scholar of Raphael, but
rather think he formed his style by contemplating his
works.

Paganism, a term synonymous with heathenism
and polytheism (q. v.), is used to denote the non-Bib-
lical religions of the world—that is to say, all those
religious notions not called out by the revealed Script-
ures. Hence the whole human race may be said to
be divided into Jews, Mohammedans, Christians, and
Pagans.

The word paganism comes from the Latin word pagus,
a country district, a canton, the adjective from which,
pagus, denoted pertaining to such a pagan; then not a
soldier; then boorish, or unlearned; and, finally, among
the Christian writers, one not a Christian, Jew, or Moham-
dean. Its application in the last sense, which it now
covers the highest extent, is, 50,228,000, or 19.43
per cent of the world's population. This form, which,
gradually became the religion alien to the Ro-
man empire and of the conquerors who embraced its
civilization, those who obstinately clung to the old idol-
atries were called, both in Latin and in the Teutonic
speech, by names which in themselves expressed, not
error in religion, but inferiority of social state: the
worshipper of Jupiter or of Woden was called in Latin
mouths a pagon, in Teutonic mouths a heathen.
The two names well set forth the two distinct standards
of civilization which were held by those who spoke the
two tongues. The pagus was the man of the coun-
try, as opposed to the man of the city. The Gospel was
first preached in the towns, and the towns became Chris-
tian, while the open country around them still adhered
to the old gods. Hence the name of the pagan, the rustic,
the man who stood outside the higher social life of the
civilized people, was a name of contempt, as any term of
the purer faith of the Church. In the England of the
6th century, and in the Eastern Germany of the 8th, no
such distinction, however, could be drawn. If all who
dwelt within the walls of a city had remained without
the Church, who should have been a Christian?
Votaries indeed among the independent Teutons.
In their ideas the opposition between the higher and the
lower stage was not the opposition between the man
of the city and the man of the country; it was the opposi-
tion between the man of the occupied and cultivated
land and the wild man of the wilderness. The cities,
where there were any, and the villages and settled land
generally, became Christian, while the rude men of the
heath still served Woden and Thunder. The worship-
ship of Woden and Thunder were then called Heathenism.
Pagan and heathen, then, alike mark the non-
believer as belonging to a lower social stage than the
Christian. But the standard of social superiority which
is assumed differs in the two cases. The one is the
standard of a people with whom the city is the centre
of the whole social life; and the other is the standard
of a people among whom the city, if it was to be found
at all, was simply the incidental dwelling-place of a part
of the nation which was in no way privileged over those
who dwelt beyond its bounds (comp. Gibbon, Decline
and Fall of the Roman Empire, ch. xxi; Freeman, Hist.
of the Norman Conquest, iv, 415).

The relation of the Christian Church to the vari-
ous forms of paganism, or, better, polytheism, which
it has sought to supplant, and continues seeking to
supplant, is a subject of great importance to the stu-
dent of ecclesiastical history. But we have not suffi-
cient room to enter here into a detailed account of pa-
ganism. We must content ourselves with saying that
the principal pagan religions of the world are briefly
defined as follows: Those of Japan, Buddhism and Sin-
tism; of China, Buddhism and Confucianism; of Tur-
key, Latins, Jews, in Indian, Hinduism, Buddhism,
and the religion of the Parsees; of Persia, Moham-
deanism and the Zoroastrian religion; of Africa, Fe-
tichism; of Polynesia, image-worship and hero-worship;
of the ancient aborigines of Lapland, Greenland, and
the North American Indians, a peculiar combination of spirit and fe-
tich worship, described under the article INDIANS. For
an account of these various forms of paganism, see
the articles treating of the different countries mentioned,
and of the various religious systems mentioned in that
connection.

The entire pagan population of the world is estimated
in Johnson's Family Atlas at 766,342,000, distributed as
follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>America</td>
<td>3,999,000</td>
</tr>
<tr>
<td>Asia</td>
<td>666,951,000</td>
</tr>
<tr>
<td>Africa</td>
<td>34,972,000</td>
</tr>
<tr>
<td>Australasia</td>
<td>1,930,000</td>
</tr>
<tr>
<td>Pacific Islands</td>
<td>766,549,000</td>
</tr>
</tbody>
</table>

Against this there is an estimated Christian population,
including Protestant, Roman Catholic, and Greek com-
munions, of 689,969,000; a Mohammedan population of
50,228,000, or 19.43 per cent of the world's population.

In this place we confine ourselves to that form of
paganism with which Christianity came in contact im-
mEDIATELY after its organization and propagation, i. e.
the paganism of the Roman empire, and those powers
organized and controlled by institutions of a like stand-
ard of civilization. For the paganism of the remaining
world, in its relation to Christianity, see FETICHISM;
POLYEYTHISM.

I. Pagan Theology. — The theology of these pagans,
according to their own writers, e. g. Scevolga and Yarlo,
were of three forms. The first of these must be call-
ed fabulous, as treating of the theology and genealogy
of their deities, in which they say such things as are un-
worthy of deities; ascribing to them thefts, murders, adul-
teries, and all manner of crimes; and therefore this kind
of theology is condemned by the wiser sort of heathens
as nugatory and scandalous. The second sort of theol-
y of theology were Sanchonitha, the Phenician; and among
the Greeks, Orpheus, Hesiod, Pherecydes, etc. The sec-
and sort, called physic, or natural, was studied and taught by
the philosophers, who, rejecting the multiplicity of gods
introduced by the poets, and in a few cases, treating
of philosophy, but a more natural and rational form, and supposed that there
was but one supreme god, which they commonly made
to be the sun—at least this was an emblem of him—but at
too great a distance to mind the affairs of the world: they
therefore devised certain demons, which they consid-
ered as mediators between the supreme god and man;
and the doctrine of these demons, to which the apostle
is thought to allude in 1 Tim. iv. 1, was what the phi-
losophers had a concern with. They treated of their
nature, offices, and regard to men; and did Thales, Py-
thagoras, Plato, and the Stoics. The third form, called
political, or civil, was instituted by legislators, statesmen,
and politicians—such as, first among the Romans, Numa
Pompilius: it chiefly respected their gods, temples, altars,
secrets, and manners, and was not generally carried
beyond idolatry, the care of which belonged to the priests,
and this was enjoined upon the common people, to keep
them in obedience to the civil state. Thus things continued
in the Gentile world until the light of the Gospel was
sent among them. The times before were times of igno-
rance, as the apostle calls them: men were ignorant of
the true God, and of the worship of him; and of the
Messiah, and salvation by him. Their state is truly
described (Eph. ii. 12) that they were then "without
Christ; aliens from the commonwealth of Israel; stran-
gers from the covenants of promise. Now it was an emo-
tionless characteristic of Christianity that it was a prose-
luting religion. Its teachers acted under the especial
commission, "Go ye into all the world, and make disci-
plies of every creature," and no other religion ever showed
such a missionary spirit. Thus Christ, in the exordium
limina, a foe to the existing religious institutions of the
world, as they were looked at from a statesman's point
of view. But, more than this, Christianity refused to
become a peaceable member of any eclectic system.
The asceticism of the ascetics was superseded during
the early spread of Christianity by an eclecticism origin-
nating with Ammonius Saccas and his disciples, the Neo-
Platonists. This system became extremely fashionable
among the intellectual classes in the more learned re-
gions of the Roman empire. It was an attempt, a last
attempt, of heathenism to work itself into an alliance
with a foe of whom an inner conviction seemed to say
that he would in the end prove too strong for it. But
Christianity would not come to terms. It would not
even consent to the drawing up of preliminaries for a
treaty of peace. The words of its Master were con-
tinually illustrated by all Christian missionaries, "I
came not to send peace, but a sword." Christianity
sought not toleration, not compromise, but universal
supremacy. Thus, theoretically at least, the contest
between Christianity and paganism was a war which
could only be terminated by the extermination of one or the other,
and the process of resistance to extermination in
the process of paganism was that which constituted the sub-
stance of the struggle between it and Christianity. But,
that apart from this general antagonism between the
two religious systems, there was a special institution of
the empire, its official religion, with which Christians
came into fatal conflict almost by accident. This official
religion had more of the rising eclecticism in it than of
the old decaying polytheism, but it was little concerned
with moral or theological principles, its one prominent
requirement being the recognition of the emperor as an
object of worship. The sacrifice of a few grains of in-
cense to him was the test of religious obedience. To
frequt the temples, to offer sacrifices to the gods, to
take part in the mysteries, might be parts of religious
practice, but the recognition of one was at liberty to adopt them as
he pleased. But public piety, that which established a
citizen as, quid religion, a good citizen, was the relig-
ious veneration of the emperor, neither more nor less.
Thus the religion of Christians when tried by this test
was necessarily open to misconstruction. To burn in-
cessantly to the emperor was idolatry; not to burn it seemed
to be disloyalty and rebellion. They who would gladly
have taken an oath of allegiance, if it had been offered to
them simply as such, refused, with an unyielding firmness
to do so when it was presented to them under the form
of idolatry. It seemed strange that the absolute
stateanism of the empire did not devise some means
by which men so really loyal to it as were the early
Christians might be permitted to live in peace; but
perhaps the explanation is to be found in the fact that
the kingship and kingdom of Christ were ideas which
enjoined them to resist their rulers, who were a
prominent idea in the popular theory of the multi-
tude. Such an idea would look like rebellious rivalry to
the mind of a Roman statesman—one who would never
be able to appreciate the force of such words as "My
kingdom is not of this world," and who was only
dote to that worship of Christ which recognized him
as the king of the Christians, though an invisible one,
would be a repudiation of him by adoption of the visible
emperor as their suzerain. If the novel custom of defy-
ing the living emperor had not been invented, the Chris-
tians were never in a position to resist him without
hesitation, as is shown by the Apologies; and in
such a case it is not improbable that they might, so far
as public authority was concerned, have been tolerated
in their religion, provided its proselytizing principles
had not caused any disturbance of public order.
III. Popular Paganism and Christianity.—At the
same time that Christianity was thus opposed to the
state religion of the empire, it was also in a position
of strongly aggressive opposition to the popular relig-
on of every country within its boundaries, that of
the Jews and the Greeks, in which the Christian dis-
opened. Whether the popular religion was polytheis-
tism or some of the many varieties of fetishism, it
was certain to be denounced as false by Christian teachers,
and as entirely false that nothing would satisfy
Christianity except the entire abolition of what was
denounced. Thus Christianity arrayed against them-
selves a large class in those whose personal interest it
was that the old religion should be maintained, and in
the bulk of the ignorant among the people at large,
whom stolid habits and unreasoning prejudice would
enlist against innovators to whom no religion seemed
sacred. Such a position of antagonism to the old religion
was as essential to Christianity as uncompromising
opposition to Baal was essential to Elijah; and even
when Christians were not aggressive by positive oppo-
sition, their negative opposition was necessarily con-
spicuous. For the rites of polytheism were confi-
 ned to the temples; they pervaded all the customs
of social and public life. Christians were prevented from
attending the public games by the association of idola-
rous rites with them—the many images, the long line
of statues, the chariots of all sorts, the thrones, the
crowns, the processions, by the preceding sacrifices and
the procession. "It may be grand or mean," says Tertul-
lian; "no matter, any circus performance is offensive
to God. Though there be few images to grace it, there
is idolatry in one; though there be no more than a single

sacred car, it is a chariot of Jupiter; and anything whatever of idolatry, whether meanly arrayed or modestly rich and gorgeous, taints it in its origin" (De Spectac. c. vii). The theatres were equally forbidden, for "its services of voice and song and late and pipe belong to Apollo and Muses, and Minervas and Mercuries..." and the continuous practice of the cult of the beings who dwell in the names of their founders" (ibid. c. x). Even in the intercourse of private life, the Laces and Penates of the hall, the libations of the dinner-table, the very phraseology with which ordinary conversation was conducted, contributed to the horror of the nature of idolatry (Tertullian, De Idol. c. xv, xxii, xxiii), and the necessities of their anti-idolatrous principles thus soled Christians from the social assemblies of their heathen acquaintance, and made them in many respects a separate community. Above all, Christianity was the deadly foe of a widespread immorality, the extent of which is almost inconceivable. Polytheism was always a religion of mere ceremony, unassociated, as a religion, with any moral law. Hence the most religious man in the sense of polytheism might be a shameless profligate, but still the gods to whose service in their reported licentiousness and guilty princi- Gete (Sado- tes) of crimes against which even nature revolts (id. Apol. c. xlv). Vices of this class were terribly common among the Romans of early imperial times, and are exposed with scornful indignation by Tertullian in his Apology. It is not unlikely that the coarser insti- tutions was carried may also be seen by his denunciation of infanticide, in one bold sentence of which he says: "How many, think you, of those crowding around and gaping for Christian blood: how many even of your rulers, notable for their justice to you and for their se- vere measures against us, may I charge in their own consciences with the sin of putting their offspring to death?" (ibid. c. ix). Against the class of crimes thus indicated, Christianity protested by word and example. Tertullian fearlessly declaring in respect to the latter that "Christians were conspicuous for "a persevering and steadfast chastity." Popular habits and customs being thus so contrary to the spirit of Christianity, it could not fail that a very strong opposition must have been offered to its progress; and although vast multitudes were quickly gathered to the standard of the Cross, there was still a large and influential mass of the population in every country of the empire who looked upon it as the sign of an institution which sought the abolition of their cherished customs and habits, which made its disciples bad citizens and bad neigh- bors. Christianity was therefore to be hated and, if pos- sible, exterminated.

IV. Pagan Philosophy and Christianity.—Apart from the ruling powers of the empire, and from those classes which formed the bulk of the nations composing it, there was also a considerable class of highly educated men, especially in Rome and Alexandria, on whom old-fashioned polytheism had no hold, but who yet set themselves against Christianity. Among these were the Epicurean Celsus, who wrote a comprehensive work, The Word of Truth (now known only by Origen's refu- tation, i), against the "false faith" (or "false faith"—polaioi—polaioin—"the better" or "the most acceptable", Justin Martyr's Apology (Just. Mart. Apol. ii, 8; Euseb. iv, 5); Trypho the Jew, against whom the same apologist wrote an important work, his Dialogue with Trypho; and Lucian the satirist, who opposed Chris- tianity as a superstition unworthy of intelligent men (Lucian, De Morte Persergia, c. xi-xvi). Indeed, the contemptuous manner in which grave writers like Pliny, Tacitus, and Suetonius mention the new faith seems to show that the literary class in general was opposed to it, and did not even think it worthwhile to undertake any effective indoctrination on the part of the churches. That they gradually learned to feel more respect for it is shown by the rise of the ecletic school of the Neo-Platonists; but even among these there were bitter opponents of Chris- tianity, though there were indeed others who theoretically adopted a large portion of its principles. See Ec- lecticism; Neo-Platonism.

V. Persecutions of Christians by Paganism.—The broadest and most evident form of the struggle for life and supremacy between paganism and Christianity was that which is continuous from the conquest of the world to the latter by force. In this the state and the populace co-operated, and there is no reason to think that the intellectual classes and philosophers held aloof. The first approach to a general persecution was that begun at Rome by Nero (Tertull. Apol. c. v). St. Paul's account of his own sufferings (2 Cor. vii, 22), his refer- ence to the amphitheatre at Ephesus (1 Cor. xvi, 32), to actual persecution of Christians (1 Cor. iv, 9, and perhaps in Heb. xi, 38-39), to the position of the apostles as the "offscouring of the earth," to the "much tribu- lation" through which the faithful entered into rest, to his deliverance "out of the mouth of the lion," all seem to show that the struggle between paganism and Chris- tianity had begun even in apostolic times. But it is probable that persecution then was of a local kind, arising out of charges made by Jews against Christians, for in whom a charge of a devilish origin has been mentioned, indeed, that the Jews were driven out of Rome by Claudius on account of an inscription raised by one "Christus," probably one of the many false Christs that rose up at this period, and Christians who were not of the Syriac origin. Nothing like a persecution of anything like a Christian insurrection (as the historian's words are sometimes interpreted) was so alien to the spirit of the early Christians as to be beyond probability. Af- ter the great fire of Rome in the year 64, Nero, however, (who is said by Dion and Suetonius to have been himself the incendiary), accused the Christians of causing it, and brought upon them a terrible stampede of indigna- tion from the excited Romans. Tacitus wrote his an- alys of thirty years after that, and he describes their sufferings in a few graphic words. Nero invited the citizens to a festival in the imperial gardens (now the Vatican), and the chief spectacle which he then of- fered them was the martyrdom of their hated neigh- bors. Some were sewn in the skins of wild beasts, and torn to pieces by dogs; some crucified: some burned to death; some smeared over with inflammable substances, and used as torches or bonfires to light up the gardens after dark. This persecution lastec four years, and there can be no doubt that it was carried on in other cities as well as at Rome. During the course of it the apostle Peter was one of those who were crucified in the gardens, and St. Paul was hardened and left behind out of Rome. How many others went to make up the grand vanguard of the army of martyrs it is impossible to say, but the words of the heathen historian point to a great multitude rather than to a merely considerable number. It is usual to reckon ten periods of persecution, at intervals, spreading over the latter half of the 1st, the 2d, the 3d, and the 4th centuries. But this enumer- ation is arbitrary, and cannot be supported by historical evidence. During the whole of that time there was persecution going on in some part of the empire, although perhaps only gradually spreading from region to region. One of the most terrible of the general persecutions was that which im- mediately preceded the accession of Constantine, when it seemed as if Diocletian had nearly accomplished his object of destroying the very name of Christian. It is not the purpose of this article, however, to go into any details respecting these periods of persecution, and the subject may be dismissed with the following table, which represents the conclusions that may be arrived at from the examination of historical data:
PAGET


PAGET, See Pagot.

Paggi, Giovanni Battista, a noted Italian painter, was born at Florence in 1511, son of the richest and noblest family at Genoa in 1554. He was the pupil of Luca Cambiaso, and was distinguished chiefly as a painter, though he attained to distinction also as a sculptor and architect. About 1580 he was obliged to flee from Genoa in consequence of an unfortunate home quarrel, which involved him in the death of his brother, and a great impulse, especially in coloring, to the Genoese school of painting, of which he was the best master in his time. Paggi died in 1627. His masterpieces are two pictures in San Bartolomeo, and the Slaghter of the Innocents, belonging to the Doria family, painted in 1596. In 1607 he published a short treatise on the theory of painting.

Pagl, Anthony, a noted French ecclesiastical writer, was born at Rogas, a small town in Provence, in 1624. He took the monk's habit in the convent of the Cordeliers at Arles in 1641. After he had finished the usual course of studies in philosophy and divinity, he spent a while, and was at length made fourth successive times provincial of his order. These occupations did not hinder him from devoting time to the study of chronology and ecclesiastical history, branches of learning in which he excelled. His most considerable work is entitled, Critica historic-chronologica in Amadis ecclesiastico Baroniis, in which, following that learned cardinal year by year, he has rectified a greater number of mistakes, both in chronology and in facts. Pagl published the first volume of this work, containing the four first centuries, at Paris in 1698, and gave it to the clergy of France, who allowed him a pension. The whole work was printed after his death in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew, Francis Pagli, of the same order. It is carried to the year 1196, where the Baronius ends. Pagl was greatly assisted in it by the abbé Longuever, who also wrote the eulogy of our author, which is prefixed to the Geneva edition. This Critique is of great utility; but the author, too fond of striking out something new, has given a chronology of the peoples of the first three centuries which is not approved by the critics more or less impeaches his reliability as a historian. His style is simple, but his matter evinces study and care. Pagl was in correspondence with the learned of his time in France and in England. Among his friends were Stillingfleet, Spinetum, Doddwell, cardinal Nisii, etc. He died in 1699. See Niceron, Mémoires, vol. i and xvii; Ersch u. Gruber, Encyclop. a. v. (J. H. W.)

Pagl, François, nephew of the preceding, also a distinguished French ecclesiastic, was born at Lambesc, in Provence, in 1654. He was educated first by the priests of the Oratory at Toulon, and then by his uncle Pierre, and then by the bishop with a desire to serve the Church. François entered the Order of the Cordeliers, and after teaching philosophy for some time, sought further mental development under the guidance of his uncle, and thus became that learned man's assistant. His Critique on Amadis, which was a work of his own, which he afterwards published under the title Brevisrarium Histor. chronol, crut. illustr. pontif. Roman. gesta, concilia, general. acta, nec non compara tomm aceror, rureum, tum antiquum eccles. discipline, copiae complete (1717-1747). In this Pagl manifests great zeal for ultramontane theology and the exaltation of the papacy. He died at Orange, Jan. 21, 1721. See Niceron, Mémoires, vol. viii, a. v.
Under Leo X he was professor of a school of Oriental literature, founded by that pontiff at Rome: but after Leo's decease he accompanied the cardinallegate to Avignon, and subsequently removed to Lyons, where he became a zealous opponent of the Reformed religion, and was the means of founding a hospital for the plague. He died there in 1541, honored and regretted by rich and poor.

The learned works of Pagninus have been highly esteemed by some, severely criticized by others. (1.) He published at Lyons, in 1528, Votarli et noti Testamenti nova translatio, which had been the labor of thirty years, and was to have been published at the expense of Leo X had he lived to see it finished. In the preface he details the care which he had taken to make the work perfect. It is the first Latin Bible in which the verses of each chapter are distinguished and numbered as in the original, and is remarkable for the extreme closeness with which the Latin is made to follow and take the shape of the Hebrew idiom. Richard Simon charges him with this as a fault, saying that it not only makes his language obscure and barbarous, but sometimes changes the sense of the original. Servetus published a folio edition of this work, which he infected with his own errors, at Lyons in 1642. That of Arian Montanus, in the Antwerp Polyglot, exaggerates the peculiarities of his Latin style. Still the editions of 1589 and 1610-13, in 8vo, which give an interlinear and word-for-word translation of the Hebrew, with the vowel-points, is to this day the most convenient Hebrew Bible for beginners. (2.) His Thesaurus Linguae Sanctae (Lyons, 1529, in folio) is much esteemed. The folio edition of Geneva, 1614, by J. Mercier and A. Cavalleri, is very inferior, and in many places corrupt. There is also a Paris edition, in 4to, of 1548.

(3.) An abridgment of the Thesaurus in 8vo, with the title Theoueri Pagnini Epitome, was printed at Antwerp in 1616, and often reprinted. He also published (4.) Insignes seu introductiones ad sacras litteras librum (Lyons, 1528, 4to; ibid. 1536, fol.), (5.) Hebrewarum institutionum libri quatuor ex Rabbī David Kimchi priore parte fere transscripti (ibid. 1526; Paris, 1549), both 4tos. (6.) An abridgment of this grammar, also in 4to, was published at Paris in 1546 and 1558. (7.) Curate Arzenges in Pentateuchum (Lyons, 1586, folio), in six volumes. This is a collection of the comments of Hebrew, Greek, and Latin writers on the five books of Moses. He also produced several other learned works. See Histoire des hommes illustres de l'ordre de St. Dominique, by Touron; Bibliotheca Sacra, by Sixtus of Siena.

Pagoda (according to some, a corruption of the Sanscrit word bhâgavata, from bhagavat, sacred; but according to others a corruption of put-pada, from the Persian put, idol, and pada, house) is the name of certain Hindî temples, which are among the most remarkable monuments of Hindî architecture. Though the word itself designates but the temple where the deity—especially Siva, and his consort Durgâ or Pârvati—was worshipped, a pagoda is in reality an aggregate of various monuments, which in their totality constitute the holy place sacred to the god. Sanctuaries, porches, colonnades, gateways, walls, tanks, etc., are generally combined for this purpose, according to a plan which is more or less uniform. Several series of walls form an enclosure; between them are alleys, habitations for the priest, etc., and the interior is occupied by the temple itself, with buildings for the pilgrims, tanks, porticos, and open colonnades. The walls have at their openings gopuras, or large pyramidal gateways, higher than themselves, and so constructed that the gopura of the outer wall is always higher than that of the succeeding inner wall, the pagoda itself being smaller than the smallest gopura. The extent of the enclosing walls is generally considerable; in most instances they consist of hewn stones of colossal dimensions, placed upon one another without mortar or cement, but with such admirable accuracy that their joints are scarcely visible. The gateways are pyramidal buildings of the most elaborate workmanship; they consist of several, sometimes as many as fifteen stories. The pagodas themselves, too, are of a pyramidal shape, various layers of stones having been piled upon one another in successive recession; in some pagodas, however, the pyramidal form begins only with the higher stories, the broad basis extending to about a third of the height of the whole building. The sides of the different terraces are vertical; but the transition from one to the other is effected by a vault surmounted by a series of small cupolas, which hide the vault itself. A single cupola, hewn out of the stone, and surmounted by a globe, generally crowns the whole structure; but sometimes the latter also ends in fantastical spires of a fan-like shape or in concave roofs. The pagodas are covered all over with the richest ornamentation. The pilasters and columns, which take a prominent rank in the ornamental portion of these temples, show the greatest variety of forms; some pagodas are also overlaid with strips of copper, having the appearance of gold. There are pagodas of all sizes in India. Some

of them have been erected by wealthy Hindîs for the purpose of performing their private devotions in them, and correspond in character to the Western chapels. In the case of the large pagodas, vast endowments in many instances are expended in their support, as well

Wat-Cheng Pagoda, Bangkok.
Seoul Pagoda, Rangoon, Burma.

"The pagodas in Burma," says Mr. Boardman, "are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whereas in most cases the pagoda in Tavoy is about fifty feet in diameter, and perhaps one hundred and fifty feet high. That which is most frequent is not so large. It stands on a base somewhat elevated above the adjacent surface, and is surrounded by a row of more than forty small pagodas, about six feet high, standing on the same elevated base. In various niches round the central image are small alabaster images. Both the central and the surrounding pagodas are gilt from the summit to the base, and each one is as high as a small bell of iron, which is also gilt. Attached to the umbrellas of the central pagoda is a row of small bells or jingles, which, when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees, stone statues, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures, and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without taking off his shoes. It is considered holy ground. Outside this wall are perhaps twenty Zayats, and a kyung. The whole occupies about an acre of ground. The total number of pagodas in Tavoy is immense. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be erected into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew." The Dagong pagoda at Rangoon is the most magnificent in Burmah. A description of it is given by Mr. Judson. See her Memoir, and the Christian Offering.

The mode of worship in these heathen temples is as follows: When a Hindu comes to a pagoda to worship, he walks round the building as often as he pleases, keeping the right hand towards it; he then enters the vestibule, and if there be a bell in it, as is usually the case, he strikes it upon two or three times. He then advances to the threshold of the shrine, presents his offering to the Brahmin in attendance, mutters inaudibly a short prayer, accompanied with prostration of the body, or simply with the act of lifting his hands to his forehead, and straightway retires. The ceremonies observed by the Hindus in building a pagoda are curious. They first enclose the ground on which the pagoda is to be built, and allow the grass to grow on it. When the grass has grown considerably, they turn an ash-colored cow into the enclosure to roam at pleasure. Next day they examine carefully where the cow, which they reckon a sacred animal, has conveyed itself to rest its body, and having dug a deep pit on that consecrated spot, they place there a marble pillar, so that it may rise a considerable distance above the ground. On this pillar they place the image of the god to whom the pagoda is to be consecrated. The pagoda is then built quite around the pit in which the pillar is placed. The place in which the image stands is dark, but lights are kept burning in front of the shrine.

"The term pagoda is, in a loose way, also applied to those Chinese buildings of a tower form which consist of several stories, each story containing a single room, and being surrounded by a gallery covered with a protruding roof. These buildings, however, differ materially from the Hindu pagodas, not only so far as their style and exterior appearance are concerned, but inasmuch as they are buildings intended for other than religious purposes. The Chinese call them To, and they are generally erected in remembrance of a celebrated personage or some remarkable event; and for this reason, too,
they are placed on some elevated spot, where they may be conspicuous, and add to the charms of the scenery. Some of these buildings have a height of 190 feet; the finest known specimen of them is the famous Porcelain Tower of Nanking. The application of the name pagoda to a Chinese temple is well understood, for, as a rule, the Chinese temple is an insignificant building, seldom more than two stories high, and built of wood; the exceptions are rare, and where they occur, as at Pekin, such temples, however magnificent, have no architectural affinity with a Hindu pagoda.

Shنشף, Talmud, i. p. 265; ii. 17; Nuث, Chinese Empire, ii, 166 sq.; Bon's India; Trevor, India, p. 89-92.

Pa'ath-Moab (Heb. Pa'ath Moab', פַּאַת מוֹאָב, governor [lit. pasha] of Moab; Sept. Φαθαβ [v. r. Φαθαβ, etc.] Moab; Vulg. Pahath-Moab, "governor of Moab"), the head of one of the chief houses of the tribe of Judah, who signed his name to the sacred covenant of Nehemiah (Neh. x, 14). B.C. 410. "As we read in 1 Chron. iv, 22, of a family of Shilonites, of the tribe of Judah, who in very early times had dominion in Moab," it may be conjectured that this was the origin of the name. It is perhaps a slight corroboration of this conjecture that we find in Ezra ii, 6 that the sons of Pahath-Moab had among their number "children of Joab;" so also in 1 Chron. iv we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1 Chron. ii, 54; iv, 14, we find the house of Joab. It may further be conjectured that this dominion of the sons of Shelah in Moab had some connection with the migration of Elimelech and his sons into the country of Moab, as mentioned in the book of Ruth; nor should the close resemblance of the names עֶזְרָא (Ophrah), 1 Chron. iv, 14, and עֶזְרַא (Orpah), Ruth iv, 4, be overlooked. Jerome, indeed, following doubtless his Hebrew master, gives a mystical interpretation to the names in 1 Chron. iv, 22, and translates the strange word Jashub-lehem, "they returned to Leem" (Bethlehem). The author of Quest. Heb. in Lib. Paralleps. (printed in Jerome's works) follows up this opening, and makes Jokim (qui statur festo solis) to mean Elakiam, and the men of Chezob (rivi mendacii), Joash and Saraph (securre et incendere), to mean Mahlon and Chilion, who took wives (תַּשְּׂא) in Moab, and returned (i.e. Ruth and Naomi did) to the plentiful bread of Bethlehem (house of bread); interpretations which are so far worth noticing, as they point to ancient traditions connecting the migration of Elimelech and his sons with the Jewish dominion in Moab mentioned in 1 Chron. iv, 21. However, as regards the name Pahath-Moab, this early and obscure connection of the families of Shelah, the son of Judah, with Moab seems to supply a not improbable origin for the name itself, and to throw some glimmering upon the association of the children of Joshua and Joab with the sons of Pahath-Moab. That this family was of high rank in the tribe of Judah we learn from their appearing fourth in order in the two lists (Ezra ii, 6; Neh. vii, 11), and from their chief having signed second among the lay princes (Neh. x, 14). It was also the most numerous (2918 [2912]) of all the families specified, except the Benjaminite house of Sennah (Neh. vii, 38). The name of the chief of the house of Pahath-Moab in Nehemiah's time was Hashub; and, in exact accordance with the numbers of his family, we find him repairing two portions of the wall of Jerusalem (Neh. iii, 11, 23). It may also be noticed, as slightly confirming the view of Pahath-Moab being a Shilonite family, that whereas in 1 Chron. ix, 5-7, and Neh. xi, 5-7, we find the Benjaminite families in close juxtaposition with the Shilonites, so in the enumeration of the wall, where each family built the portion over against their own habitation, we find Benjamin and Hashub the Pahath-Moabite coupled together (Neh. iii, 23). The only other notices of the family are found in Ezra viii, 4, where two hundred of its males are said to have accompanied Eliehoenai, the son of Zerahiah, when he came up with Ezra from Babylon; and in Ezra x, 50, where eight of the sons of Pahath-Moab are named as having taken strange wives in the time of Ezra's government." See Pashua.

Pah-kwa, a Chinese charm, consisting of eight diagrams arranged in a circular form; it is in most common use in China. The figure is thus formed. The eight diagrams are described by Mr. Cuthbertson, an American missionary to the Chinese, as follows: "They are triplets of lines, whole and broken, the various combinations of which produce eight sets of triplets, each having its peculiar properties. These by further combinations produce sixty-four figures, which also possess their peculiar powers. The first set is representa-

Pah-kwa.

tive respectively of heaven, vapor, fire, thunder, winds, water, mountains, earth. These mysterious figures embody in some incalculable manner the elements of all change, the destinies of all ages, the first principles of all morals, the foundation of all actions. They, of course, furnish important elements for the subtle calculations of the diviners. From such a system of calculation the results obtained must depend wholly upon the ingenuity of the practitioner. The figure of the eight diagrams is seen everywhere. It is often worn on the person. It is seen, too, posted in conspicuous positions about houses, chiefly over the door, to prevent the ingress of evil influences." See Doolittle, China and the Chinese (N. Y. 1866, 2 vols. 12mo); Nevins, China and the Chinese (N. Y. 1889, 12mo).

Pa'y (1 Chron. i, 50). See Pau.

Paigeolino, an Italian engraver, of whom scarcely anything is known, has left a light but spirited etching, bearing his name, after the picture by Paul Veronese, representing The Mother of Moses brought to Pharaoh's Daughter as a Nurse for her Son. Zani spells his name Piegolino.

Palla is, according to the Purāṇas (q. v.), one of the disciples of Vyāsa (q. v.), the reputed arranger of the Vedas (q. v.); he was taught by the latter the Rig-Veda, and, on his part, communicated this knowledge to Bāhka- dial and Indraprami. This tradition, therefore, implies that Palla was one of the earliest compilers of the Rig-Veda.

Pain (MYSTICAL), a certain indescribable agony which has been believed by mystics to be necessary to prepare them for a state of rapture. "This mysterious pain," says Mr. Vaughan (Hours with the Mystics), "is no new thing in the history of mysticism. It is one of the trials of mystical initiation. It is the death essential to the superhuman height. With S. Theresa the physical nature contributes it much more largely than usual; and in her map of the mystic's progress it is lo-
Qualifications of Officers, and on the numerous Evils arising to the Revenue from the Insufficiency of the present Scarcities (1772). The ability displayed in this his first prose composition induced one of the commissioners of excise to give him a letter of introduction to Benjamin Franklin, then in London as a deputy from the colonies to the North American Association, which had met in January, 1775, editor of the Philadelphia Magazine. In 1776, at the outbreak of our colonial conflict, he embraced the cause of the colonies, and enlisted as a volunteer in the army. He had previously influenced public opinion in favor of independence from British throne by an article which he published in the Pennsylvania Journal (October, 1775), entitled "Serious Thoughts." In it he declared for political equality, and gave expression to the hope of the ultimate abolition of slavery. He now further encouraged the radical movers for separation of the colonies from the mother country in a pamphlet entitled Sense (Phila. 1776, 8vo). These writings made a profound impression, especially the latter, and contributed in an eminent degree to make the people of this country of one mind. The masses, who had reasoned but little or not at all, were excited to action. Thousands who would otherwise have been passive, if not opponents to the independence scheme, were brought to the aid of the Revolutionary movement. True, some of his political teachings could not have the endorsement of the moral and religious element; yet the truth cannot be withheld that Thomas Paine was one of the most powerful actors in the Revolutionary drama, and that, whatever his failings, errors, or vices, his service to his adopted country should not be forgotten. Some writers have denied his political services, and have declared it impossible that a stranger could have wrought such influence on the outbreak of the colonial struggle, he could have influenced public opinion in America; but such should remember that the contemporaries of Paine—and worthy men many of them certainly were who associated with Paine—judged differently, and not only freely circulated his writings, but gave expression to their worth for political purposes by voting him £500 through their legislatures, besides conferring on him the degree of M.A. (Pennsylvania University), and membership in their choicest literary association, the American Philosophical Society. Though in the prime of his power he was, in December, 1776, he published his first Crisis, which opened with the phrase, "These are the times that try men's souls." So well was it believed to meet the emergency of those times that it was, by order, read at the head of every regiment, and is pronounced to have done much to rouse the drooping ardor of the people. He continued such publications until the attainment of peace in 1783. In 1777 he was made secretary to the Congressional Committee on Foreign Affairs, but in 1779 he was obliged resign this post, because he had in an exchange of courtesies endorsed the conduct of his country. In 1781 Paine was sent to France with colonel Lawrence to negotiate a loan, in which he was more than successful; for the French government granted a subsidy of six millions of livres to the Americans, and also became guarantee for a loan of £1,500,000. In 1789 he was appointed by Congress as the United States minister to France. Paine employed...
himself chiefly in mechanical speculations. In 1787 he embarked for France, and, after visiting Paris, went to England, with a view to the prosecution of a project relative to the construction of an iron bridge, of his own invention, at Rotherham, in Yorkshire. This scheme was so much admired by the manufacturers of the kingdom, but his writings, in which he foretold, or rather recommended, the change that was approaching in France, brought him a supply of money. On the appearance of Burke's Reflections on the French Revolution, Paine wrote the first part of his celebrated Rights of Man, in answer to that work, which the most famous of all the replies to Burke, and circulated in innumerable editions, not only in English, but also in foreign versions. The second part was published early in 1792; and on May 21 in that year a proclamation issued against wicked and seditious publications evidently alluded to, though it did not name, the Rights of Man. On the same day the attorney-general commenced a prosecution against Paine as the author of that work, because of his outcry against the English aristocracy, and severe assaults on the British constitution. While the trial proceeded, Paine was said to have been deserted by his friends. He set off for France, arriving there in September, 1792. The garrison of Calais were under arms to receive this "friend of liberty," the tricolored cockade was presented to him by the mayor, and the hand-somest woman in the town was selected to place it in his hand. This was the only figure that had been in the hands of the worthy of the honors of citizenship, and being chosen member of the National Convention for the department of Calais, he proceeded to Paris, where he was received with every demonstration of extravagant joy. On the trial of Louis XVI he voted with the Girondists against the sentence of death, proposing his imprisonment during the war, and his banishment afterwards. This conduct offended the Jacobins, and towards the close of 1793 he was excluded from the convention on the ground of being a foreigner (though naturalized), and immediately after he was arrested and committed to the Luxembourg. Just before his confinement Paine had finished the first part of his work entitled the Age of Reason, and having confided it to the care of his friend Joel Barlow, it was published (see below). On the fall of Robespierre he was released. In 1796 he published the second part of his Age of Reason, and in May, 1796, he addressed to the Council of Five Hundred a work entitled Decline and Fall of the System of Finance in England, and also published his pamphlet entitled Agrarian Justice, being a plan for mollifying the distress of the agricultural laborers of England. English cruises, he remained in France some years longer. He had, however, written to Mr. Jefferson, who had then but recently been elected president of the United States, and expressed a wish to be brought back to America in a government ship. Jefferson at last replied, offering Paine a passage in the Maryland sloop of war, which he had sent to France for a special purpose. In his letter, dated March, 1801, Jefferson expresses his high estimate of Paine's services in the cause of American independence in the following words: "I hope you will feel the new general to sentiments worthy of former times. In it will be your glory to have steadily labored, and with as much effect as any man living. That you may long live to continue your useful labors, and to reap their reward in the thankfulness of nations, is my sincere prayer." Paine did not return to America, however, until August, 1802: he reached Baltimore in the following October. His first wife had died about a year after their marriage; he lived about three years with his second, whom he married soon after the death of his first, and they were separated by a mutual consent; he is said, on account of her physical disability. During his last residence in France he led a dissolute life, and one of the women he supported followed him to this country. He died in the city of New York, June 8, 1809, and, being refused burial by the Quakers, was interred in a field on his own estate near New Rochelle. Cobbett, some eight or nine years afterwards, disinterred Paine's bones and carried them to England; but instead of arousing, as he expected, the enthusiasm of the republican party in that country, Cobbett only drew upon himself the universal contempt. Paine's political and religious admirers in America erected in 1839 a showy monument, with a medallion portrait, over his empty grave. There is now a hall in Boston, supported by freethinkers, which is called after him. While Paine's character has sometimes been compared with Gibbon (q. v.). Both wrote on religion, philosophy, and politics. But these two authors are so very unlike each other that they should be compared only as extremes of the same general school. The freethinker Paine is a character of a very different kind from the freethinker Gibbon. The latter is the polished scholar, the polite man of letters; the former an active man of the world, educated by men rather than books, of low tastes and vulgar tone. Gibbon's religious scepticism is that of high life, Paine's of low. In the treatment both had been to the doctrine of the other hates. The one is a philosopher, the other a politician. Schooled in the politico-philosophical doctrines of Rousseau, Paine became the exponent of this Frenchman among the lower orders of the Anglo-Saxon family, by combining in his teachings the doctrines of Rousseau with those of the English deists, and thrice, as he clothes his thoughts betrays, besides, great familiarity with the bitterness of Voltaire. An edition of Paine's Political Writings was published at Boston in 1856 (2 vols. 8vo), and at New York (1860, 12mo); and in the latter year his so-called Theological Writings were issued. In London a complete edition of his works was published in 1861. The two great works of Thomas Paine are, as we have seen above, The Rights of Man and The Age of Reason. Of the former we have not place to treat here, as the religious views espoused therein reappear, only in a more objectionable form, in the second work. The Age of Reason was a pamphlet admitting of quick perusal. It was afterwards followed by a second part, in which a defence was offered against the replies made to the former part. The object of the two is to state reasons for rejecting the Bible (pt. i, p. 3-19; pt. ii, p. 8-82), and to explain the nature of the religion of deism (pt. i, p. 3, 4, 21-50; pt. ii, p. 83-83), which was proposed as a substitute. A portion is devoted to an attack on the external evidence of revelation, or, as the author blaspheously calls it, "the three principal mysteries of the Christian religion," a perversion of history and mystery; the latter of which he asserts may exist in the physical, but not by the nature of things in the moral world. A larger portion is devoted to a collection of the various internal difficulties of the books of the Old and New Testament, and of the schemes of religion, Jewish and Christian (pt. ii, p. 10-48). The great mass of these objections are those which had been suggested by English or French deists, but are stated with extreme bitterness. The most novel part of this work is the use which Paine makes of the discoveries of astronomy; in revealing the secret of life, he has had a plant for the idea of interference on behalf of this insignificant planet — an argument which he wields especially against the doctrine of incarnation (pt. i, p. 37-44). But no part of his work manifests such bitterness, and at the same time such a specious mode of argument, as his attacks on the doctrine of redemption and substitutional atonement (p. 20). The religion which Paine proposed to substitute for Christianity was the belief in one God as revealed by science; in immortality as the continuance of conscious existence; in the natural equality of man; and in the obligations of justice and mercy to one's neighbour (pt. ii, p. 3, 4, 50). As a writer, Paine must be granted to possess a vigorous and clear style; though somewhat coarse and simi-
ple, it is enlivened with comparisons and illustrations which render it very popular and attractive. He was clearly the heir of the points of arts of objects against which he directed his attack, and accordingly he was a vigorous assailant; but he was unequalled, either by competent knowledge or by habits of patient investigation, for the examination of the diversified subjects he attempted; certainly not in their bearing. He was not a bold and original thinker, but he lacked the amount of knowledge necessary for inquiry and criticism; hence he proved but a feeble and ignorant foe of Christianity. He assailed it without understanding it, and condemned without careful examination. His own testimony must forbode the inferiority of his uncontrolled brain. He had a firm religious belief in the existence of a God and a future life, but decried the sacred Scriptures as contradictory, though he had no a copy of the Bible at his command while criticizing. Thus while he stated some of the common difficulties which really exist in the Gospel history acutely, he frequently exposed himself for want of sound knowledge, when he thought that he was exposing the sacred writers. But, besides all this, the grossness and sordidity of his language—his satire and blasphemous ribaldry he is a fit parallel to Voltaire—reasonably shock the refined feeling of all Christians. Many things may easily be accounted for, and his attacks on Christianity forgiven him, or should at least be covered with the mantle of charity, when we consider that Paine was soop refuted by the connotings of the English Establishment in which he had been reared; and then, influenced by the shallow inoffensiveness of the French Revolutionists, quarreled with the Bible, when it was only a quarrel with bishops. Of what Christianity really is, in its highest and broadest catholic sense, we do not believe that he had the remotest idea; and so far as the world advanced in Biblical knowledge that the Tractate (N. Y., March 25, 1876) says truly: "His best arguments, if they may be so called, would not, if published to-day, attract the slightest attention, nor would anybody think them worthy of serious refutation. The opponents of Christianity are now men of larger calibre, greater knowledge, and more respectable method. They perhaps do less mischief than he did, because fewer people understand them. He was an infidel without science, erudition, or philosophy. He was simply a sharp debater, a caroller, and a technical disputant. As such he was necessarily abjured by the learned. The Tractate clearly places him in a class for which we cannot entertain the highest respect, and to whose guidance methodical thinkers in these days will not resign themselves."

A book so confused as Paine's Age of Reason did not, of course, remain long unanswered. Bishop Warburton, in his Sermons on Thomas Scott as representing the best known; but we may add to these names those of J. Aichinolf, Elias Boudinot, John Disney, Samuel Drew, J. P. Estlin, David Levi, W. McNeil, Thomas Meek, Michael Nash, Uzal Ogden, John Padman, William Pattern, J. Priestly, T. Shames, David Simpson, Thomas O. Summers, Robert Tilton, W. John Tyller, W. Wait, G. Wakefield, E. Wallace, and T. Williams, and still leave the list unexhausted. When Robert Hall was asked his opinion of the Age of Reason, he replied, "My opinion of it, sir? Why, sir, it is a mouse nibbling at the wing of an archangel." See, on Paine and his literary productions, Salmquanda (Lon'd., ed.), i, 134: Dibdin, Sunday Library, vi, 335; Lowndes, British Libr. p. 1761; Lon'd. Month. Rev. (1754), p. 96; Brit. Rev. June, 1811; Edinb. Month. Rev., iii, 434; Blacker, Mag. x, 701, xxiv, 49, 199, xxx, 96, 966; xxiv, 667, 670; xxxvi, 341, 361, 366; Niles Register, xxx, 397; Carey, Museum, i, 20; ix, 179; Spirit of the Pilgrims, iv, 338; Living Age, xvi, 169; Hist. Mag. (N. Y.), July, 1857, p. 206; Lon'd. Quar. Rev. July, 1858; Atlantic Monthly, July, 1859; Allibone, Dict. of Biog. and Men of Letters, i, 190, 191; Author of "The Englishman," Men and Times; Randall, Jefferson: Memoirs of S. Grellet; Address on Paine, by W. A. Stokes (1859, 8vo). The principal biographies of Paine are: Francis Ogly's (George Cheetham) (Lon'd., 178, 8vo); James Cheetham's (N. Y. 1809, 8vo); Sherwin's (1818, 8vo); G. Valse's (N. Y. 1841, 8vo); by the editor of the National (Lon'd. 1850, 12mo); by the editor of Paine's Political Writings (Bost. 1850, 2 vols. 8vo); by the author of The Religion of Science (N. Y. 1860, 12mo). We hardly know whether to believe in the name of the Hebrew, entitled Light from the Spirit World: the Pilgrimage of Thomas Paine and Others to the Seventh Circle in the Spirit World, by Rev. C. Hammond (Medina, N. Y., 1852, post 8vo).

Paint is the rendering of the A. V. in Jer. xxii, 14 of the Heb. לְעַחַ חֲשָׁא, properly to anoint, as in Gen. xxxi, 18; Dan. vi, 24. In Ezekiel xxi, 40 the original is בִּצְחַ, to smear. In 2 Kings ix, 20, and Jer. iv, 30, the Heb. word is בַּפִּ, pink, of uncertain etymology; but, according to Fürst, akin to Sanscrit पिन, Latin pinax, pinnax. It denoted a mixture of burned or pulverized antimony, and zinc, which was softened with oil, and applied to the eyes by a pencil or short, smooth style of ivory, silver, or wood, which was drawn between the closed eyelids. By this process a black ring was formed around the eyelids (see Hartmann, Läppereien der Asien, ii, 446 sq.; id. Hebräer, ii, 149 sq.; iii, 198 sq.; S. Grand in the Museum Hogan, iii, 175 sq.). The allusion in Wisd. xiii, 14 is to the custom, which prevailed especially among the Romans, of painting with red colors the cheeks of Idols on holidays. A similar custom to this is alluded to in the Hebrew entituled, הָאָ, In the East, where the women paint not only their cheeks, but their eyebrows, and the inner surface of the eyelids (comp. Shaw, Travels, p. 294; Niebuhr, Bedouin, p. 65; Travels, i, 292; Joliffe, Travels, p. 187; Rosenmüller, Morgenl., iv, 269 sq.; Hartmann, Monatsschrift, vii, 307, 309, 312, 301, 307; Ruppell, 4rab. xxxvi, 65) (Winer). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, ii, 342) and in Assyria (Layard, Nahr, ii, 329); and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Ezzebel "burned her eyes in painting" (2 Kings ix, 30, margin); Jeremiah says of the harlot city, "Though thou restent thy eyes with painting" (Jer. iv, 50); and Ezezkel again makes it a characteristic of a harlot (Ezek. xxxii, 40; comp. Joseph. War, iv, 9, 10). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was efected. It is thus described by Chandler (Travels, ii, 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them together, and then thrusting in at the external corner a leaflet which had been immersed in the soot and extracting it again, the particles before adhering to it remained within, and were presently ranged around the organ." The eyes were thus literally "put in paint," and were "rent" open in the process. A broad line was also drawn around the eye, as represented in the accompanying cut. The effect was an apparent enlargement of the eye; and the expression in Jer. iv, 30 has been by some understood in this sense (Gesen. Thesis. p. 1239), which is without doubt admissible, and would harmonize with the observations of other writers.
Ancient Egyptian Vessels for holding Kohl, and Instruments used in applying it. (From specimens in the British Museum.)

the passages referring to eye-paint already quoted from the Bible, we may notice probable allusions to the practice in Prov. vi. 25, and Isa. iii. 16, the term rendered “wanton” in the last passage bearing the radical sense of painted. The contrast between the black paint and the white of the eye led to the transfer of the term פַק (pāk) to describe the variegated stones used in the string-courses of a handsome building (1 Chron. xxix. 2; A. V. “glistering stones,” lit. stones of eye-paint); and, again, the dark cement in which marble or other bright stones were imbedded (Isa. liv. 11; A. V. “I will lay thy stones with fair colors”). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, ḥēmā, which is used for that purpose was certainly known (Cant. i. 14; A. V. “camphire”), and the expressions in Cant. v. 14 may probably refer to the custom of Smith. With a view of lengthening and reduce the eye in appearance to what is called almond shape. It imparts a peculiar brilliancy to the eye, and a languishing, amorous cast to the whole countenance. Brides are thus painted, and many heighten the effect by application to the cheeks of colored cosmetics. The powder from which the κόλη is made is collected from burning almond-shells or frankincense, and is intensely black. Antimony and various ores of lead are also employed. The powder is kept in vials or pots, which are often disposed in a handsome cover or case; and it is applied to the eye by a small probe of wood or ivory, or silver, called smet, while the whole apparatus is called mudhāy (Land and Book, i, 184, 185). See EYK.

Modern Oriental Apparatus for “Painting the Eyes.”

Painter, Gnomon, a Presbyterian minister, was born in Shenandoah Co., Va., Feb. 14, 1756; graduated at Greenville College, Tenn.; studied divinity at the South-Western Theological Seminary, Maryville, Tenn.; was licensed by Marion Presbytery Sept. 24, 1829, and ordained April 16, 1824. In addition to his labors as a minister, he taught school till 1852 in Wythe Co., Va. About that time he took charge of the congregation of Anchor and Hope and Draper Valley, and afterwards New Dublin, Va., and remained with these three churches till his death, Feb. 20, 1863. Mr. Painter was a man of sterling worth and great personal influence. He was one of the pioneers of Presbyterianism in that part of Virginia. As such he practiced great self-denial in the work of the Master—his labors being constant and devoted in teaching and preaching. See Wilson, Pref. Hist. Almanac, 1867, p. 448. (J. L. S.)

Painting. We have no means of knowing what progress the art of painting made among the ancient Hebrews, as it is generally supposed that all pictures and sculptures were forbidden by the Mosaic law (Ex. xxiii. 1; Numb. xxxivii. 9). In later times their principal houses were beautifully painted with vermillion (Jer. xxvii. 14). Among the ancient Assyrians this art appears to have been cultivated, as mention is made in Ezek. xxvii. 15, 15, of “men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to.” This description of the interior of the Assyrian palaces completely corresponds with and illustrates the monuments of Nimrud and Khorsabad, as brought to light by Mr. Layard. “The walls were of sun-dried bricks, and where they rose above the sculptured slabs they were covered with paintings.” See ASSYRIA. Among the Egyptians, from the employment of hieroglyphics, it is supposed that the art of the painter was generally associated with that of the scribe. The painter held his brush in one hand, and his palette or saucer of color in the other. From the representation given of two artists engaged on a painting, it will be observed that though the easel stands upright, they had no contrivance to support or steady the hand; hence, while Egyptian painters appear to have been very careful in tracing their outlines with chalk, which they effaced if any imperfection were discovered. It is evident that
the manufacture of images and painted toys was car-
ried to a remarkable extent, as well as the decoration of mummy-cases. Wilkinson gives the following ac-
count of the ancient art:

"Mention is made of an Egyptian painting by Herod-
ottus, and the paintings represented in Beni Has-
to Cyrene, probably on wood, and in profile; for the full
face is rarely represented either in their paintings or bas-
reliefs. The faces of the kings in the tombs and temples
of Egypt are unquestionably portraits, but they are al-
ways in profile and the only ones in full face are on
wood, and of late time. Two of these are preserved in
the British Museum, but they are evidently Greek, and
dated thereafter the conquest of Egypt by the Romans.
It is therefore vain to speculate on the nature of their
painting, or their skill in this branch of art; and
though some of these portraits taken from the mummies
may prove that encaustic painting with wax and unphtha
was practiced in ancient Egypt. In the case of these,
which is the first known, there is uncertainty, nor can we conclude, from a specimen of
Greek time, that the same was practiced in a Phara-
onian.

The fresco painting was entirely unknown in Egypt;
and the figures on walls were always drawn and painted after the work was quite dry. But the colors with a transparant
varnish, which was also done by them, was not done by the Egyptians. There is said by the younger Pliny to
have been used for this purpose on the painted ex-
terior of a house at Stabia may have been a substitute
for the usual varnish, which last would have been far
more durable under a hot Italian sun.

Pliny states, in his chapter on inventions, that 'Gy-
gis, a Lydian, was the earliest painter in Egypt; and
Euhor, a cousin of Diodorus according to Aristotle, the
first in Greece; or, as Theophrastus thinks, Polytheon the
Athenian.' But the painting represented in Beni Has-
to Cyrene evidently dates before any of those artists. Pliny, in
writing of these, says, 'The only remains of which the
Egyptians pretend that it was invented by them 6000
years before it passed into Greece—a vain boast, as every
one will allow. It must, however, be added that all the
arts (however imperfect) were cultivated in Egypt
long before Greece existed as a nation; and the remark
made above, even in the time of the ordinary period of
the Trojan war, can only be applied to the Greeks as it is known by the same unquestionable author-
ity at Beni Hasn, dating about 900 years before the
time usually assigned to the taking of Troy.

"It is probable that the artists in Egypt who painted
on wood were in higher estimation than mere decora-
tors, as was the case in Greece, where 'no artists were in
regue that those who executed pictures on wood, for ne-
thir差丁 nor any other wall painter was of any re-
nown.' The Greeks preferred movable pictures, which
could be taken away in case of fire, or sold if necessary
and, as Pliny says, 'there was no painting on the walls
of Apelles' house' (or 'no painting by Apelles in the
walls of a house'). The painting and decoration of build-
ings was another and an inferior branch of art. The pic-
tures were in temples, and in temples that mas-
ters in later times in churches; but they were not dedica-
tions, nor solely connected with sacred subjects; and
the temple was, as the means of security. Often it was
as a repository of treasure. They had also picture-
galleries in some secure places, as in the Acropolis of
Athens.

Outline figures on walls were in all countries the ear-
liest class in painting; then came the copies of Latian;
and in Egypt they preceded the more elabor-
ate style, that was afterwards followed by bas-relief and
intaglio. In Greece, during the middle period, which
was that of the best art, pictures were painted on wood
by the first artists; and Rousell-Routhou thinks that
of any they painted on walls, this was accidental: and
the finest pictures, being on wood, were in after-times
considered as genuine. This was the case with the
Greeks 'as a spoliation,' which having left the walls bare,
as Pliny admits, monochrome, or painted on uniform
color, like those of Egypt; and, indeed, statues in Greece
were at first of one color, doubtless red like those of the
Egyptians, Romans, and Brúnsicans. For not only bas-
reliefs were painted, which, as parts of colored building,
was a necessity, but statues and pictures; and, indeed,
they were made to resemble real life. For that statue by
Scopas, of a Bacchanale, with a disconsolate countenance,
whose cadaverous hands held the reed, may be thought
that it was painted, and not of a monochrome color; and the statue of the Pan at Aulis, or of Paris, of
beard of ivory, was admired by a painter himself, could only have been parts of the whole colored building. After that period, the statues of the Olympian Jupiter; and ivory statues were said to have been invented turning yellow by the application of
colour.

"If the artists of Greece did not paint on walls, it was not from any mistaken pride, since even the greatest of
them would paint on their own account; but those in modern days who study decorative art do it
well to remember that to employ superior taste in orna-
mental composition is no degradation, and the advanced
specimens of decorative work in the Middle Ages were
executed by the most celebrated artists.

" Egyptian, ii, 277 sq. See Color; Picture.

Paisiello, Giovanni, an eminent Italian composer,
who wrote both secular and Church music, was born at
Taranto in 1741. He received his musical education in the Conservatorio St. Onofrio at Naples, under the
guidance of the celebrated musician Durante. Of Pai-
siello's earlier works none are of special interest to us,
but they were principally of a secular character. Some
of his best works, among which is Il Barbiere de Se-
rigio, were written during an eight years' residence at
St. Petersburg. At Vienna he composed two scena-
nophinies for a Serenata, and an oratorio, and the
title of opera buffa Il Re Tedoro. Between 1785 and 1799 he produced a number of operas for the Neapolitan theatre, and was appointed by Ferdinand IV his Maestro di Cappella. In conse-
quence of having accepted under the revolutionary gov-
ernment the office of national director of music, he was
suspended from his functions for two years after the
restoration of royalty, but eventually restored to them.
In 1802 he went to Paris to direct the music of the consular chapel, and while in that position wrote a Te
Deum for Napoleon's coronation. The indifferent re-
ception shortly after his return to his opera of Prosperine
led him to return to Naples, where he died in 1816.
His compositions are characterized by sweetness and
gracefulness of melody and simplicity of structure.
Besides no fewer than ninety operas, instrumental quar-
tets, harpsichord sonatas, and concertos, he composed
masques, requiems, cantatas, an oratorio, and a high-
ly praised funeral march in honor of General Hoche.
See Doro and Fayolle, Dictionnaire Historique des Musiciens, s. v.; Quatremer de Quincy, Notices sur
Paisiello; Fétis, Biographie Universelle des Musiciens,
.s. v.

Pajon, Claude, a noted French Protestant divine,
celebrated as an apostle of the new doctrines, but also
distinguished as somewhat alien to orthodox teachings.
was born at Remorantin, in Low Béarn, in 1626. Belonging to a family which had early and fervently embraced the Reformed theology, Claude Pajon was educated with great care in order that he might prove faithful to the good cause, and when he decided to enter the work of the ministry he was sent to the theological seminary at Angers, under the guidance of Missour, Daceux, and Capellus, he prepared for his life-work. In 1650 he was made pastor at Marchenoir, and he held that place until 1666, when he was called to a professorship in divinity in his alma mater, as successor of the much-distinguished Amyraut (q. v.). That good man held several academic posts on the Calvinistic and Augustinian plane of predetermination and grace. Pajon in like manner stirred up considerable agitation by his peculiar views on these subjects. He denied the immediate concursus in providence, and the direct influence of the Holy Spirit in conversion. The gracious influence of the Holy Spirit he held to be so intimately united with the efficacy of the Word that there was no possibility of an immediate influence of the Spirit upon the heart; that its influence was principally upon the understanding, through the medium of the Scriptures and the whole course of a man's life and conduct; views, which were orthodox against the extreme Calvinists as Pelagianism, brought him into disrepute, and he felt compelled to resign his professorship. In 1668 he accepted a call as pastor to the Protestant Church at Orleans; but, as he continued to advance the principles and teachings of his predecessors, he encountered the combined opposition of the leading theologians of the French Protestant Church, and was subjected to much annoyance and severe treatment. By the influence of Jurieu and others, several synods were held to consider his heretical dogmas, and, in spite of many friends who rallied to his defence and support, he was condemned by the synods, first in 1677, and at several synods following. The Academy of Sedan also condemned his doctrines, and that without a hearing; and when he desired to defend himself, the privilege was denied him on the ground that he only wished an opportunity to propound his heresy. Pajon died Sept. 27, 1655, at Carre, near Orleans. His views found advocates, and Pajonism is not an extinct heresy in our day. The origin of the heresy, we think, is easily accounted for. The French Church had originally adopted the unmodified Calvinistic predestination dogma. Many of the thinking minds of the French Protestant Church sought for a milder doctrine more in harmony with a common-sense interpretation of the Scriptures. Consequently there arose conten tions and divisions in the French Church, which far back, as far as the opening of the 17th century. John Calvin, the author of the Protestant faith, as he lived at Sedan, and later at Saumur, advocated a modera te scheme of elections, and it is therefore not particularly wonderful that the French theologians Amyraut, Placeux, and Pajon should have tried their skillful hand in the pruning of a tree whose fruit the masques would not relish as it first came to them. See PREDESTINATION. Among the ablest advocates of Pajonism were Isaac Papin (q. v.), Lenfant, Ailius, Du Vidal, and many others. Of the fifty works which Pajon composed, he published only two: the sermon on 2 Corinthians iii, 17 (Saumur, 1666), the doctrines of which were more or less set forth by Isaac Papin under the name of Pajonism. — An Examination of the Legal Precedents (of P. Nicole) (q. v.) (Orleans, 1673, 2 vols.); an excellent defence of the Protestant faith against the Romanists:—Remarks on the Pastoral Call (Amsterdam, 1695). The doctrinal views of Pajon were especially argued with ability from the Reformed side by Claude and Jurieu, Traité de la Nature et de la Grace, ou de Congres général de la Providence, et du Congres particulier de Grace efficace, composer les apôtres de M. l'évêque, etc. (Paris, 1697); also by Lenfant and Spanheim: from the Lutheran side by Val. Ernest Lischer (Esercoitation Theol. de Claudii Pajonis ejusque Sedato- rumus quos Pajonismus vocant Doctrina et Fatas [Lipsiae, 1692]). On the relation between his individual opinion and the general dogmatic system of the Reformed Church, and on its significance in the Reformed theology, see Zeller's Théol. Jahrb., 1852, 1853; Schweizer, Centralbekenntnisse, ii, 564 sq.; Ebrard, Dogmatik, vol. i, § 43; Gass, Dogmengeschichte, ii, 309 sq.; Dorner, Gesch. d. luther. Rel. in Deutschland, p. 448 sq.; Frank, d. Theol., d. cap. 7; and Theol. der Kirche, ch. 49 sq. See also Schrörck, Kirchengeschichte, d. 2. Ref. viii., 722 sqq.; De Chapeaux, Dictionnaire historique, a. v.; Herzog, Real-Encyclopädie, x, 775-778.

Pajon, Louis-Esaié, a member of the same family, was born May 21, 1725, at Paris, and died July 24, 1796, at Berlin. He served the French churches of a different inclination, and became during the time of the consistory. He edited Beauvoulet's Hist. of the Reformation, and translated the Moral Lessons of Gellert (Leipsiæ, 1772, 2 vols.). See Hoefer, Neue Biogr. Générales, a. v.

Pajonism. See Pajon, Claude.

Pakington, Dorothy, a learned English author, who wrote much on practical religious topics, flourished near the middle of the 17th century. She was the daughter of lord Coventry and wife of Sir John Pakington. She died in 1678. She was highly esteemed by her contemporaries for her piety and virtues. She wrote, The Gentleman's Calling:—The Lady's Calling (Oxf. 1673, 8vo):—The Government of the Tongue:—The Christian's Birthright:—The Causes of the Decay of the Christian Art of Conformity. (Oxf. 1680, 8vo; 2d ed., 1687). The book is dedicated to Dr. Pridgen, 1841, lep. 8vo). At the time of her death she was employed on a work entitled The Government of the Thoughts. This lady is one of the many to whom has been ascribed also the authorship of The Whole Duty of Man. Dr. Hill, in the dedication of his Anglo- Suez Grammar to Sir John Pakington, favors this impression, and Sir James Mackintosh (Edinb. Rev. xlv, 4, a.) adopts this theory. The subject is treated at some length in the article “Hawkins, W. B.” in Allibone, Dict. of Brit. and Amer. Authors, ii, 883.

Palkouch. See Gourd.

Pakuda, Bachja ben-Joseph, ibn-, a noted Jewish moralist, lived between A.D. 1050 and 1100. Nothing is known of his personal history, not even when and where he was born, nor how and where he was educated. But he is distinguished as the author of a work in Arabic, known in Hebrew under the name of היאקודה, Le Dutes de l'Heart, an ethical treatise, written in a kind of poetical prose, but considered as a poem more on account of its sublimity of style and language than for its actual versification. This work, in which he is styled, the Prince of instruction, and the teacher of more legality," was translated twice into Hebrew, by Joseph Kimchi (q. v.) and by rabbi Jehovah ben-Samuel ibn-Tibbon (q. v.), and afterwards into several other languages, and has found its way into almost every Jewish library. In Bachja's system there is no poetry, no idealism, no theosophy. He is the lawyer and judge, the practical jurist, to whom man and his happiness, here and hereafter, are the objects of philosophical speculation. He is orthodox without an exception, in theology as well as in the acknowledgment of the Jewish sources, viz., the Bible and tradition, neither of which he subjects to any criticism. But he adds to these two sources of information a third, viz., reason, which he places at the head, and thus, by means of reason, Scripture, and tradition, he seeks to demonstrate "that the performance of spiritual duties is not a meritorious addition to that piety which is manifested in obedience to law, but is the foundation of all law." As a poet, Bachja is especially famed for a poem on "Self-examination," יאור וטו, or יאור ראו, also called from its initial יאור, generally appended to the editions of the Koshob ha-Leboebot, and written in the style of the Arabic Mekamin, or rhymes without metre. This poem has been translated into Italian by
Ascaralli and Altarini, into German by Sachs and M. E. Stern, and into English by the Rev. M. Jastrow in the Journal of the American Oriental Society. The palace of Nebuchadnezzar II at Babylon lived before, after, or at the same time with Neb-Geberl (q. v.) is not fully ascertained; but he never mentions Geberl or any of his books, which some take as a proof that he lived before Geberl. See Gritz, Geschichte der Juden, vii, 48 sq.; Braunschweiger, Geschichte der Juden in den roman. Staaten, p. 51 sq.; Jost, Gesch. d. Judenheim. u. s. Zekten, ii, 412 sq.; Fürst, Bibl. Judaica, i, 76 sq.; De Rossi, Dizionario storico degli autori Ebrei (German transl. by Hamburger), p. 54 sq.; Jellinek, Introd. to the Chokot ha-Lebaloth (Leipizig, 1849); Schreiber, Transl. of the Chokot ha-Lebaloth, with exc. annotations (Vienna, 1866); Ueberweg, Hist. of Philosophy, i, 418, 420, 426; Munk, Esquisse historique de la Philosophie chez les Juifs; Sachs, Religionspoesie der Juden in Spanien, p. 65 sq., 278 sq.; Elderidge, Introd. to Hebrew Literature, p. 247 sq.; Finn, Sephar- dim, p. 177; Lindo, Hist. of the Jews in Spain and Portu- gugal, p. 61; Da Costa, Israel and the Gentiles, p. 290; Wise, Lecture on Babylonia (in the Imperialist [Cincinnati], Dec. 1872); Zunz, Literaturgeschichte der synagogalen Poesie, p. 201; the same, Adjectamenta ad Cantat. codic. Bibl. Acad. Rouen, p. 318 sq.; Lippis, Historia d. Juden über die jüdischen Philosophen des Mittelalters (Vienna, 1876), i, 43 sq.; but especially Kaufmann, Die Theolo- gie des Babyl und-Palast (ibid. 1874). (B. P.)

Pal, Kirshu, the first Christian convert at Scaram- pore, in India, forsook the faith of his fathers late in the last century, and became a native Christian minister. He made many converts, lived a devoted Christian life, and died peacefully and triumphantly in Christ. He is principally known to the Christian world as the author of the beautiful hymn beginning “Oh thou, my soul, forget no more;” translated by Joshua Marshman in 1801. (S. S.)

Palace (the rendering in the A. V. usually of חָיֵּב, "armón [חָיֵּב], harmón, Amos iv, 8), a castle, as rendered only in Prov. xviii, 19; and uniformly of גָּיוֹן, Tirâh, a citadel, 1 Chron. xxix, 1, 19; so in Nehemiah, Ezra, Esther, and Daniel; but prop. of מֵעָה, horgâlî, 1 Kings xxi, 1; 2 Kings xx, 18; Psa. xlv, 18, 24; xlvii, 12; Prov. xxxv, 28; Isa. xlii, 22; xxxix, 7; Dan. iv, 34, 36; the Chal. and Aram. always, Ezech. iv, 14; Dan. iv, 29; vi, 18, a regal edifice, esp. the temple of Je- hovah, as elsewhere rendered; less prop. of מַעֲשָׂה, ap- pâden, a fortress, Dan. iv, 5; גָּיוֹן, Tirâh, Cant. vii, 9; Ezek. xxx, 4; a castle, as elsewhere chiefly; also מִשְׁמַנְת, bikhôn, a large house, Esth. 5, 7; v, 7, 8; and מִשְׁמָת, a house, in certain combinations; in the N. T. αὐλή, Matt. xxxii, 5, 88, 69; Mark xiv, 54, 64; Luke xi, 21; John xviii, 5, a court or hall, as elsewhere sometimes rendered; παρακολούθω, Phil. i, 13, the praetor- ium (v. q. v.), as rendered in Mark xxv, 10, in Scripture, denotes what is contained within the outer enclo- sure of the royal residence, including all the buildings, courts, and gardens (2 Chron. xxxvi, 19; comp. Psa. xlvii, 4; xcv, 7; Prov. ix, 3; xvii, 19; Isa. xxiii, 18; xxx, 2; Jer. xxi, 14; Amos i, 7, 12, 14; Nah. ii, 6). In the N. T. (the text of Luke is αὐλή, v. q. v.) is applied to the residence of a man of rank (Matt. xxxvi, 5; Mark xiv, 66; Luke xi, 21; John xviii, 10). The specific allu- sions to the palace built by Herod, which was after- wards occupied by the Roman governors, and was the praetorium, or hall, which formed the abode of Pilate when Christ was brought before him (Mark xv, 16); the other passages above cited, except Luke xi, 21, re- fer to the residence of the high-priest.

The particulars which have been given under the head House (q. v.) require only to be aggravated to convey suitable ideas of a palace. It is true, that in the general arrange- ments and distribution of parts are the same in the palace as in the house, save that the courts are more numerous, and with more distinct appropriations, the buildings more extensive, and the materials more costly.

The palace of Nebuchadrezzar II was that which Solomon built, as supposed by those who hold that the palace built by Solomon, thought by most interpreters to be the same with that called "the house of the forest of Lebanon," of which some particulars are given in 1 Kings vii, 1-12; and if that passage be read along with the description which Josephus gives of the same pile (Ant. v, 5), a faint idea may be formed of it, as a magnificent collection of buildings in adjoining courts, con- nected with and surrounded by galleries and colonnades. To the same Jewish historian we are also indebted for an account of Herod's palace, doubtless drawn from per- sonal knowledge (Josephus, Ant. iv, v, 4, &c.), which ap- parently occupied the same site, namely, the eminence of Zion, doubtless immediately adjoining and including the castle of David, or the present citadel of the metropolis. See Jerusalem.

There are few tasks more difficult than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in a language like Hebrew, the scientific terms in which are, from our ignorance, capable of the least latitude of interpretation; while the other, though written in a tongue of which we have some knowledge, was composed by a person who never could have seen the buildings he was describing. Notwith- standing this, the palace which Solomon occupied him- self in erecting during the thirteen years after he had finished the Temple, is a building of such world-wide notoriety that it cannot be without interest to the Bib- lical student, and that those who have made a special study of the subject, and who are familiar with the arrangements of Eastern palaces, should submit their ideas on the subject; and it is also important that our knowledge on this, as on all other matters connected with the Bible, should be brought down to the latest date. Almost all the restorations of this celebrated edifice which are found in earlier editions of the Bible are what may be called Vitruvian, viz. based on the principles of classical architecture, which were the only ones known to their authors. During the earlier part of this century attempts were made to introduce the principles of Egyptian design into these restorations, but with even less success. The Jews hated Egypt and all that it contained, and everything they did, or even thought analogous to it, was condemned to the outcasts and lepers of that land of bondage. [Nevertheless it is certain that the Temple (q. v.) was in a large measure a copy of many of the Egyptian structures which remain to this day.] On the other hand, the exuation of the palaces, the palace of Solomon, of the temple of the Persians at Persepolis, have thrown a flood of light on the subject. Many expressions which before were entirely unintelligible are now clear and easily understood, and, if we cannot yet explain everything, we know at least how to look for analogies, and what was the character, even if we cannot predicate the exact form, of the buildings in question. ["Al- though incidental mention is made of other palaces at Jerusalem and elsewhere, they are all of subsequent ages, and built under the influence of Roman art, and therefore not so interesting to the Biblical student as this. Besides, none of them are anywhere so described as to enable their disposition or details to be made out with the same degree of clearness, and no instruction would be conveyed by merely reiterating the rhetorical florishes in which Josephus indulges when describing them; and no complete plan in such a book as this can be made of itself so as to render its elucidation indispensable in such an article as the present." See Architecture.]

1. The following is substantially the reconstruction of Solomon's famous palace as proposed by Ferguson in his Handbook of Architecture. v. q. v. It is intended to be, of course, to be at all certain what was either the form or the exact disposition of such a palace, but, as we have
the dimensions of the three principal buildings given in the book of Kings, and confirmed by Josephus, we may, by taking these as a scale, ascertain pretty nearly that the building covered somewhere about 150,000 or 160,000 square feet. Less would not suffice for the accommodation specified, and more would not be justified, either from the accounts we have, or the dimensions of the city in which it was situated. Whether it was a square of 400 feet each way, or an oblong of about 550 feet by 300, as represented in the annexed diagram (fig. 1), must always be more or less a matter of conjecture. The form here adopted seems to suit better not only the exigencies of the site, but the known disposition of the parts.

(a.) The principal building situated with-

Fig. 2. Conjectural Sections of "the House of the Cedars of Lebanon," according to Ferguson.
PALACE

as Jerusalem, it is scarcely likely that the great hall of the palace was permanently open even on one side. Another difficulty in attempting to restore this hall arises from the number of pillars being unequal ("15 in a row"), and if we adopt the last theory (fig. 2, B), we have a row of columns in the centre both ways. Fergusson supposes as a second reason, a seated figure of one of the pillars with a column, by a wall at one end, which would give 16 spaces to the 15 pillars, and so provide a central space in the longer dimension of the hall in which the throne might have been placed. If the first theory be adopted, the throne may have stood either at the end, or in the centre of the longer façade, or even be inferred from what we know of the arrangement of Eastern palaces, we may be most certain that the latter is the correct position.

(b.) Next in importance to the building just described is the hall or porch of judgment (ver. 7), which Josephus distinctly tells us (Ant. viii. 6, 2) was situated opposite the centre of the longer side of the great hall; an indication that may be admitted with less hesitation, as such a position is identical with that of a similar hall at Persepolis, and with the probable position of one at Khorsabad. Its dimensions were 50 cubits long, and 30 cubits wide (150 feet at least), and its disposition can easily be understood by comparing the descriptions which we have with the remains of the Assyrian and Persian examples. It is thought by Fergusson to have been supported by four pillars; but it would have had three; the principal one opening from the street and facing the judgment-seat, a second from the court-yard of the palace, by which the councillors and officers of state might have entered (fig. 1, in the direction M), and a third from the palace, reserved for the king and his household, as shown above (fig. 1, in the direction N).

(c.) The third edifice is merely called "the Porch." Its dimensions are not all given in the sacred text. Josephus does not describe its architecture; and we are unable to understand the description contained in the Bible, owing apparently to our ignorance of the synonyms of the Hebrew architectural terms. Its use, however, cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room—the Guesten-Hall—where the king received ordinary visitors, and sat, except on great state occasions, to transact the business of the kingdom.

(d.) Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and besides this were other courts for the residence of the attendants and guards, and, in Solomon's time, for the harem. How the harem, or house of his harem: all of which are shown in the plan (fig. 1) with more clearness than can be conveyed by a verbal description.

(e.) Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter—too proud and important a personage to be grouped with the ladies of the harem, and requiring a residence of her own.

(f.) There is still another building mentioned by Josephus, as a "parish or temple, supported by massive columns, and in the Hall of Judging," on the valley; but it may have been in front, in the palace in the city; but more probably was, as shown in the plan, in the centre of the great court. Fergusson thinks it could not have been a temple, in the ordinary acceptance of the term, as the Jews had only one temple, and that was situated on the top of Mount Moriah; but it may have been an altar covered by a baldachino. This would equally meet the exigencies of the description as well as the probabilities of the case; and so it has been represented in the plan above (fig. 1, a). If the site and disposition of the palace were as above indicated, it would require two great portals: one leading from the city to the great court, shown at M; the other to the Temple and the king's garden, at N. This last, Fergusson supposes, was situated where the streets then were which led up to the City of David, and where the bridge afterwards joined the Temple to the city and palace.

The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which before were quite obscure. They were almost inexcusable. (See the Jour. of Soc. Lit. Jan. 1852, p. 422.) We are told, for instance, that the walls of the halls of the palace were wainscoted with three tiers of stone, apparently varicolored marbles, hewn and polished, and surmounted by a fourth course, elaborately carved. The pillars had likewise in their隼leaf facings with designs on them. Above this the walls were plastered and ornamented with colored arabesques. At Nineveh the walls were, like these, wainscoted to a height of about eight feet, but with alabaster, a peculiar product of the country, and these were separated from the painted space above by an architectural band; the real difference being that the Assyrians revelled in sculptural representations of men and animals, as we now know from the sculptures of the walls of the palace, home as well as from the passages in Ezekiel (xxiii. 16), where he describes "men portrayed on the wall, the boats and the vessels of gold and silver, which were with them, and with the treasures of Egypt, vermillion," etc. These modes of decoration were forbidden to the Jews by the second commandment, given to them in consequence of their residence in Egypt and their consequent tendency to that multiform idolatry. Some different rules also held for the Beths, or agendas, or soft alabaster, though admirably suited to bassi-relievi, was not suited for sharp, deeply cut foliague sculpture, like that described by Josephus; while, at the same time, a composition material used by the Jews might induce them to limit their ornamentation to one band only. It is probable, however, that a considerable amount of color was used in the decoration of these palaces, not only from the constant reference to gold and gilding in Solomon's buildings, and because that as a color could hardly be used alone, but also from such passages as the following: "Build me a wide house and large"—or through-aired—"chambers, and cut thee out a window; and it is ceiled with cedar, and painted with vermillion" (Jer. xxii. 14). It may also be added that in the East all buildings, with scarcely an exception, are adorned with color internally, generally the three primitive colors used in all their intensity, but so balanced as to produce the most harmonious results. See ASSYRIA.

2. Quite different is the scheme proposed by Thenius in the Ezech. Handb. zum. A. T., of which the following is substantially a reproduction: (a.) Of this plan, proceeding from without, the first part was "the House of the Forest of Lebanon," so called, probably, because it was constructed of cedarwood from Lebanon. This served as an audience-chamber or hall of state (Joseph. l. c.), and was hung around with costly armor (I Kings x. 16, 17). The Targum calls it "the house of the cooling of the king," probably because of the refreshing air which its size, its elevated site, and its open construction secured for it. Some have thought it was a sort of winter garden or conservatory; but this is less probable. Its proportions, 100 cubits of length, 50 of breadth, 30 of height, and 15 of the height, the inner measurement; so that the area of this hall was larger than that of the temple, the height of both being the same (vi. 2). A solid wall of masonry enclosed the wood-work (ver. 9). The area of this hall was surrounded by four rows of columns, the upper part in ver. 2 is commonly taken to indicate four straight lines of pillars, and much perplexity has been caused on this supposition by the subsequent statement (ver. 3) that there were 40 pillars, 15 in a row. If there were 4 rows intersecting the hall lengthways, and 15 intersecting it breadthways, there must have been 60 pillars in all. This has led some arbitrarily to read three for four, contrary to all the codices and all the versions, the Sept. excepted. But דל cannot signify a series in line,
but a series surrounding or enclosing (comp. vi, 86; vii, 18, 20, 24, 42; Ezek. xlv, 23); so that the four rows of pillars went round the hall, forming four aisles inside the wall, or, as the Vulgate renders the passage, "qua-
turque decumbulacra inter columnas cedrinas" (fig. 3). On
these pillars beams of cedar-wood rested, running from the front to the wall, and forming a substantial rest for the upper story. This consisted of side chambers or galleries (ῥαπτήρες, comp. vi, 5, 8), and it is to the number and order of these that the statement in ver. 3 refers: "And the chambers which were upon the beams, forty-five [in number], fifteen in each row [circuit], were wainscoted with cedar-wood" (fig. 4, a a). These were
roofed with beams (ὤποιγνία, A. V. "windows," which the word never means) in three rows, i. e. there were three stories of galleries, and in these "sights" (ἱγιάοια; Sept. χώρα) over against each other in three ranks, i. e. each chamber in the three stories had an opening to the interior, facing a corresponding opening in the opposite chamber (fig. 4, b b). The different compartments of the galleries communicated with each other by means of doors. These, as well as the windows (the Sept. has χώρα in ver. 5, which shows that it read ἥξυμα, where the present reading is ἥξυμα, of which it is impossible to make sense), were square with an over-
beam. These galleries were probably reached by a winding stair in the outer wall (figs. 3 and 4, d d), as in the Temple (vi, 8).
From this description, the idea we form of "the House of the Forest of Lebanon" is that of a large hall, open in the centre to the sky, the floor of which was surrounded with four rows of pillars, affording a promenade, above which were three tiers of galleries open to the interior, divided each into fifteen compartments like the boxes in a theatre, but with doors communicating with each other. As the height of the entire building was thirty cubits, we may divide this so as to allot eight feet to the supporting pillars, eighteen to the galleries, and four to the beams and flooring of the galleries. The building, thus conceived, answers to the description of it by Josephus, as Κορυνθίων ιστραγγισμος, by which he means, not that it was in the Corinthian style of architecture (Keil), but that it was built after the Corinthian fashion—that of a hall, surrounded by a row the king’s heavy architraves, on which rested beams running to the wall, and supporting a floor, which again supported shorter pillars, between which were windows, the whole being hypostyle (Vitruv. vi, 3, 1).
(b) If now we regard this building (fig. 5, B) as placed lengthwise in the middle of a court (A), it is easy to understand the arrangement of the portico of pillars (D), the length of which was the same as the breadth of the building (ver. 6). These did not run along the side of it, but were behind it, forming a colonnade fifty cubits long by thirty wide, conducting to the residence of the king. This terminated in a porch, or entrance-hall, which had pillars and an ἄπη, i. e. a threshold or perron (A. V. "thick beam;" Targ. נרוניקס, "imen"). By this was the entrance to the throne-room or hall of judgment (E), which was wainscoted with cedar from floor to ceiling (ירשא תֶּפָצ, "this is the reading followed by the Vulg. and Syr. instead of the second תֶּפָצ, which is a manifest error, vii, 7). Then came the king’s residence in another court (F) behind the throne-room; and of this the residence of the queen, which may or may not have been the harem, formed a (probably the back) part. The space G is added conjecturally, for it containing the offices of the palace, and perhaps "the
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King's prison." All these buildings were externally of
hewn stone, and the whole was surrounded by a solid
wall enclosing a court.

3. Very different again is the reconstruction proposed
by Prof. Paine, in his Solomon's Temple, etc., of whose
scheme we here subjoin a brief outline. He maintains
that the structure was situated on the north side of
the Temple, immediately adjoining its area, where the tower
of Antonia eventually stood, adding 2 Kings xi in
proof of this position. He holds that the entire struc-
ture was one, the palace being the same elsewhere called
"the House of the Forest of Lebanon." The pillars are
by him distributed on the outside of the building, in
successive rows of different heights, supporting the
walls in terrace style. There is thus in reality but one
story, although there is the appearance externally of
portions, like those of Bayeux, Sens, Noyon, Beau-
vais, Auxerre, Meaux, and Laon. See Walcott, Sacred
Archæol. s. v.

Paladin, Filippo, an Italian painter commended
by Hackert, flourished about 1600, and executed several
works for the churches in Syracuse, Palmaro, Catania,
and other places. Lanzi thinks this artist the same as
Filippo Palladino (q. v.).

Paladini, Litterio, an Italian painter, was
born, according to Hackert, in 1691. He studied at
Rome under Sebastiano Conca, and afterwards
improved himself by a diligent study of the antique
models. On his return to Messina he was employed
on several considerable fresco works for the church
of Monte Vergine. This work is on a grand scale,
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been founded by the learned French Benedictine, Jean Malilhon, whose De Re Diplomatica, first published in 1581 in 1 vol. fol., reprinted in 1709, and again in 1789, in 2 vols. fol., is still, perhaps, the most masterly work on the subject. Along with the Nouveau Traité de Diplomatie (Par. 1760-1765, 6 vols. 4to) of the Benedictin de St. Marc, and the Elements de Paléographie (Par. 1858, 2 vols. 4to) by M. Natalis de Wailly, it is the great authority for French palaeography. English palaeography is perhaps less favorably represented in Ait's Œuvres et Progrès de l'écriture (Lond. 1829), than Scottish palaeography in Anderson's and Budden- day's Dictionary of Scottish (Edinb. 1739). Muratori treats of Italian palaeography in the third volume of his great work, the Antiquitates Italicae Medii Ævi; and among later works on the same subject may be mentioned the Diplomatica Pontificia (Rome, 1841) of Marino Marini. The palaeography of Greece is illustrated in the Palæographia Graeca (Par. 1708) of Montfauno. Spanish palaeography may be studied in the Bibliotheca de la Paleografía Española (Mad. 1738) of Don C. Rodriguez. Of works on German palaeography, it may be enough to name Eckardt's Introductio in Rem Diplomaticam (Jena, 1762); Pannartz's Commentarium de Re Diplomatica (Norimb. 1745); Walther's Lexicon Diplomaticum (Göt. 1745); and Kopp's Palæographia Critica (Mannh. 1817). Hebrew palaeography has been elaborated by Gesenius in his Geschichte der Hebräischen Sprache (der Schriften und der Wörter, 1823), and other works in the German, Lithuanian, and Remains, p. 158 sq. The great work on palaeography generally—one of the most sumptuous works of its class ever published—is the Palæographie Universelle (Par. 1839-1845, in 5 vols. fol.) of M. J. B. Silvestre. See LAMPE, Wart- ing, D. B. 

Paleologus is the name of an illustrious Byzantine family, which first appears in history about the 11th century, and is in many of its representatives intimately connected with the ecclesiastical history of the Middle Ages. The family attained to imperial dignity in the person of Michael Palæologus (q. v.). See EAS- Type. 

Palestina (Exod. xvi, 14; Is. xiv, 29, 31). See PALESTINE. 

Palafox, Juan de, a Spanish prelate, noted as a theological writer, was born in the kingdom of Aragon in 1600. The descendant of an illustrious family, and a distinguished scholar of the University of Salamanca, he was called by Philip IV to a place in the "council of the Indies," and afterwards to like situation in the "council of the Indies." He embraced a little later the ecclesiastical profession. The king appointed him, in 1639, bishop of Puebla-de-los-Angelos, in Mexico, with extensive administrative powers. In the exercise of his functions Palafox had some disputes with the Jesuits; he submitted these differences to pope Innocent X, and went to Europe to sustain his cause. The king of Spain, satisfied with Palafox's conduct in America, gave him the bishopric of Osma. He died soon after (Sept. 15, 1639), leaving a high reputation for piety. Towards the end of the 17th century a procedure was instituted for his beatification; but the case was delayed for a long time, and, in spite of the efforts of the Spanish government, the court of Rome decided not to confer the honor on a declared enemy of the Jesuits. The works of Palafox were collected and published at Madrid in 1762, in fifteen volumes. Among them are, Le Pasteur de la Nuit de Noël (Pastor de Noche-buena) (Brussels, 1665);—The Shepherd of Christmas-ee, translated into French (Par. 1678);—La Congrégation de la Chine pour les Tartares (Fondation de l'Ordre de Tartares), published in Spanish and in French (ibid. 1678); and several mystical treatises, some of which were translated into French by the abbe Le Roy. See Dinouart, Vie du véritable Don Jean de Palafox, Évêque d'Angoulême (Col. 1767); Nio- 


Palairet, Elias, was one of the latest of the classical commentators who attempted to illustrate the language of the New Testament from the usage of the various authors of classic Greek, a line of interpretation which was the early part of the last century into especial favor with many eminent scholars, both on the Continent and in this country. Palairet, who was a French Protestant minister living at Tournay, in Belgium, and usually published at Leyden, in 1752, in an octavo volume, some short notes of classical illustration of terms in the New Testament. He entitled Observations philologico-critica in sive Norii Faderis libros. These notes indicate much learning, but they partake of the fault of the school by exaggerating the likeness of the sacred to the classic Greek authors. Palairet, who seems to have afterwards undertaken the pastorate of a French congregation at Greenwich, issued in the year 1755 a specimen, printed in London, of a much larger work, parraking of the character of a continuous commentary on all the books of the New Testament, on the principle of his Observations. The work, however, which was to have been published by subscription, never appeared. 

Pai al (Heb. Palal, yx法官; Sept. Φαλαχ, v. t. Φαλαχ, Φαλαχ, and Φαλάλ), son of Uzar, and one who aided in repairing the wall of Jerusalem (Neh. iii, 25). B.C. 446. 

Palmas, G. Antonio (Γρηγόριος ὁ Πάλμας), an eminent ecclesiastic of the 14th century, was born in the Asiatic portion of the then reduced Byzantine empire, and was educated at the court of Constantinople, apparently during the reign of Andronicus Paleologus the elder. He ignored the opportunity of worldly greatness, of which his parents and himself stood in need, and the imperial favor gave him the prospect, and with his two brothers became, while yet very young, an inmate of one of the monasteries of Mount Athos. Here the youngest of the three died; and, upon the death of the superior of the monastery soon after, the two surviving brothers placed themselves under another superior. With him they remained eight years; and on his death Gregory Palamas withdrew to Sceate, near Berhassa, where he built a cell, and gave himself up entirely, for ten years, to divine contemplation and spiritual exercises. The severity of his regimen and the coldness of his contact with the world did not diminish his high repute and the affection and respect in which he was held. The urgent recommendation of the other monks of the place induced him then to leave Sceate and to return to Mount Athos; but this change did not suffice for his recovery, and he removed to Thessalonica (Can- taxeuzenus, Hist. ii, 89). It was apparently while at Thessalonica that his controversy began with Barlaam, a Calabrian monk, who visited Constantinople soon after the accession of the emperor Andronicus Paleologus the younger, A.D. 1289, and, professing himself an adherent of the Greek Church and a convert from the Latin Church, he wrote and published several works, obtained the favor and patronage of the emperor Barlaam appears to have been a conceited man, and to have sought opportunities for decrying the usages of the Byzantine Greeks. For his supercilious humor the wild fanaticism of the monks of Mount Athos presented an admirable subject. Many of them who aimed at the highest spiritual attainments were accustomed to shut themselves up for days and nights together in a corner of a cell, and there abstract their thoughts from all worldly objects. Resting their beards on their chests, and turning their eyes on their bellies, they imagined that the seat of the soul, previously unknown, was revealed to them by a mystical light, and at its discovery they were rapt into a state of ecstatic enjoyment. The existence of this light, described by Glóbón as "the creature of an empty stomach and an empty brain,"
appears to have been kept secret, and was only revealed to Barlaam by an incantuous monk, whom Cantacuzenus abuses for his communicativeness. Barlaam eagerly seized the opportunity afforded by this discovery to assail with bitter reproaches the fanaticism of these Hesychasts (ἡσυχαστῆς) [see Ἡσυχαιτία] or Quietists. He said before the synod, "men with their souls in their navel," and he identified them with the Massilians or Euchites of the 4th century. The monks were roused by these attacks, and as Gregory Palamas was the most able, and learned among them, they put him forward as their champion, and employed both his oratory and his pen against the attacks of the sarcastic Calabrian. Palamas and his friends tried at first to silence the reproaches of Barlaam by kindly remonstrance, and affirmed, as to the mystical light, that there had been various similar instances in the history of the Church of a divine luminous surrounding the saints in time of persecution, and that sacred history recorded the appearance of a divine and uncreated light at the Saviour's transfiguration. Barlaam caught at the mention of this light as uncreated, and affirmed that nothing was uncreated but God, and that Barlaam's light (Gnosis or Light) which was seen by the Apostles of Mount Tabor, was visible to the bodily eye, the monks must have two gods, one the Creator of all things, confessedly invisible, the other this visible yet uncreated light. This serious charge gave to the controversy a fresh turn. Nicholas of Crete put the light of the Church, fearing that his infuriated opponents, who flocked to the scene of the conflict from all the monasteries about Thessalonica and Constantinople, would offer him personal violence, appealed to the patriarch of Constantinople and the bishops there, and charged Palamas not only with sharing the fanaticism of the Omphadopoeists, and with the use of deceptive prayers, but also with holding blasphemous views of God, and with introducing new terms into the theology of the Church. A council was consequently convened in the church of St. Sophia, at Constantinople, in 1341, in the presence of the Emperor John Cantacuzenus, the learned, and a vast concourse of the common people. As it was not thought advisable to discuss the mysteries of theology before a promiscuous multitude, the charge against Palamas and the monks of blasphemous notions respecting God was suppressed, and only the charge of holding the old Massalian heresy respecting prayer, and of using deceptive prayers, was proceeded with. Barlaam first addressed the council in support of his charge; then Palamas replied, retorting upon Barlaam the charge of blasphemy and perverseness. The council decided in favor of Palamas, and acknowledged his errors and became reconciled to his adversaries. Mortified, however, at his public defeat, he returned to Italy, and reconciled himself to the Latin Church. Nicephorus Gregoras states that the decision of the council on the question of the Massalian heresy charged against the monks was deferred, that Barlaam was convicted of malignity and arrogance, and that the heresy of Palamas and his party would probably have been condemned also, had not the proceedings of the council been cut short by the emperor's death in 1341. The cause foreseen by Barlaam was taken up by another Gregory, surnamed Acindynos; but the party of the monks continued in the ascendant, and Palamas enjoyed the favor of John Cantacuzenus, who then exercised the chief influence at the court of the emperor John Palaeologus, a minor. It appears that Cantacuzenus intended to procure the depopulation of the patriarch of Constantinople and the elevation of Palamas. In the civil war which followed (1342–1347) between Cantacuzenus and the court (where the admiral Apeacenus had supplanted his brother, being the son of his father's sister), Palamas, who had come to be called "the Apeacenus of Byzantium," was imprisoned in 1346, not on any political charge, but on the ground of his religious views; for the patriarch now supported Gregory Acindynos and the Barlaamites against the monks of Mount Athos, who were favorable to Cantacuzenus. The Barlaamites thus gained the ascendency, and in a council at Constantinople the Palamites, as their opponents called them, were condemned. The patriarch and the court were, however, especially anxious to clear themselves from the suspicion of having caused Palamas' imprisonment. When the successful entrance of Cantacuzenus into Constantinople, in January, 1347, obliged the court to submit, Palamas was released, and sent to make terms with the conqueror. The patriarch Calecas had been deposed by the influence of her enemies just before the triumph of Cantacuzenus, and Gregory Palamas persuaded Cantacuzenus to assemble a synod, by which the deposition was confirmed, and Calecas banished to Ditymotichon. Acindynos and the Barlaamites were now in turn condemned, and the Palamites once more gained the ascendency. Isidore, one of their number, was chosen patriarch. Palamas himself was soon afterwards appointed archbishop of Thessalonica; though, as that city was in the hands of some of the nobility who were hostile to Cantacuzenus, he was refused admission to the city, but he obtained admittance after a time. This was in 1349. Meanwhile the ecclesiastical troubles continued: the Barlaamites withdrew from the communion of the Church; their ranks received continual increase, and the influence of the bishops grew over to their side the empress Irene, wife of Cantacuzenus, by persuading her that the recent death of her younger son, Andronicus, in 1347, was a sign of the divine displeasure at the favor shown by the emperor Cantacuzenus to the Palamites. To restore peace, if possible, to the Church, a synod was summoned, after various conferences had been held between the emperor, the patriarch Isidore, Palamas, and Nicephorus Gregoras. Isidore died in 1349, before the meeting of the synod, over which Callistus, his successor, presided. When it met, in 1351, Nicephorus Gregoras was the champion of the Barlaamites, who numbered among their supporters the archbishop of Ephesus and the bishop of Galus or Gaueus; the archbishop of Tyre, who was present, appeared to have been on the same side. Palamas was the leader of the opposite party, who, having a large majority and the support of the emperor, carried everything on its own way. The archbishop of Ephesus and the bishop of Gaueus were deposed. Barlaam and Acindynos (neither of whom was present) were declared excommunicated, and their followers were forbidden to propagate their sentiments. The popularity of Barlaam's cause, however, continued, and Palamas narrowly escaped violence. Of his subsequent history and death nothing seems to be known.

The peculiar leading tenets of the Palamites were the existence of the mystical light discovered by the more eminent monks and recluses in their long exercises of abstract contemplation and prayer, and the uncreated nature of the light of Mount Tabor seen at the transfiguration of Christ. The first attracted the notice and admiration of their opponents; but the second, with the consequences really or apparently deducible from it, was the great object of attack. The last seven books (xvii–xxiv) of the Historia Byzantina of Nicephorus Gregoras are devoted to a history of this controversy; and in the bitterness of his polemic spirit he charges Palamas with polytheism: with converting the attributes of the Deity into so many distinct deities: with affirming that the Holy Spirit was not one alone, or even one of seven, but one of "seventy times seven"; with placing in an intermediate rank between God and angels a new and peculiar class of uncreated powers (ἐνοίων τι καὶ ἐναντίων γένους ἐνεργείας ἡμῶν ἐνέργειας), which Palamas calls "the orthodox imperial victory of God and the ineffable light" (ἡ ἐνεργεία τοῦ θεοῦ καὶ τῆς ἄδρου ἐνεργείας), with holding that any man by partaking of the stream of this light, flowing from its inexhaustible source,
could at will become uncreated and without beginning (αἰτίας ἡγίσκειται γίγαντας καὶ ἀνώποι) and with numerous other errors. These alleged heresies were, however, mostly, if not altogether, the inferences deduced by Nicephorus Gregoras and other opponents from the Palamite dogma of uncreated light, and not the acknowledged dogmas of the Palamites. The same continuance, and vehemence of the controversy is a singular manifestation of the subtlety and misdirection of the Greek intellect of the period. The dogma of the uncreated light of Mount Tabor has apparently continued to this day and Palamite doctrine ascribed to the Church (Capparonnerius, Not. ad Nichph. Legend. ii, 1821, ed. Bonn), though probably now neglected or forgotten.

Palamas was a copious writer; many of his works are extant in MS., and are enumerated by Wharton Gery in the Appendix to Cave, and by Fabricius. Nicephorus says that he wrote more than sixty logoi, orations; and Boivin states that one MS. in the king's library at Paris contained more than seventy homilies or other short pieces. The statement of Gregoras, therefore, must refer only to the exterior works of Palamites. And I may add, that every copy of Palamite works which I have seen was found in the library of the imperial palace, or with the papal courts, or with me must be much too low an estimate.

The following have been published: Prospoporia, s. Prosporai, s. Orationes duae judiciales, Menisius Corpus accursi et Corporis esse defendentis, una cum Judicam Sententia (Paris, 1553) — Et haec sequentia ministerii eae ecclesiae, que in Kyriaco mense Ιουλίου Χριστοῦ in Æ παρισταται ὡς τα κατ' αὐτῷ φῶς αὐτὸς αἰτίας ἔτη. λογος οὗ, in venerabilem Domini et Dei ac Salvatoris nostris Jesu Christi Transformationem, ut probatur quod in ea est luminem incruentum esse. Oratio Prima. Ομολογία ἐκ τῆς αὐτής τοῦ Κυρίου ἐκ τῆς μεταμόρφωσις ἐν παράτασις ἡ ἀκ- τιστόν ιστο το κατ' αὐτὸν ἡ δύναμιν φῶς ἀλλ' αὐτὸ ἐν τῆς φύσει Θεοῦ λόγος Μετατραπτες in cunctem vernandum Dominum Transformationem; in quo probatur, quamquam incruentum est illius divinissimum Lumen, hanc tamen Dei Incarnationem esse. Oratio Secundae. These two orations were published in London without date (but probably in 1624), together with a number of other pieces of Barlaam, the Calabrian, and several Greek writers of a comparatively recent period — Αντιτριγληφι, Rhetorion Epiptomemen, s. Labarum Libro, Ctenon de Mor, published by the late Constance Porrini, s. Compendium ad cardinalis Bessarion, in the Opuscula Aurea of Petrus Arcadius (Rome, 1830, 1671) — S. Petri Athosita (s. de Monte Atho) Encyconium (in Acta Sanctorum, Junii, a. d. xii, lii, 335) — Erat Latinis antimo, Adorion Latium Contraflam — Εἰσαγωγή πρὸς τὴν Σωτηριομεγάλην ευφόρη Ἀγίων την Παλαιολογιῶν, Ἐπιστολα εἰς δικαίως coronam Augustum Amam Palæologiis, printed by Boivin in his notes to the Hist. Byzant. of Nicephorus Gregoras (Paris, 1702), p. 785. Boivin has also given two extracts from a writing of Palamites, one of non-orthodoxy, Adorion Latium Contraflam; the other very brief, from an Επιστολα ad Johnnem Gatarm. Various citations from his works are given by Nicephorus Gregoras. It is probable that the Tomus or declaration issued by the synod of Constantinople, in 1551, against the Barlaamites was drawn up by Palamas, or at least his inspection, as he is given by Comenius, as having given by Comenius, as having written a Latin version, in his Auctarium Novissimum (Paris, 1672), ii, 155, and is entitled Τόμος εἰς τὰς πρὸς τὴν Σωτηριομεγάλην ἐπιστολὰς τοῦ Ἱονίου εἰς ἑαυτὸν καὶ ἑαυτῷ αὐτὸν τῆς ἱεροσυνής τῶν ωφικνίων καὶ δωδεγής τῶν Βασιλακιών καὶ Παλαιολογίων, Tomus a divina sacrae Sygno adorion esse comtabi qui Barlaam et Androgyo opinions sunt, Cantacuzeno ac Palaeolotheos koptikou tychiakosmov, thia σωτηριομεγάλης εὐφόρης αἱ ἀγίων την Παλαιολογιῶν, εὐθύς αἱ εἰς χρυσόν Αὐγούστου Α/ion, τοῦ Κωνσταντίππου τοῦ τῆς Παλαιολογιῶν, τοῦ τῶν ὁμοίων καὶ συναπτομένων τῶν της σωτηριομεγάλης εὐφόρης πρὸς τὴν Παλαιολογιῶν.
country-house in the neighborhood of Siena, called Ce
ciniana, because it formerly belonged to Cecina, one of
Cecina, whom was passionately fond of his children.

In the course of his address Palæario turned to his ac-
cusers, disclosed to them their wickedness, and pro-
claimed that his relations were too dear to him to re-
pose him in the whims and fancies of his life. In referring to his

circumstances, he said:

"My only temporal happiness consists in living among
my books. A woolen rug as a protection against the
three sons, a chest of old clothes to wipe one's face,
the brow, a bed to rest on, and a simple bench to sit upon—
these are all I need. And do thou, O Christ, merciful
spirit, preserve and增长 those gifts which I have from
thee! Thou hast kindled in me a disdain of all earthly
goods, and the firm determination to speak in conformity
with the truth, and not according to my own will. Do thou
add to these favors plenty, temperance, and health, to
enrich me with virtuous entertainments, and with the
virtues which are pleasing to thee and thy children!"

Palæario's eloquent defence, in which boldness and can-
dor were tempered by prudence and address, triumphed
over the violence and intrigues of his adversaries. He
was declared free from the charges of his accusers. He
was, however, obliged soon after to quit Siena, as his
opponents had had his acquittal become only the more
embittered; but, though he changed the place of his
residence, he did not escape from the odium which he
had incurred; and we shall afterwards find him enduring
that martyrdom which he early anticipated, and
for which it appears to have been his object all along
in his proceedings. On the morning of the 14th of April,
the year 1543, he embraced an invitation from the sen-
ate of Lucca, where he taught the Latin classics,
and acted as orator to the republic on solemn occasions.
To this place he was followed by Marco Biatore, one of
his former adherents, a scholar who possessed such
unusual abilities in his own tongue which captivates the
valuable ear, and whose ignorance and loquacity had been severely chas-
tised, but not corrected, by the satirical pen of Are
tino. Lucca at that time abounded with men of enlightened
and honorable minds; and the eloquence of Palæario,
sustained by the lofty bearing of his spirit, enabled him
easily to triumph over his unworthy rival, who, disgraced
and driven from the city, sought his revenge through
the Dominicans at Rome. But by means of his friends in
the conclave, Palæario counteracted at that time the
informations of his accuser. About 1558 a very warm
invitation came to him from the officials of Milan to re-
move to that place and become a professor of eloquence.
The handsome stipend which was proffered him induced
the Reformer to reply favorably; and when he had set
tled at Milan he hoped for no further change until his
life was terminated in the peaceful and normal death
of old age. But the apprehensions of his former adherents
so excited the terror of the heresy-hunting Inquisitors, together with his
enemies, that they determined otherwise. For some ten years there
had been daily persecutions, imprisonments, and death-
punishment for many a soul devoted to the new cause,
this was not in itself sufficient. But when thunder was lighted
in the skies, men were afraid for him, but he quieted them with the
assurance that he knew of no danger. Upon the acces-
sion of Pius V, whom all regarded as the death-mes-
senger to Reformed doctrines in Italy, when Palæario's
friends had succeeded in obtaining his consent for re-
newal to Bologna, he was suddenly arrested in 1558,
and by pontifical authority his case, now over twenty
years settled, was ordered for a rehearing at Rome.
During his trial he was imprisoned in the Torre di
Nona, the most wretched of the three prisons of the In-
quiscition at Rome. His book on the benefit of Christ's
death, his whole compositions of Ochino (q. v.), his defence of
himself before the senators of Siena, and the suspi-
cions which he had incurred during his residence at
that place and at Lucca, were all revivified against him.
After the whole had been collected and sifted, the charge
was transferred into articles: that he denied purgatory; disapproved of burying
the dead in churches, preferring the ancient Roman method
of sepulture without the walls of cities; ridiculed the
monastic life; and appeared to ascribe justification sole-
lly to the actions of Christ, and thus surviving our sins
through Jesus Christ. For holding these truths he
was condemned, after an imprisonment of two years,
PALEARIO

PALEOTTI

be suspended on a gibbet and his body to be given to the flames; and the sentence was executed on July 3, 1520, in the seventeenth year of his age. A minute, which professes to be an official document of the Dominicans who attended him in his last moments, but which has neither names nor signatures, states that Paleario died confessed and contrite; but the two letters that are supposed to have come from his family on the day of his death are witnesses against this statement. If he did not openly express himself in them, lest they might thereby fail to reach their destination, there is yet seen all through them the same Gospel spirit which had always characterized him. They also afford a negative proof of the fact of the recantation being pronounced; for if he had really changed his sentiments, would he not have felt anxious to acquaint his family with the fact? or, if the change was feigned, would not the monks have insisted on his using the language of a penitent when they granted his permission to write? Paleario had before his apprehension taken care to secure his writings against the risk of suppression by committing them to the care of friends whom he could trust; and their repeated publication in Protestant countries has saved them from those mutilations to which so many of his writings of a similar nature have been subjected. From his letters it appears that Paleario enjoyed the friendship and correspondence of the most celebrated persons of that time both in the Church and in the republic of letters. Among the former were cardinals Sadolet, Dembo, Pole, Maffe, Basila, Filonardo, and Sondracit; and among the latter Flammingo, Riccio, Alciati, Vittorio, Lampadario, and Boiardi. His poem on the immortality of the soul, entitled De immortalitate animae, libri tres (1626, 1660), was received with applause by the learned. Of his orations, it is, perhaps, no high praise to say that they placed him above all the moderns who obtained the name of Ciceroanians, from their studious imitation of the style of the Roman orator: they are certainly written with elegance and spirit. His letter on the Council of Trent, addressed to the Reformers, and his testimony and pleading against the Roman pontiffs (Aietio in pontificibus Romanos et eorum auctoribus, ud imperatore Rom, reges et principes Christianarum reipublicae summos [Eccenesici concilii praesides, cum de consilio Tridentino habendo de liberta auctoris, drawn up with a design to get it presented to the ambassador of the papal nuncio at the Council of Trent, is a regular plan in defence of the Protestants, and was published at Leipzig in 1606; see Acta Eruditorum for Jan. 1696, p. 44), evince a knowledge of the Scriptures, soundness in the faith, candor, and fervent zeal worthy of a Reformer and confessor of the truth. In the composition of his life of the Council of Trent, the most learned of the humanists, it is said that cardinal Pole had a large part, that Flaminio (q. v.) wrote a defence of it, and that activity in circulating it formed one of the charges on which cardinal Morone (q. v.) was imprisoned and Carmeseghi committed to the flames. No wonder of that sort a man M'Crie writes: "When we take into consideration his talents, his zeal, the utility of his writings, and the sufferings which he endured, Paleario must be viewed as one of the greatest ornaments of the Reformed cause in Italy." The works of Paleario, entitled Opera, ad illud editionem quitam post auctum recensuerat et auctore exhausta, nunc nova accesserunt auctore Iosepho Patavensi, were brought out at Amsterdam in 1698, and were reprinted at Jena in 1728. The tract on the benefits of the death of Christ fared no better than its author. The Inquisition hunted for the book with such success that nearly every copy was brought into its hands and burned. For three hundred years nothing was known of it save what history reported. In 1843, however, a copy of the Italian edition was discovered in the University of Cambridge, in England, which was brought out, with the French translation 1592, and the English of 1654, by the Church of Cantingham at Cambridge, and, with a German translation by Tischendorf, at Leipzig in 1856. See Young, Life and Times of Paleario (London, 1850, 2 vols. 8vo); Blackburn, Avito Paleario and his Friends, with a revised edition of The Benefit of Christ's Death (Philadelphia Presbytery, Board, 1867); Gurllit, Leben des A. Paleario (Hamb. 1885); Bonnet, A. Paleario et la Ref. de l'Italie (Paris, 1863); M'Crie, Hist. of the Ref. in Italy, p. 131 sq., 278 sq., Jahrh. deutsch. Theol. 1870, iii, 419.

Pombang, formerly an independent kingdom on the east coast of Sumatra, now a Netherlands residency, is bounded on the north by Jambi, north-west by Bentuk, south by the Langoung districts, and south-east by the Strait of Basco, has an area of 61,911 square miles, and a population amounting, in 1885, to 575,697 souls. Much of the land is low-lying swamp, covered with a wilderness of impenetrable bush; but in the south it rises into mountains, of which Oeloe Moesi is 6180 feet in height. Gold-dust, iron-ore, sulphur with arsenic, lignite, and common coal are found; also clays suited for making coarse pottery, etc. Springs of pure oil occur near the coast of Bali Beok, and of mineral water in various places. Rice, cotton, sugar, pepper, tobacco, and in the interior cocoa-nuts are grown; the forests producing gutta-percha, gum-castic, ratsans, wax, benzoin, satinwood, etc. The rivers abound with fish; and the island is well supplied with deer, wild pigs, tigers, leopards, the wool of which is exported, and with elephants. The whole of the island of Jawa is entirely deficient in water, but in the dry season the thermometer ranges from 80° to 92° F., and in the rainy season, 76° to 80°; but the climate is not considered unhealthy, except in the neighborhood of the mountains.

The natives are descended from Javanese, who in the 16th century, or earlier, settled in Pombang, and ruled over the whole land. The race, however, has become mixed with other Malays, and the language has lost its purity. In the north-west interior is a tribe called the Koeboes (Kohboes), of whose origin nothing is known, but who are probably the remainder of the aborigines. They do not follow agriculture, but go about almost naked, and live chiefly by fishing and hunting. No clear idea of a Supreme Being seems to be possessed by them, though they believe in existence after death. See MALAYS.

Palencia, Alonso de, a celebrated Spanish author, deserves a place here for his labors in practical religious literature and his edition of Josephus. Palencia was born in 1423; at the age of seventeen became page to the bishop of Burgos, and, after travelling in Italy and on the continent, was made royal historiographer. He died near the close of his century. He wrote El Espacio de la Cruz (1485), and several other works of like character, still in MS., besides the great historical works on which his fame rests. His version of Josephus was finished in 1492. See Prescott, Ferdinand and Isabella, i, 196; English Cyclopaedia, and the literature there given.

Paleotti, Gabriele, an Italian cardinal, was born at Bologna Oct. 4, 1524. His father, who was a lawyer, intended Gabriele also for that profession; but at maturity he decided for the clerical life, and, contenting himself with a simple canonicate, he refused the bishopric of Majoerca, which Campeggio wished to resign in his favor. In 1566 he was put on the committee of the Index Expurgatorium. He was sent to the Council of Trent to sustain the interests of the Church, and Pius IV decorated him with the purple March 12, 1565. Pius V enfranchised Jan. 30, 1566, with the bishopric of Bologna. A particular friend of St. Charles Borromeo and of Sextus V, he received more than thirty votes in the conclave assembled to appoint a successor to the latter. The bishopric of Salina was given to him March 20, 1591. He died at Rome July 3, 1597. He was a member of the Society of Jesus (Rome, 1549) — Archiepiscopale Romoniasis (ibid. 1594) — De nostri spiruinae
Palestine

Heb. Pērešeth, פֶּרֶשֶׁת, Joel iii, 4; "Palestina," Exod. xv. 14; Isa. xiv. 29, 31; in the Bible means Philistia, "the land of the Philistines," and after Israel. The name is of uncertain origin. It is of Hebrew word is found, besides the above, only in Ps. 1, x, 8; lxxvii, 3; lxxviii, 4; and civil, 9, in all which our translators have rendered it by "Philistia" or "Philistines.

The Sept. has in Exod. Φιλιστηρίον, but in Isa. and Joel Φιλίστιτος; the Vulg. in Exod. Philistim, in Isa. Philistrea, in Joel Philistin. (See below.)

In the present article it is used in a much wider sense. It is employed in the same sense in which most of the Greek and Roman geographers understood it (Παλατίνη, Παλαιστίνη) — as denoting the whole land allotted to the Israelites by the Lord after the conquest of Canaan. Some recent writers confine the name to the country west of the Jordan, extending from Dan on the north to Beer-sheba on the south. Others again appear to extend it northwards as far as the parallel of Hamath, and southward to the borders of Egypt. It is here used, however, to denote the country lying on the east as well as the west side of the Jordan: while, on the other hand, it is confined to the territory actually divided by lot among the Israelites, thus excluding large sections of what is generally known as the Land of Promise. Palestine, indeed, is here taken as synonymous with the Holy Land — substantially the same land given by Jehovah to his chosen people, and long held by them. The present article is intended to bring together a general view of the ancient, and especially the Scriptural, information on this subject, and to illustrate it by the mass of elucidation and confirmation which modern exploration has afforded.

I. Situation. — The geographical position of Palestine is peculiar. It is central, and yet almost completely isolated. It commands equal facilities of access to Europe, Asia, and Africa; while, in one point at least, it stands apart from all. The Jews regarded it as the centre of the earth; and apparently to this view the prophet Ezekiel refers when he says, "Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." (v. 26.) The idea was adopted and perhaps greatly expanded by the rabbins and some of the early Christian fathers. One of the absurd Christian traditions still preserved in Jerusalem is that the Church of the Holy Sepulchre is the physical centre of the earth; and a spot is marked by a circle of marble pavement and a short column under the dome of the Greek Church which is said to be the exact point as indicated by our Lord himself (Murray's Handbook, p. 164). The main thought, however, in this tradition is, in principle, strictly true. Palestine stood midway between the three continents of Europe, Asia, Egypt, and Greece. It was for many centuries the centre, and the only centre, of religious light and of real civilization, from which all other nations, directly or indirectly, drew their supplies. It is a remarkable fact, which every travel and every observer admits, that in "some still unpeopled regions of the-known world," during the whole period of Jewish history, light — intellectual, moral, and religious — radiated from Palestine, and from it alone. The farther one receded from that land, the more dim the light became; and the nearer one approached, it shone with the purer radiance. The heavenly knowledge, which emanated from the "seven stars" and divers manners through the Jewish patriarchs and prophets was unfolded and perfected by our Lord and his apostles. In their age Palestine became the birthplace of intellectual life and civil and religious liberty. From these have since been developed all the scientific triumphs, all the social progress, and all the moral grandeur and glory of the civilized world. There was a fulness of prophetic meaning in the words of Isaiah which is only now beginning to be rightly understood. "In the midst of Zion shall be the great throne," and with the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks" (ii, 3, 4).

Palestine is, by the peculiarity of its situation, almost isolated. Connected physically with the great body of the Asiatic continent, it is yet separated from the habitable parts of it by the arid desert of Arabia, which extends from the eastern border of Syria to the banks of the Euphrates, a distance of nearly three hundred miles. Another desert, not altogether so wide nor so difficult, sweeps along the southern confines of Palestine, as a barrier against all Egyptian invaders, and in a great measure prevented communication with that nation. The Mediterranean completely shut out the western countries of the three great seas of the world. On the one side of its shores, the countries of Asia Minor and the west — was Palestine isolated. Its only direct link of connection with the outer world was Syria on the north; and even there the lofty chains of Lebanon and Hermon confined the channel of communication to one narrow pass, the valley of Cœle-Syria. These," says Stanley, "were the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood' and 'the beasts of the field'" (Sin. and Pal., p. 114).

It was not without a wise purpose that the Almighty located his chosen people in such a land. During a long course of ages they were designed to be the sole preservers of a true faith, and the sole guardians of a divine revelation. It was needed, therefore, to separate them geographically from the evil example and taleful influence of the heathen nations; and by the munities of nature to defend them, and that precious record of God's will committed to their custody, from all assaults, physical as well as moral. It has been well said by a recent thoughtful writer, that "the more we learn of its relative position in "Out of Zion surrounding countries, and of its own distinctive characteristics, the more clearly is the wisdom of heaven recognised in its special adaptation to the purposes for which it was chosen and consecrated" (Drew, Scripture Lands, p. 2). But when Judaism was at length developed into Christianity— when this 'sacred isle of the Gentiles' became the scene of the sufferings and death of the divine Saviour in Palestine from the region of dire prophecy into that of history — then the religion of God was finally severed from its connection, hitherto necessary, with a specific country and a chosen people — it became the religion of mankind. Then Palestine ceased to be God's country, and Israel to be God's people. The isolation of the land hitherto preserved the true faith; the exclusiveness of the people formed an effectual safeguard against the admission of the philosophical speculations and corruptions of other nations; but after the resurrection of Christ, and the establishment of the pure, national, spiritual faith revealed in the N. T., such material defences were no longer requisite. They would have been even prejudicial to the truth. Palestine was the cradle of the religion of God, to which reaching maturity, the cradle was no longer a fitting abode; the world then became its home and sphere of action. At that transition period the position of Palestine appeared as if specially designed to favor and consummate the divine plan, by the ready access it afforded for the message of truth to every kindred of men in every country. Before the establishment of Christianity, the sea had become the highway of nations. The Mediterranean,
hitherto a barrier, was now the easiest channel of communication; and from the shores of Palestine the Gospel of Jesus was wafted away to the populous shores and crowded cities of the great nations of the West. It is thus that a careful study of the geographical position, the physical aspect, and past history of Palestine is calculated to throw clear light on the development of the divine plan of salvation, and to afford some little insight into the councils of Jehovah. (See below.)

Climate has a great influence upon man. That climate which is best adapted to develop the physical
frame, to foster its powers, and to preserve them longest in healthy and manly vigor, is the most conducive to pure morality and intellectual growth. The heat of the tropics begat lassitude and luxurious effeminacy, while the cold of the arctic regions cramps the energies, and tends to check those lofty flights of poetic genius which give such a charm and sweetness to human life. Situated about midway between the equator and the polar circle, Palestine enjoys one of the finest climates in the world. Fresh sea-breezes temper the summer heat, and the abundance and beauty of trees clothed the land diffused an agreeable moisture through the bright sunny atmosphere; while the hills and mountains made active and constant exercise necessary, and thus gave strength and elasticity to the frame. Palestine has given to the world some of the most distinguished examples of high poetic genius, of profound wisdom, of self-denying patriotism, of undaunted courage, and of bodily strength. The geographical position and physical structure of the land had much to do with this. God in his infinite wisdom and love placed his elect people in the very best position for the development of all that was great and good. Well might the Lord say by the mouth of his prophet, “What could have been done more to my vineyard, that I have not done in it?” (Isa. v, 4). This position of Palestine, too, together with its great variety of surface, enabled it to produce a large variety of vegetable productions which so greatly contributed to endear it to its proverbially patriotic inhabitants.

II. The Boundaries of Palestine require to be defined with care and minuteness. Much confusion has arisen in Biblical geography from the way in which this subject has been treated, and from the diversity of views which prevails. No two writers agree on all points. The accounts of ancient geographers—Greeks, Romans, and Jews—are unsatisfactory, and sometimes contradictory; and when we come down to more modern times, we find much improved maps. Authors confound Palestine with “the Land of Promise,” as mentioned in Genesis and Exodus, and with the land defined by Moses in the book of Numbers (Rendel, Palest. p. 133 sq.; Cellarius, Geogr. ii, 464 sq.; Hales: Anal. of Chronology, i, 413; Kitto, Physical Hist. of Pal. p. xxxvii; Jahn, Biblical Antiquities; Encyclopedia Britannica. art. Palestine, 8th ed.). Others confine the name to the territory west of the Jordan, and reaching from Dan to Beersheba. Even dean Stanley, usually so accurate and so careful in his geographical details, does not make the distinction with sufficient clearness on this point (Sin. and Pal., p. 111, 114).

1. Boundaries of the Land promised to Abraham. The first promises made to Abraham were indefinite. A country was insured to him, but its limits were not stated. The Lord said to him at Shechem, “Unto thy seed will I give this land” (Gen. xii, 7); and again, on the heights of Bethel, after Lot had left him of Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever” (xiv, 13, 15). It was a large land, but this fact did not add one inch to the fourth of Palestine. At length, however, the boundaries were defined; in general terms, it is true, but still with sufficient clearness to indicate the vast extent of territory promised to Abraham's descendants: “In the same day the Lord made a covenant with Abraham, and gave unto Abraham the name of Isaac” (Gen. xv, 12). The line drawn from the Euphrates to the great river, the river Euphrates” (xv, 18). “The river of Egypt” was here probably the Nile. It should be observed that the Hebrew word is יְרֵא (river (Sept. ποταμός), and not יִרְאוֹ (watery or “torrent-bed,” as in Num. xxiii, 5 (Sept. ἐγχώριος), where Wady el-Atrash seems to be meant (see Kalilsh, Delitzsch, etc., ad loc.). From the banks of the Nile, then, to the Euphrates, the country promised to the patriarch extended. The covenant was renewed with the Israelites just after their departure from Egypt, and the boundaries of the land were given with more fulness: “I will set thy bounds from the Red Sea even to the sea of the Philistines (the Mediterranean)” (Judg. ii, 3, 20-23). But though the whole land was never occupied by the Israelites, there was a near approach to the possession of it, or the exercise of sovereignty over it, in the days of David, of whom it is recorded: “David smote also Hadasezer, the son of Rehob, king of Zobah, as he sent to recover his border at the river Euphrates” (2 Sam. viii, 3). That warlike monarch conquered the kingdoms of Hamath, Zobah, Damascus, Moab, Ammon, Amalek, Philistia, and Edom (ver. 5-14)—the whole country, in fact, from the border of Egypt to the river Euphrates. The Euphrates then descends to the Euphrates. This land was given in covenant promise to Abraham; but it was never included under the name Palestine.

2. The land described by Moses in Numb. xxxiv, 1-12 is much more limited than that which he promised to Abraham. He calls it “the Land of Canaan—the land that shall fall unto you for an inheritance” (ver. 2). Its boundaries are defined with great precision. On the south the border reached from Kadesh-barnna in the Arabah, on the confines of Edom, across the wilderness of wandering to the torrent of Egypt, doubtless that now known as Wady el-Arish. The word is here יְרֵא, torrent, and not יִרְאוֹ, river. This important distinction has been overlooked by Dr. Keith and others (Land of Israel, p. 85 sq.; Bochart, Opera, iii, 764; Shaw, Travels, ii, 45 sq.). The Great Sea was its western border. The northern is thus defined: “And this shall be your north border: from the great sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out your border unto the entrance of Hamath; and the going forth of the border shall be to Zedad: and the border shall go on to Ziphon, and the going out of it shall be at Hazar-enan” (ver. 7-9). The interpretation of this passage has given rise to much discussion. Dr. Keith argues with considerable force and learning that Mount Hor, or, as it is in the Hebrew, הר חָ-הָר (זִיְרֹד), is Mount Casius, and that the chasm of the Orontes at Antioch is “the entrance of Hamath” (see Keith’s Land of Israel, p. 92-105). Dr. Kitto, on the other hand, following Rendel (Palest. p. 118 sq.), Bochart (Uebers. i, 307), and Cellarius (Geogr. ii, 464 sq.), locates this northern border-line near the parallel of Sidon, making some peak of southern Lebanon Mount Hor, and the lower extremity of the valley of Cæle-Syria the “entrance of Hamath.” See Hor, Mount. According to Dr. Porter, however, the “entrance of Euphrates” is the entrance from the Great Sea, the Red Sea, from the river of Egypt unto the great river, the river Euphrates” (xv, 18). “The river of Egypt” was here probably the Nile. It should be observed that the Hebrew word is יְרֵא (river (Sept. ποταμός), and not יִרְאוֹ (watery or “torrent-bed,” as in Num. xxiii, 5 (Sept. ἐγχώριος), where Wady el-Atrash seems to be meant (see Kalilsh, Delitzsch, etc., ad loc.). From the banks of the Nile, then, to the Euphrates, the country...
because he regarded it as beyond the proper boundaries of the land of Israel, but because it had already been apportioned by him to the tribes of Reuben, Gad, and Manasseh (xxiii, 1-38; xxiii, 39-45).

The eastern border, in the possession of all this territory, though David extended his conquests beyond it, and Solomon for a time exacted tribute from its various tribes and nations. The southern seaboard, and a large section of the Shephelah, remained in the hands of the warlike Philistines. The Phoenicians held the coast-plain north of Carmel; and the chain of Lebanon, from Zidon northward, continued in possession of the Gilebites and other mountain tribes (Judg. iii, 1-3). It is worthy of note that the sacred writer, when reckoning up the regions still to be conquered, was guided not by the borders of the Abraham covenant, but by the line of descent of the patriarchs (Deut. ii, 13; xxxiv, 2). This was the more so, as the southern march of the separate tribes was not fixed until the reign of Joshua. The description of Moses (Josh. xiii, 1-9). The reason why this whole land was not given to the Israelites is plainly stated: the Lord kept some of the aboriginal inhabitants in it for the purpose of chastising the cruel sottishness and the thoughtlessness and rebellion of his people (Judg. iii, 4; see Masius and Keil, ad loc.). Such, then, is the land described by Moses; but the name Palestine was never given to so extensive a region.

3. The boundaries of the land allotted by Moses and Joshua. The ten tribes are given in the following passages—the entire length of the eastern border in Num. xxxiii and Josh. xiii, 8-32; on the west side in Josh. xv-xvi. The south border was identical with that described by Moses (comp. Num. xxxiv, 3-5; Josh. xv, 2-4). The west border was also the same; the possession of the Amorrites remaining in their own hands (Josh. xv, 11; xvi, 8-5; xvii, 9, 10; xix, 29). The north border had Zidon as its landmark on the coast. Thence it was drawn south-east across Lebanon, probably along the line of the ancient Phoenician road by Kulaat es-Sheikh to Ijouk and Dan (Josh. xix, 29); thence it passed over the head of the northern shoulder of Hermon, and across the plateau of Hauran to the northern end of the mountains of Bashan (Num. xxxiii, 39; Deut. iii, 8-14; Josh. xii, 4-6). The only landmark on the east border is Salcah (Josh. xiii, 5; xii, 11; Deut. iii, 10). From Salcah it appears to have run south-west across the northern mountains of Judah (Josh. xii, 1, 2). It here turned westward, and followed the course of that river to the Dead Sea, thus excluding the territory of Moab and Edom. See TRIBES.

The south-eastern border of the tribes was thus considerably smaller than that described by Moses; and it was very much less than that given in covenant promise to Abraham. Even all allotted was never completely conquered and occupied. The Philistines and Phoenicians still possessed the coast along the coast (Judg. i, 19, 31); some of the northern tribes held their mountain fastnesses (ver. 33), and the Geshurites and Maachathites continued in their rocky strongholds in Bashan (Josh. xiii, 13).

4. The land distributed in the prophetic vision of Ezekiel is considerably larger than the south-west, and north with that of Moses. Its eastern boundary is different. Its landmarks are Hazar-enan, Hauran, Damascus, Gilead, and "the land of Israel by Jordan" (xlvii, 17, 18). The last point is indefinite, but probably it means that section east of the Jordan, in Moab, which was assigned to Reuben, Gad, and Manasseh, including, in addition to that of Moses, the whole kingdom of Damascus, and the possessions of Reuben, Gad, and half Manasseh.

5. Present Limits.—The country to which the name Palestine is now usually given does not exactly correspond with any of the boundaries described above. Its boundaries have never been laid down with geographical precision, but they may be stated approximately as follows: On the south a line drawn from the lower end of the Dead Sea to Beersheba and Gaza; on the west, the Mediterranean; on the north, a line drawn from the mouth of the river Litany to Dan, and thence across the southern foot of Jebel es-Sheikh to the plain of Jezdn opposite the northern end of the Hauran mountains; on the east, a line running from the northern angle through Jerash to the Red Sea. The length of Palestine is thus 130 English miles. Its breadth on the south is 70 miles, and on the north about 40. Its superficial area may be estimated at 7100 square miles. Its southern extremity, the end of the Dead Sea, is in lat. N. 31° 25'; and its northern, at the mouth of the Litany, 30° 25'. Its most westerly point, at Gaza, is in long. E. 34° 30'; and its most easterly, at Jerash, 36°. See SYRIA.

The eastern shore of the Mediterranean runs in nearly a straight line from Egypt to Asia Minor, and of this line the seaboard of Palestine forms about one third towards, not at, its southern end; Gaza being 50 miles distant from Egypt, while the mouth of the Litany is 250 from Asia Minor. Palestine occupies the whole breadth of the habitable land between the Mediterranean and the Arabian desert. Its boundaries on three sides are therefore fixed by the land that may be said to be impassable—on the west the sea, and on the south and east the desert: not, however, a desert of sand, nor a desert altogether barren, but rather a bleak, dry region, with a thin, flinty soil, yielding some tolerable pasture in spring, but almost a waste in the hot, dry months of summer. Natural causes have prevented the extension of the Israelitish territory in these directions, and likewise prevented the close approach of any settled nation; but it left free scope for flocks and herds, and a noble field for the training of an active, hardy race of shepherds.

On the south-east, Palestine bordered on Edom; but the Dead Sea, the deep valley of the Arabah, and the rugged Wilderness of Judaea, formed natural barriers which prevented all close intercourse. Hostile armies found it difficult to pass them, and a few resolute men could guard the defiles. On the northern boundary lay the countries of Damascus and Phoenicia, and intercourse with these had a serious effect on the northern tribes. The distinction between Jew and Gentile soon became less sharply defined there than elsewhere. The former lost much of their exclusive character, and their faith lost proportionately in purity. Idolatry was easily established in the chief places of the northern kingdom, and the borrowed Baalism of Phoenicia became in time the popular deities of the land (1 Kings xviii). This fact of itself shows how wise was that providential arrangement which separated the people dwelling in an isolated land, and prevented, by the barriers of nature, any close intercourse with those irrational systems, and barbarous and often obscene rites, which, under the name of religion, prevailed among the nations of the world.

III. Names.—1. Palestine.—In the A. V. of the Bible, as seen above, this word occurs only in Job 4 (אָבָא תְנֵא), Sept. Γαλιλαία ἄλλοφως, Vulg. territio Palestinae: "What have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine?" Here the name is confined to Philistia. In three passages (Exod. xv, 14; Isa. xiv, 29, 31) we have the Latin form Palestina; but the meaning is the same, and hence Sept. and Vulg. in one case Palestinam, and in the others ألأولأ. The Hebrew word פלשת properly comes from the Ethiopic root פלשת, "to wander," or "emigrate," and hence פלשת will signify "the nation of emigrants"—the Philistines (q. v.) having emigrated from Africa (see Reland, Palest., p. 73 sq.). The people gave their name to the territory in which they settled on the south of Palestine. It is smaller than that in which they lived. In addition to the usual Greek equivalent Παλαιστίνη (Ant. i, 6; ii, 15, 3; vi, 1, 13; xiii, 5). But it would seem that even before his time the Greek name began to be employed in a more extended signification. Herodotus states that all the country from Phoenicia to Egypt is...
PALESTINE

called Palestine (vii, 29); and he calls the Jews "Syrians of Palestine" (iii, 9, 11). An inscription of Ira-
lah, king of Assyria (probably the Pul of Scripture), as
deciphered by Sir H. Rawlinson, names "Palastu on
the Western Sea," and distinguishes it from Tyre, Da-
mascus, Samaria, and Edom (Rawlinson, Herod, i, 467).
In the same restricted sense it was probably employed —
if at all — by the Jews of Alexandria, in whose records at
Karnak the name ' Palastu has been deciphered in close connection with that of the Shairu-
tana or Sharra, possibly the Sidonians or Syrians (Birch,
doubtfully, in Layard, Nineveh, ii, 467, note). The ex-
tension of the name doubtless arose from the fact that
wherever the Jewish exiles began to look to a common
intercourse with Phoenicia and south-western Asia, they found the
coast from Phoenicia to Egypt in possession of the Phi-
listines; and consequently they applied the name Pa-
estina loosely to the whole country reaching from the
sea to the desert. Josephus uses it in this sense in a
few instances (Ant. i, 6, 4; viii, 10, 3; Ap. i, 22); and
Philo says, "The country of the Sodomites was a district of the
land of Canaan, which the Syrians afterwards called Palestine" (De Abraham, xxvi; comp. Vita Mosis,
xxix). The rabbinists also gave the name Palestine to all
parts of Asia Minor ruled by Jews, and Dion
Cassius states that "anciently the whole country
lying between Phoenicia and Egypt was called Pales-
tine. It had also another adopted name, Judea" (Hist.
xxxvii). From this time onward Palestine was the
name given to that land (Deut. xvii, 20), and in all cases it was confined to the country west of the Jordan,
but in others it embraced the eastern provinces (see
Ranel, and authorities quoted by him, p. 39 sq.). By
early Christian writers the word was generally, though
not uniformly, employed in this sense. Thus Jerome, in one passage: "Terrae Judaeæ, quæ nunc appellant Palestina" (ad Exch. xxvii); but in another, "Philis-
tiæ qui nunc Palestini vocantur" (in Am, i, 6; comp.
Isa. xiv, 29), Chrysostom usually calls the Land of
Israel Palestine (Ranel, p. 40). All ancient writers,
therefore, did not use the name in the same sense—
some applying it to the whole country of the Jews,
some restricting it to Philistia (Theodoreet, ad Ps. lix,
Ranel, li. c.). Consequently, when the name Palestine
occurs in classic and early Christian writers, the student of
geography will require carefully to examine the con-
text, that he may ascertain whether it is applied to
Philistia alone, or to all the land of Israel.

It appears that when our Authorized Version was
made, the English name Palestine was considered to be
equivalent to Philistia. Thus Milton, with his usual
accuracy in such points, mentions Dagon as
"dreaded through the coast
Of Palestine, in Gath and Ashkelon,
And Accaron and Gaza's frontier bounds" (Par. Lost, i, 464;)
again as

"That twice-battened god of Palestine"
(Hymn on Nat. 199)

—where, if any proof be wanted that his meaning is re-
stricted to Philistia, it will be found in the fact that he
has previously connected other deities with the other
parts of the Holy Land. See also, still more decisively, Stu-
mar's account of the O.T., and only once in the N. (Heb. xi, 9) γῆν τινα
γενεσίαν, but some analogous expression is often used by the sacred writers; thus in Numb. xxii, 11,
"The land which I sware unto Abraham" (comp. Deut.
xxxiii, 1-4; Gen. i, 24; Ezek. xx, 42; Acts vii, 5). Such
apellations were used when the object of the writer was
to attract the people's attention to some general ha-
dronic covenant, either in its certainty or in its fulfil-
ment. It is now frequently employed by writers on
Palestine who give special attention to prophecy (for a
good account of it, see Ranel, p. 18 sq.).

3. The Land of Promise.—This name originated in
the divine promise to Abraham (Gen. xiii, 15). Its
extent and boundaries are given by Moses (xv, 18-21;
Exod. xxiii, 31), and have already been considered.
The exact phrase, "Land of Promise," is not found in
the O.T., and only once in the N. (Heb. xi, 9) γῆν τινα
γενεσίαν, but some analogous expression is often used by the sacred writers; thus in Numb. xxii, 11,
"The land which I sware unto Abraham" (comp. Deut.
xxxiii, 1-4; Gen. i, 24; Ezek. xx, 42; Acts vii, 5). Such
apellations were used when the object of the writer was
to attract the people's attention to some general ha-
dronic covenant, either in its certainty or in its fulfil-
ment. It is now frequently employed by writers on
Palestine who give special attention to prophecy (for a
good account of it, see Ranel, p. 18 sq.).

4. The Land of Jehovah.—This name is only found
in Hos. ix, 3; "They shall not dwell in Jehovah's land." All the countries of the earth are the Lord's; but it appears, as Ranel states (Palest. p. 16), that in
some peculiar way Palestine was especially God's land.
Thus an express command was given, "The land shall
not be sold forever; for the land is mine" (Lxx. xxv,
23); and the Psalmist says, "Lord, thou hast been fa-
forable unto thy land" (Isxxv, 1); and still more em-
phatic are the words of Isaiah: "The stretching out of
his wings shall fill the breadth of thy land, O Imman-
uel" (viii, 8; comp. Joel i, 6; iii, 2; Jer. xvi, 18).
The object of these and many similar expressions was to show that Jehovah claimed the sole disposal of
Palestine. He reserved it for special and holy pur-
purposes; and he intended in all coming time to dispose of
it, whether miraculously or providentially, for carry-
out out those purposes, either for his own people or for others. It was the only land in which the Lord
personally and visibly dwelt; first in the Shekinah
The Land of Israel (מִדְנֵי אֲרָם, נ.T. γῆ Ἰσραήλ).—By this name Palestine was distinguished from all the other countries of the earth. Of course this must not be confounded with the same appellation as applied to the northern kingdom only (2 Chron. xxx. 20; Ezek. xxvii, 17). It began to be used after the establishment of the monarchy. It occurs first in 1 Sam. xxiii, 19, and is occasionally used in the later books (2 Kings v, 2; vi, 28); but Ezekiel employs it more frequently than all the sacred writers together (though he commonly alters its form slightly, substituting ישבון for ישנה), the reason probably being that he compares Palestine with other countries more frequently than any other writer. Matthew, in relating the story of the infant Saviour's return from Egypt, uses the name: "He arose, and took the young child and his mother, and came into the land of Israel" (ii, 21). The name is found in the apocryphal books (Tobit i, 4; in Josephus, who also uses "land of the Hebrews" (Εβραια χώρα); and in some of the early Christian fathers (Reland, p. 9). The name is essentially Jewish; it was familiar to the rabbis, but, in a great measure, unknown to classic writers. It is only applied to the people by the country which was actually occupied by the Israelites, and so it is used by the rabbins, who divided the whole world into two parts, "The land of Israel," and "the land out of Israel" (Reland, p. 9). In 2 Esdr. xiv, 31, it is called "the land of Sion.

6. The Land (מִדְנֵי אֲרָם).—This name is given to Palestine, emphatically, by way of distinction, as way of distinction, as "the land of the Hebrews," and "the land of the Hebrews." Thus in Ruth (i, 1), "There was a famine in the land (מִדְנֵי אֲרָם);" and in Jer. xii, 11, "The whole land is made desolate" (יִשׁבֶּן פְּנֵיהוֹ); and also in Luke's Gospel, "When great famine was throughout the whole land" (v, 25); and in Matt. xxiv, 38, "Now from the sixth hour there was darkness over all the land unto the ninth hour." This also was a strictly Jewish name (Reland, p. 29 sq.). In Daniel it is called "the glorious land" (Dan. xiv, 41).

7. Judea.—The use of this name in the Bible and by classic writers requires to be carefully noted. At first, its Hebrew equivalent, יִשְׂרָאֵל, was confined to the possession of the tribe of Judah (2 Chron. ix, 11). After the captivity of the northern kingdom, the name "Israel" continued to be employed, but with the restriction; and hence, during the second captivity, יִשְׂרָאֵל, was applied to all Palestine and to all the Israelites. In the same sense it was employed in Josephus, in the N. T., and in classic writers; and it was even made to include the region east of the Jordan (Matt. xix, 1; Mark x, 1; Josephus, Ant. ix, 14, 1; xii, 4, 11). In the book of Judith it is applied to the portion between the plain of Esdraelon and Samaria (xix, 19), as it is in Luke xxiii, 5; though it is also used in the stricter sense of Judaea proper (John iv, 3; iv, 7; ii), that is, the southernmost of the three main divisions west of Jordan. In this narrower sense it is employed throughout 1 Mac; see especially ix, 50; x, 38, 38; xi, 34). It is sometimes (War, i, 1; i, 1; iii, 5, 55) difficult to ascertain whether Josephus is using it in its wider or narrower sense. In the narrower sense he certainly does often employ it (Ant. v, 1, 22; War, iii, 4, 5a). Nicolaus Damascus applied these terms to the whole country (Josephus, Ant. i, 7, 2). See JUDEA.

The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. The kingdom of Syria, established by Pompey, of which Scardus was the governor (questor proprietor) in B.C. 62, seems to have embraced the whole seaboard from the Day of Issus (Iskanderun) to Egypt, as far back as it was habitable that is to say, to the desert, which forms the background to the whole district. "Judea" in their phrase appears to have signified so much of this country as intervened between Idumea on the south and the territories of the numerous free cities on the north and west which were constituted with the establishment of the province—such as Sebaste, Herodium, Anathoth, etc. (Josephus, Ant. of Geography, ii, 1077). The district east of the Jordan, lying between it and the desert—at least so much of it as was not covered by the lands of Pella, Gadicra, Canatha, Philadelphia, and other free towns—was called PERES.

8. The Holy Land (גণձת אֲרָם, נ.T. γῆ Ἰσραήλ; γῆ γάντας; Terra Sanceta). Next to Palestine, this is now the most familiar name of the country. Zechariah is the first who mentions it, "The Lord shall inherit Judah, his portion of the Holy Land" (ii, 12). The rabbins constantly use it, and they have detailed, with great minuteness, the constitutions of its sanctity. They did not regard it as equally holy. Judaea ranked first; after it the northern kingdom; and last of all the territory beyond Jordan (Reland, p. 26 sq.). The very dust and stones and air of the land are still considered holy by the poor Jews (Reland, p. 25). The name Tu-net( i.e. Holy Land), which is found in the inscriptions of Ramesses II in the land that was called by Moses on the east of the Jordan for its holy soil, was applied to Palestine (ut sup. p. 17). But this is contested by M. de Rougé (Revue Archeologique, Sept. 1861, p. 216). The Phoenicians appear to have applied the title Holy Land to their own country, and possibly also to Palestine, at a very early date (Brusch, p. 17). If this can be substantiated, it opens a new view to the Biblical student, inasmuch as it would seem to imply that the country had a reputation for sanctity before its connection with the Hebrews. The early Christian writers call it Terras Sancta (Justin Martyr, Tryphon; Tertullian, De Resurrectione; compl. in Flodo., p. 38). During the Middle Ages, and especially in the time of the Crusades, this name became so common as almost to supersede all others. In the present day, it is adopted, along with Palestine, as a geographical term. It was originally, and is now, applied only to the land allotted to the twelve tribes; and some Christian writers appear to confine it to the section west of the Jordan. More usually, however, it is employed in the same sense as Palestine (Reland, p. 21-28). In the long list of Travels and Treatises given by Ritter (Erkundung, Jordan, p. 31-56), Robinson (Jb. ii, 534-558), and Bonar (Land of Promise), the Holy Land is applied indiscriminately far beyond any other appellation. Quaresimus, in his Ecclissiasticum Terrae Sanctae (i, 9, 10), after enumerating the various names above mentioned, concludes by adding seven reasons why the title has in the title of his own work, "though of later date than the rest, yet in excellency and dignity surpasses them all," closing with the words of pope Urban II addressed to the Council of Clermont: "Quam terram merito Sanctam diximus, in quo est etiam passus pedes quern non illustraverit et sanctificaverit vel corpus vel umbra Salvatoris, vel montes vel torrentes, vel sanctae dignitatis, vel tenues Apostolorum communeas, vel martyrum eubendentius sanga fuius.

9. The modern name of the country is es-Sam (Geog. Works of Sadik Isfahani, in Ibn Haukal's Oriental Geog. p. 7), corresponding to the ancient Aram, and to our Arabic. In former times, this name includes far beyond what we usually call Palestine. The Jews to this day call Palestine by the Chaldean name of Arco-Kedeshi, or Holy Land, though Jewish maps may be found with "Land of Canaan," etc., upon them.

IV. Historical Allusions.—Early References.—The earliest notice of Palestine in courses is a latent one, and is contained in these memorable words of Moses:

"In the Most High's portioning of the nations, In his dispersion of the sons of Adam,
He set the bounds of the peoples
According to the number of the sons of Israel.
For the portion of Jehovah is his people;
Jacob the lot of his inheritance" (Deut. xxxii, 8, 9).
Thus the divine eye rested on Canaan, and it was set
apart for Israel from the first; so that all other inter-
mediate possessors were illegitimate tenants of a land
assigned by its true owner to another. The ecclesi-
astic claim of the line of David, however, has a more
ambitious dream. They linked paradise and Palestine
together, and record that Adam, shortly after his expul-
sion, migrated westward (Cain eastward), and deposited
his bones, or at least his skull, in one of the hills on
which the city of Shechem was built "in the city from
which event the place was called Golgotha, the place
of a skull." Whatever the fact may be, the thought is
not conceived amiss—that the first Adam should dwell
in the same land as the second, and lay his body in the
same grave. Helenon is made to claim this honor by
some; but all these fabricants agree that Adam died
in Palestine; and they have determined that the Church
of the Holy Sepulchre is the centre of the earth—"ηὐαὐ-
λος γῆ, ὑμικύλιος τεραια; just as the Greeks decided re-
garding Delphi and Apollo's shrine—"Apollo, qui umb-
ibilicum tertium turram obtinet" (see Jerome, De Loc.
Hebr., § 18: "Apollo, qui umbilicum tertium terrae
obtinet," wherein is the reference to the fathers are
given). This legend as to Adam is not altogether of Christian origin.
The Jews have a tradition that he died in Palestine,
affirming that the four, from whom Kirjath-Arba took
its name, were the sons of a daughter of Pharez, that
Isaham, Isaac, Jacob—but four matrons—Eve, Sarah,
Rebekah, Leah. The better known and more probably
tradition of the Jews is that Melchizedek, king of Salem,
was Shem, son of Noah (Jerome, Comment. on Isa. xii. 2).
2. pagan Faiths.—To Joppa, now Jaffa, there is at-
tached the wild legend of Andromeda, the maiden ex-
plored by her father Cepheus to the sea-monster, and
rescued by Perseus. The story of the surf, the rock,
the chain, the broken links still visible, has been told not
only by Greek poets, but by Christian amanuensis or
travelers, from Jerome down to Felix Fabri (Pliny, Ovid,
Jerome, Fabri), and even Eugene. This Cepheus, according
to Pliny, was king of Palestine, though an Ethiopian;
according to Ovid, he was son of Phoenice, who gave
name to Phoenician Palestine; while according to Tac-
itus he was king of the Jews—"Ethiopian promen
(has the soul of the oligarch, but he is not med-
tocre sedes pepulit" (Tact. Hist. v, 2). Pagan memories
and myths crowd themselves much more numerously
into the rocks and nooks of the "Holy Land" than we
generally know; names, exploits, temples, haunts of
gods and goddesses are associated with very many lo-
calities along the beaten track of the Syrian Ar-
shone, from the Gulf of Issus down to the Egyptian sea-
board. Palestine was not a blank when Israel entered it.
It swarmed with gods; and Joshua's task was not
merely to assail hostile forts or armies, but to range
temples whose every stone was obscurity; whose every altar
blasphe mously. The "Land of Promise" (like the human
spirit) was the haunt of every unclean and hateful idol,
before it was the dwelling of the living God. First un-
clean; then clean; and now unclean again; this is the
history of the land. Herodotus speaks of a temple of
the celestial Venus at Ascalon, and notes it as the most
ancient of all her shrines (Herod. i, 105; see Rawlinson's
Herod. i, 247); Athenæus mentions the dowering of
Aetragis, or Derecho, the Syrian Venus, in a lake near
Ascalon, by Mopsus, a Lydian (Rawlinson's Herod. i, 364);
Lucian refers to this later as the place where the sacred
fishes were preserved. Homer of the sea-born goddesses.
At the other extremity of the land, or Lebanon, this
same Venus was worshipped with vile rites. Byblus, Adonis,
Heliopolis were associated with like deities and like
worship (see Kenrick, Phœnicia, p. 306, 312). To this
respect, we may turn to the names of "the Phœnician
the tarte and the Greek Europe; the fable of Dædalus (also
called Hephaestos or Vulcan), the father of the Pho-
nician Cabiri, and of Hercules, the tutelary god of Tyre
and disciplines of the Tyrian people, to whom Hiram, the
friend of Solomon, built a temple, if Menander, quoted
by Josephus, wrote the truth (Joseph. Ant. vili, 5, 3).
Along the sea-coast we find, in disorderly profusion, the
legends of the Wost, the rudiments of the gods of Greece;
while in the interior we find the legends of the Eost,
the worm-out of the gods of Babylon and Asia Minor.
Widespread over Palestine had these fables settled down,
like so many uncivil birds, to preoccupy each crag and
city, and preserve the evidence of free faith and holy
worship. It was as if the idols of Sinhar, in their mi-
migration to the Tyre, had been permitted to rest for a sea-
son in Judea before finally settling down on the hills
and in the groves of Greece.
Though Palestine was, in the divine purpose, destined
for Israel by God, yet Israel was not its first possessor.
Other nations, seven in number (if not more), meted it
out between them—children of Ham, not of Shem;
say Jerusalem itself owed its origin to them. "Thy fa-
ther was an Amorite, thy mother a Hittite" (Ezek. xvi, 3).
These Canaanites were allowed to occupy it for a
season, that they might prepare it for its proper owners.
Wells were dug, houses were built, towns were reared,
terraces were thrown, vineyards were planted, oil-yards
were planted, the whole land was brought under cultivation,
so that when Israel came he found all things made
ready for his occupancy (Deut. vi. 11; Porter, Fire
Trees in Damascus; Giant Cities of Bashan). The
important fact is that the Palestinian history is the
same as the Phœnician, and it explains how a people, amounting to between two
and three millions, all at once sat down in comfort and
plenty in a new territory. They entered the desert
with the spoil of Egypt on their hands; they took pos-
session of Canaan with the riches and abundance of
seven nations at their disposal.
3. Classical References.—The Egyptian hieroglyphics
contain references to the nations of Canaan. The splen-
dor of Karkar under Thothmes is indebted as much to
the Phœnician Arav as to the southern Cush (Os-
burn, Egypt ii, 294). The paintings of Abu-Simbel tell us
how Memnones
"Makes to tremble the rebells of the Jebusites;"2
and how Sesostris "fought with the Hittites in the plains of the north"—how
he swept over Phœnicia—
"He prevails over you;
Ye cutters of Tyre,
Ye trappers and traders of Zidon,
He casts you down,
He hews you in pieces."
Hadasah (Kadesh Barnea), in the land of the Amorite,
is seen on a wooded hill, attacked by enemies. The
Phœnicians of both the Tyre and Sidon are described in
publishing a Jebusitish aggression against Phenoe, which Mr. Osburn
understands to be not the Idumæan Phenoe, but Wady
Maghrab, the mining district in the Sinaïtic desert
(Osburn, Egypt ii, 473). The hieroglyphical name for
Canaan is Nahkrune (Hdt. p. 254). But this is not the place
for enumerating these Egyptian references to Pal-
estine and its cities; nor for investigating the no less
important and interesting notices of them in the As-
syrian relics. Perhaps the time has not yet come for a
work on this subject, insomuch as new information is
finding its way to us every year; but the reader would
do well to study the works of Layard, Rawlinson, Botta,
Bonomi, and Smith.
Homer (who probably wrote in Solomon's reign)
makes no mention of the Jews or of Palestine, though
he very frequently names Phenoe and Sidon. That
Phœnicia, so often mentioned in the Odyssey, was Judea, its
king Solomon, and the twelve princes of its court
the heads of the twelve tribes, has been maintained,
but Homer must have been nodding grievously if he had
permitted himself that Corfu was at all like Palestine.
Herodotus, in his myth of Histiaeus (p. 400, 2), speaks of the "Lyrians in Palestine" in connection with the practice
That on the north is picturesque, and in some places grand. The outlines are varied; lofty peaks spring up at intervals, and are separated by winding wooded glens. On the south the general aspect of the ridge is dull and uniform, presenting the appearance of a huge gray wall, as seen from the coast. But in travelling down the road which runs along the broad back of the ridge, and near the coast, and Hebron, the succession of rounded hill-tops, thrown confusedly together, each bare and rocky as its neighbor. South of Hebron these sink into low swelling hills, similar in form, but smaller; and these again gradually melt into the plains of the Mediterranean.

But by far the most remarkable feature of Palestine is the Jordan valley, which runs through the land from north to south, straight as an arrow. There is nothing like it in the world. It is a rent or chasm in the earth's crust, being everywhere below the level of the ocean. This deep valley produces a marked effect on the ridges which border it. Their sides towards the valley are far more abrupt than elsewhere in Palestine: the ravines that descend from them are deeper and wilder; and towards the south, along the shores of the Dead Sea, there is a look of rugged grandeur and desolation such as is seldom seen elsewhere. It is aboutbreadth, about ten miles from brow to brow, expanding slightly at Tiberias and the Dead Sea, as if greater depth had made some enlargement of the lateral boundaries necessary. This valley forms a very striking feature on every map of Palestine, and it becomes the more striking the more accurately the physical geography of the land is delineated.

The remaining part of Palestine east of the Jordan forms a tract of table-land, to which the central valley gives some remarkable features. Every traveller in Palestine is familiar with the mountain-range—steep, straight, and of nearly uniform elevation—which, from every point in Judaea, Samaria, and Galilee, bounds the view eastward. This, in reality, is not a mountain-range; it is the side or bank of the eastern plateau, having itself an elevation of from 2000 to 3000 feet to which the depression of the Jordan adds another thousand. At only a few places, on the extreme north, and near the centre, do the tops of this ridge rise above the general level of the plateau. The ravines that descend from it are of great depth. At the north-east angle of the plateau, one ridge, that of Alarmon, dividing the fertile table-land of Bashan from the arid wastes of Arabia, is such an example of the great features of Palestine; it prepares the way for a detailed examination of the several divisions, and also for a more satisfactory review of the political structure of Palestine. In fact, a careful study of the physical geography of Palestine—its plains, mountains, valleys, and great natural divisions—affords the best key to its history. The great river, the Jordan, the region of Hebron, the Jordan valley with the coast. This fact is well known, and is well seen in the fertile table-land of Bashan from the arid wastes of Arabia. This is such an example of the great physical features of Palestine; it prepares the way for a detailed examination of the several divisions, and also for a more satisfactory review of the political structure of Palestine. In fact, a careful study of the physical geography of Palestine—its plains, mountains, valleys, and great natural divisions—affords the best key to its history. The great river, the Jordan, the region of Hebron, the Jordan valley with the coast. This fact is well known, and is well seen in the fertile table-land of Bashan from the arid wastes of Arabia.
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"Scala Tyrrhenum," "Ladder of Tyre"—rise to a height of from 200 to 300 feet, and drop into the deep sea, splendid cliffs of naked rock. Though the plains are here broken, and is now dreary and desolate, its soil, between the rocks, is deep and of wonderful fertility. It is abundantly watered also by copious fountains, and by streams from Lebanon. At the widest and best part of it, on a long promontory and an adjoining island, stood Tyre, a double city.

South of the Ladder of Tyre the features of the plain and the coast undergo a total change. This promontory, in fact, is the real commencement of the maritime plain, and the natural boundary of Palestine and Phoenicia. The banks and bars of the sea now disappear; the shore is low and sandy; the plain flat, rich, and loamy, and only a few feet above the sea-level. It spreads out in far reaches of cornfields and pasture-lands several miles inland, the mountains making a bold sweep to the east. On a low bank, projecting into the Mediterranean from the centre of this plain, stands Acra, the modern as well as the mediæval stronghold of Palestine. Across the plain, a few miles southward, flows the river Belus; and on its banks may still be seen that vitreous sand from which glass is said to have been first made (Strabo, xvi. 612). Still farther down the Kishon, a sluggish stream with soft, sedgy banks, falls into the plains of Esdraelon. There is more water and more moisture in this part of the plain than in any other part of Palestine; it is consequently among the most fertile sections of the country.

The course of the Kishon breaks what might be called the natural conformation of Palestine. It intersects the central mountain-range; and a branch or arm of the range, as if displaced by the river, shoots out in a north-westly direction, and, projecting into the Mediterranean, forms a new land—now only a promontory feature along the shore of Palestine. This is Carmel (q.v.). Its elevation is about 1800 feet; its sides are steep and rugged, deeply furrowed by ravines, and partially clothed with forests of dwarf oaks. There is little cultivation on the ridge; but its pastures are rich, and its flowers in early spring are bright and beautiful. The promontory of Carmel is bluff, but, as it does not dip into the sea, room is left for a good road round its base.

Immediately south of Carmel the plain again opens up, and continues without interruption to Gaza. Narrow, and yet flat and healthy, a sandy desert, running parallel to the coast, it gradually expands into the undulating pasture-lands of Sharon. The plain is not so flat here as at Acra, nor is it so well watered, though there are still streams and large fountains, with fringes of reeds and broad belts of green meadows. Here the course of the Kishon has treeless stretches of pasture, and the remains of ancient forests; but most of the plain is bare and parched. There is scarcely any cultivation. Farther south the surface becomes flatter, the average elevation less, and vegetation more scanty, owing to the lighter soil and lack of moisture. Around Joppa, Lydda, and Ramleh are pleasant orchards and large olive-groves, surrounded by wastes or drift sand. Here Sharon unites with Philistia, which, after an interval of naked downs, extends in widespread cornfields and vast expanses of rich, loamy soil southward almost to the valley of Gezer. This is the Shephelah—the "low country" of the Bible: the home of the Philistines, over which they drove their iron war-chariots, and on which they bade defiance to the light mountain-troops of Is rael. See PHILISTIA.

The maritime plain south of Carmel has some general features worthy of note. Along the whole seaboard runs a broad belt of drift sand, generally flat and sandy, but in places raised up into mounds varying from fifty to two hundred feet in height. The mounds and drifts are mostly bare and of a reddish gray color: though here and there they abound with shrubs and other lowly vegetation. The sand is most destructive, and nothing can stay its progress. It has encircled the ruins of Caesarea with a barren desert; it is slowly advancing on the orchards of Joppa, threatening them with destruction; it has drifted far inland to Ramleh, and is almost entirely covered up the city of Askelon, and is now invading the fields, vineyards, and olive-groves of Meijdal, Hamameb, and other neighboring villages. From Askelon southward the hills are higher than elsewhere; the sea itself is not less than three miles wide. The aspect of these bare hills and long reaches of naked drift is that of utter, terrible desolation.

Another feature of the plain is the depth of its wadys or torrent-beds. At the northern end of Sharon their beds are all actively low and sedgy, bordered by tracts of meadow, which, owing to their depression and the accumulation of sand along the coast, are overflowed during the rainy season, and thus converted into pools and morasses, some of which do not entirely dry up during the summer. In Philistia the wadys are deeply cut in the leamy or sandy soil; their banks are dry, bare; their beds too are dry, covered with dust, white pebbles, and flints.

The whole plain is bare and bleak. There are no trees, no bushes, and no fences of any kind, with the exception of a few small remnants of forests in the northern part of Sharon, and the orchards and olive-groves around a few of the principal villages, and the hedges of cactus that encircle them. One can ride on for days without let or hinderance. In summer all vegetation disappears. The plain stretches out, mile after mile, in easy undulations, like great waves, everywhere of a brownish gray color, appearing as if scathed by lightning. In early spring, however, it is totally different. It does not look like the same country. It is covered with green grass, and, where cultivated, with luxuriant crops of green corn; it is all spangled with flowers of the brightest colors, and in Sharon with forests of gigantic thistles. The coloring then far surpasses anything ever seen in Europe; but still the absence of houses, fields, and fences gives a dreary look. The villages are few, mostly very small and very poor, and at long intervals. In Sharon, and in the southern section of Philistia, there are stretches of twenty miles and more without a village. The plain is everywhere dotted, however, with low rounded tella—a few of them, as Tell es-Salih, Arak el-Men nap, and others, are entirely deserted and more—and these are covered with white bricks, inter mixed with hewn stones and fragments of columns, the remains of primeval cities. The plain has no good quarries; the rock along the coast, and over a great part of the plain, is a soft friable sandstone, not fit for miles after mile, in easy undulations, like great waves, everywhere of a brownish gray color, appearing as if scathed by lightning. In early spring, however, it is totally different. It does not look like the same country. It is covered with green grass, and, where cultivated, with luxuriant crops of green corn; it is all spangled with flowers of the brightest colors, and in Sharon with forests of gigantic thistles. The coloring then far surpasses anything ever seen in Europe; but still the absence of houses, fields, and fences gives a dreary look. The villages are few, mostly very small and very poor, and at long intervals. In Sharon, and in the southern section of Philistia, there are stretches of twenty miles and more without a village. The plain is everywhere dotted, however, with low rounded tella—a few of them, as Tell es-Salih, Arak el-Men nap, and others, are entirely deserted and more—and these are covered with white bricks, intermixed with hewn stones and fragments of columns, the remains of primeval cities. The plain has no good quarries; the rock along the coast, and over a great part of the plain, is a soft friable sandstone, not fit for miles after mile, in easy undulations, like great waves, everywhere of a brownish gray color, appearing as if scathed by lightning. In early spring, however, it is totally different. It does not look like the same country. It is covered with green grass, and, where cultivated, with luxuriant crops of green corn; it is all spangled with flowers of the brightest colors, and in Sharon with forests of gigantic thistles. The coloring then far surpasses anything ever seen in Europe; but still the absence of houses, fields, and fences gives a dreary look. The villages are few, mostly very small and very poor, and at long intervals. In Sharon, and in the southern section of Philistia, there are stretches of twenty miles and more without a village. The plain is everywhere dotted, however, with low rounded tella—a few of them, as Tell es-Salih, Arak el-Men nap, and others, are entirely deserted and more—and these are covered with white bricks, inter mixed with hewn stones and fragments of columns, of the remains of primeval cities. The plain has no good quarries; the rock along the coast, and over a great part of the plain, is a soft friable sandstone, not fit for
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close not to be full of danger; and though the catastro-
phoic was postponed for many centuries, yet, when it ac-
tually came on, it passed through this plain.

The breadth of this noble plain varies considerably.
At Cesarea on the north it is not more than eight
miles wide; at Joppa it is about twelve; while at Gaza,
the south, it is nearly twenty. Its elevation above
the level of the sea has not been ascertained by mea-
surement, but from its general appearance it does not
seem to have an average of more than 100 feet.

It is probable that the Jews never permanently occu-
pied more than a small portion of this rich and favored
region. Its principal towns were, it is true, allotted to
the Philistines, (Josh. xv, 46–50; Judges xi, 16; xxvii,
xii, 11, Dor, etc.); but this was in anticipation of the
intended conquest (xiii, 3–6). The five cities of the
Philistines remained in their possession (1 Sam. v, xxx,
10; xxvi); and the district was regarded as one inde-
pendent of and apart from Israel (xxvii, 2; 1 Kings ii,
39; 2 Kings viii, 2, 3). In like manner Dor remained
in the hands of the Canaanites (Judg. i, 27), and Gezer
in the hands of the Philistines till taken from them
in Solomon's time by his father-in-law (1 Kings ix, 16).
We find that towards the end of the monarchy the
tribe of Benjamin was in possession of Lydd, Jizma,
Orette, and Machaneh. This district, stretching from
the plain of Esdraelon ( Judges 18:4; at
Chron. xxxvii, 18); but it was only by a gradual proc-
ess of extension from their native hills, in the rough
ground of which they were safe from the attack of
chivalry and chariots. Yet, though the Jews never had
this region, it had a dense and compact popula-
tion, and towns probably not inferior to any in Syria.
Both Gaza and Askelon had regular ports (moomeni),
and there is evidence to show that they were very im-
portant and very large long before the fall of the Jew-
ish monarchy (Kennicott, Philoméne, p. 27–29).
Ashdod, though on the open plain, resisted for twenty-nine years the
attack of the whole Egyptian force: a similar at-
tack to that which reduced Jerusalem without a blow (2
Chron. xxi.), and was sufficient on another occasion to
destroy it after a siege of a year and a half, even when
fortified by the works of a score of successive monarchs
(2 Kings xxv, 1–8).

In the Roman times this region was considered the
pride of the country (Joseph. War, i, 29, 9), and some of
the most important cities of the province stood in it—
Cesarea, Antipatris, Diospolis. The ancient one port of
the city was called "the city of the plain," and it occu-
pied a position central between the Shephelah and Sharon.
Roads led from these various cities to each other—to
Jerusalem, Neapolis, and Sebastia in the interior, and to
Ptolemais and Gaza on the north and south. The com-
domains of Damascus, and, beyond Damascus, of Persia
and India, passed this way to Egypt, Rome, and the infant
colonies of the west; and that traffic and the constant
movement of troops backwards and forwards
must have made this plain one of the busiest and most
populous regions of Syria at the time of Christ.
Now Cesarea is a wave-washed ruin; Antipatris has van-
nished both in name and substance; Diospolis has shak-
ken off the appellation which it bore in the days of its
prosperity, and is a mere village, remarkable only for
the ruin of its fine mediaval church, and for the palm-
grove which still, it is said, exists in view. Joppa alone main-
tains a dull life, surviving solely because it is the near-
est point at which the sea-going travellers from the
West can approach Jerusalem. For a few miles above
Jaffa cultivation is still carried on, but the fear of
the Bedawin who roam (as they always have roamed) over
parts of this country, deterring all passers-by from ex-
torting black-mail from the wretched peasants, has de-
solated a large district, and effectively prevents its being
used any longer as the route for travellers from south
to north; while in the portions which are free from
this scourge, the teeming soil itself is deemed too un-
proitiuous to till. This is the case with the towns of
Cesarea and Lebanon, and in part to the forests which
condense the moisture of the atmosphere, yielding heavy
fertilizing dew. Fountains are abundant and copious; and
the torrent-beds are rarely—many of them never—dry.
Another fact is deserving of notice. The whole region,
consists of a granite outcrop, of the most solid and the
most impervious. A vast portion of it appears utterly desolate.
The“highwayslie waste, the earth mourneth and languisheth.”Thebaldmountains ofJudaharefar moredecorated with olive groves, dates, figs, and grapes. In the valleys, where the soil is fertile, fruits, vegetables, and olives are grown. In the mountains, herds of sheep and goats graze, and the slopes are covered with pine and oak trees.

The plain of Esdraelon (q.v.), as stated above, intersects themountain-chain, and forms a connecting link between the maritime plain and the Jordan valley. In this respect it may be termed the gateway of Central Palestine; and history tells how fully, and often how fatally, hostile nations and marauding tribes availed themselves of it to enter and spoil the land. It joins the plain of Acre on the west at the base of Carmel; it is connected with Sharon by an easy pass at Megiddo; and on the east two broad arms stretch down from it in great concaves to the principal fords and passes of the Jordan. Its features and history have already been so fully given that it need not here be described.

The isolated ridges of Moreh (now called by natives Jebel ed-Dahy, by travellers Little Hermon) and Gilboa, which lie between the eastern arms of Esdraelon, present a marked contrast to Tabor and the mountains of Galilee. They show that the humid and fertile north is giving place to the parched and naked south. They are bare, wild, and treeless; and their declivities look in places as if they had been covered with flag-stones. They illustrate broken links lying between the chains of Galilee and Samaria.

While Esdraelon intersects the mountain-chain, a portion of the chain, appearing as if displaced, shoots out from the mountains of Samaria in a north-western direction; and, running to the Mediterranean, intersects the plain of Esdraelon at its head. This Carmel, which, though physically united to the southern, bears more resemblance, in its luxurious grass, green foliage, and bright flowers, to the northern ridge. Carmel and the northern end of the Samaria range present the appearance of a continuous transverse ridge, enclosing Esdraelon on the south.

Between Esdraelon and Bethel—the territory originally allotted to the sons of Joseph, forty miles in length—the mountain-ridge presents some peculiar and striking features. The summits are more rounded and more rocky than those in Galilee; and the sides, though in many places bare, are generally clothed with scraggy woods of dwarf oak, terebinth, and maple, or with shrubbery of thorn-bushes. The fertile upland plains are still found here, though smaller than those in Galilee; the largest is the plain of Mekhina, along the eastern bank of the Jordan, stretching about ten miles south. The plains of Samir, Kubbatym, and Detim are much smaller. The hill-sides around them grow steeper and wider towards the south. The valleys running into Sharon are long, winding, mostly tillable, though dry and stoney and of little avail if not watered. The eastern chasm of the Jordan, are deep and abrupt; but being abundantly watered by numerous fountains, and being planted with olive-groves and orchards, they have a rich and pictur-esque appearance (comp. Van de Velde, ii, 314). In fact, the eastern declivities of the mountains of Ephraim, wild and rugged though they are, contain some of the most beautiful scenery and some of the most luxuriant orchards in Central Palestine (ibid. p. 335). Dr. Robinson writes of Tellzah, the ancient Tirzah (Cant. vi, 4), a few miles north of Nablus, “The town is surrounded by immense groves of olive-trees, planted on all the hills around; mostly young and thrifty trees” (iii, 302; and of one of the great wadys east of it, “Nowhere in Palestine, not even at Nablus, had I seen such noble brooks of water” (ibid. p. 306); and again of the whole district, “This tract of the Pale se, from el-Kurwa in the Ghirr to the round-ed hills which separate it from the plain of Samir, is justly regarded as one of the most fertile and valuable regions of Palestine” (p. 304 sq.). The features of the mountains are different from those of Galilee. Here there is a large, fertile, well-watered, and well-wooded plain; the ground is softer; the valleys are narrower, and the banks steeper. While the rich upland plains produce abundant crops of grain, yet this is a region on the whole specially adapted for the cultivation of olives, figs, and dates. The mountain-ridge may be said to divide the main regions—east and west—of Central Palestine; and, in the same manner as the Jordan divides the inhabited regions of Judah and Benjamin—both the physical features and the scenery of the range undergo a great change. The change does not take place rapidly—it is gradual. Immediately south of Shiloh the change begins. The little upland plains, which, with their green grass and green corn and smooth surface, so much relieve the monotony of the mountain-tops, almost disappear in Benjamin, and in Judah they are unknown. Those which do exist in Benjamin, as the plains of Gideon and Rephaim, are small and rocky. The soil alike on plain, hill, and glen is poor and scanty; and the gray limestone of the hills laps up everywhere. It gives the landscape a barren and forbidding aspect. Natural wood disappears; and a few small bushes, brambles, or aromatic shrubs alone appear upon the hill-sides. The hill-summits now assume that singular form which prevents deliberately rested his right hand on the head of Joseph’s younger son, saying, “In thee shall Israel bless, saying, God make thee as Ephraim” (Gen. xlviii. 18-20; comp. Stanley, S. and P. p. 226).

Passing southward from Samaria into Judah—from the turns of the Jordan and the mountains of Ephraim and Benjamin and Judah—both the physical features and the scenery of the range undergo a great change. The change does not take place rapidly—it is gradual. Immediately south of Shiloh the change begins. The little upland plains, which, with their green grass and green corn and smooth surface, so much relieve the monotony of the mountain-tops, almost disappear in Benjamin, and in Judah they are unknown. Those which do exist in Benjamin, as the plains of Gideon and Rephaim, are small and rocky. The soil alike on plain, hill, and glen is poor and scanty; and the gray limestone of the hills laps up everywhere. It gives the landscape a barren and forbidding aspect. Natural wood disappears; and a few small bushes, brambles, or aromatic shrubs alone appear upon the hill-sides. The hill-summits now assume that singular form which prevents deliberately rested his right hand on the head of Joseph’s younger son, saying, “In thee shall Israel bless, saying, God make thee as Ephraim” (Gen. xlviii. 18-20; comp. Stanley, S. and P. p. 226).

In the neighborhood of Bethlehem, and in the neighborhood of Christian populations, as at Bethlehem—villagessarecreep along the mountain-side, and in the upper stories of the houses, which are covered with thin grass, and the aromatic shrubs which clothe more or less almost the whole of Syria and Arabia. But they also glow with what is peculiar to Palestine, a profusion of wild flowers, daisies, the dry and stoney plains of the star of Bethlehem are elevated by a blaze of scarlet flowers of all kinds, chiefly anemones, wild tulips, and poppies” (S. and P. p. 136 sq.).

Fountains are rare, and their supplies of water scanty and precarious among the mountains of Benjamin and Judah. Wells take their places, and here deep into the white soft limestone rock; covered cisterns, into which the rain-water is guided, are also very numerous, and large open tanks. The gles which descend westward are long and winding, with dry rocky beds, and banks breaking down to them in terraced declivities. The lower slopes near the plain of Philistia are neither so bare nor so rugged as those nearer the crest of the ridge. Dwarf trees and extensive shrubbery, and aromatic plants, partially cover them; while little groves of olives, and orchards of figs and pomegranates, appear around the villages. The scenery is here far wider, sometimes expanding, as Surra, es-Sumt (Eliah), and Beit Jibrin, into rich and beautiful cornfields. The eastern declivities of the ridge, so fertile and picturesque in Samaria, are here a wilderness—bare, white, and without water; with little wood to shade and cool a stream or fountain. Naked slopes of white gravel and white rock descend rapidly and irregularly from the
brow of the ridge, till at length they dip in the founding precipices of Quarantania, Feshkia, Engedi, and Masada, into the Jordan valley or the Dead Sea. Naked ravines, too, like huge fissures, with perpenicular walls of rock, often several hundred feet in height, farrow these slopes from top to bottom. The wild and savage grandeur of this region is unexampled. The wandering shepherd (1 Sam. xxviii. 28) and the prowling bandit (Luke x, 30) is it the only part of Palestine to which that name can be properly applied. See JUDAH.

In the centre of this rugged region, on the very crest of the mountain-ridge, girt about with the muniments of nature, stood Jerusalem and the other historic cities and strongholds of the kingdom of Judah—many of them taking their names from their lofty sites, as Gibbon and Ramah and Gibeah and Geba. In vigorous exercise of this fortification, such as defending and protecting their flocks over the bare ridges and through the wild glens of the wilderness, the hardy soldiers of David received their training; and they proved that in mountain warfare they were invincible. This is not a region for corn. The husbandman would obtain from it its seeds of corn and its labor. But the terraced hill-sides, the warm limestone strata, and the sunny skies render it the best field for the successful culture of the vine and the fig; while the arid shrubs of the wilderness, and the succulent herbage among the rocks and gullies, afforded suitable food for flocks of sheep and goats. The dying patriarch appears to have had his eye on this region when he blessed Judah in these words: "Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk" (Gen. xlix., 11, 12). Though this section of the range now seems barren and desolate, no district in Palestine bears traces of such dense population in former days. Every height is crowned with a ruin; the remains of towns and villages thickly dot the whole country. Its ruins, its terraced hills, and its arid torrentous glens are now the distinguishing features of Judæa. The southern declivities of the mountain-range have some marked and peculiar features, which probably gained a name from the word "Country." From Hebron, where the ridge begins to decline, to Beersheba, where it finally melts away into the desert of Thib, this section extends. Here are bare rounded white or light-gray hills, gradually becoming smaller and farther apart, divided by long irregular dry valleys, which slowly become wider and more desolate, until at length hill and dale merge into an open undulating plateau. The soil on these southern hills is thin and poor; but in some of the valleys it is rich, and during spring and early summer the pasture is luxuriant. It was one of the regions most frequented by the patriarchs. It was a dry parched land, as its Scripture name Nega would seem to imply. It contains no perennial streams. Its torrent-beds are as dry during a great part of the year as its hill-tops; it is only after heavy rains, here very rare even in winter, that they contain any water. Fountains, too, are few and far between; and hence the patriarchs, like the modern nomads who pasture their flocks on it, were forced to depend on wells and tanks for their supply of water. These are very numerous. Miss Martineau, in riding from the desert to Hebron, notes, "All the day we continually saw wells and tanks beside our path, and under every angle of the hills where they were likely to be kept filled." (Eastern Life, p. 483). Water was absolutely necessary for the wants of men and animals; hence the labor expended on wells, and the obstinacy with which rival tribes disputed their possession (Gen. xxxi, 25, 30; xxxvi, 15, etc.). Vineyards and olive-groves disappear a few miles south of Jerusalem; the larger oak-trees, which are seen here and there farther north, give place to bushes and low shrubs; cultivated fields, too, and all signs of settled habitation, give place to the enclosures for sheep and goats, and black tents and roving Arabs. All picturesque beauty, all natural richness of scenery, is gone. The green pastures and the bright flowers of early spring are the only redeeming features (Bunac, Land of Promise, p. 29, 46; Martineau, p. 481; Harkness, p. 130). Miss Martineau has delineated the features of the southern declivities with great fidelity:

"It is no part of the prospect was there any loneliness, or any features of greatness and sublimity. Every aspect of country which I could call to mind was the narrow section of the mountain district immediately on the south of Hebron. No lakes or rivers, or masses of foliage, or deep ravines, or any lofty towering heights, are within the range of sight to one in the centre of the territory. For a few miles back in spring-time a smilling aspect is thrown over the broad downs, when the ground is reddened with the scarlet of the wild shrub, and the yellow of the palm, and the green of the herb and the golden of the ripe tops of the oil-press and the marigold. But this flush of beauty soon passes, and the permanent aspect of the country is not wild in deed, but noble and desolate. The plain is flat, the country say, austere plain—a tame, unplesant aspect, not causing alarm and loathing which alone is in it. There is not any lingering reminiscence of anything lovely or awful or sublime. As for the soil, the thin and scanty verdure, barely covering the windswept slopes, is not the thinness everywhere beneath the desert surface, sufficiently explains its nature. Here and there patches of deeper earth and richer soil, with clumps of trees, vary these pastures of the wilderness: as again they are broken by wide stretches of white and brown hues, interspersed with bushes of considerable height and size" (Scripture Lands, p. 5-7).

It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardy a hill-top of the many within sight that is not covered with vestiges of some fortress or city. That this numerous population knew how most effectually to cultivate their rocky territories is shown by the remains of their ancient terraces, which constantly meet the eye, the only mode of husbanding so scanty a coating of soil, and preventing its being washed by the torrents into the valleys. These frequent remains enable the traveller to form an idea of the appearance of the country when thus terraced. Still more remarkable is the fact that in many parts of Judæa until the repeated invasions and sieges caused their fall, and the wretched government of the Turks prevented their reinstatement, and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have materially influenced the look and the resources of the country.

The following elevations are taken (with some corrections from later sources) from Van de Velde, who has collected them from the best authorities, and arranged them, with valuable notes, in his Memoir of Map. In order to connect the Palestine ridge with Lebanon, of which it is the natural continuation, and with the desert of Thib until it falls, the heights of a few points beyond the bounds of the present map may be given:

In Palestine.

Tōm Nīha, the culminating point of southern Lebanon. Extends fifteen miles north of the Litān to 5800 Kērā of the usual scale over the range forty fathoms south of the

Kēdēsh-Naphtali, twelve miles south of the Litān

(Kelesh in an upland plain surrounded by peaks)
between Olivet and Jericho, with which all travellers in the Holy Land are acquainted, is a type, and by no means an unfair type, of the eastern passes, from Zuweirah and Ain-Jidi on the south to Wady Bidan on the north. It is only when the junction between the plain of Esdraelon and the Jordan valley is reached that the slopes become gradual, and the ground fit for the caravans near Kefer-Saba to Nablus, the passages, from Zuweirah and Ain-Jidi to the south to Wady Bidan on the north. It is only when the junction between the plain of Esdraelon and the Jordan valley is reached that the slopes become gradual, and the ground fit for the caravans near Kefer-Saba to Nablus, the passages, from Zuweirah and Ain-Jidi to the south to Wady Bidan on the north. It is only when the junction between the plain of Esdraelon and the Jordan valley is reached that the slopes become gradual, and the ground fit for the caravans near Kefer-Saba to Nablus, the passages, from Zuweirah and Ain-Jidi to the south to Wady Bidan on the north.

The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Thus the passage by Beth-aven, already mentioned, is the most direct through the Wady al-Auej, which falls from the other side of Taiyibe to the westward, has a distance of barely ten miles to reach the Jordan valley, at the same time falling not less than 2800 feet. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads, going up to Jerusalem, the one to the right by Ramada and the Wady Aley; the other to the left by Lydda, and thence by the Beth-horons, or the Wady Suleiman, and Gibeon.

The crossing of the Jordan at its eastern end is thus the most direct route for the caravans from the west to the Jordan valley. The passes at the eastern end of the Jordan valley are of greater height and ruggedness than those on the western side. The eastern passes, though more difficult than those on the western side, are of such a nature as to present great difficulties to the passage of any large force encumbered by baggage. In fact these mountain passes really formed the security of Israel, and if they had been strong enough to settle her own intestinal quarrels without reference to foreigners, the nation might, humanly speaking, have stood to the present hour. The height, the distance, and consequent strength, which was the frequent boast of the prophets and psalmists in regard to Jerusalem, was no less true of the mountains on this side than of those on the other, but much more so. This is the case during the whole length of the southern and middle portions of the country. The precipitous descent

and ridges several hundred feet higher than the town. Jebel Gerizim, the highest point in Western Pales-
Palestine

Pelusium and Carchemish, must have looked at the long wall of height, which closed the road level roadway they were pursuing, as belonging to a country with which they had no concern. It was to them a natural mountain fastness, the approach to which was beset with difficulties, while its bare and soilless hills were hardly worth the trouble of conquering, in comparison to the plains of Egypt and the Nile, or even with the boundless cornfield through which they were marching. This may fairly be inferred from various notices in Scripture and in contemporary history. The Egyptian kings, from Rameses II and Thothmes III to Pharaoh Necho, were in the constant expectation of raids and forays from across the desert, at the south edge of the Dead Sea, its length is 150 English miles. Its breadth at the northern end is about six; at the Sea of Galilee it is nine; and at Jericho, where it is widest, it is about thirteen. There are places between these points where it is much narrower. Immediately south of Lake Me- rom, the lake on the Syrian side is very abrupt in descending to the Dead Sea, which has an elevation of about 900 feet, and breaks down to the Jordan on the east in steep banks, and to the shores of the Sea of Galilee on the south in long terraced declivities. From the western side of the terrace the mountains rise steeply, so that the terrace itself may be considered as a higher section of the valley. Along the south-west shore of the Sea of Galilee a dark ridge shoots out eastward and descends to the banks of the Jordan in forming cliffs, narrowing the valley to a width of about four miles. The next point where the western ridge projects is at Kurn Surtabeh, east of Shiloh. This peak resembles the horn of a rhinoceros, and hence its name; from it a rocky ridge of white limestone runs across the valley almost to the banks of the river in its centre. The peak of Surtabeh is remarkable as one of the signal-stations of the ancient Israel, from which beacons were lighted to announce the appearance of the new moon (Talmud, Rosh Ha-Shana, ii; Ireland, p. 346; Robinson, Biblical Researches, iii, 285).

The western bank of the valley, though everywhere clearly and sharply defined, is irregular, like a deeply indented coast-line, occasioned by the broken character of the ridge behind, and the gllens and broad plains which run into it. The eastern bank is different. It is straight as a wall, except for a short distance in the centre, where the rugged hills and deep gllens of Gilead break its uniformity. On the whole it is more abrupt than the western; and its top appears almost horizontal. This regularity arises from the fact that it is not, strictly speaking, a mountain-chain, but rather the bank or supporting wall of a natural terrace.

The northern section of the Jordan valley is flat. Around the site of Dan extends a plain of great fertility, now in part cultivated by Damascus merchants, as it was in primeval days by the Sidonians (Judg. xviii, 7). The uncultivated parts are covered with rank grass, and thickets of oak, sycamore, arbutus, and olive. South of this is a large tract of marshy ground, extending to the shores of Merom—the home of wild swine, buffaloes, and innumerable water-fowl. The marsh and lake are fed not only by the Jordan, but by great numbers of fountains along the side of the plain, and streams from the surrounding mountains. The lake Merom (q.v.) occupies the lower part of this basin, and has a broad margin of fertile land along each side. Below the lake the regularity of the valley is interrupted by the projecting terrace already mentioned, and the river is pushed over close to the eastern bank, along which it runs in a deep, wild glee. At the mouth of the upper Jordan, on the northern shore of the Sea of Galilee, is a low rich plain, several miles in extent, famous for its early and luxuriant crops of melons and cucumbers. It is cultivated by some families of nomad Arabs. The lake here fills the valley from side to side, with the exception of the little (3) The Jordan Valley.—The physical geography of this natural division of Palestine has already been so fully described that it will only be necessary in this place to supplement a few points serving to connect it with the mountain-chain on the west and the plateau on the east, and thus to apportion to it its place in the general survey of the country. See JORDAN.

The Jordan valley is the most remarkable feature in the physical geography of Palestine. Its great depression makes it so. It is wholly, or almost wholly, beneath the level of the ocean. It runs in a straight line part of this basin, and has a broad margin of fertile land along each side. Below the lake the regularity of the valley is interrupted by the projecting terrace already mentioned, and the river is pushed over close to the eastern bank, along which it runs in a deep, wild glee. At the mouth of the upper Jordan, on the northern shore of the Sea of Galilee, is a low rich plain, several miles in extent, famous for its early and luxuriant crops of melons and cucumbers. It is cultivated by some families of nomad Arabs. The lake here fills the valley from side to side, with the exception of the little
fertile plain of Gennesaret (q. v.) on the western shore. The eastern shore keeps close to the base of the hills, which rise over it in steep, bare acclivities. See GALILEE, SEA OF.

Between the Sea of Galilee and the Dead Sea the valley is broken in two sections by the projecting ridge of Surtabeh. Below this it becomes so narrow that the slope of the valley has a gently undulating surface, a rich, loamy soil, abundantly watered by streams from both the eastern and western mountains, and by numerous fountains along their base. A few spots are cultivated by the scattered inhabitants of Ghawaréin, who take their name from the valley, here called el-Ghôr. The uncultivated portions are covered with tall rank grass and jungles of gigantic thistles. The Jordan winds down the centre in a tortuous channel along the bottom of a ravine, whose high chalky banks are deeply furrowed and worn into lines and groups of white conical mounds.

At Kurn Surtabeh there is a break in the valley, as from an upper to a lower terrace. A ridge or bank extends across it from west to east, and is broken up in the centre, where the river cuts through, into "labyrinth of ravines with barren chalky sides, forming cones and hills of various shapes, and presenting a most wild and desolate scene" (Robinson, iii, 293). South of this point, the mountain-chain on the west recedes, and the plain expands; its surface becomes flatter; fountains and streams are neither so frequent nor so copious; the heat and interior make the surface parched and bare. Along the sides of the mountains, especially at the openings of ravines, are here and there masses of verdure and foliage; but the vast body of the plain is bare. A large part, too, towards the Dead Sea, is covered with a white saline crust, which gives it the appearance of a desert. But the rank luxuriance of the vegetation around fountains, along the banks of streams, and wherever irrigation is employed, as at Jericho, shows the natural richness of the soil, and proves that industry alone is wanting to develop its vast resources. The whole of this lower valley is now almost desert. With the exception of the few inhabitants of er-Ritha (Jericho), and a few families of nomad Ghawaréin, no man dwells there; and a curse, moral as well as physical, appears to rest upon the region.

The river here winds as before through a glen down the centre of the valley. The banks of the glen are steep, white, bare, and worn into little hills; while the river-sides are fringed with the richest foliage. Owing to the depth of this glen, neither river nor foliage is seen from the plain until the very low in reach. The plain along the northern shore of the Dead Sea is low and flat, and in the centre, near the Jordan, slumpy. The sea fills up the whole breadth of the valley; the precipitous mountains upon the east and west rising from the shore-line—sometimes from the bosom of the water. The scenery of this region is more dreary than that in any other part of Palestine. The white plain on the north, the white naked cliffs on the east and west, the gray haze, caused by rapid evaporation, quivering under the burning sunbeams—all combine to form a picture of stern desolation such as the eye seldom beholds.

The western shore of the sea follows the base of the cliffs to the southern extremity, where the salt hills, called Khakhim Usdum, "the ridge of Sodom," project from the west far into the Ghôr. On the east, the shore-line keeps close to the mountains for about three-quarters of its length; then a long, low, sandy promontory, called el-Lisân, "the Tongue," juts out into the sea. South of this there is a broad strip of marshy plain, covered with jungles of reeds and dense shrubbery of plants. Here, as in the rest of the western mountains, the gold of the nomad tribes of fierce and restless Arabs pitch their tents and cultivate a few fields of wheat and millet. The whole southern shore of the sea is low and slumpy. See SEA, SALT.

In regard to its levels, the whole Jordan valley divides itself into five stages, as follows: 1. The basin of Merom, now called el-Hûlêh; 2. the basin of Tiberias; 3. the valley to Kurn Surtabeh; 4. the plain of Jericho; 5. The Dead Sea. The levels taken by different travellers are very unsatisfactory. The elevation of the fountain of the Jordan at Dan, and consequently of the northern extremity of the valley, is not as yet accurately determined. The following are given (with the exception of the last) by Van de Velde (Memoir, p. 181):

<table>
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<tr>
<th>Height above Sea Level (Feet)</th>
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<tr>
<td>Tell el-Kâdi (Deir), by De Forest</td>
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<td>Tell el-Kâdi (Deir), by Von Wilden</td>
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<td>Tell el-Kâdi (Deir), by De Berté</td>
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<td>The Lake Merom, by De Berté</td>
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<td>The Lake Merom, by Von Wilden</td>
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Below the Sea-level,

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<tr>
<th>Height below Sea Level (Feet)</th>
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<tr>
<td>Sea of Galilee, by Lynch</td>
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<td>Sea of Galilee, by Lynch</td>
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<td>Sea of Galilee, by Lynch</td>
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<tr>
<td>See Sea of Galilee, Bridge of Mâjâmin, between Beth-shemesh and Jericho</td>
</tr>
<tr>
<td>Ruined bridge a few miles above Kurn Surtabeh, by Lynch</td>
</tr>
<tr>
<td>Pilgrim's bathing-place on the Jordan, by Poole</td>
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<td>Jericho, by Poole</td>
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<td>Jericho, by Poole</td>
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<tr>
<td>Kašâr Hajla, on the plain near Jericho, by Symonds</td>
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<tr>
<td>The Dead Sea, by Lynch</td>
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Buried as it is thus between such lofty ranges, and shielded from every breeze, the atmosphere of the Jordan valley is extremely hot and relaxing. Its heating influence is shown by the inhabitants of Jericho, who are a small, feebile, exhausted race, dependent for the cultivation of their lands on the hardy peasants of the highland villages (Robinson, i, 550), and to this day prone to the vices which are often developed by tropical climates, and which brought destruction on Sodom and Gomorrah. But the circumstances which are unfavorable to morals are most favorable to fertility. Whether there was any great amount of cultivation and habitation in this region in the times of the Israelites the Bible does not say; but in post-biblical times there is no doubt on this point. The palmeries of Jericho and of Abila (opposite Jericho on the other side of the river), and the extensive balsam and rose gardens of the former place, are spoken of by Josephus, who calls the whole district a "divine spot" (Gbôth ḫwâpûr, War, iv, 8). Bethshan was a proverb among the rabbins for its fertility. Succoth was the site of Jacob's first settlement, and the spot where Joseph and Moses were born. Jericho, according to ancient tradition, was an old temple city, and thence to it, as still it is, an eligible spot. In later times indigo and sugar appear to have been grown near Jericho and elsewhere; aqueducts are still partially standing, of Christian or Saracenic arches; and there are remains all over the plain between Jericho and the river of former residences or towns and of systems of irrigation (Ritter, Jordan, p. 508, 512). Phaselis, a few miles farther north, was built by Herod the Great; and there were other towns either in or closely bordering on the plain. At present this part is almost entirely desert, and the road is confounded with the upper branch of the Sakât and Beisân. There indeed it is conducted on a grand scale; and the traveller as he journeys along the road which leads over the foot of the western mountains overlooks an immense extent of the richest land, abundantly watered, and covered with corn and other grain. Here, too, as at Jericho, the cultivation is conducted principally by the inhabitants of the villages on the western mountains. All the irrigation necessary for the towns, or for the cultivation which formerly existed or still exists in the Ghôr, is obtained from the waters of the eastern branches of the western mountains. For all purposes to which a river is ordinarily applied the Jordan is useless. So rapid that its course is one continued cataract; so crooked that in the whole of its lower and main course it hardly half a mile straight; so
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broken with rapids and other impediments that no boat can swim for more than the same distance con-

tinuously; so deep below the surface of the adjacent country that it is invisible, and can only with difficulty be approached; resolutely refusing all communication with the west and north as far as the pass, in a level; the peculiar condi-
tions of which render navigation impossible—with all these characteristics the Jordan, in any sense which we

attach to the word "river," is no river at all: alike useless for irrigation and navigation, it is in fact, what its Arabic name signifies, nothing but a "great water-

ing-cone." (Shebet el-Khor.)

How far the valley of the Jordan was employed by the ancient inhabitants of the Holy Land as a medium of communication between the northern and southern

parts of the country we can only conjecture. Though not the shortest route between Galilee and Judea, it

would yet, as far as the levels and form of the ground are concerned, be the most practicable for large bodies;

though these advantages would be seriously counter-

balanced by the sultry heat of its climate, as compared with the fresher air of the more difficult road over the

highlands. The ancient notices of this route are very

scarce: (1) From 2 Chron. xxviii, 15 we find that the captives taken from Judah by the army of the northern

kingdom were sent back from Samaria to Jerusalem by

way of Jericho. The route pursued was probably by

Nabiim, the passes of the Jordan, and Bashan to Fassil into the Jordan valley. Why this road was taken is a mystery, since it is not stated or implied that

the captives were accompanied by any heavy baggage which would make it difficult to travel over the central

route. It would seem, however, to have been the usual road from the north to Jerusalem (comp. Luke xix, 11

with xix, 1), as if there were some impediment to pass-

ing through the region immediately north of the city.

(2) Pompey brought his army and siege-train from

Damascus to Jerusalem (B.C. 40) past Scythopolis and

Pelusium on the southern ridge of the Hermon, where

eties walked at the foot of the Wady Ferrah to Jericho (Joseph. Ant. xiv. 3, 4; War, i, 6, 5). (3) Vespasian marched from Emmaus, on the edge of the plain of Sharon, not far east of Hamleth, near Napestos (Nabulus), down the

Wady Ferrah or Fassil to Korose, and thence to Jericho

(War, iv, 8, 1); the same route as that of the captives

Judeans in No. 1. (4) Antoninus Martyr (cir. A.D. 600),

and possibly Willibald (A.D. 722), followed this

route to Jerusalem. (5) Baldwin I is said to have

journeyed from Jericho to Tiberias with a caravan of

pillages. (6) In our own time, we have escaped through the

passes by the route traversed by De Berton, a traveler with Dr. Anderson, who accompanied Lynch's Expedition as
geologist, but apparently as if by few or any other travelers.

(4. The Plateau east of the Jordan.—Eastern Pal-
estine, or the region beyond the Jordan valley, is widely
different in its physical geography from Western. Its
average elevation is about 2500 feet above the sea. The
Jordan valley is a rent or chasm in the earth's
crust; the country beyond it is an elevated terrace. This
elevation affects the scenery, the climate, the produc-
tions, and the inhabitants themselves. Nowhere else of the Jordan valley is there such a contrast between the

Plateau east of the Jordan, as there is between

the Jordan valley and the country in which it is

situated. There is more vegetation, more richness, and

more beauty everywhere on the east. The pastures of

Galilea and Bashan are still as attractive as they were

when Reuben and Gad saw and coveted them (Num.
xxiii, 1). The surface of Western Palestine is rough and

ragged, varied by plain and mountain ridge; the

east is nearly all a table-land, consisting of smooth

downs, watered by the accurate tracts made by the

rivers as the Misbar (Deut. iii. 10; Josh. xiii, 9, 16, etc.;
comp. Stanley, p. 479). It does not appear so from

the west, from whence the eye sees only a ridge, like a

huge wall, running along the horizon; for this pecul-

iarity is visible from every point on the east, and is very

striking when seen from some commanding spot, as

the top of Hermon, or the crest of Jebel Haurân. In

Western Palestine, again, the ancient cities are almost

obliterated, and the very foundations of the temples and

monuments can scarcely be discerned; in the east, the

magnificence of the existing ruins, and the perfect

preservation of some of the very oldest cities, are

subjects of continual surprise and admiration to the travel-

ler. Some have represented Eastern Palestine as main-

ly a poor country, with the three rivers, the Jordan,

the Gennesaret, and the Jordan, receiving all the semi-nomad state, dwelling in tents, and placing their

flocks in rude folds like the border tribes of Bedawin.

The country itself gives the best refutation to this the-

ory. It is everywhere thickly studded with old cities,
towns, and villages—many of them still bearing their

Scripture names. In no part of Western Palestine is there

evidences of such a dense population as throughout

Bashan and Gilead. The country was indeed rich

in pastures; but it was also rich in cornfields. The

northern section of it is to this day the granary of

Damascus.

The northern border of Palestine intersects that part of the ridge of Hermon now called Jebel el-Heish, pass-

ing Bâniâs, and the little lake Phiala (now Birket er-

Râm), which ancient geographers regarded as the head

source of the Jordan (Joseph. War, iii, 10, 7). This

ridge, the Heisch, extends from the sources of the Jordan to the mountains of Upper Galilea. It is broad, and is

interspersed with green upland plains and wide fertile

valleys. Its peaks and sides are mostly covered, more

or less densely, with forests of oak, sycamore, terebinth,

and here and there clumps of pine-trees. The timber is

larger and the woods denser than in any part of Western

Palestine (Porter's Damascus, i, 307). The forests,

however, are gradually disappearing under the destroying hand of the Bedawin and the Damascus

charcoal manufacturers. At the place where the bor-

der-line of Bashan and Gilead (Jebel el-Heish) rises to

the mountains of Upper Galilea, it passes up to a

precipitous altitude with that on the opposite side of the Hûleh; but it slowly decreases, and finally sinks into the table-

land a few miles south of the ruins of Kuneiterah. The

scenery of the southern end is beautiful. Lines and

groups of conical hills, perfect in form, covered from

base to summit with green grass and sprinkled with
green oaks, are divided by meadow-like plains and

winding vales, with here and there the gray ruins of a

town or village. The grass in spring is most luxuriant;

and the wild flowers—anemones, tulips, poppies, mari-
golds, cowslips—are more abundant than ever. The

leucanthemum, some white flowers, are much showy. The

superiority of the pastures and the abundance of flowers

owing to the forests, to the high elevation, and to the

influence of the neighboring snow-crowned peaks of

Hermon. At all seasons dew is abundant; one of the

highest summits is called Abu-Neddy, "the father of
dew," and clouds may often be seen hovering over the

ridge when the heaven elsewhere is as brass. This

illustrates the Psalmist's beautiful imagery: "As the
dew of Hermon, that descended on the mountains of Zion" (cxxxiii, 3). The ridge is now almost desolate. With

the exception of two or three small villages, and a few

families of nomads, it has no inhabitants. Its rich

soil is tillanted, and even its pastures are forsaken or

neglected.

At the eastern base of the ridge commences the noble

plateau of Bashan, at once the remotest and the largest

plain in Palestine. It extends unbroken southward to

the banks of the Yarmuk (thirty miles), and eastward to

Jebel Haurân (fifty miles). The western part of it

is called Janûd ( Governed), the eastern Hau-

rân. The former has a gently undulating surface; is

studded with conical and cup-shaped tell; is abundant-

ly watered, especially in the northern part, by streams

and fountains; and is famed throughout all Syria for

the excellence of its pastures. The surface is in places
stony, and covered with shrubberies of Hawthorn, ilex, and other bushes; elsewhere it is smooth as a meadow. Towards the west the plateau is intersected by deep ravines or gullies, which carry its surplus waters down to the Jordan. The high ridge which runs along the eastern side of the Jordan valley from Hermon to Gilead is the supporting wall of this plateau. Jaulin has now very few settled inhabitants; but it is visited periodically by the vast tribes of the Amazeh from the Arabian desert. Here is formed the great labyrinth, as at Edrei and Damah. In a few places long subterranean canals have been sunk, in others aqueducts have been made. There is an aqueduct at Shihba, in the mountains, upwards of five miles long; and there is one in the plain at Dera not less than twenty. Irrigation is not practiced in Bashan—it is too high to support it. The climate of Bashan is different from the scanty gravely covering of the hills of Judah; the great elevation, too, prevents the intense heat and evaporation which so seriously affect the low plains of Palestine. In another respect Bashan presents a very marked contrast to the west. Its old cities still stand. Their walls, gates, and primalve houses are in many places nearly perfect. The temples and monuments of the Greek and Roman period, and the churches and tombs of the early Christian age, are also in a good state of preservation. There are no remains of antiquity west of the Jordan (excepting in Ebal) which would make it more like the Bithynia of the ancients, or as it is called in the Bible, the Bashan of Bozrah, Salcah, Kenath, Shusha, or Edrei; and probably in no other country of the world are there specimens of the domestic architecture of the Roman or late Roman age. The province of Bashan is, therefore, a sort of the last refuge of desertion. This is mainly owing to the indentable courage of the Druses who inhabit it. They have taught rapacious Bedawin and rapacious Turks alike to respect them and the fruits of their industry. Gathered together in a few of the ancient cities and villages on the western slopes of the mountains, and along the southern border of the Lejah, they are able to bid defiance to all their enemies. A number of Christians and Mohammedans are settled among and around them. They cultivate large sections of the plain, and find a ready market for their grain in Damascus. See Bashan.

The slopes are easy, their tops rounded, and there are undulating plateaus along the broad summit of the ridge. Their surfaces are generally elevated from five to six hundred feet above the plain. On passing in among them the physical features assume new forms, and the scenery becomes very beautiful. Wild grasses and low-growing vegetation cover the whole, and in the more elevated parts, a kind of wild heather. The little meadows along the streams, the open spaces on the mountains, and the undulating forest glades, are all covered with rich herbage. Gilead is still "a place for cattle" (Numb. xxxii. 1). The highest peak of Gilead is Jebel Osha, near es-Salt. South of it the ridge sinks, and finally this slope into

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the plateau near the ruins of Gilead-Ammon. None of the peaks of Gilead have been measured, and their height can only be estimated by comparison with the plateau of Hebron. Viewed from the west, the top of the whole ridge on the east side of the Jordan appears nearly horizontal; yet both to the north and south of Gilead the summit of the ridge is on the level of the plateau. Jebel Osha, therefore, can scarcely be more than 700 feet above the plateau, which would make its elevation above the sea less than 4000 feet. This is much lower than the ordinary estimate. Like Bashan, Gilead contains the remains of many splendid cities, the chief of which are Gerasa, Rabbath-Ammon, Gadara, and Felix. The ruins of towns, castles, and villages are mingled with mountains in all directions. Settled inhabitants are now very few, and they are greatly oppressed by the inroads of the Bedawin, who, attracted by the rich pastures and abundant waters, penetrate all parts of the country.

See GENERAL

South of Gilead lies "the land of Moab" (Deut. i. 5; xxxii, 49), a plateau like Bashan, but more naked and desolate. Less is known of it than of any other part of Palestine. It has never been fully explored; and, with the exception of a few travellers passing through and following the main route, the plateau has, until recently, scarcely been examined. From the ruins of Ammon it extends in a succession of rolling downs to Kerak. On the west it breaks down in stupendous cliffs, 3000 feet and more, to the shore of the Dead Sea. Chaotic of singular wildness cut these cliffs to their base, and run far out across the plateau. Along the western plains are fringes of willow, oleander, tamarisk, and palms. The ravine of Kerak is its southern boundary; but the greatest of all the ravines is the Arnon, which formed the southern boundary of Reuben's territory (Deut. iii. 12). Wady Zurcha Matin is also a deep ravine, and is remarkable as having near its mouth the famous warm fountains, anciently called Callirrhoe (Joseph. Ant. xvii, 6, 6; Pliny, v, 16; I斌y and Mangles, Travels, p. 467 sq., 1st ed.). Along the western brow of the plateau, little conical and rounded hills rise at irregular intervals to a height of two or three hundred feet. The highest is Jebel Attarus. Not far from Heshbon is Jebel Neba, or Nebo (q. v.), a spur from the general Dead Sea wall. There are also some low ridges away to the eastward, separating the southern part of the plain from the desert. These are called the Wady Zerka, or, as they are more properly called, the "Ravines of the Dead Sea" (Travels, p. 373). The soil of the plateau is rich and deep; but being composed mainly of disintegrated limestone, and diffused over white calcareous strata, it is greatly affected by the sun, and assumes a barren and parched aspect during the summer. Among the western end, where are some remains of oak-forests; and in the deep ravines, and along the northern-declivities, trees and shrubs grow abundantly, but the vast expanse of the upland is treeless and arborescent (I斌y and Mangles, p. 474; Burckhardt, p. 364). At Wady Mojez (Arnon) the plateau begins to be more rugged aspect, being strewn with basaltic boulders, and dotted with rocky mounds. These extend to Kerak. The general features and character of the plateau agree perfectly with the incidental notices of the sacred penmen. It is "a land for cattle," famed throughout all Palestine for the abundance and richness of its pastures, and forming a constant source of dispute and warfare among the desert tribes (Burckhardt, p. 368). It was well termed Mishor, a region of "level downs," a "smooth table-land," as contrasted with the rough and rocky soil of the western mountains (comp. Stanley, S. and P. p. 317). The plateau of Moab is a thirsty region. Fountains, and even spring wells, are very rare; and there are no perennial streams; yet it abounds with traces of former dense population. The ruins of old cities—many of great extent—are still visible in its surface. In the writers of these we recognise the Bible names, as Heshbon, El-Ri, Medeba, and Aair. The want of fountains and streams

was supplied by tanks and cisterns, which abound in and near all the old towns. The "pools of Heshbon" are still there (cant. vii, 4; see Murray's Handbook for the Holy Land, p. 299). But the cities and villages are now deserted. Moab has no settled inhabitants. From Amman to Kerak there is not a single village or house. Large tribes of Bedawin roam over its splendid pastures; and a few poor nomads, with the warlike people of Kerak, cultivate some portions of its soil; but all the rest is desert.

The elevations of Eastern Palestine have not been taken with accuracy. Some of those collected by Van de Velde appear to be mere estimates. They may be given, however, in the absence of better:

Kneutralah, at the southern base of Hermou (v. Schulter) 3057
Platean, southward (v. Schulter) 3000
Platain of Hamran, approximation (Russeger) 3000
Ketel, highest summit of Hauran mountain (Russeger) 6400
Jebel Ajla, highest summit of Moab (much too high), approximation (Russeger) 6500
Jebel Osha (much too high), about 5000

The following books contain all the information yet given to the public regarding the plain of Moab:

2. GENERAL FEATURES.—It may be well now to group together a few of those characteristics of Palestine embodied or referred to in the preceding sketch of its physical geography, and which tend to illustrate some of the statements and incidental notices of the sacred writers.

(1.) To an Occidental reader Palestine does not appear either rich or beautiful. Calling to mind the glorious descriptions of the Bible, the Eastern traveller is apt to feel grievous disappointment, and even to accuse the sacred writers of exaggeration. They speak of the land as "a land flowing with milk and honey" (Exod. iii, 8; Lev. xx, 24; Deut. vi, 3; Josh. v, 6); "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive oil, olive and honey; a land wherein thou shalt eat bread without labour, and drink wine and milk without money" (Deut. ix, 11); a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. xxxi, 12); "a goodly country, as the Lord hath promised, a land of flowery uplands and bountiful plains of Lebanon" (Josh. xi, 23). A thoughtful consideration of the whole subject, however, and a careful survey of the country, prove that the words of the sacred penmen were not exaggerated.

(2.) In the first place, it must be borne in mind that they were describing an Eastern, not a Western land. When Moses addressed the above words to the Israelites, he was accustomed, and so were they, to the flat surface, and cloudless, rainless sky of Egypt, and to the stern desolation of the Sinaitic desert. Compared with these, Palestine was a land of hills and valleys, of streams and fountains, of corn and wine.

[1.] After the "great and terrible wilderness," with its "fiery serpents," its "scorpions," "drought," and "rocks of fliut"—the slow and sultry march all day in the dust of that enormous procession—the eager looking forward to the well at which the encampment was to be pitched—the crowding, the fighting, the clamor, the bitter disappointment around the modicum of water when at last the desired spot was reached—the "light bread"—so long an object of national food when the quench descended, or an approach to the sea permitted the "fish" to be caught; after this daily
struggle for a peaceful existence, how grateful must have been the rest afforded by the Land of Promise!—how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green plains, even the mere wells and cisterns, the vineyards and oliveyards and "fruit-trees in abundance," the cattle, sheep, and goats grazing the country with their long black tails; the bees swarming around their darkened abodes in rock or wood! Moreover they entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embitter its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of Oriental speech—so different from our cold deprecating expressions—it is impossible not to feel that those wayward travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the account of the conquest—a "land flowing with milk and honey, the glory of all lands."

[2.] Again, although the variations of the seasons in Palestine may appear to us slight, and the atmosphere divided between the mountain regions of Egypt, where rain is a rare phenomenon, and where the difference between summer and winter is hardly perceptible, the "rain of heaven" must have been a most grateful novelty in its two seasons, the former and the latter—the occasional snow and ice of the winters of Palestine, the famished deserts of Egypt. Nevertheless, it may be that even the variations between the heat of the days and the coldness of the nights, which strike every traveller in Palestine, are mentioned. The Israelites practiced no commerce by sea; and, with the single exception of Joppa, not only possessed no harbours along the whole length of their coast, but had no word by which to denote it. But that their poets knew and appreciated the phenomena of the sea is plain from such expressions as are constantly recurring in their works—the "great and wide sea," its "ships," its "monsters," its roaring and dashing "waves," its "depths," its "sand," its mariners, the perils of its navigation (Psa. cvii). See S.Ea.

(b.) In the next place, Palestine is not now what it then was. The curse is upon it. Eighteen centuries of war and ruin and neglect have passed over it. Its valleys have been cropped for ages without the least attempt at afforestation. Its hills have been allowed to crumble, and the soil has washed down into the ravines, leaving the hill-sides rocky and sterile. Its trees have been cut down, and never replaced. Its fields have been desolated, its structures pillaged, and its ruins left. All its resources are changed. The insecurity of life and property has taken away all incentive for maintaining the resources of the land, and extortion has robbed it of the last vestiges of thrift. What would the fairest country of Europe be under similar circumstances? But the close observer can still see the vast resources of the land, and abundant evidences of former richness, and even beauty. The products ascribed to it by the sacred writers are just those for which its soil and climate are adapted. The wide plains for wheat and barley; the sheltered glens and deep warm valleys for the pomegranate, the olive, and the palm; the terraced slopes of hills and mountains for the vine and the fig. Then there are the oak-forests still on Bashan; the evergreen shruberies on Carmel; the rich pastures on Sharon, Moab, and Gilead; and the full blossom of spring flowers all over the land.

(2.) Palestine now seems almost deserted. Few countries in the old world are so thinly peopled. Some of the plains—the lower Jordan, for example, and Southern Philistia—appear to be "without man and without beast." Yet in no country are there such abundant evidences of the former dense population. Even the miserable spot on plain, hill, glen, and mountain bears traces of cultivation. It is "a land of ruins." Everywhere, on plain and mountain, in rocky desert and on beetling
cliff, are seen the remains of cities and villages. In Western Palestine they are heaps of stones, or white dust and rubbish strewn over low tell; in Eastern, the ruins are often of great extent and magnificence. All this accords with the vast population mentioned alike by the writers of the Old Testament (Judg. xx, 17; 1 Sam. xv, 4; 1 Chron. xxviii, 4-b) and of the New (Matt. xxii, 30; Acts i, 10, xii, 1, etc.), and confirmed by the statements of Josephus.

(8.) It has been seen that Palestine has, in reality, only one river—the Jordan; yet it has several perennial streams, such as the Jabbok, the Arnon, and the historic Kishon, mentioned in Deut. ii, 39. The rhetoric of the Biblical authors, the treacherous nature of the loose alluvial "sand" of the plain under the sudden rush of the winter torrents from the neighboring hills, as compared with the safety and firm foundation attainable by building on the naked "rock" of the hills themselves (Matt. vii, 24-27).

These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and unexpected as serpents, swept down the coast like a flood. On the hills (1 Chron. xii, 8; 2 Sam. i, 28; ii, 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manoeuvre, that they failed to dislodge the aborigines.

Judah "drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley," because they had chariots of iron; . . . neither did Mas-sae'el drive out the inhabitants of Bethshan . . . nor Megiddo, "in the plain of Esdraelon; . . . neither did Ephraim drive out the Canaanites that dwelt in Gezer," on the maritime plain near Ramleh; . . . neither did Asher drive out the inhabitants of Accho. . . . And the Amorites forced the children of Dan into the mountain, for they would not suffer them to come down into the valley (Judg. i, 19-34). Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring. The "mountains" were to be held as splendid for Sirach (11, 25; 14, 3) the old Jewish historian, "the valley as fruitful as the plain, as good as the plain, and"—the saying was still current when they came to flourish on the "top of the mountains" (Ps. lxxxv, 3, 16). In like manner the mountains were to be joyful before Jehovah when he came to judge his people (xcviii, 8). What gave life to the hills was their spirit of independence and their consideration that the "mountains of Israel," the "ancient high places," had become a "prey and a derision;" while, on the other hand, one of the most joyful circumstances of the restoration is that the mountains shall yield their fruit as before, and be settled after their old estates (Ezek. xxxiv, 1, 8, 11). But it is needless to multiply instances of this, which pervades the writings of the psalmists and prophets in a truly remarkable manner, and must be familiar to every student of the Bible. (See the citations in Stanley's Sinai and Pal. ch. ii, viii.) Nor was it unacknowledged by the surrounding heathen. We have their own testimony that in their estimation Jehovah was the "God of the mountains" (1 Kings xx, 28), and they showed their appreciation of the fact by fighting (as already noticed), when possible, in the lowlands. The contrast is strongly brought out in the repeated expression of the text, "the mountain of Jehovah," "the mountain of Israel," "the mountain of Jehovah, the mountain of Israel," "the mountain of his sanctuary," "the mountain of Jehovah," "the mountain of the house of my God," "the mountain of the house of the Lord the highness of his name," "the mountain of Jehovah our God," "of the God of Jacob our father," the "mountain of Jehovah," "the mountain of Jehovah"—the Hebraic word abow—the God who is now a high fortress for us—"at whose command both chariot and horse are fallen," "who
burnth the chariots in the fire" (Ps. xx. 1, 7; xlvi. 7-11; lxvi. 2, 6).

But the hills were occupied by other edifices besides the "High Places." The tiny white domes which stand perched here and there on the summits of the eminences, and mark the holy ground in which some Mohammedan saint is resting—sometimes standing alone, sometimes near the village, in either case surrounded with a rude embankment of earth or shrubbery, and with the grateful shade and pleasant color of terebinth or cypress—are usually the successors of the "high places" or sanctuaries so constantly denounced by the prophets, and which were set up "on every high hill and under every green tree" (Jer. ii. 20; Ezek. vi. 13).

See Hill.

The building of the Holy Temple in Jerusalem has been made to many of the characteristic features of the Holy Land. But it is impossible to close this account without mentioning a defect which is even more characteristic—its lack of monuments and personal relics of the nation which possessed it for so many centuries, and gave it its claim to our veneration and affection. When compared with other nations of equal antiquity—Egypt, Greece, Assryia—the contrast is truly remarkable. In Egypt and Greece, and also in Assyryia, as far as our knowledge at present extends, we find a series of buildings and objects that will be most readily recognized as having a serious antiquity—a chain of which hardly a link is wanting, and which records the progress of the people in civilization, art, and religion as certainly as the buildings of the mediæval architects do that of the various nations of modern Europe. We possess also a multitude of objects of use and ornament, bearing witness to those nations, truly astonishing in number, and pertaining to every station, office, and act in their official, religious, and domestic life. But in Palestine it is not too much to say that there does not exist a single edifice, or part of an edifice, which can be sure that it is of more than one period anterior to the Christian era. Excavated tombs, cisterns, flights of stairs, which are encountered everywhere, are of course out of the question. They may be—some of them, such as the tombs of Hinnom and Shiloh, probably—are of very great age, older than anything else in the country. But there is no evidence either way, and as far as the history of art is concerned nothing would be gained if their age were ascertained. The only ancient buildings of which we can speak with certainty are those that were erected by the Greeks or Romans during their occupation of the country. Not that they have been restored or modernized, but that they remain, which separates them from any mere Greek or Roman building in Greece or Rome; but the fact is certain that not one of them was built while the Israelites were masters of the country, and before the date at which Westerwinder allocated the first century B.C. As with the buildings, so with the tombs. With one exception, the museums of Europe do not possess a single piece of pottery or metal-work, a single weapon or household utensil, an ornament or a piece of armor, of Israelitish make, which can give as the least conception of the manners or outward appliances of the nation before the date of the destruction of Jerusalem by Titus. The coins form the single exception. A few rare specimens still exist, the oldest of them attributed—though even that is matter of dispute—to the Maccabees, and their rudeness and insignificance furnish a stronger evidence than even their absence could imply of the total want of art among the Israelites.

It may be said that Palestine is now only in the same condition as Assyryia before the recent researches brought so much to light. But the two cases are not parallel. The soil of Antiochus is a loose loam or sand, of the description best fitted for covering up and preserving the relics of former ages. On the other hand, the greater part of the Holy Land is hard and rocky, and the soil lies in the valleys and lowlands, where the streams were very rarely built. If any store of Jewish relics were remaining embedded or hidden in suitable ground—as, for example, in the loose mass of debris which coats the slopes around Jerusalem—we should expect occasionally to find articles which might be recognized as having been made in Assyryia. Long before the mounds were explored, Rich brought home many fragments of inscriptions, bricks, and engraved stones, which were picked up on the surface, and were evidently the productions of some nation whose art was not then known. But in Palestine the only objects which have all belonged to the West—coins or arms of the Greeks or Romans.

The buildings already mentioned as being Jewish in character, though carried out with foreign details, are the following: The tombs of the kings and of the judges; the buildings of the Temple; the palace of Solomon; the house of Jehoshaphat; the monolith at Siloam—all in the neighborhood of Jerusalem; the ruined synagogues at Meiron and Kefr Bîrm. But there are two edifices which seem to bear a character of their own, and do not so clearly betray the style of the West. These are the enclosure round the sacred cave at Hebron, and portions of the western, southern, and eastern walls of the Haram at Jerusalem, with the vaulted passage below the Aksa. Of the former it is impossible to speak in the present state of our knowledge. The latter has been noticed much more by the ancient authors than by the modern. It is sufficiently said to name one or two considerations which seem to bear against their being of older date than Herod.

(1.) Herod is distinctly said by Josephus to have removed the old foundations, and laid others in their stead, enclosing double the original area (Ant. xx. 11, 3; War, i. 21, 1). (2.) The part of the wall which allows of knowledge to be the oldest contains the springing of an arch. This and the vaulted passage can hardly be assigned to builders earlier than the time of the Romans.

(3.) The masonry of these magnificent stones (alas truly called "building-stones"), on which so much stress has been laid, is not exclusively Jewish, but even Eastern. It was also found at Persepolis; it is also found at Cnidus and throughout Asia Minor, and at Athens—not on stones of such enormous size as those at Jerusalem, but similar in their workmanship.

M. Reinach, in his recent report of his proceedings in Phoenicia, has named two circumstances which must have had a great effect in suppressing art or architecture among the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1) the prohibition of sculptured representations in the law, and (2) the command not to build a temple anywhere but at Jerusalem. The hewing or polishing of building-stones was even forbidden. "What," he asks, "would Greece have been, if it had been illegal to build any temples but at Delphi and Athens?" or Eleusinian? These, and for centuries, were the only temples to build, and of these certainly two were erected under the guidance of foreigners. The existence of synagogues dates from the time of the Maccabees, and the Jews then naturally employed the Greek style of architecture, which at that time reigned universally.

In fact the Israelites never lost the feeling or the traditions of their early pastoral nomad life. Long after the nation had been settled in the country, the cry of those earlier days, "To your tents, O Israel!" was heard in periods of excitement. The prophets, sick of the luxury of the cities, are constantly recalling the "tent" of that simpler, less artificial life; and the Temple of Solomon—nay, even perhaps of Zerubbabel—was spoken of to the last as the "tent of the Lord of hosts," the "place where David had pitched his tent." It is a remarkable fact that, eminent as Jews have been in other departments of art and science, and in that of command, the art of painting, or sculpture has never achieved any signal success. See Architecture; Artificer.

VI. Climate, etc.—1. Temperature.—Probably there is no country in the world of the same extent which embraces a greater variety in this respect than Palestine. On Mount Hermon, at its northern border, we approach
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2. Rain.—In Palestine the autumnal rains commence about the end of October. In Lebanon they are a month earlier. They are usually accompanied by thunder and lightning, but not particularly violent. The showers are often extremely heavy. In three days at a time, not constantly, but falling chiefly in the night; then there is an interval of sunny weather. The quantity of rain in October is small. The next four months may be called the rainy season, but even then the fall is not continuous for any lengthened period. The showers are often extremely heavy. In April rain falls at intervals: in May the showers are less frequent and lighter, and at the close of that month they cease altogether. No rain falls in Palestine in June, July, August, or September, except on occasions when some distant, but not very distant, storm cloud is visible, and not a cloud is seen in the heavens as large as a man's hand (1 Sam. xii. 17 sq.; Cant. iii. 11). In Lebanon the climate in this respect is somewhat different. In 1850 rain fell at Shumelin on June 27 and 28, and on Aug. 8, 9, and 12; and in Damascus, on rare occasions, rain is seen in the month of June. In Lebanon also clouds are occasionally, though not frequently, seen during the summer months. Dr. Barclay gives the following average of the rainfall at Jerusalem during seven seasons: 1846-47, 59 inches; 1847-48, 45 inches; 1848-49, 60.6 inches; 1849-50, 61 inches; 1851-52, 63 inches; 1852-53, 44 inches; 1853-54, 26.9 inches. This gives a general yearly average of 56.5 inches, which is 25 inches above the mean annual rainfall in England, and within one inch of that in Keswick, Cumberland, the wettest part of England (City of the Great King, p. 417, 428; Walsh, Water Supply of Jerusalem, p. 194).

3. Seasons.—Only two seasons are expressly mentioned in the Bible; but the rabbins (Talmud) make six, apparently founding their division upon Gen. viii. 22. They are as follows: (1) Seed-time: October to December. (2) Winter: December to February. (3) Cold: February to April. (4) Heat: Spring to June. (5) Heat: June to August. (6) Summer: August to October. These divisions are arbitrary. Seed-time now commences in October after the first rains, and continues till January. Harvest in the lower valley of the Jordan sometimes begins at the close of March; in the hill country of Judaea it is nearly a month later, and in Lebanon it rarely begins before June; and is not completed in the higher regions till the end of July. After the heavy falls of rain in November the young grass shoots up, and the ground is covered with verdure in December. In February and March the palms are green; and as the days become warmer they are ripe; and at its close, in favorable seasons, the almond-tree puts out its blossoms. In February and March the apricot, pear, apple, and plum are in flower. In May, apricots are ripe; and during the same month melons are produced in the warm plains around the Sea of Galilee. In June, figs, cherries, and plums ripen; and the roses of the "Valley of Roses," near Jerusalem, and of the gardens of Damascus, are gathered for the manufacture of rose-water. Autumn is the crowning month of the fruit season, during which the grape, fig, peach, and pomegranate are in perfection. The vintage extends on through September. In August vegetation languishes. The cloudless sky and burning sun dry up all moisture. The grass withers, the flowers fade, the bushes and shrubs take a hard gray look, the soil becomes dust, and the country assumes the aspect of a parched desert. The only excision of this general barrenness are the orange-groves of Joppa and those few portions of the soil which are irrigated. See AGRICULTURE.

The following are the principal works from which information is derived: of the climate of Palestine and Syria: (1) An Ecological Calendar of Palestine, by Buhle, translated by Taylor, and inserted among the fragments appended to Calmet's Dict. of the Bible. (2) Walsh's Calendariwm Palestinense, ed. J. D. Michaelis, 1755. (3) Vonluy, Voyage en Syrie, etc., 1787. (4) Schubert, Reise nach dem Morgenlande, vol.
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VII. Natural History. — Plants. —The various plants mentioned in the Bible are fully treated of in this work under their proper names. It is not necessary here to repeat what is said elsewhere, nor is it intended to give anything like a résumé of the botany of Palestine. All that is aimed at is to give some of the leading features of the vegetation of the country—to mention the principal plants now existing, and the localities in which they abound. The diversity of climate in Palestine has already been noticed. There is a regular gradation from the cold of Northern Europe to the heat of the tropics. This produces a corresponding variety of vegetation. Many of the plants of Europe, Asia, and Africa are found in the respective departments of Palestine. On the mountain-tops of Hermon, Bashan, and Galilee the products of the cold regions of the north grow luxuriantly; on the coast plain are some peculiar to Eastern Asia; and in the deep valley of the Jordan an essentially tropical vegetation prevails. (10)

(1.0) On the northern mountain-ridges, and in Bashan, the oak and pine are the principal natural or forest trees; the former sometimes forming dense woods, and growing to a great size. The cedar is now, and was probably always, confined to the higher regions of Lebanon. Among smaller trees and bushes are the juniper, dwarf elder, sumac (Rhus), and hawthorn; the ivy, honeysuckle, and some species of rose are met with, but not in great abundance. The celebrated "oak of Bashan" appears to be the Quercus Aegiptia; it has a massive trunk, short branches, and dense foliage; it is a regenerating tree, and an important provider of fuel. In Gilead, all over Jebel el-Heish, and Galilee. An oak of another and smaller variety (Quercus Coccifera), growing in bushes, not unlike English hawthorn in form, and having a leaf resembling holly, but smaller, spreads over Carmel, the ridge of Samaria, and the western slopes of the mountains of Judea, sometimes forming impenetrable jungles. Intermixed with it in some places are found the arbutus, hawthorn, pistachio, and cedars or locust-tree. Common brambles are abundant, as well as the styrax, the bay, the wild olive, and many other shrubs. Modern writers are inclined to attribute the "wild fig" of the Bible, to the Zizyphus Spinacea of Christ's time, papyrus, tamarisk, acacia, retama (a kind of broom), sea-pink, Dead Sea apple (Solanum Sodomorum), the Balsam of Ephraim, and on the banks of the river several species of willow and reed.

(2.0) The hills and plains of Palestine abound in flowers. In early spring large sections of the country are covered with them, looking like a vast natural parterre. The most conspicuous among them are the lily, tulip, anemone, poppy, hyacinth, cyclamen, star of Bethlehem, crocus, and mallow. Thistles are common in plain and mountain alike, while numberless small and creeping, with bright blue spikes, others large and formidable, with heads like the "flail" of the ancient Britons. On the hills are also found vast quantities of aromatic shrubs, which fill the air with fragrance; among these are broom, the great strength of others, especially the white kidan, prized for their beauty and easy motion (comp. Judg. v, 10). Mules are chiefly used as beasts of burden. As there are no roads and no wheel carriages, the mules are the carriers of the country, and are met on all the leading thoroughfares in immense files, garnished pro-

seen on the sides of valley, hill, and mountain were doubtless clothed with vines in ancient times. The olive is scarcely less abundant. It is found at almost every village in Western Palestine. But its greatest groves are about the cities of Nablus, and to a less extent in the vicinity of Galilee. It is not met with in the Jordan valley, and it is extremely rare in Gilead and Bashan. Some of the trees grow to a great size, though the branches are low and sparse. An olive-tree may be seen in the plain of Damascus upwards of forty feet in girth. The fig is abundant, especially among the hills of Judah and Samaria. Other fruit-trees less common are the pomegranate, apricot, walnut, almond, apple, quince, and mulberry. Date-palms are found at various places along the maritime plain; there are very few in the mountains, but they have been introduced from Jericho, the "city of palm-trees," though date-palms grow at various places along the Jordan valley, as at Gennesaret. In the orchards of Joppa are the orange, lemon, citron, and banana; and the prickly pear in great abundance formed into hedges. The principal cereals are wheat, barley, millet, Indian-corn, and rice in the marshy plain of the upper Jordan. Of pulse we find the pea of several varieties, the bean, large and small, and the lentil. Among esculent vegetables are the potato, recently introduced, carrots, lettuce, beets, turnips, and cabbages. In the sandy plains and in the Jordan valley are grown in immense quantities. Hemp is common, flax less so, and cotton is produced in large quantities. Mr. Poole states that indigo and sesame are grown in the valley of Nablus (Journal R. G. S. xxvi, 57). The sugar-cane was formerly extensively cultivated in the Jordan valley, especially around Jericho. Indigo is still grown in the gardens of Jericho and in the plain of Gennesaret. The tobacco-plant is common in Lebanon, and among the villages of Western Palestine. Silk is extensively produced. Mulberry groves are rapidly extending, and the rearing of silkworms is found even in the mountains of Western Palestine. At present silk is the most valuable of the exports. The growth of cotton is also increasing. But the heavy exactions of the government, and the insecurity of life and property, prevent capitalists from planting trees and cultivating the great plains. See each of these trees, fruits, and vegetables in its alphabetical place.

On the botany of Palestine the following works may be consulted: Shaw, Travels in Barbary and the Levant, 1819; Hasselquist, Voyages and Travels in the Levant, 1793; Reclus, Atlas Physique de l'Univers; of Pal.; Russell, Natural Hist. of Aleppo; also papers in Transactions of Linnean Society, vol. xxiii; and Natural Hist. Rev. No. v. See Botany.

2. Animals.—The zoology of the Bible, like the botany, is fully treated of in this work. The names of the several animals. All that is needed in this place, therefore, is to group together the principal animals at a present found in the different parts of Palestine, referring the reader for fuller particulars to the separate articles, and to the works mentioned at the close. It may be remarked that comparatively little is known of the fauna of Palestine. The great majority of travellers who visit the country have not time, and even if they had they do not possess the scientific knowledge necessary to minute researches in natural history.

(1.0) The domestic animals of Palestine are, with one or two exceptions, those common in this country. The horse is small, nearly, and sure-footed, but not famed either for speed or strength. The best kinds are bought from the Bedawin of the Arabian desert. Asses are numerous; some small and poor; others large and of great strength; and others, especially the white kinds, prized for their beauty and easy motion (comp. Judg. v, 10). Mules are chiefly used as beasts of burden. As there are no roads and no wheel carriages, the mules are the carriers of the country, and are met on all the leading thoroughfares in immense files, garnished pro-
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fusely with little bells and cowries. The camel is also employed for carrying heavier burdens, for performing more lengthened journeys, and for traversing the neighboring deserts. The best camels are bought from the wandering Berbers, who, in the oxen of Western Palestine is mostly small and poor, owing doubtless to hard work and insufficient food; but travelers have seen great droves of fine fat cattle upon the rich pastures of Jaulinn. There is a very tall, lank species in the plain of Damascus and in parts of the Hauran. Oxen are now very rarely slaughtered for food in the interior. They are mainly kept for field-labor and for "treading out the corn." The buffalo is found in the valley of the upper Jordan; but few if any specimens are met with elsewhere in Palestine. Large-tailed sheep abound, and form the main element of animal food. Herds of the long-eared Syrian goat cover the mountains in all parts of the land. They are the chief producers of milk and butter. The common street dog infests the towns, villages, and encampments, belonging to no one, though tolerated by all as a public servant—the only sanitary officer existing in Palestine. There is another variety employed by shepherds. Cats, like dogs, are common property, and are rarely seen domesticated like our own.

(2.) The wild animals include the brown Syrian bear, found in the upper regions of Galilee and in Jabel el-Heish; the panther in the hills of Judaea and Samaria, and occasionally in the mountainous parts of the Jordan; foxes in immense numbers everywhere; wolves, hyenas, foxes; wild swine in the marshes of the Jordan, and in the thickets of Bashan and Gilead; gazelles and fallow deer on the plain; the ibex or wild goat in the wilderness of Judaea; the hare and the coney (called by native mazeh); the common ground hog; the mole, squirrel, mole, rat, mouse, and bat. Porcupines and hedgehogs are rare; Mr. Poole says badgers abound at Helbron (Journal R. G. S. xxvi, 58).

(3.) Reptiles exist in great variety. Some parts of the country swarm with them. The most common are lizards, such as the gray, striped gray lizard, and the wall lizard, which bobs their hideous heads up and down on every ruin. Serpents of various kinds are numerous; the scorpion, tarantula, and chameleon are not so abundant. Frogs in vast numbers crowd the marshes and moist districts, and fill the air with their roar on the still summer evenings; the tree-frog and toad are also found; and little tortoises crawl over dry plains, and along the banks of pond and stream. The crocodile is said to exist in the Crocodile River, now called Naher Zerka, in the plain of Sharon. Of this Dr. Thomson writes: "You will be surprised to hear that there are now living in this marsh, but such is the fact. These millers say they have seen them often; and the government agent, a respectable Christian, assures me that they recently killed one eighteen spans long, and as thick as his body. I saw one long ago, something like a serpentine" (Land and Book, ii, 244). The creature seen at this place (if indeed the whole story was not a pure fiction on the part of the Arabs) was doubtless the Monitor Niloticus.

(4.) Birds of prey are very numerous, including eagles and vultures, in the neighborhood of Lebanon; hawks in great variety, and ravens all over the land; and owls, which howl and scream during the still night. Storks pass paying visits, and occasionally the white Ibis is met with; the heron, gallinule, and lapwing are also found. The rocky hill-sides abound with peregrine falcons; the cliffs in the gles with pigeons; the bushes with turtle-doves; and the lakes and marshes with ducks, teal, and other water-fowl. We also find the Jay in some beautiful varieties; the kingfisher, the woodpecker, the sparrow, the swallow, the cuckoo, and the Western skylark. Domestic fowls are not numerous in Palestine. A few barn-door fowls may be seen in the villages, but ducks, geese, and turkeys are extremely rare.

(5.) Insects are so numerous in some parts of the land as almost to be a plague. They include the common fly and mosquito; the bee, wasp, and hornet; great numbers of horse-flies; many species of butterflies; ants, spiders, grasshoppers, beetles, earwigs, and the beautiful glowworm and firefly. The most formidable species are the locust and the weevil, which some few are seen every year, but great flights are fortunately rare. One such occurred in the summer of 1833 which nearly desolated Eastern Syria. In many places they completely covered the ground; and for several days the air was so filled with them that the light of the sun was obscured as if by a mist. See each of the above-named animals in its alphabetical place.

Writers on the zoology of Palestine, or rather on Biblical zoology, are numerous. The following are the most important: Bochart, Hierozoicon, ed. Rosenmüller. 1792 A.D.; Hasseuldt, Travels; Russell, Nat. Hist. of Aleppo; Description de l'Egypte, tom. xx-xxii; Schubert, Reise; Kitto, Physical Hist. of Palestine; Tristram, Nat. Hist. of the Bible; Wood, Bible Animals. See ZOOLOGY.

VIII. Geology. Although several eminent geologists have passed through Palestine, we have yet no full scientific delineation—not even a satisfactory outline—of its geology. (See the brief sketch in Tristram's Nat. Hist. of the Bible, ch. ii.) The country ought in many respects to be the most interesting in the world to the geologist. It possesses some unique features. It bears traces of many epochs of change, extending over a vast period. Its wonderful history has been considerably affected by these agencies.

The general geological formation of Palestine is simple. The basis of the country—the great body of its land and plain—is Jura formation, or the plateau, which extends over Lebanon, the desert of Arabia, and the plateau southward to the mountains of Sinai. Russegger says it may "be classed with the Upper Jura formation, the oolite, and the Jura dolomite." The rock is not uniform in character, composition, or color. Most of it is white and gray, some of it is yellowish or reddish, and some of it is black, green, and gray; and abounding in fossils. As a general rule it becomes softer towards the south. At Bethel "are large masses of blue limestone with shells," and on the sides of Gerizim "is nummularic limestone; in some parts the rocks had been in a liquid state, for one kind had overflowed and enclosed the other" (Poole, in Introduction to R. G. S. xxvi, 55). Around Jerusalem dolomite prevails. The ancient buildings of the city appear to have been chiefly constructed of it. It is veined with red and white like marble, compact, partially crystalized, and has this advantage—that it is hard to split. The first formation of a more recent period are visible over the whole mountains. In many places the action of the atmosphere and the washing of winter rains have stripped it off the flint. It has been worked as marble and nodules of flint; and these are now strewn over the surface where the soft chalk, in which they were originally embedded, has entirely disappeared. Between Nablus and Samaria the ground is covered with flints (Poole, p. 57); they abound in the wilderness of Judaea. On the road from Bethany to Jericho, Poole says, "white nodules with black flint in the centre were thickly strewn about" (ibid.). In some places less exposed the upper crust remains; and thin layers of sandstone, soft and friable, alternate occasionally with the chalk (ibid.). Towards the borders of the Dead Sea some important changes are observed in the strata. Of the hills of the Plain of Nablus, Poole says, "The chalk of the cliffs is very strong in sulphur, and I got specimens of limestone of an oolitic structure, also of a seam of bituminous and calcareous limestone, with pieties about six inches thick" (p. 89). On the northern shore of the Dead Sea, and in other similar parts, the chalk is seen in the mountain along the south-west coast, "the chalk showed in several places overlaid by limestone," probably owing to the tilting of the strata, or some other volcanic agency. In Eastern Palestine the limestone is found in Hermon, and throughout Gilead and Moab.
but at Kerak it gives place to the ruddy sandstone strata which constitute the mountains of Edom, and which also appear beneath the limestone along the eastern shore of the Dead Sea. This eastern region has not been visited by geologist, and the notices of it are brief and unsatisfactory.

This field of limestone, which thus extends over all Palestine, has been interrupted and broken in several places, and in a very remarkable manner, by volcanic agency—an agency, however, which operated at a very remote geological period. In East Palestine the lava ejected from the earth in a state of fusion has flowed over the limestone, covering the whole area of the kingdom of Bashan. The centre of eruption appears to have been in Jebel Haurán, at the now extinct craters Tell Abu Habis, Tell Mabad, and Tell Kudr, between which and the Syrian streams flowed westward to the Lejah; and the Lejah itself is filled with smaller craters. The little conical and cup-shaped tell which stud the surface of Haurán were at all one time active volcanoes.

The basalt thus emitted from numerous openings spread over the whole region, forming the lofty peaks of Jebel Haurán, and sweeping across the plain to the Jordan. Neither the breadth nor the exact limits of this lava-field are yet known. On the north-west it runs up the sides of Jebel el-Heisch; on the north it is bounded by the river Awaj (Phrauntus); on the east it runs down the plain of Damascus. On the south it runs to the banks of the Yarmuk, and in places across the ravine to Northern Gilead. The Lejah is geologically the most remarkable province in Palestine. The hard black rock covers the entire surface to a depth of from thirty to one hundred feet—now stretching out in broad wave-like reaches, divided by fissures of great depth, now thrown up in vast heaps of jagged fragments, now partially crystallized, and extending in long ridges like the Ginn's Causeway. The rock is very hard, giving a metallic sound from the fragments. The basalt, spheruled boulders of the same material are strewn over portions of the western declivity of the plain (Porter, Damascus, ii. 241 sq.; Wetzelstein, Reisebericht über Haurán, p. 27 sq.; Wilson, Lands of the Bible, ii. 318 sq.; Buckhardt, Travels, p. 111 sq.).

On the west side of the Jordan, opposite Bashan, are two other lava-fields. The northern has its centre about three miles north-west of Safed, near the village of Jsh. Dr. Robinson thus describes it:—"We soon came upon a high open plain; and the volcanic stones increased as we advanced, until they took the place of every other material on the surface of the ground, seemed also to compose the solid formation of the tract. In the midst of this plain we came upon heaps of black stones and lava, surrounding what had evidently once been the crater of a volcano. It is an oval basin, sunk in the plain, about three or four hundred feet in length, and about one hundred and twenty feet in breadth. The depth is perhaps forty feet. The sides are shelving, but steep and ragged, obviously composed of lava; of which our friend Mr. Hebard had been able to distinguish three different kinds or ages. . . All around it are the traces of its former action, exhibited in the strata of lava and the vast masses of volcanic stones. It may not improbably have been the central point, or Albeiter, of the earthquake of 1837" (R. R. ii. 444). From this place the lava-streams and boulders radulate to a considerable distance. The high terrace which projects from the eastern side of this ridge to the Jordan below Merom is chiefly basalt; but it seems to be connected with the Haurán field, as it is of a hard, firm texture, while that of Jsh is soft and porous.

Another centre of volcanic action in former ages is on the high plain south-west of Tiberias, called Ard el-Hamma. The whole plain is a lava-field; and the double peak of Kurfn Hattin, on its north side, is basalt, and so also is the ridge which bounds the Sea of Galilee on the south. The rock is similar to that of Bashan.

The thickness of the bed may be seen in the cliffs on the mountain-side behind the warm baths of Tiberias. The base of these cliffs is limestone, while the whole superincumbent mass is black or dark-gray basalt. This field extends northward to the plain of Yarmuk, westward to Sefrieh, and southward to Edraelon. The soil covering it is thick black mould like that of Bashan. It appears that the greater portion of the substratum of Edraelon is basalt hidden beneath the soil (Wilson, ii. 984). But Jebel ed-Duby (Little Hermon), and all the hills south of the plain, are limestone; and volcanic rock is not again seen in Western Palestine (Anderson, Geological Reconnaissance in Lynch's Official Report, p. 124 sq.). On the east of the Dead Sea basin appears in boulders dotting the plateau of Kedron, a volcanie formation unparalleled in the geologic features that created the eastern and western lava-fields. It is a tremendous rent or fissure a hundred and fifty miles in length, rending asunder the whole limestone strata from top to bottom. Its extreme depth from the line of the fissure to the bed of the Dead Sea is above 4000 feet, no less than 5924 of which is beneath the level of the ocean. Such a rift in the earth's crust is without a parallel. It is singular that, though the rent was doubtless effected by a volcanic convulsion, and though volcanic rock covers such a large area on both sides of the rift, the valley, there are no traces of it in the southern and deepest part, except at one or two points to be afterwards noticed. The sides of the valley, and the rock in its bed, so far as visible, are limestone, ranged occasionally in horizontal strata, but usually upheaved and tossed into wild confusion. Along the eastern shore of the Dead Sea the limestone strata give place to sandstone. The sides of the valley, and the general conformation of the adjoining ridges, would seem to indicate that the limestone crust had been heaved up by some tremendous volcanic agency running from south due north, and causing that huge rent which runs through the basin of the Dead Sea, and across the Jordan valley. The evidences and often fearful results of recent as well as remote volcanic agency are visible along the whole Jordan valley, and over a large section of the adjoining districts. Beginning at the north we have the crater of Jsh, extinct indeed at the surface, but giving palpable proof in tremendous threes of earthquakes that internal fires are still raging. Next follow the copious saline springs of Tabibghah, on the northern shore of the Sea of Galilee; then the sulphurous springs of Tiberias, where the water gushes from the rock at a temperature of 146° Fahr. On the eastern side of the Jordan, in the glen of the Yarmuk, are the still hotter and more copious springs of Amatha, issuing from beneath lofty cliffs of igneous rock (Buckhardt, p. 876; Porter, Handbook for S. and P. p. 420). It is deserving of special note that at the time of the great earthquake of 1837, and on every recurrence of an earthquake in the region, these springs well out in much greater abundance, and their waters increase in warmth. There is thus evidently a subterranean connection between them. The towns and villages which have been most frequently visited by earthquakes in this region are those situated on the trap-fields; while villages between them built upon the limestone strata have in many cases escaped almost without injury. Proceeding still farther south, we find the "copious salt-springs" of Wady Milih, where the
Palestine is 586 Fehr, and emits "a fetid odor" (Robinson, iii, 308). Next come the springs of Calirihore, near the mouth of Wady Zurka. Main, which rise into the north-eastern part of the Dead Sea. They rise in the bottom of a sublime gorge. The base of the cliffs on each side is rudly ferruginous sandstone, above and through which black and dark-gray trap appears, while the great body of the mountain behind is limestone. In the neighborhood of the springs the land has been seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of sulphur deposited upon it. On reaching the bottom we find ourselves at what may be termed a hot river. Jemdorov is it, and Pals-chiit has been so long battle-scarred; this continues as it passes downwards, by its receiving constant supplies of water of the same temperature. . ... We passed four abundant springs, all within the distance of half a mile, discharging themselves into the stream. . . . We had no thermometer, but the degree of heat in the water seemed very great; near the source it scalds the hand, which cannot be kept in for the space of half a minute" (Irby and Mangles, p. 468). Lynch found the temperature of the stream to be 95° Fahr. The temperature must be much higher at the sources. Along the course of the Dead Sea are numerous springs and salt-marshes. At its southern end is the remarkable ridge of hills called Khashm Usdum, composed in a great measure of pure salt. Large quantities of bitumen are often found floating on the Dead Sea, especially, it is said, after earthquakes. This is thrown up in sections from the submarine fires. Away at the northern extremity of the valley, at the western base of Hermon, are pits of bitumen (Handbook, p. 459).

All these things indicate volcanic agencies still in action beneath the surface, and tend to illustrate some of the most remarkable events in the long history of Palestine, from the overthrow of Sodom and Gomorrah down to the earthquake of 1837. Palestine has in all ages been a country of earthquakes. The sacred writers show that they were familiar with them. The Scriptures abound in allusions to them and figures drawn from them. From earthquakes the Psalmist borrows his figures, when he speaks of "mountains being carried into the midst of the sea" (xivi, 3); of their "skipping like rams, and the little hills like lambs" (cxix, 4-6). To earthquakes the prophet alludes in his figurative language—"The earth shall reel to and fro like a drunken, and be removed like a cottage" (Isa. xxiv, 20; comp. Ps. xxxiv, 18; 2 Chron. xxvi, 58; Jer. x, 10; Hab. iii, 6-8, etc.). There are, however, only two earthquakes expressly named in Scripture. The silence of the Scriptures is no evidence of a form of knowledge. "Amos dates his vision "two years" before the earthquake" (i, 1). It took place "in the days of Uzziah" (Zech. xiv, 5). The other instance of an earthquake mentioned in Scripture is that of the quaking of the earth and rending of the rocks at the crucifixion (Matt. xxvii, 51).

In the seventh year of Herod the Great Palestine was visited by a tremendous earthquake (Joseph. Ant. xv, 5, 2). We read of numerous others since that period (see Kitto, Physical Hist. of Palestine, chap. iv). See EARTHQUAKE.

The present bed of the Jordan valley is of a much later formation than either the limonites of the adjoining mountains or the rock of the trap-fields. The crust varies from 100 to 200 feet in depth, and through this the river has hollowed out for itself a deep tortuous channel, showing along its banks vertical sections. The lower parts consist mainly of tertiary deposits of indurated marl and conglomerate; while the upper stratum, now composing the surface of the plain, appears to be made up to a large extent of the washings and detritus of the chalk crust which originally covered the neighboring heights, enriched here and there with vegetable matter. The coast-plain, Sharon and the Caspian, are coated with a light soil—in some places chalky, in others sandy, with a large admixture of red alluvial clay, and on the top rich vegetable mould. The plains of Canaan, Arad-Hamath-Genearet, and Philistia, are coated with a dark soil—in some places chalky, in

Besides the incidental notices in the travels of Burek, hardt, and Drs. Wilson, Robinson, Thomson, and Tristram, the following works contain the fullest information we possess upon the geology of the different parts of Palestine and Judaea, viz. Professor Andrews' Recollections, in Lynch's Official Report (Baltimore, 1852, 4to, p. 75-207). His researches were confined to the Jordan valley and the regions immediately adjoining. (2) Russeger, Reihe, vol. iii. This work embraces an account of the environs of Jerusalem, Hebron, and Joppa, and parts of Gailee around Nazareth and Tiberias (Stuttgard, 1841-1849, 4 vols. with Atlas). (3) Poole's short paper in the Journal of R. G. S. vol. xxvi, giving brief notes of his journey from Joppa to Jerusalem and the Dead Sea, and then along the western shore and around the promontory of the Phœnicians, in 1843. (4) Wetstein, Reisebericht über Hannover und die Trachoniten, giving some account of the remarkable trap-fields of the Lejah, Jebel Hauran, the Safah, etc. (5) Porter, Five Years in Damascus, containing a full description of the physical geography of Bashan. See GEOLOGY.

The boundary of the Levite land as described in Judges xvii, 15, remains to give a brief sketch of the political divisions of Palestine under the rule of the tribes and nations which have in succession occupied it. These divisions are sometimes minutely described, frequently directly mentioned, and more frequently incidentally alluded to, by the sacred writers. It is mainly with the view of illustrating these Scripture references that the present sketch is given. All that is aimed at, however, is a brief general and connected view. Nothing more is needed in this place, for all the ancient tribes and more important provinces and districts are fully treated of in separate articles.

1. The Patriarchal Period.—This period extends from the earliest ages to the conquest of Palestine by the Israelites. The first notices we have of the land are contained in the 10th chapter of Genesis, where the sacred history commences with the descent of the patriarchs from the grandson of Noah. From this patriarchal Palestine got its first name—a name which clings to it still. In that most remarkable chapter the borders of the Canaanitish territory are defined. They extended from Sidon on the north along the coast to Gaza on the south, and from the river Jordan down to the line of Wady Gerar, to the plain of Sodom, now the southern section of the Dead Sea. Thence it was drawn to Lasha (q. v.), the site of which is not known, but it probably stood at the north-eastern end of the Dead Sea. It would seem that ancient Canaan corresponded almost exactly with Western Palestine.

The families and tribes which sprung from Canaan are mentioned; and it appears from their subsequent history, as given in the Pentateuch, that each of them settled down permanently in a territory of its own. See TERRITORIES. The boundaries of these territories are not given, but the locality of each is indicated either by direct statement or indirect allusion. Sidon was the first-born of Canaan, and he colonized Phoenicia on the coast. His capital, to which he gave his name, was outside the boundary of Palestine, but a section of his territory, which extended as far south as Carmel, was included in the land. The Hittites were a powerful tribe, which settled among the mountains in the south, with Hebron apparently for their capital (Gen. xvii, 20; xxiii, 16). The Jebusites had their stronghold on Zion; and they became the boldest antagonists to the progress to the time of David (Josh. xv, 83; 2 Sam. v, 6). The
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Map of Palestine in the Patriarchal Period.

Amorites, probably the most powerful of all the Canaanitish tribes, were widely spread (Josh. xxiv, 18). They had settlements in the mountains of Judah (Gen. xiv, 7, 18; Numb. xiii, 29), but their main possessions were on the east of the Jordan, where they occupied the whole country from Armon on the south to Hermon (Numb. xxxi, 13, 26; xxxii, 33; Deut. iii, 8). The Gergeshites appear to have been located among the mountains of Central Palestine, but there is no description of their exact territory in the Bible, and the theories of geographers are not satisfactory. The Hivites founded Shechem, in Central Palestine; Gibea, Beeroth, Chephirah, and Kirjath-jearim, farther south; and a little principality under Hermon, on the northern border (Gen. xxxiv, 2; Josh. ix, 9, 24; xi, 10, 19; 2 Sam. xxiv, 7). Canaan's other sons settled beyond the bounds of Palestine; the Arkites and Sinites in Lebanon; the Arvadites in an island off the coast of Phoenicia; and the Hamathites in Hamath.

But besides the Canaanitish tribes there are traces of other races—or perhaps another race—of aborigines in Palestine. The Rephaim are frequently mentioned. We find traces of them in widely different parts of the country. They gave their name to a little upland plain beside Jerusalem (Josh. xv, 8), and to a section of Mount Ephraim (xviii, 15). Bashan seems to have been occupied by them long previous to its conquest by the Amorites (Gen. xiv, 5; Deut. iii, 11). At the same remote period the Zevim dwelt in Gilead, and the Enem held the plateau of Moab. These are all spoken of as men of huge stature, and they appear to have been different sections of one great family. Of their history we know nothing except a few isolated facts; but it is remarkable that traditions of these giants cling to various localities in Palestine. Their marvellous exploits are recorded, their tombs of huge dimensions are pointed out, and the colossal boulders built and occupied are still shown in the ancient cities of Bashan. The race either died out or was exterminated in Bashan by the warlike herds of Amorites. The Moabites and Ammonites conquered the giant tribes south of Bashan, and long occupied their territory; and the ruins of Rabbath-Ammon and Rabbath-Moab still remain as memorials of their rule (Deut. ii, 20, 21). On the south-west of Palestine, along the coast of the Mediterranean, the Arim, another primaval tribe of giants, had their abode; but they were conquered by the Caphtorim, or Philistines; and the giant warriors Gath, Sippai, and Lahmi were probably among the last of them (1 Sam. xxi, 19, 20; 2 Sam. xii, 21; 1 Chron. xx, 4–8). The Amalekites were nomads, who roamed over the scanty pastures of the southern desert, scarcely crossing the border of Palestine.

At the time of the Exodus, all Western Palestine was held by these Canaanitish and Philistine tribes; and the country east of the Jordan was divided into three kingdoms. On the north lay the kingdom of the giant Og, the last of the Rephaim, which extended over Bashan and the section of Gilead north of the Jabbok. Between the Jabbok and the Arnon was the kingdom of Nibsam; while the region south of the Arnon was possessed by the Moabites. In addition to the tribes now enumerated, Moses mentions the Kenites, Kenizzites, and Kadmonites; but these, though included in the land promised to Abraham, had their territories in Arabia, beyond the boundaries of Palestine (Gen. xv, 18–21). The Perizzites are also mentioned as a tribe distinct from the Canaanites, residing in some part of Western Palestine. Little is known either of their origin or their possessions. See Canaan.

2. The Period from Joshua to Solomon.—At the commencement of this period an entire change was wrought in the political geography of Palestine. The country was divided among the twelve tribes of Israel. The eastern section was first apportioned. Moab's territory south of the Arnon was left untouched. A very clear and full account of the allotment of all the rest is given in Num. xiii. The table-land (Mishor) extepting from the Arnon to Heeshbon was given to the tribe of Reuben (comp. Josh. xiii, 15 sq.). Gad received the region between Heeshbon and the river Jabbok, together with an adjoining narrow strip along the Jordan (Num. xxxii, 1–2), Joram, extending up to the Sea of Chinnereth (ver. 24–28). The rest of Gilead and all Bashan were allotted to Maanasseh, and this was at once the largest and the richest allotment made to any of the tribes (ver. 23–28).

Western Palestine was divided among the remaining tribes. Judah received the country lying between the parallel of Jerusalem and the southern border; but subsequently a section on the south was given to Simeon; and another section was taken off its western side and allotted to Dan. These two tribes were thus, as regards their possessions, amalgamated with Judah (Josh. xv; xix, 1, 40–47). North of Judah lay Benjamin, confined to a narrow strip stretching across the country from the Jordan to Beth-horon, between the parallels of Jerusalem and Bethel (xviii, 11–25). Next to Benjamin came the children of Joseph, grouped close together—Ephraim on the south and Manasseh on the north. Their united portion reached from the Jordan to the sea, and from Bethel to the border of Esraelon (ch. xvi, xvi). In addition to this large mountain territory, the cities of Beth-sshean, Tazach, Megiddo, and a few others situated in Esraelon, were allotted to them. To Issachar was given the noble plain of Esraelon—a territory, however, whose fertility was more than overbalanced by its exposed situation (xix, 17–23). Zebulon received his lot amid the picturesque hills and plains of Lower Asia, having Tabor on the east, and the Great Sea, at the sea of
But though the whole land was thus allotted, it was not conquered. The Philistines still held their plain; and the mercantile Canaanites, whom the Greeks called Phoenicians, remained in their great seaports. Many cities, also, in different parts of the country, were retained by their Canaanitish founders (Judg. i, 21 sq.).

3. From the Death of Solomon to the Captivity.—On the death of Solomon, the tyranny and folly of his son rent the nation of Israel. Long before that time there had been rivalry between the powerful families of Judah and Ephraim; Rehoboam’s folly was the occasion of its breaking out into open hostility. The boundaries of the tribes were not disturbed by the rupture in the nation. Benjamin clung to Judah, and its northern border became the line of demarcation between the two kingdoms. Dan and Simeon occupied portions of the allotted territory of Judah, and were therefore reckoned parts of that tribe (1 Kings xii, 17); hence the southern kingdom is usually said to have consisted of only the two tribes of Judah and Benjamin, while in reality it included four (1 Kings xix, 8; 2 Chron. xi, 10; with Josh. xix, 41, 42). The remaining tribes east and west of the Jordan chose Jeroboam as their king; but Bethel (2 Chron. xiii, 19) and some other cities farther north were afterwards added to Judah (xv, 8).

The next change in the political geography of the land was brought about by the conquests of Assyria. The northern kingdom was invaded, Samaria its capital taken, and the whole people of the land carried away captive. Foreign colonists were placed in their room; and these, adopting the Jewish law, and conforming to some extent to the Jewish ritual, were the founders of

Carmel, on the west (ver. 10–16). Asher got the fertile plain of Acre and the coast of Phenicia up to Sidon (ver. 24–31). In the mountains on the northern border Naphtali found a beautiful highland home (ver. 32–39). The lot of Dan was too small, and the Philistines hemmed the tribe in so that they were unable to cultivate the rich soil of the Shephelah. They consequently made an expedition to the far north, and established an important colony on the plain of the upper Jordan (ver. 47; comp. Judg. xviii). See Tribe.
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the nation and sect of the Samaritans (q.v.). A great part of Palestine—nearly the whole of the kingdom of Israel—now became a province of the Assyrian empire, and Syria was passed with it into the hands of the Babylonians. About a century and a half later Nebuchadrezzar, king of Babylon, took Jerusalem, and led the other section of the Jewish nation captive. Thus all Palestine lost its nationality, and was ruled by a provincial governor.

4. From the Captivity to the Destruction of Jerusalem by Titus.—This was the most eventful period of Jewish history, and the most remarkable for the changes which it brought about in the political geography of Palestine. The division of the land into tribes was now completely broken down, and the nations of the ancient races of the ancient nations which the Israelites had driven from their borders wholly or partially returned to their pos-
sessions. The Moabites reoccupied the Mishor immediately after the first captivity; and hence "the burden of Moab," written by Isaiah (ch. xvi, xvi), and the terrible prophetic curse pronounced by Jeremiah (ch. xlviii), include that country which the Moabites originally possessed before the conquests of Sihon (Num. xxii, 26, 28), and which they reoccupied after the captivity of the tribes of Reuben and Gad, to whom Moses had allotted the land. The Amorites of Bashan regained their old territories, and re-established the old names—Bashan, Argob, Havurán, Golan—which were subsequently better known as the Greek provinces of Batanea, Trachonitis, Auranitis, and Gaulonitis (Porter, Damascus, vol. ii). The Idumeans or Edomites, having been driven out of their own mountain homes by the Nabataeans, established themselves along and within the borders of Southern Palestine, to which they gave the name Idumea (q.v.). The neighboring nations and tribes also seem to have encroached upon the territories of the tribes of Judah. A large Gentile element was then and afterwards intro-
duced into Galilee, which produced important effects upon the subsequent history of the Jews in that province. See Galilee.

Under the mild rule of Cyrus the captive Jews were permitted to return to their own land. Ezra and Ne-
hemiah re-established the ancient worship and rebuilt the Temple; but, politically, the country remained a province of the Babylonian and Persian empires till the time of Alexander the Great, when it fell under Greek rule. On the death of Alexander the kingdom of the Seleucids, which controlled Syria and the Ptolemies in Egypt, fell into two parts. Palestine became at first a part of the former; but the rival dynasty soon attacked and captured it, and it remained for more than half a cen-
tury, nominally at least, under the rule of the Egyptian monarch. Thus the territory of Israel, which had been seated almost in the midst of Egypt, and the maritime plain of Palestine became the battle-ground. Aided by the Seleucids, the Jews threw off the yoke of the Ptolemies (B.C. 198), and became subject to the former. During all these troubles the Jews had an ecclesiastical government of their own, the high-priest being chief. But when Antichus Epipha-
nes ascended the throne of Syria, he captured Jerusa-
lem, put thousands of the inhabitants to death, and at-
tempted to abolish their worship. These acts of bar-
barity roused the spirit of the whole nation. The priestly family of the Maccabees (q.v.) headed a noble band of patriots, and after a long and heroic struggle succeeded in establishing the independence of their country. The Maccabees gradually extended their conquests over Samaria, Galilee, and a part of the country beyond Jordan. But internal dissensions and civil wars raged up, and the independence of the Maccabees was considerably weakened by the inter-
terference of Rome; and Pompey invaded Palestine and captured Jerusalem in the year B.C. 63. A heavy br-
tigue was levied, but the people were still permitted to retain their own rulers. In the year B.C. 39 Herod the Great received the title of "King of Judea" from the Roman emperor, and two years afterwards he succeeded

in establishing himself on the throne. See Herodian

Family.

At his death Herod bequeathed his kingdom to his three sons, Archelaus, Antipas, and Philip; but the supreme authority was in the hands of the Roman pref-
fec and procurators. In the N. T., and in the writings of Greek and Roman geographers of that age, Palestine is usually spoken of as divided into a number of prov-
inces. That on the west of the Jordan were Iudaea on the south, Samaria in the centre, and Galilee on the north, and the latter was divided into Upper and Lower. The provinces east of the Jordan were Peræa, embrac-
ing Gilead and the Mishor of Moab, and the four sub-
divisions of Bashan already mentioned—Gaulonitis, Au-
ranitis, Batanea, and Trachonitis.

5. From the Destruction of Jerusalem to the Present Time.—On the establishment of Christianity in the Ro-
man empire a new ecclesiastical division of Palestine appears to have been made, into Prima, Secunda, and Tertia; but the boundaries are not defined, the lists of their cities are confused, and the territory embraced ex-
tended far beyond Palestine proper (see Ronaldo, p. 204-
214).

After the Mohammedan conquest Palestine became a province of the empire of the Caliphs, and on the dis-
integration of the empire the unhappy country was the theatre of fierce struggles between rival Mohammedan tribes. About the middle of the 10th century the Fatimite empire seized it; and a century later it was overrun by the Seljuk Turks, whose cruelty to Christian pilgrims roused the nations of Western Europe to the first Crusade. Jerusalem was taken by the Franks in the year 1099, and Palestine was made a Christian kingdom. But the rule of the Crusaders was brief. Defeated by Saladin, they took refuge in a few of their strongholds. At length, in the year 1291, Acre was stormed by the Sultan of Egypt, and thus terminated the dominion of the Crusaders in Palestine.

For more than two centuries after this period Pales-
tine was the theatre of fierce contests between the shep-
herd hordes of Tartary and the Mamelukes of Egypt. In 1517 it was conquered by sultan Selm, and from that time till the present it has formed part of the Ot-
toman empire. See Syria.

6. Present Status.—Palestine now forms part of two great pashalis: (1) Sidon, embracing the whole of Western Palestine; and (2) Damascus, embracing all east of the Jordan. That part of Palestine lying within the pasha of Sidon is inhabited by the Dispensations of Jerusalem and Akka. The official residence of the pasha of Sidon is now in Beiruth, and hence his prov-
ce is sometimes called the Pashalic of Beiruth. The pashalis of Jerusalem and Akka are subject to the pasha: of Sidon, and the territory extends from Latieka on the
north to Gaza on the south.

The modern inhabitants of Palestine are a mixed race, made up of the descendants of the ancient Syrians, and of the Arabs who came in with the armies of the Caliphs. The number of the latter being small, the mixture of blood did not visibly change the type. This is seen by a comparison of the Christians with the Mo-
hammedans—the former are of pure Syrian descent, while the latter are more or less mixed; yet there is no visible distinction, save that which dress makes. In addition to these there are a few Jews, Armenians, and Turks; all of whom are easily recognised as foreigners. The Druses who live in Haurân, and occupy a few villages in Galilee and on Carmel, are converts from Mo-
hammedanism.

No census has been taken of the country, and the number of its inhabitants it is impossible to ascertain with any near approach to accuracy. One thing is manifest to every observer—the greater part of the country is desolate. Jerusalem, its capital city, has but 20,000 inhabitants; and the only other places of any note are Gaza, Hebron, Joppa, Acre, Nabûha, Beirût, and Damascus. Even villages are few, and separated by
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long reaches of desolate country. The following is the nearest approach which can now be made to the popula-
tion of the country:

Palestine of Jerusalem. (Bitter, Pal. und Syr. III., 383) 600,000

Pashalic of Acre (Robinson, iii, 438) 72,000

Refugees in the Pashalic of the Sidon line (estimate) 10,000

Eastern Palestine (estimate) 280,000

Of these about 80,000 are Christians, 12,000 Jews, and the rest Mohammedans.

The following general observations are by Dr. Olin (Travels, ii, 438, 439):

"The inhabitants of Palestine are Arabs: that is, they speak Arabic; though, with slight exceptions, they are probably all descendants of the old inhabitants of Syria. They are a fine, spirited race of men, and have been Mohammed Ali much trouble in subduing them, and still more in retaining them in subjection. They are said to be for Oriental, and to have the right ele-
ments for becoming, under better auspices, a civilized, intellec-
tual nation. I believe, however, it will be found im-
practicable to raise any people to a respectable social and
moral state under a Turkish or Egyptian, or any other Mohammedan government. The
religious system enter, and, from their unavoidable con-
nections, must enter, so deeply into the political adminis-
tration, that every change in the government will
mean in the people, beyond temporary alleviations of evils too
pressing to be endured, cannot reasonably be expected.
The Moors of Morocco and Syrians are about at the edge of the
civilization possible to Mohammedans of the present
thing; the Moslems of the independent countries being,
and generally to lack integrity. Rectitude is held very
lightly by all classes. The people are commonly temper-
ate, and in their conduct, to be denominated free under
virtue. Their situation, with regard to the physical means
of comfort and subsistence, is, in many respects, favora-

ble, and, under a tolerable government would be almost
unequalled. As it is, the Syrian peasant and his family
are poorer than the peasantry of Germany, and are
inferior to the laboring classes in Europe. The

necessity of the climate, the abundance of land and
its fertility, with the free and luxuriant pasture that
occurs in the valleys and the plains, it is nearly im-
possible that the peasant should not be well supplied
with bread, fruit, meat, and milk. The people almost
always dress in coarse, unbleached cloth, though of-

ten of a slight construction and mean appearance, must
be pronounced commendations when compared with the
dark, crowded apartments usually occupied by the corre-
sponding classes in Europe. Agricultural wages vary
a good deal in different parts of the country, but I had rea-
son to conclude that the average was not less than three
or four piastres per day. With all these advantages pop-

lations on the decline, arising from polygamy, military
conciliation, unequal and oppressive taxation, forced la-

bor, general insecurity of property, the discouragement
of trade, and the plague, as the plague, as

IX. Authorities.—The list of works on the Holy Land
is of prodigious extent. Of course every traveller sees
some things which none of his predecessors saw, and
therefore none should be neglected by the student anxi-
ous to investigate the manners and customs of the
Holy Land. A select list has already been pre-

sented in the article GEOGRAPHY, to which the student is
referred; and fuller catalogues may be seen in the
works of Ritter, Robinson, Van de Velde, and Bonar.
An almost exhaustive list, accompanied by critical no-
tices, is given by Tober (Bibliographia Geographica
Palestinae, in German, Leips., 1867), with a supplement on
the earlier works—from A.D. 338 to 1000 (in Latin,
Dread, 1875). The most important of these and of later
ones we note below.

(1) Josephus is invaluable, both for its own sake and as an accompaniment and elucidation of the Bible

narrative. Josephus had a very intimate knowledge of
the country. He possessed both the Hebrew Bible and
the Septuagint, and knew them well; and there are
few works in which he is more valuable, than in

how to compare the various books together, and com-

bine their scattered notices into one narrative, in a man-

ner more like the processes of modern criticism than
of ancient record. He possessed also the works of several
ancient historians, who survive only through the frag-
ments which Josephus had in his possession. In addition
other nameless sources of information, now lost to
us, which often supplement the Scripture history in
a very important manner. These and other things in
the writings of Josephus have yet to be investigated.

(2) The Onomasticon (usually so called) of Euse-
bius and Jerome, a tract of Eusebius (c 440), "con-
cerning the names of places in the sacred Scriptures;" translated, freely and with many additions, by Je
des (c 420), and included in his works as Liber de Situ et
Nominiis Locorum Hebraicorum. This arrangement is
according to the books of Scripture, but it was
thrown into one general alphabetical order by Lord
Berkeley, and finally edited by J. Chrysostom (Amst.,
1707, etc.). This tract contains notices (often very
valuable, often absolutely absurd) of the situation of
many ancient places of Palestine, so far as they were
known to the two men who in their day were probably
best acquainted with the subject. In connection with
it, see Jerome’s Ep. ad Evouochum de locutis—

an itinerary through a large part of the Holy Land.

Others of Jerome’s Epistles, and his Commentaries, are
full of information about the country.

(3) The most important of the early travellers from
the days of the Crusades till 1197 are contained in Early Travels in Palestine, a volume pub-

lished by Bohn. The shape is convenient, but the

translation is not always to be implicitly relied on.

(4) Reiland, Palestina ex Monumentis Veteribus Ili-
estrata (1714). This is still the best work on the an-
cient geography of Palestine. It is in three books: 1.

the country; 2, the distances; 3, the places; with maps
(excellent for their date), prints of coins, and inscrip-

tion. Reiland exhausts all the information obtainable
on his subject down to his own date (he often quotes
Maurand, published in 1688). His learning is im-

mense; he is extremely accurate, always ingenious,
and not wanting in humor. But honesty and strong sound
sense are his characteristics. He has combined and
classified his materials with great ability.

(5) Benjamin of Tudela, Travel (in Europe, Asia,
and Africa) from 1160-73. The best edition is that of A. Asher (1840-1), 2 vols. The part relating to

Palestine is contained in p. 61-87. The editor’s notes
contain some curious information; but their most val-

uable part (ii, 397-445) is a translation of extracts from
the works of Eusebius, and from the works of Yakut (see
Schulten in an Index Geographicius appended to his edi-
tion of Boaehidin’s Life of Saladin (1755, fol.). Yakut
has yet to be explored, and no doubt he contains a mass
of valuable information.

(6) Abulfeda.—The chief Moslem accounts of the
Holy Land are those of Edrisi (cir. 1150) and Abulfeda
(cir. 1300), and translated under the titles of Tabula
Syris and Deccor. Arabica. Extracts from these and
from the great work of Yakut are given by Schulten in
an Index Geographicus appended to his edition of
Boaehidin’s Life of Saladin (1755, fol.). Yakut has
yet to be explored, and no doubt he contains a mass
of valuable information.

(7) Quresmianus, Terra Sancta Elucidatio, etc.
(Ant., 1583, 2 vols., fol.), the work of a Latin monk who
lived in the Holy Land for more than twelve years, and
rose to be principal and commissary apostolic of the
country. It is divided into eight books: the first three,
general dissertations; the remainder, "peregrinations"
through the Holy Land, with historical accounts and
identifications (often incorrect), and elaborate accounts
of the Latin traditions attached to each spot, and of the
ecclesiastical establishments, military orders, etc., of the
time. It has a copious index. Similar informa-

tion is given by the abbé Mulsia (Les Saintes Lieux.
Paris, 1856, 3 vols., fol.), who had in his day far less
erudition than Quresmianus, and in too hostile a vein towards Lamarr

tine and other travellers.
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(3) The great burst of modern travel in the Holy Land began with Seetzen, who resided in Palestine from 1806 to 1807, during which time he travelled on both the east and the west of Jordan. It was the first time the tourist visited the Hauran, the Ghor, and the mountains of Ajlun: he travelled completely round the Dead Sea, besides exploring the east side a second time. As an experienced man of science, Seetzen was commissioned to prepare a topographical chart of Syria, and was the first to found the Oriental Museum at Gotha; and his diaries contained inscriptions, notices of flora and fauna, etc. They have been published in three volumes, with a fourth volume of notes (but without an index), by Kruze (Berlin, 1854-59). The Palestine journeys are contained in vols. i. and ii. of the second edition of the diaries, and giving their results, are in Zach's Monatli. Corresp., vols. xvii., xviii., xxvi., xxvii.

(9) Burchhardt, Travels in Syria and the Holy Land (1822, 4to). With the exception of an excursion of twelve days to Safad and Nazareth, Burchhardt's journeys south of Damascus were confined to the east of the Jordan. These regions he explored and described more completely than Seetzen, or any traveller till Weitzen (1861), and even their researches do not extend over so wide an area. Burchhardt made two tours in the Hauran, in countries which have passed almost entirely through the hands of Europeans—into the mysterious Lejah. The southern portions of the transjordanic country he traversed in his journey from Damascus to Petra and Sinai. The fulness of the notes which he contrived to keep under the circumstances was a marvel, its perfect and unimpeachable accuracy is astonishing. They contain a multitude of inscriptions, long catalogues of names, plans of sites, etc. The strength of his memory is shown not only by these notes, but by his constant references to books, from which he was completely cut off. His diaries are interspersed with lengthy accounts of the various districts, and the manners and customs, commerce, etc., of their inhabitants. Burchhardt's accuracy is universally praised; no doubt justly. But it should be remembered that on the east of Jordan no means of testing him as yet exist; while in other places his descriptions have been found imperfect or at variance with facts. The volume contains an excellent preface by Col. Leake, but is very defective from the want of an index. This is partially supplied in the German translation (Weimar, 1823-4, 3 vols. 8vo), which has the advantage of having been translated by a man of great learning and judgment. These portions are contained in ch. vi. and vii. The work is published in the Home and Col. Library, 1847.

(11) Robinson, (a) Biblical Researches in Palestine, etc., in 1858: 1st ed. 1841, 3 vols. 8vo; 2d ed. 1856, 2 vols. 8vo. (b) Later Disc. Res. in 1852, 1856, 8vo. Dr. Robinson's is the most important work on the Holy Land since Reland's. His knowledge of the subject and its literature was very great, his common-sense excellent, his qualifications as an investigator and a describer remarkable. He had the rare advantage of being accompanied on both occasions by Dr. Ed Smith, long resident in Syria, and perfectly versed in both classical and vernacular Arabic. Thus he was enabled to identify a host of ancient sites, which are mostly discussed at great length, and with full references to the authorities. The drawback to his work is a want of knowledge of architectural art and a certain dogmatism, which occasionally passes into contempt for those who differ with him. He too uniformly disregards tradition, an extreme nearly as bad as its opposite in a country like the East. The first edition has a most valuable appendix, containing lists of all the modern editions of all the books in the country, which in the second edition are omitted. Both series are furnished with indexes, but those of geography and antiquities might be extended with advantage. Dr. Robinson's latest contribution to Biblical geography appeared after his death, Phys. Geog. of the Holy Land (Bost. 1865).

(12) Ritter, Palestina und Syrien, embracing part of his great Erdkunde, 1848-55. These six volumes relate to the peninsula of Sinai, the Holy Land, and to Egypt, as well as to Jordan and the south of Syria. The principal portions of these works are respectively written by various authors, the names of whom are given on the title-page, and the maps are engraved by various artists. The volume is divided into the following parts: 1. General Geographical: 2. Physical Geographical; 3. Historical: 4. Topographical: 5. Historical Topographical: 6. Statistical. Ritter has to some extent followed the plan of Beland. He has collected with wonderful industry a mass of information, and has been upon Palestine—"in book, article, or missionary letter—down to his own time. The work is often confused, and the statements contradictory; and the learned writer, not having himself visited the country, cannot always separate facts from fancies in those he quotes. This portion of Ritter's work has been translated, with some condensation and addition, by W. L. Sage (N. Y. 1866, 4 vols. 8vo).

(13) Wilson, The Lands of the Bible Visited, etc. (1847, 2 vols. 8vo). Dr. Wilson traversed the Holy Land in 1845 and 1846, and describes in great detail the topography, in which his work is astonishing. He paid much attention to the topography, and keeps a close eye on his predecessor, Dr. Robinson. His book cannot be neglected with safety by any student of the Bible; but it is chiefly valuable for its careful and accurate description of the religious bodies of the East, especially the Jews and Samaritans. His Indian labors having accustomed him to Arabic, he was able to converse freely with all the people he met, and his inquiries were generally made in the direction just named. His notice of the Samaritans is unusually full and accurate, and illustrated by copies and translations of documents, and information not elsewhere given.

(14) Schwarz, A Descriptive Geography, etc., of Palestine (Philad., 1850, 8vo). This is a translation of a work originally published in Hebrew (Stephan Tebuth, Jerusalem, 1850, A.D. 1840) by Rabbi Joseph Schwarz. Taking as his basis the catalogues of Joshua, Chronicles, etc., and the numerous topographical notices of the Rabbinical books, he proceeds systematically through the country, suggesting identifications, and often giving curious and valuable information. The American translation is a copy of the English work of George Smith, but has a much greater number of maps, and is in a more supplied in the German version, Das heilige Land, etc. (Frankfort a. M. 1852).

(15) De Saulcy, Voyage autour de la Mer Morte, etc. (1858, 2 vols. 8vo, with Atlas of Maps and Plates, and Lists of Plants and Insects), interesting rather for its fullness and accuracy of its narratives than for the excellence of his views, and the atlas of admirably engraved maps and plates which accompanies the text, than for its own merits. Like many French works, it has no index, Translated: Narratives of a Journey, etc. (1864, 2 vols. 8vo). See The Dead Sea, by the Rev. A. A. Isaacson (1857). Also a valuable letter by "A Pilgrim," in the Athenaeum, Sept. 9, 1854. Of a more critical character are his Voyage en Terre Sainte (Paris, 1860), and Derniers Jours de Jerusalem (ibid. 1866).

(16) Lynch, Official Report of the United States Expedition to Explore the Dead Sea and the Jordan (Baltimore, 1852, 4to), contains the daily record of the expedition, and separate reports on the ornithology, botany, and geology. An unofficial Narrative had been published at Philadelphia in 1844; 2d ed. 1853. This contains the fullest account yet published of the Jordan and its valley, and of the Dead Sea.

(17) Stanley, Sinai and Palestine in Connection with their History (Lond. 1853; reprinted N. Y.). This is deservedly one of the most popular works on Palestine. Its author is an accomplished scholar and a graceful writer. It is a valuable object to have been so much to make fresh discoveries, as to apply
those already made, especially the surface of the country and the peculiarities of the scenery, to the elucidation of which he has been more imitated than Robinson, but his pictures, though clear and beautiful, are frequently overdrawn. He labors too much after minute details; and in his attempts to make each picture perfect he is sometimes obliged to peril, and even to sacrifice, the poetic vision and the poetic truth, and he occasionally manifests, and do not accord well with his own observations. The chief value of the book consists in the skill and vividness with which many of the leading events of Bible history are grouped upon their old scenes. The work contains an appendix on the topographical terms of the Bible, of importance to students of the English version of the Scriptures. See also a paper on "Sacred Geography" by Prof. Stanley in the Quarterly Review, No. clxxxviii.

(18.) Tobler, Bethlehem (1849), Topographie von Jerusalem u. seiner Umgebung (1854). These works are models of patient industry and research. They contain everything that has been said by everybody on the subject, and are truly valuable storehouses for those who are unable to refer to the originals. His Dritte Wanderung (1859) describes a district but little known, viz., the far northern country beyond Galilee, Emron, Ramleh, and thus possesses, in addition to the merits above named, that of novelty. It contains a sketch-map of the latter district, which corrects former maps in some important points. His fourth journey is described in his Palestine (1859).

(19.) Van de Velde, Syria and Palestine (1854, 2 vols. 8vo), contains the narrative of the author's journeys while engaged in preparing his large Map of the Holy Land (1858). Van de Velde's Memoir (1858, 8vo) gives elevations, latitudes, longitudes, routes, and much very excellent information. His Feste Israels contains 190 colored lithographs from original sketches, accurately and admirably executed, and many of the views are unique.

Of more recent works the following may be noticed: Porter, Five Years in Damascus, the Hawar, etc. (London, 1855, 2 vols. 8vo); Handbook for Syria and Palestine (last ed. Lond. 1875); Bonar, The Land of Promise (London, 1858); Thomson, The Land and the Book (N. Y. 1859, 2 vols. 8vo), the fruit of twenty-five years' residence in the Holy Land, by a shrewd and intelligent observer; Weiss, Reisebericht uber Hawar und die beiden Trachten (Berlin, 1860, with wood-cuts, a plate of inscriptions, and a map of the district by Kiepert), the first attempt at a real exploration of those extraordinary regions east of the Jordan, which were previously visited by Peguet. Three works of recent importance are: Graham's Cambridge Essays, 1858; Trans. R. S. Lit. 1860, etc.); Drew, Scripture Lands in Connection with their History (London, 1860); Tristram, Land of Israel (London, 1865); Manning, Those Holy Fields (London, 1874); Ridgaway, The Judæan Land (N. Y. 1876).

Two works by ladies claim especial notice. [1.] Egyptian Sepulchres and Syrian Shrines, by Miss E. A. Beaufr (1861, 2 vols. 8vo). The second volume contains the record of six months' travel and residence in the Holy Land, and is full of keen and delicate observation, caught with the eye of an artist, and characteristically recorded. [2.] Domestic Life in Palestine, by Miss Rogers (London, 1862), is what its name purports, an account of a visit of several years to the Holy Land, during which, owing to her brother's position, the author had opportunities of seeing at leisure the interiors of many unadorned Arab and Jewish households, in places out of the ordinary track, such as few Englishwomen ever before enjoyed, and certainly none have recorded. These she has described with great skill and fidelity, and with an abstinence from descriptions of matters out of her proper path or at second-hand which is truly admirable.

It still remains, however, for some one to do for Syria what Mr. Lane has so faithfully accomplished for Egypt, the more to be desired because the time is fast passing and Syria is becoming every day more laden with the weight of civilization.

There are some instructive views taken from photographs in the last edition of Keith's Land of Israel. Photographs have been published by Frith (London), Robertson (Cairo), Bonfils, (Beirut), Berghem (Jerusalem), Martin (London), the English and American Exploration societies, the editors of Corbis Cyclopaedia, and others.

Maps.—Mr. Van de Velde's map has superseded all its predecessors; but much still remains to be done in districts out of the track usually pursued by travellers. On the east of Jordan, Kiepert's map (in Wetstein's Haarser) is as yet the only trustworthy document, the substance of which is embraced in his new Wandkarte (Berl. 1875). Osborn and Coleman's large wall-map of Palestine (last ed. Phila. 1876) is good for cold relief, but lacking in details. The surveys of the British and American engineers are yet incomplete, and the results have not been utilized, all of which is too bad when we consider how much it all came to. Of Alnaw, Meuné's Bibel-Atlas (Gotha, 1869) is the best for ancient details; Clark's Bibel-Atlas (London, 1868) for popular use, and Smith and Grove's two sheets in Murray's Class. and Bib. Atlas for modern particulars.

Maps have been drawn and distinguished from series of maps, designed either for general or minute use, and embracing in great detail Lower Egypt, the Sinaitic Peninsula, and Palestine, with the latest and most authentic researches on both the ancient and the modern topography. The editor of this Cyclopaedia, Mr. C. C. Ward, and Mr. C. E. C. C., who accompanied him on his late tour, is embodied in this and the following volumes.

PALESTINE, Mission in. The honor of having sent the first missionaries to Palestine belongs to America. On Oct. 31, 1819, the "Instructions from the Prudential Committee of the American Board of Commissioners for Foreign Missions" were delivered in the Old South Church, Boston, to the Rev. Levi Parsons and the Rev. Pliny Fisk (q. v.), missionaries designated for Palestine. On Feb. 17, 1821, Mr. Parsons arrived at Jerusalem, while Mr. Fisk stayed at Smyrna. In the following year Mr. Fisk lost his companion, who on Feb. 10, 1822, left his earthly abode for the heavenly Jerusalem. The vacancy was soon filled in the person of the Rev. Jonas King, who, in company with Mr. Fisk and the famous missionary Joseph Wolff (q. v.), entered Jerusalem in 1829. Three years later their joint work of taking was started. The encouraging news sent to England by Rev. Joseph Wolff induced the noble man Lewis Wayte to undertake a journey to the East with the view of forming a mission there. In this undertaking he was accompanied by the Rev. W. D. Lewis. Mr. Wayte rented a convent at Antioch, intending to make it a place where missionaries might prepare themselves, but ill-health forced him to return home. In 1824 Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a settlement in Jerusalem, but the latter returned home that same autumn. Upon this Dr. Dalton made an arrangement with the two American missionaries, King and Pliny Fisk, to rent one of the small convents for their establishment. Pliny Fisk, however, died in November, 1825, before the arrangement was completed, and Dr. Dalton was again left alone. It is worthy of note that the Rev. Mr. Nicolayson (+ 1856) was sent to Palestine in December, 1825. But very soon after his arrival Dr. Dalton died, in January, 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beirit, and studied the language more thoroughly during that winter. In the summer of the same year (1826) a rebellion broke out, and Mr. Nicolayson arrived to Safed, and lived there till June, 1827, having much intercourse with the Jews.
The troubles that ensued in the following years made it
necessary for Mr. Nicolayson to leave the country until
the year 1852, when he returned and went to Beirut
with his family, at the time when the pasha had nearly
taken Acre. The country was now quite open. In
company with Mr. Calman, a converted Jew, Mr. Nic-
olayson undertook some journeys through the country,
and on returning to Beirut they found that two Amer-
can missionaries had arrived in the city. Mr. Thomas
son, had arrived on their way to Jerusalem to labor
among the native Christians. They also resolved to
attempt the renting of a house in the Holy City. Ac-
cordingly, in the autumn of 1833, Mr. Nicolayson and
family removed to Jerusalem, to a house on Mount
Zion, where he, Dr. Gerstmann, and others through the
spring, the Presbyterian missionaries at Damascus, the German
colony at Jaffa, the Edinburgh dispensary at Nazareth,
etc., see SYRIA, MISSIONS IN.

In 1833 the subject of a Hebrew church on Mount
Zion was agitated in England, and in March Mr. Nicol-
ayson was called to London to confer regarding it. He
returned in July, 1837, and labored alone in Jerusalem
for a year. In the following year the purchase of
mission premises was effected, and, to aid Mr. Nicolayson,
Dr. Gerstmann, a medical missionary, was sent out. In
the same year the plague visited Jerusalem, and this cir-
cumstance was the first germ of that most useful institu-
tion, the hospital at Jerusalem. The missionary work
was meanwhile carried on with good results. In Decem-
ber, 1839, the digging of the foundations for the church
was commenced, and on Feb. 10, 1840, the foundation of
the new building was laid. In the same year the fa-
mous, or infamous, Damascus persecution was inaugu-
rated, and Mr. Pieritz, a converted Jew, went to Damas-
cus, sent by Mr. Nicolayson to intercede in behalf of the
persecuted Israelites (see his Strenuous respecting the Per-
secuted Jews). The first public reading of the New
Testament, and the first interesting literary efforts to
Passing over the troublesome political incidents of the year
1840, we come to the year 1841, which was signalized by
an event in many respects the most remarkable in the
annals of Jewish Missions. We allude to the estab-
lishment of the Jerusalem bishopric, an account of which
is given in the two previous volumes of this work. A pass-
ing at the new See of St. James. Jan. 21, 1841, the
newly elected bishop arrived at Jerusalem, accompanied
by the Rev. G. Williams, his chaplain, the Rev. F. C. Ewald,
a convert from Judaism († 1874), and Dr. Mac-
gowan, a medical missionary. In the following year a
college, or house for the reception of converts, was
opened in the month of May (which, however, was
closed in 1844), and on Dec. 12, 1844, a hospital was
opened. In November, 1845, the mission was severely
tried by the sudden removal from the scene of his earthly
career of bishop Alexander. The sad event occurred in
the wilderness between Canaan and Egypt, on the
morning of Sunday, Nov. 28. Bishop Alexander
was succeeded by the present bishop Gobat, for-
merly vice-president of the Malta Protestant College,
which still exists. The see of St. James, and who arrived
at Jerusalem Dec. 28, 1846. In 1847 the Palestine
mission was enabled to record a public act of considerable
consequence to the Church and mission at Jerusalem. The
British ambassador at Constantinople, lord Cowley,
had succeeded in obtaining a firman recognizing the
Protestant Reformed Church, and giving it the status of a
congregation and community. In the year 1848, Dec. 21, the House
of Industry was opened, which, up to the present day, is
found an excellent adjunct to the mission. The sev-
enteenth anniversary of the entry of the first Protestant
bishop into the Holy City was selected for the con-
secration of the first Protestant church ever built there—
the first church, after many centuries, dedicated to the
pure and scriptural service of almighty God. The ser-
mon preached on this occasion by the bishop was on
"The lesson of the house and the church," and when the
reader reflects on the fact that the whole of the sermon was
"prayer for all people." This took place Jan. 21, 1849.
In the year 1851 it was thought necessary to examine
afresh into the wants and condition of the mission.
It was resolved to invite Mr. Nicolayson to visit Eng-
land for personal conference, the Rev. J. C. Reichardt,
having meantime labored with and among the Jews in the
place. The latter accordingly left England in the month of
October, lutevaxed with a special mission, partly,
as has been said, to act for Mr. Nicolayson, and
partly to co-operate with the local committee on the
spot, which it had been deemed expedient to form in the
year 1849, "in order to place the missions in a more
effective and satisfactory footing, with such assistance
as might be found available." Such plans were greatly
facilitated when the committee was afterwards provi-
dentially enabled to accomplish what it had often de-
sired, and convened at St. Stephen's, in London, with
the object of acquainting the English clergyman of some experience and standing
at home. This was brought about when the Rev. H. C. Crawford offered his services to the society for mis-
ionary labor in Syria. He arrived in the Holy City on
Feb. 21, 1852. The cause of Christ's Gospel in Pal-
estine was not only strengthened from this, but from
other sources also. The Church Missionary Society de-
emed it expedient to send a laborer to Palestine, and the
late king of Prussia also appointed a minister whose
cure was to comprise the German members of the Prot-
estant community. For this latter office the Rev. F. P.
Valentinier was selected, who at once expressed his ear-
nest desire to co-operate with those who had preceded
him in the work for the salvation of souls, and who has
since proved of the utmost value to the cause. An-
other valuable addition was in the same year made to
the medical department by the establishment of the
Deaconesses' Institution. During a period of sickness
the want of proper nurses had been severely felt. In
order to remedy this evil, bishop Gobat wrote to the
Rev. Theodor Fliedner, asking him to send two of the
poorest of his Sisters from Kaiserswerth to Jerusalem.
Passing at the New See of St. James. Fliedner himself brought four deaconesses. In the year
1854 a movement of a general character was set on foot
in order to counteract the growing influence of the mis-
ion. Mr. Cohen was deputed by baron Rothschild and
other Jews of influence to visit the Israelites in the
East, specially in Jerusalem, with a view to the im-
provement of their circumstances. But what was in-
tended to be a blow to the mission only proved a means
of making it better known. In the year 1856 it pleased
God to call to his rest the Rev. Mr. Nicolayson, and the
Rev. H. C. Crawford was placed at the head of the mis-
ion. On Feb. 5, 1860, Dr. Magowan was called to his
rest, and a few months previously, Nov. 22, 1859, Miss
Cooper, who at her own cost had established the Insti-
tution for Jewesses, was also called away. Ill-health
soon after compelled Mr. Crawford to leave Jerusalem
permanently, and his place was occupied by the Rev. J.
Barclay.

Looking at the present status of the mission at Jerusalem, we may record the following from the
latest report. Besides the bishop, there are employed
twenty-one missionaries, viz., two ordained missionaries,
two unordained missionaries and superior lay agents,
eight colporteurs, Scripture readers, depositaries, and
assistants, and eight school masters and mistresses, all
employed by the London Jews' Society, partly engaged
in direct missionary work, the Hospital, House of Indus-
try, especially in Jerusalem, and Beth Hanan. It is
also a fact worthy to be noticed that until the arrival
PALESTRINA

through a life of poverty during eight pontificates; his
works represent his love for the most of his day; his
music was admired, and his publications unreproachable.
He died in 1594. Palestrina's music is learned and grave; and
that written for the Church, when heard in the kind of
place for which it is adapted, and attended by pomp
and pageantry, is very impressive, and acts with irre-
resistible emotional power. But in the confines of a
room or chamber his compositions, whether sacred or
secular, have, with few exceptions, no charms for hear-
ers who have not cultivated a taste for simple, solid,
airless harmony, or for the intricacies of fugal points
and counterpoints. To the jurisprudence of this cele-
brated musician is added a study than genius. Though Palestrina's compositions are not above
criticism, it must be conceded that he ranks head and
shoulders above all his predecessors and contempo-
raries, and must be considered the first musician who
reconciled musical science with musical art; in short,
his works form a most important epoch in the history
of music. His memoir has been written by the abbe
Baini (1828) and by Winterfeld (1832).

Pael. See Bith-Pael.

Pae, Stephen, a noted Bohemian divine, flour-
ished during the anti-Reformation movement of the
15th century. He was at first a friend of Huss, but
finally turned, and became his most violent accuser
and persecutor. Of the early personal history of
Paez we have nothing at command. We first en-
counter him as a friend of Huss, and became so by
the great Bohemian Reformer. We are told that they
shared bed and table together. Paez sided not only
with Huss, but most enthusiastically he commended,
too, the writings and opinions of Wicklif, and fre-
quently spoke in their defence. Thus on a public
debate before the university at Prague, when he had
finished one of his speeches for the good cause by ex-
hibiting and explaining the views of Wicklif, he
threw the book from which he had quoted into the
midst of his audience, excnaling, "Let who will im-
pugn a single word, I will defend it." About 1409
several of Huss's most faithful adherents, then called
"Wicklifites," were imprisoned by king Wenzel.
Among these persecuted ones was Paez; and when
at last released after an eighteen months' incarceration,
he came out much quieted and greatly in fear of
the papists. Huss had remained all this time un-
moved, and proved his fitness for leadership; Paez
had been thoroughly frightened, and with equal force
proved his incapacity. True, he still remained an
adherent of the anti-Reformer; and when the papal bull
came out for the suppression of his works (Sept. 9, 1411)
they were put into the "Index." But in 1412, when the university held
a conference to consider in how far it was wise to sus-
nain Huss against pope and king, Paez withdrew from
Huss and endorsed the papists again (ibid. i, 175), in
so tame and cowardly a manner that Huss said of
Paez, "he walked and turned backwards like a
crab." The truth is, Paez was governed by world-
ly prudence. He saw that the Reformer's cause was
a desperate one. Few in numbers, Huss and his adher-
ents had to encounter the royal and papal power, and
therefore much likelihood of success. A timely retreat
would cover all past offences and soon restore
him to papal favor. He found, however, that he had
counted without his host. The papists demanded that
he should not only reject Huss, but oppose him; and,
rather than lose his gains in the conflict, and be-
come a most violent accuser and persecutor.
Huss had made his special point the supreme and sole
authority of the Scriptures. Paez replied by a defence
of the papal supremacy in the Church visible. But
Huss was more than a match for his former friend; and
he did not hesitate to repudiate. At the Council of
Constance before the Council of Constance with his case. Thith-
ter, too, Paez followed Huss, the bitter zeal of the papal

defender having in the mean time been greatly aggra-
vated by the unpleasant memories of frequent defec-
tions among his clients in the Reform's sound logic. When the cabinet in council assembled for private session were hesitating how to dispose of Huss, Palez
secured admission, and urged and insisted that the heretic should not be set at liberty again, and they finally adopted Paleet's policy. When word of this was taken to Huss, and he insisted upon a public bear-
ing before the council, Paleet again made use of arti-
tics and intrigues, and prevented a favorable reply to Huss's request. Paleet knew the power of Huss's elo-
quence, and he, as well as the other papiists who were ucarrying on the intrigue, feared the result of the experi-
ment he tried upon the council. He as well as his coadjutors failed, however, in securing his
condemnation unheard. King Sigismond saw the in-
justice of such an act, and prevented the plot; but even in the audiences granted, Paleet always care-
fully watched his opportunities to worst his rival in argument. His course at this time was in many res-
pects contemptible, yet it may be palliated on the ground that Paleet, probably, with all his animosity, merely sought the humiliation and not the life of Huss and that it was but a part of a general spirit which at the time controlled Paleet. Certain it is that Huss had been condemned, and efforts were making to se-
cure his abjuration of heresy, Paleet was among those who visited Huss in prison; and the gentle manner in which he treated his former friend evinces that he was not altogether void of shame and pity. But Paleet, trying to hold himself by native talent and unruffled industry, he was in the presence of one greater, because he allied with all these distinctions the virtue of honor and truthfulness.
Paleet had been selected by Huss as his con-
fessor in his dying hour, but the papiest servant felt too keenly the sad ending of this persecution to have com-
piled with Huss's request. When Jerome was perse-
cuted, Paleet again accused, but with less acrimony and persistency. Paleet died about the middle of the 15th century; of his writings none are now accessible. See Guillet, Life and Times of John Huss, vol. i and ii; Mon. Huss., as referred to above; Jenkins, Life and Times of Cardinal Julian, p. 46; Ep. Huss. i, in his Opp. vol. i; Palacky, Böhmische Geschichte, iii, 161 sq.
Paley, William, D.D., an eminent English divine and philosopher, and one of the most noted characters of the 18th century, was born at Peterborough, July 24, 1743. He was descended from an old and respectable family in Caven, in the West Riding of Yorkshire. During his infancy his father removed to Giggleswick, in Yorks., remaining there only a few years and afterwards appointed head-master of King Edward's School in that place. William was educated under the paternal roof, and speedily distinguished himself by great abilities, a studious disposition, and a ripeness and discrimination of intellect. In his seventeenth year he was entered a sizar of Christ's College, Cambridge. But unhappily, seduced by the influence of a few gay and dissolute compan-
ions, the first two years of his college life were enti-
tirely lost or mispent. The bad fruits of this vagabond life made him a sadler and a wiser man, and with his wisdom he hints that fortitude which helped him to disguise himself from this suicidal life and he resolved on a course of devoted study. So rapid was his progress that in 1763 he took the bachelor's degree with the highest honors. He then taught for three years in an academy at Greenwich. In 1765 he ob-
tained the badge of the Royal Society of London, the subject being A Comparison between the Stoic and Epicurean Philosophy with respect to the Influence of each on the Morals of a People, in which he characteristically argued in favor of the latter. Next year he was elected a fellow of his university, Christ's College, and soon after collected to Dr. Low's家喻户晓 of moral and political philosophy, as well as on the New Testament. This early occupation directed Paley's mind to subjects which, when more maturely studied, he saw to be applicable in the study of human nature. He had entered the priesthood in 1767, and in 1776, on his marriage, had of course been obliged to yield up his fellowship. His early patron, Law, who had become bishop of Carlisle, and who was well aware of Paley's merits, now promoted him in the Church. Paley has left an account of his life, in'The Life of the Right Reverence James, Lord Gladstow, by God's permission, to Appley, Westmoreland, till, in the course of years, he rose to be archdeacon of Carlisle (1782), and chancellor of the diocese (1785). He was a great friend to the abolition of the slave-trade: and in 1789, when the first great discussion in the House of Commons was expected, he drew up a short but appro-
riate and judicious treatise, entitled Comments against the Unjust Pretensions of Slaves-dealers and Holders to be indemnified by pecuniary Allowances at the public Ex-
pense, in case the Slave-trade should be abolished, and sent to the committee. The bishop of Durham, entertain-
ing great respect for him, recommended him for the service which Paley had rendered to the abolition cause, presented him with the valuable rectorcy of Bishop Wear-
mouth, worth twelve hundred pounds a year. His last years, largely given to literary labors, were extremely fruitful. He died in his 72nd year, leaving a last try for life, which he bore with his bodily pain meekly, ever trusting in the kind dispositions of a loving heavenly Father. Paley's piety with becoming progress became more fervent, elevated, and established as he advanced in life. He lingered, notwithstanding the malignity of his disease, until May 25, 1805, when he suddenly died. Dr. Paley was in-
clined to corpulency, and his countenance was no index of the intellectual and moral attributes—the suavity, benevolence, strong good sense, and clear judgment that distinguished him. Among his friends no man was more highly or more justly esteemed than Dr. Paley; his literary attainments were exceeded only by his many amiable traits of frankness and good-humor. In matters of opinion he was liberal-minded and chari-
table. He was a friend to free inquiry and an able support of the principles of civil liberty, as we have seen above. He was a peaceable man, and in the study of foreign policy he was suspected of heterodoxy, having manifested a strong inclination to Arian sentiments. As a writer, he is distinguished not so much for originality as for that power of intellect by which he grasps a subject in all its bearings, and presents it in the most proper and pub-
lical lectures on moral and political philosophy, as well as on the New VII.—19*
law of the land, and the Scriptures, as rules of action; rejecting, after Locke, the notion of a moral sense, or an innate capacity of moral judgment; and defining what he means by human happiness and virtue), Paley proceeds to explain the principles and to lay down the foundation of his system. His desire of introducing into the foundation of his system too much of the exactness of name and idea, and the method of coming at the divine will concerning any action by the light of nature is to inquire into the tendency of the action to promote or diminish the general happiness. Hence, then, Paley arrives at his principle of expediency. It is the utility of any moral rule alone which constitutes the obligation of it.

The obligation to keep a promise, according to the principle of expediency, arises from the circumstance that "confidence in promises is essential to the intercourse of human life," and the sense in which a promise is considered is that the promise is knowledgeingly and willingly conveyed to the mind of the person to whom it is made. Contracts are mutual promises, and therefore governed by the same principles; consequently, whatever is expected by one side, and known to be so expected by the other, is to be deemed a part of the contract. The contract, interpreted according to the "animus imponens," that is, in the sense which the imposer intends by them. Indeterminate duties are charity, gratitude, and the like. They are called indeterminate because no precise and formal limits can be assigned to their exercise. Another class belonging to this first set of duties originate from the constitution of the sexes. The second set of duties are those which a man owes to himself. As there are few duties or crimes whose effects are confined to the individual, little is said about them. A man's duty to himself consists in the care of his faculties and the preservation of his person, and the guarding against those practices which tend to injure the one or the other. The third division of duties are those which are due to God. In one sense, every duty is a duty to God; but there are some of which God is the object as well as the author: these are worship and reverence. The second part, which is devoted to the elements of political knowledge, is pervaded, in determining the grounds of civil government, and the reasons of obedience to it, by the same principle as that which constitutes the foundation of his moral system. 13 Utilitarianism is the foundation of all government. Hence, whatever irregularity or violations of equity, or fraud and violence
trated with singular ability, is briefly this: A revelation can be made only by means of miraculous interference. To work a miracle is the sole prerogative of the Supreme Being. If therefore miracles have been wrought in confirmation of the religious beliefs, they are the visible testimony of God to the divine authority of that religion. Consequently, if the miracles alleged in behalf of Christianity were actually performed, the Christian religion must be the true one. Whether the miracles were actually performed or not depends upon the credibility of those who professed to have been the recipients of them, that is, the apostles and first disciples of Jesus Christ; and their credibility is demonstrated from this consideration—that they passed their lives in lairs, dangers, and sufferings voluntarily undergone in attestation of the accounts which they delivered and solely in consequence of their belief in those accounts; and that they also submitted, from the same motive, to new rules of conduct. "They could not have been deceived; they must have known whether Christ was an impostor or not; they must have known whether the miracles he did were real or pretended. Neither could they have been deceivers; they had no intelligible purpose to accomplish by deception; they had everything to lose by it. On the other hand, by being still—by letting the subject rest—they might have escaped the sufferings they endured. It is perfectly possible, and entirelly out of the realm of human action, that men should set about propagating what they know to be a lie, and yet not only gain nothing by it, but expose themselves to the manifest consequences—enmity and hatred, danger and death. In 1892 Paley published perhaps the most widely popular of all his works, Natural Theology, or an Essay on the Existence and Attributes of the Deity, which, however, is based, and to a large extent borrowed from the Religious Philosopher, the work of a Dutch philosopher named Niedeweght, an English translation of which appeared in 1719. The present quotation is in part adequately reliable, but have been accounted for by Paley's own method of composition. The Natural Theology was "made up" from his loose papers and notes written while he was a college tutor, and in the course of such a long time as elapsed since its first composition, Paley had forgotten the sources from whence he derived them. It is also but fair to state that he has taken nothing which he has not greatly improved—" nihil tetigit, quod non omnicavit." Paley has made that clear, impression, and convincing which in the original was confused, illegi cal, incoherent. He has rearranged what he has borrowed; and, in all the rest of his productions, the matter is arranged and the argument followed out with consummate judgment. His object is to establish the fact of benevolent design in the works of the visible creation. Hence the existence of a Supreme Designing Intelligence is inferred; and his personality, unity, and goodness demonstrated. It is not only one of the most convincing, but one of the most delightful books in the English language. "In the character of a defender of the faith," says the Quarterly Review, "we cannot hold him to a line of unguarded admiration; in any other character his praise must be more qualified. The department of theology with which alone Paley was thoroughly conversant was the Evidence. He had not the necessary qualifications for a complete investigation of the doctrines. But see him how we will, we always find the good sense of a plain, shrewd, practical Yorkshireman displayed on these branches of religion. We think it next to impossible for an unbeliever to read the Evidence, in the order of his arrangement, unshaken. His Natural Theology is philosophical, and leaves nothing the natural man without the jargon of science; profound, but so clear that its depth is disguised. He cares not whence he fetches his illustrations, provided they are useful for the purpose." A valuable edition of this work, with notes and scientific illustrations, was published (1896-98) by Lord Brougham and Sir C. Bell, the former furnishing a preliminary discourse on natural theology. This discourse is divided into two parts: the first contains an exposition of the nature and character of the evidence on which natural theology rests, with the intention of proving that it is a much more refined and sure kind of either physical or mental philosophy; and the second is devoted to a consideration of the advantages and pleasures which the study is calculated to afford. Subjoined to the volume are some notes on various metaphysical questions connected with the subject. Besides the above works, Paley was the author of various sermons and tractates. Several editions of his entire works have also been published. One in four volumes, containing also posthumous sermons, and published by his son, the Rev. Edmund Paley, in 1888, may be regarded as the standard edition. There is also an American edition, with Life (Philadelphia, 1851, 8vo). See, in addition to the authorities already quoted, Memoirs of Wm. Paley, by W. Meadley (Sunderl. 1809, 8vo, and often); Ueberweg, Hist. of Philos. ii. 91; 991; McChesney, Scotch Philos. p. 981; Morell, Hist. Philos. 18th Century, p. 105, 297 sq.; Hagenbach, Hist. of Doct. vol. ii (see Index); The Quart. Rev. (Lonid.), ii. 83 sq.; ix. 388 sq.; Encyclopaedia Brit. s. v.; English Cyclop. s. v.; Allibone, Dict. of Brit. and Amer. Auth. s. v.

Palgrave, Francis, Sir, an English knight, distinguished alike as a zealous and intelligent antiquary and as a historian, was born of Jewish parentage, named Cohen, and lived in his early childhood nothing is known beyond the fact that at the age of eight years he translated the Batrachomymachia of Homer from a Latin version into French (1797, 4to). When Cohen joined the Christian Church we are not able to state, probably long before he was called to the bar of the Inner Temple (1792), and before having received the honor of knighthood (1832). Sir F. Palgrave was for many years deputy keeper of the Public Records of Britain (from about 1886). He died July 6, 1881. Of his many writings we will only mention the following: The Rise and Progress of the English Commonwealith, Anglo-Saxon Period, containing the Anglo-Saxon Policy and the Institutions arising out of Laws and Usages which preceded the Conquest (1832, 2 vols.):—The History of England: Anglo-Saxon Period (1831, 1835, 1868; vol. xxi of Murray's Family Library);—The History of Scotland and the Transactions between the Crown of Scotland and England (1837):—Truths and Fictions of the Middle Ages:—The Merchant and the Friar (1837, 1844):—The History of Normandy and of England (1837, 1840, 4 vols.). Besides many other works, he wrote articles to the London Quarterly, and other periodicals. His great merit, in his historic writings, consists in the extensive use made by him of original documents, by aid of which he not only himself very much enlarged our acquaintance with the history and social aspects of the Middle Ages, but pointed out to others the advantage to be derived from a careful study of the original sources of information. See Allibone, Dict. of Brit. and Amer. Auth, s. v.; Edinb. Rev., July, 1832; January, 1855, p. 158; Hallam, History of the Middle Ages, Preface to Sup. Notes. i, 11 (New York, 1872); Scott, Lectures on Modern History, hist. viii; Edinb. Rev., lxvi, 86; Westminster Rev., July, 1857; (London) Athenæum, 1857, Feb. 28; North Amer. Rev., April, 1858; Margallouthus, Vestiges of the Historic Anglo-Hebrews in East Anglia (London, 1870), p. 105 sq.; Fick, in the Evangel. (Lutheran) Quart. Rev., July, 1876, p. 378. Pali (a corruption of the Sanscrit Prākriti, q. v.) is the name of the sacred language of the Buddhists. Its origin must be sought for in one or several of the popular dialects of ancient India, which are comprised under the general name of Pārākriti, and stand in a similar relation to Sanskrit as the Romance languages, in their earlier period, to Latin. See Sanscrit.
PALICI

PALICi (i. e. demons), deities anciently worshiped in the neighborhood of Mount Etna, in Sicily. They were said to be twin sons of Zeus and Tetha, daughter of Hephaestus. In remote ages they were represented by human sacrifices. The temple of the Palici was restored to an asylum by runaway slaves.

Palilia, an ancient Roman festival which was celebrated annually on April 21 in honor of Palata, the god of shepherds. On the same day afterwards this festival was kept as a memorial of the first founding of the city by Romulus. A minute description of the ceremonies practiced on this day occurs in the Fasti of Ovid. The first object to which the festival was directed was a public lustration by fire and smoke. For this purpose they burned the blood of the October-horse (q.v.), the ashes of the calves sacrificed at the festival of Ceres, and the shells of beans. The people were also sprinkled with water; they washed their hands in springwater, and drank milk, mixed with must. In the evening the stables were cleansed with water, sprinkled by means of laurel branches, which were also hung up as ornaments. To produce purifying smoke for the sheep and their folds, the shepherds burned sulphur, rosemary, fir-wood, and incense. Sacrifices besides were offered, consisting of cakes, millet, milk, and other eatables, after which a prayer was offered by the shepherds to Palata, their preserving deity. Fires were then kindled, made of beaks of wax, and amidst cheerful strains of music, the sheep were purified by being made to pass through the smoke three times. The whole ceremonies were wound up with a feast in the open air. In latter times the Palilia lost its character as a shepherd festival, and came to be held exclusively in commemoration of the day on which the building of Rome commenced. Caligula ordered the day of his accession to the throne to be celebrated as a festival under the name of Palilia. See Gardner, Folkta of the World, p. 589, 590.

Palimpsest (παλιμπστος, rubbed out again), a term applied to ancient manuscripts, of which the older writings have been erased in order to use the parchment as paper for writing on them again. A good specimen is the Wofenbutts MSS. (q. v.).

Palingenesis (Gr. παλιγγενεσία, birth) is a term that appears to have originated among the Stoics, who employed it to denote the act of the Demiurgus, or Creator, by which, having absorbed all being into himself, he reproduced it in a new creation. This word is found in the New Testament (Matt. xix, 28, where it is used in allusion to the judgment of this world, and the αἰών μικρος; and Titus iii, 5, where it is used in reference to baptismal regeneration, λατρεύω παλιγγενεσίας) has given it a place in mystical theology, and divines have variously used it to express the resurrection of men, the new birth of the individual soul, and the restoration of the world to that perfect state that it lost by the Fall—"the new heavens and the new earth wherein dwelleth righteousness." The term is also applied to designate both the great geological changes which the earth has undergone and the transformations in the insect kingdom, such as of caterpillars into butterflies, etc. See NEW BIRTH: RESURRECTION.

Palingenius, Marcullus, an Italian poet of the 16th century, was a native of Stellata, in Ferrara. He is chiefly known by his Zodiaca Vitis, which brought him into trouble, as it contains many sacrilegious attacks on monks and Church abuses. His name is therefore in the Index Librorum Prohibitorum as a Lutheran heretic. The book is entitled Zodiaca Vitis, sit de hominum vita, studio ac moribus optime spectata; libri xii non decem ad exemplaria primitiva sedulius custodi (Lott. 1722, small 8vo).

Palissy, Bernard, a Huguenot artisan, noted for his faithful adherence to the Reformation movement, and also one of the most illustrious of the Gospellers (q.v.), was eminent as a natural philosopher, chemist, geologist, and artist. He is generally known as "Palissy, the great Potter," as of his about 1561 Lerm Chapelle Biron, a poor village in Périgord, where his father brought him up to his own trade of a glazier. The boy was by nature quick and ingenious, with a taste for drawing, designing, and decoration, and he made himself master of the art of the glazier. He was called to the churches of his neighborhood whenever such skill was required. When his term of apprenticeship was past he set out upon his "wanderings," and travelled extensively, as is the custom of Continental European artisans. Spanish, French, Swiss, Dutch, and German territory he thus visited at a time when the arts of art were most deeply moving the general revolts of Luther from Rome. Of course, the thoughtful young man belonging to a class of mechanics somewhat cultured, and besides by nature a shrewd observer and independent thinker, he could not fail to be influenced by the popular agitation. A Bible which fell into his hands he read, notwithstanding the papal ban against this liberty in a layman. It did not fail to make a deep impression upon the inquiring and thoughtful Palissy; and at thirty he was a convert to the side which advocated the free circulation of the Scriptures, and justified the Bible under the agencies of St. Bartholomew. He was now in his native country; but aware of the danger those were subject to who advocated these views, he shunned Paris, and resided at Saintenge, in the west of France. Palissy was born to lead others. He had not lived long here before the townspeople were but too inclined religiously, as if their pastor. At first a little congregation had formed, and to these he dispensed spiritual food not only on Sundays but weekdays. They came to be specially designated as "the Religionists," and were known throughout the town to be "innocent, harmless, peaceful, well-disposed, and industrious. As their number rapidly increased the Romanists felt impelled to a like devotion and holy profession, and soon, to use the words of Palissy, "there were prayers daily in this town, both on one side and the other." That both were in earnest was evidenced by the charitable feeling which governed all. They used the same churches by turns, and there was no disposition to persecution. But though Palissy devoted so large a share of his time to religion, he did not fail to make progress too as an artisan. Indeed, in many respects the period of his life is one of the most memorable. In 1572, one of his first attempts in this direction, he undertook the prouder series, which we are told came about as follows: "An enamelled cup of 'Fineness,' which he saw by chance, inspired him with the resolution to discover the mode of producing white enamel. Neglecting all other labors, he threw himself into his investigations. In some months he had perfected the art of long period of sixteen years. He at last exhausted all his resources, and for want of money to buy fuel was reduced to the necessity of burning his household furniture piece by piece; his neighbors laughed at him, his wife overwhelmed him with reproaches, and his starving family surrounded him crying for food; but in spite of all these discouragements he persisted in the search, and was in the end rewarded by success." A few vessels adorned with figures of animals, colored to represent nature, sold for high prices, and he was then enabled to complete those investigations by which he became famous; and, though a Huguenot, he was protected and encouraged, in 1599, by the king and the nobility, who employed him to embellish their mansions with specimens of his art. In 1600 he was lodged in the Tuileries, and was specially exempted by Queen Catherine de’ Medici from the ordinances of St. Bartholomew, both as to regard to her own benefit than from kindness. In March, 1575, he began a course of lectures on natural history and physics, and was the first in France to substitute positive facts and rigorous demonstrations for the fanciful dissertation of philosophers. In the course of these lectures he gave (1584) the first right notice of
exercise them by his command. If, however, any archbishop in the Romish Church, before he receives the pallium, perform those offices which result immediately from the possession of it, such as, for instance, those relating to orders and to the clergy, etc., the acts themselves are valid, but the archbishop offends against the canons and laws of the Church.

The pall was part of the imperial habit, and was originally granted by the emperors to the patriarchs. Thus Constantine, on the use of the pall to the bishop of Rome, probably Linus or Sylvester, and Aquinas, patriarch of Constantinople, when expelled from his see, is said to have returned the pall to the emperor Justinian. In 386 it was for the first time given to a bishop of the see of Ostia, who was then officiating at the consecration of the Baptistery, the archbishop then being not a bishop at the time of his election. The bishopric of Arles had the pall from a very early period. The bishopric of Aosta was given it about A.D. 600. Isidore of Seville says that it was once common to all bishops, but in time it certainly was given to bishops only as an exceptional honor, as when St. Blaise, bishop from pope Gregory II, the bishop of Bamberg in 1046, and the bishop of Lucca from Alexander II in 1057. Pelagius or Damasus required all metropolitans to fetch their pall within three months after consecration; pope Gregory I forbade the reception of money by any one for the delivery of it at its delivery, but the journey and fees in time became a sort of tax, which cost the archbishop of Mayence 30,000 gold pieces. Pope Gregory sent a pall to St. Augustine of Canterbury, and in 734 Eglfrith of York, after great difficulty, procured the same distinction, which had been withheld since 644. In 1472 the archbishops of St. Andrews' became independent of York and metropolitans of Scotland in right of the pall. Four palls were given for the first time at the Council of Kiel, 1132, to the Irish archbishops by the papal legates, this being their earliest acknowledgment of the pope's supremacy. When the see of Rome had carried its authority to the highest pitch, under Innocent III, that pontiff decreed the pall to be a mark of such distinction as is attached to it to this day. Neither the functions or title of archbishop, as we have seen above, can be assumed without it: and in order to make it a source of profit to the papal exchequer, every archbishop is buried in his pall, so that his successor may be obliged to apply to the pope for another and pay for the privilege.

The pall represents the lamb borne on the Good Shepherd's shoulders, and also humility, zeal, a chain of honor, and pastoral vigilance. Its other names were anephorion, superhameraie, and—in Theodoret and St. Gregory Nazianzen—epi stola. Before the 8th century it was ornamented with two or four red or purple, but now with six black crosses, fastened with gold pins, which superseded an earlier ornament, the Good Shepherd, or one cross, of the 4th century. It has been supposed to be the last relic of an abbreviated toga, reduced to its latice by degrees. In the time of Gregory the Great it was made of white linen cloth without seam or needlework, hanging down from the shoulders. It has pendants hanging down behind and before to represent the double burden of the pope.

2. Pall (Gr. ιεντινιν, ραττενοτοφινα, arkwna) is also the name of the cloth hanging in front of an altar: the modern antependium, like the blue cloth of the golden altar (Numb. ii. 11). In 1630, at Worcester cathedral, the upper and lower fronts, and the pall or middle covering, are mentioned. There is one with the acts of saints of the 15th century at Steeple Aston, Oxford; besides wall hangings, according to Rupert, betokening the future glory of the Church triumphant.

3. In a strictly liturgical sense the word pall is applied to the linen cloth covering the table or slab of the altar used in the celebration of the mass. It was ordered by the councils of Lateran and Rheims, and by pope Boniface III. In the Greek Church, on the four
corners of the holy table are fixed four pieces of cloth called the Evangelists, because they represent their effigies closing the Church, which calls the faithful to Christ from every quarter of the world. Over these are laid the linen cloth, called the Body cloth, representing the winding-sheet of the Lord in the tomb (John xx, 7); a second of finer material, symbolizing the grave of the Church, was presented to the Pope by the Emperor as a gift, and a third the corporal proper. The use of three cloths in the Latin Church is said to have existed in the time of Pius I. St. Opistatus of Milevi mentions an altar cloth. In the 6th century silk and precious stoles were used, as St. Gregory of Tours informs us. Constantine gave his daughter, Ethelgiva, an altar cloth of gold to St. Zachary Puxet. He also presented one wrought with the Nativity and studded with pearls. The modern Roman pall is a square piece of linen cloth—sometimes limber, sometimes made stiff by inserting pasteboard—sufficiently large to cover the mouth of the chalice. The upper service is often of silk embroidered, or of cloth of gold. The surface in contact with the chalice must always be of linen. A fair white linen cloth and a carpet of silk or decent stuff are required in the English Church. The form is the ancient pall, and should be fair, that is damasked or ornamented, and so beautiful (Iaa, iv, 2; Ezek, xxvi, 17); it is white (Rev, xvi, 6; xix, 14), like Christ's raiment, exceeding white as snow (Mark ix, 8). It ought to hang slightly over the front of the altar, but at the end nearly to the ground (Walcott, Sacred Archaeology, 

4. Besides all these there is the funeral pall, an ample covering of black velvet or other stuff, which is cast over the coffin while borne to burial. The ends of the pall are held during the funeral procession by the most distinguished among the friends of the deceased, generally selected from among those not connected by blood. See Siegel, Christl. Alterthumer, iii, 48 sq.; Bingham, Orig. Eccle.; Walcott, Sacred Archaeol. & v.; Riddle, Christian Antiquities (see Index); Hefele, Concilienregister, vol. i, ii, and iv; Elliott, Delineation of Ro-

Palladino, Filippo, an Italian painter, was born in Florence about 1544. It is not known by whom he was instructed, but Lanzi says he seems to have studied the Lombard more than the native artists, and to have been acquainted with Barocci. After acquiring considerable reputation by his picture of the Decollation of St. John in the church of that saint at Florence, generally selected from among those not connected by blood. See Siegel, Christl. Alterthumer, iii, 48 sq.; Bingham, Orig. Eccle.; Walcott, Sacred Archaeol. & v.; Riddle, Christian Antiquities (see Index); Hefele, Concilienregister, vol. i, ii, and iv; Elliott, Delineation of Ro-

Palladino, Andrea, a famous Italian architect, was born at Vicenza Nov. 30, 1516. After having critically studied the writings of Vitruvius, and the monuments of antiquity at Rome, he settled in his native city, and first acquired a reputation by his restoration of the Basilica of Vicenza. Pope Paul III next invited him to Rome, designing to intrust him with the execution of the works then going on at St. Peter's, but unfortunately Paul died before Palladio's arrival. He was employed for many years in the construction of numerous buildings in Vicenza and the neighborhood, in all of which he displayed the most exquisite taste combined with the most ingenious and imaginative ornamentation. His style, known as "the Palladian," is composi-

Palladium, a name among the ancient Greeks and Romans of an image of Pallus (q. v.), upon the careful keeping of which in a sanctuary the public welfare was believed to depend. The Palladium of Troy is peculiarly celebrated. According to the current myth, it was thrown down from heaven by Zeus, and fell on the plain of Troy, where it was picked up by Ilus, the founder of that city, as a favorable omen. In the course of time the belief spread that the loss of it would be followed by the fall of the city; it was therefore stolen by Ulysses and Diomede. Several cities afterwards boasted of possessing it, particularly Argos and Athens. Other accounts, however, affirm that it was not stolen by the Greek chiefs, but carried to Italy by Enea, and the Romans said that it was preserved in the temple of Vesta, so secret was the manner in which the Pontifex Maximus might not behold it. All images of this name were somewhat coarsely hewn out of wood.

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men of eminent holiness, and his history bears incident-
al testimony to the extent of his travels. The The-
bead, Upper Egypt, Arabia, Lebanon, and Syria; Taurus, and Taurus, and Libya, Syria, Palestine, Mesopotamia, and even Rome and Comandia, and, as he vaguely and boastfully states, the whole Roman empire, were visited by him, and that almost entirely on foot. In consequence of severe ill-
ness, which was not healing, he was sent the following spring to Alexandria; and from that city, by the advice of his phys-
icans, he went to Palestine, and thence to Bithynia, where he was ordained bishop. He gives neither the date of his appointment nor the name of his bishopric, but intimates that it was the occasion of great trouble to him. In this way he deduces from the elevation of the "angloamy cell," he remembered a prophecy of Joanis of Lyco-
yrus, who, three years before Palladius was taken
ill and sent to Alexandria, had foretold his elevation to the episcopacy and his consequent troubles. As he
was present with Evagrius of Pontus about the time
of the latter's death, which probably occurred in 399, he
could not have left Egypt till that year, nor can we
place his ordination as bishop before 400, when he
was present in a synod held by Chrysostom at Con-
stantinople, and was sent into Proconsular Asia to pro-
cure and deliver to the bishop of that see, a cal matrix of letters against the Eph-
hesians. The deposition of Chrysostom (s. v.) involved Palladius in troubles, as we learn from his Lausiac His-
tory. Chrysostom, in his exile, frequently wrote to "Palladius the bishop," exhorting him to continue in prayer, for which his seclusion gave him opportunity. All the foregoing particulars relate to the author of the
Lausiac History, from the pages of which the notices of him are gleaned. We learn from Photius that in the
"Synod of the Oak," at which Joanis or John Chry-
sostom was condemned, and which was held in 408, one of the charges against him related to the ordination of a Palladius, bishop of Helenopolis, in Bithynia, a fol-
lower of the opinions of Origen. The province in
which the diocese was situated, the Origenistic opinions (imbibed or cherished by Evagrius of Pontus),
and the intimidation of something open to objection in his ordination, compared with the ambiguous manner
in which the author of the Lausiac History speaks of
his elevation, seem conclusive as to the identity of the
historian with Palladius of Helenopolis. He is, doubt-
less, the Palladius charged by Epiphanius, and by Je-
rome himself, with Origenism. Tillemont, however, at-
ttempts to show that Palladius the Origenist was not
the bishop of Helenopolis. Through fear of his en-
emies, Palladius of Helenopolis fled to Rome in 405, where he probably received the letter of encouragement ad-
dressed to him and the other fugitive bishops. Cyrillicus of Alexandria, cited by Jerome, and the Arians of the time, the
Apaneia, and Demetrius of Pessinus. At this time
Palladius probably became acquainted with the monks of Rome and Campania. When some bishops and presbyters of Italy were delegated by the Western em-
peror Honorius and pope Innocent I, and the bishops of the Western Church generally, to protest to the
Eastern emperor Arcadius against the banishment of Chrysostom, and to demand the assembling of a new
council for the consideration of his case, Palladius and his fellow-exiles returned into the East, apparently as
members of the delegation. But their return was ill-
timed and unfortunate: they were both arrested on
approaching Constantinople, and both delegates and exiles were confined at Athyra, in Thrace; and then the
four returning fugitives were banished to separate and distant places. Palladius to the extremity of Upper Egypt was sent by the other solitaries to Alexandria— the great enemy of Chrysostom—in 412, Pal-
dadius obtained some relaxation of his punishment, though he was not allowed to return to Helenopolis or to
reside at Antinoe. It was not until 419, however, that the interval between 412 and 420 the Lausiac History
was written. Palladius resided for four years at Antinoe, or
Antinopia, in the Thebaid, and three years in the
Mount of Olives, near Jerusalem, and then also mad
an effort to visit the holy parts of the Holy Land. After the time he was restored to the bishopric of Helenopolis, from which he was transferred to that of Aspoma or Aspuma, in Ga-
latia; but the dates of his restoration and his trans-
fer cannot be fixed: they probably took place after the death of his brother or complement, in 417, and probably after the composition of the Laus-
iac History, in 419 or 420. Palladius probably died before
431, when in the third general (first Ephesian) council the see of Aspoma was held by another person.
He appears to have been bishop of Aspoma only a short time, and is not distinctly designated by Jerome.
Palladius' principal, if not his only work, is entitled
"Harx Laiwsma tov prpavpntov istoron prp-
ouvea bovou xaiatov patwv."—Ad Lastum Proopostum
Historia, qua Sanctorum Putrum vitae complificent—
ausus est ut Palladius Lastuce, the Lausiac His-
tory. This work, Palladius says, was composed in his
fifty-third year, in the thirty-third year of his monas-
tic life, and the twentieth of his episcopate, which last
date furnishes the means of determining several others in his personal history. The work contains biographi-
cal notices of cities, especially of places that Palladius knew personally, or of whom he received in-
formation through others who knew them. The value
of the work is diminished by the author's credulity (characteristic, however, of his age and class) concern-
ing miracles and other marvels; but it exhibits the pre-
culating religious tendencies of the age, and is valuable as recording various facts relating to eminent men.
The Lausius, or Lausus, to whom the work is addressed,
was chamberlain apparently to the emperor Theodosius
the younger. The first edition of the Greek text, but
a very imperfect one, was that of Neusium (Leyden, 1616). The Greek text and version were reprinted from the Actarum of Duceus, in the editions of the Biblioteca Patrum (Paris, 1644 and 1654). It is
probably that the printed text is still very defective.

Another work ascribed to Palladius is entitled Dial-
ologos istoron Palladi istoron Elenopolitou evagri
kreon teodwv dikanov ounv apoigwv Kwnaiot-
okoloumho o Xristovmou—Dialogus Historicus Pal-
dadius episcopi Helenopoliei cum Theodoro ecclesi Romana
diacono, de vita et conversatione Jesu Ioannis Christos-
omi, episcopi Constantinopolitani. The title of the work
missed many into the belief that it was written by Pal-
dadius of Helenopolis; but a more attentive examina-
tion proves the author of the Dialogus to have been a
different person, several years his junior, though Pall-
adius and his fellow-exiles returned into the East from the Western emperor and Church on behalf of Chrysostom, which occasioned the imprisonment and exile of the bishop. Tillemont, assuming that the au-
tor of the Dialogus was called Palladius, thinks he
even may have been the person to whom Athanasius wrote in 371 or 375.

Πιν της της ινδικών άδων και των Βραγμάνω-
De Gentibus Indi et Brahmantibus,—whose authorship
is also ascribed to Palladius, is by Oudin and Cave
regarded as the work of another writer of that period.

The above work ascribes the work to Palladius of Methone. All that can be gathered from the work itself is that the author was a Christian, and lived while the Roman empire was still in existence; but this mark of time is of little value, as the Byzantine empire retained to the last the name of Roman. The supposed work of St.
Ambrose is in ... is described by Chrysostom i, col. 908, etc.; Tillemont, Mémoires, x, 500, etc.;

Celier, Hist. des Autres ecclésiast., vii, 484-498; Vos-
sicius, De Historica Graecia, lib. ii, c. 19; Smith, Dict. of Greek and Roman Relig. and Mythol., s. v.

Some authors have noted a Irish prelate of the early Church, flourished probably near the middle of the 5th century. In the Chronicon of Prosper Aquitanus, under the consolatio of Bassus and Antiochus (A.D. 431), this passage occurs: "Ad Scotos in Christiana sedes ordinatur a papae Colomino, Papali, Paladius." The name appears in other works of the same writer (Contra Collatorum, c. xxi, sec. 2), speaking of Celticine's exerits to repress the doc-
tines of Pelagius, he says, "Ordinavit Scottos episcopum, dum Romanae insulam studet servare Catholicae, fac-
t etiam barbarum Christianam." (Opus, co. 368, ed. Paris, 1711). To these meagre notices, the only ones found in contemporary writers (unless, with some, we refer to the conversion of the Scoti the lines of Pros-
per, De Ingratia, vs. 390-392), the chroniclers and his-
torians of the Middle Ages have added so variety of contradictory particulars, so that it is difficult, indeed impossible, to extract the real facts of Palladius's his-
tory. It has been a matter of fierce dispute between the Irish and the Scots as to which of them were the objects of Palladius's mission; but the usage of the word "Scotti" in Irish literature, and the distinction of the be-
tween "insulam Romanam" and "insulam barbaram," seem to determine the question in favor of the Irish. This solution leads, however, to another difficulty. Ac-
cording to Prosper, Palladius converted the Irish "— fecit barbarorum insulam insulam Christianam," while the unbi-
tested testimony of ecclesiastical antiquity ascribes the con-
version of Ireland to Patricius (St. Patrick), who was a
little later than Palladius. But possibly the success of Palladius, though far from bearing out the statement of Prosper, may have been greater than subsequent writers, zealous for the cause of St. Patrick, and seeking to exag-
terate his success by extenuating that of his predecessors, were willing to allow. There is another difficulty, arising from an apparent contradiction be-
tween the two passages in Prosper, one of which as-
cribes to Palladius the conversion of the island, while the other describes him as being sent "ad Scottos in Christo credentem;" but this seeming contradiction may be reconciled by the supposition that Palladius had vis-
ted the island and made some converts, before being
consecrated and again sent out as their bishop. This
supposition accounts for a circumstance recorded by
Prosper, that (Florentio et Dionysio Cosso, i. e. in A.D.
429) Palladius, while yet only a deacon, prevailed on
to pope Celestine to send out Germanus of Auxerre to stop the progress of Pelagianism in Britain, which in-
dicates the weight of the religious opinions of the Brit-
ish islands, and an interest in them, such as a previous visit would be likely to impart. The various
statements of the medieavil writers have been collected by
Usner in his Britannicarc. Ecclesiar. Antiq. c. xvi,
p. 799 sq. See also Sallertus, De St. Palladio, in the
Acta Sanctar. Jul. ii, 286 sq. Palladius is commemo-
rated as a saint by the Irish Romanists on Jan. 27, by
those of Scotland on July 6. His shrine, or reputed
shrine, at Fordun, in the Meins, in Scotland, was
regarded before the Reformation with the greatest rever-
ce, and various localities in the neighborhood are still
pointed out as connected with his history. Jocelin of
Furness, a monkish writer of the 12th century, states
in his life of St. Patrick (Acta Sanctar. Martii, ii, 546;
Julii, ii, 289), that Palladius, disheartened by his little
success in Ireland, crossed over into Great Britain, and
died in the territory of the Picts—a statement which, sup-
ported as it is by the local traditions of Fordun, may
be received as containing a portion of truth. The me-
dieval writers have in some instances strangely con-
founded Palladius, the apostle of the Scoti, with Pall-
adius, the Christian of Christianus (De Scriptor. Eco-
cles. c. 133), and even Baronius (Annal. Eccles. ad ann.
d, 429, sec. 8), who is followed by Possevina, make
the former to be the author of the Dialogus de Vita Chry-

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A Siricius, ecclesiastical writer of whose personal history we know only that he flourished
at Suedra, in Pamphylia. Prefixed to the Anco-
ratus of Epiphanius of Salamis, or Contantia [see Ep-
iphanius], is a letter of Palladius to that father. It is
headed "Epistolae graeciae para Paulus in Christo
aetatis ab ac postulatiu—I, e. in which he seconds the request
made by certain presbyters of Suedra (whose letter
precedes that of Palladius) that Epiphanius would
answer certain questions respecting the identity of
which the Ancoaratus contains the solution. See
Epiphanius, Opera, ii, 8 (ed. Petav. Paris, 1622, fol.); Fab-
ricius, Bibl. Grac. x, 114.

Palladius, Petrus, a Danish prelate of note, was the
first bishop of Zealand, in Denmark, after the Luth-
erian Reformation, and distinguished as one of the
most learned theologians and most eminent Bishops
of his time. He was of a married profession, and was
the first class of heretic authors. His original name was Feber
Flode, but this was, according to the fashion of those
days, Latinized into Petrus Palladius. He was
born at Ribe in 1504, and was for a short time schoolmaster
in Odense; but when twenty-seven years old he re-
paired to Wittenberg in search of the truth, under the
guidance of Luther and Melanchthon. He
remained there six years, and won the respect and confidence of his teachers to such an extent that his king, Christian
III, at their request, appointed him bishop of Zealand
and professor of theology in the University of Copen-
hagen in 1537, notwithstanding his youth. He
was ordained by Bugenhagen; and after the departure of
the latter from Denmark, Palladius was the most influ-
ential man in Denmark, and his voice had the greatest
weight among all Christian states in the general
arrangement of Church affairs, not only in his
own diocese, but also in other parts of the Danish
realm of that time, especially in Norway and Iceland; and
he is also entitled to great credit for the part he took in
the reorganization of the Copenhagen University.
He was a very active man. He made frequent visits to
each Church in his large diocese; and when his health
broke down and did not permit him to travel, he spent
his time in writing a series of books, partly learned
and partly popular, by which he aimed to strengthen
the foundation of the Reformation, and to give a
sense of piety, and to combat immorality and drunk-
eness. He was one of the leading disputants against
the Catholic canons of Copenhagen, Lund, and Ros-
kilde (1533-1534). He preached zealously against the
worship of saints, pilgrimages, and other superstitious
remnants of Romanism that were still lingering in various
parts of the country. Yet he was very clement in his dealings with his opponents; and it is believed that he did not give his consent to the ill treatment of the re-
formed fugitives who came to Denmark, headed by John
à Lasco. Palladius assisted in the translation of the so-called Christian III's Bible, translated Luther's Cat-
ehism and Exegetirion, and in 1566 published the first
Danish ritual. On account of his many other duties
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he resigned his theological professorship in 1545, but
was prevailed on to resume it again in 1550, the uni-
versity not being able to get on without him. He re-
signed again in 1558, and died in 1569. See Helvig,
Demon deuse, Kirch electrode, Reformations, 2d
ed.; Nordisk Convensionslexicon, s. v. Palladius; Bar-
fod, Fortrefflignier, p. 494. (R. B.A.)

Pallant is the ecclesiastical term for an independ-
tent episcopal jurisdiction, like the archbishop of Can-
terbury's peculiar at Chichester.

Pallas, a surname of Athen (Minerva), is always
joined with her name in the writings of Homer, but by
later writers is used independently.

Pallavicini, Batista, a learned Italian prelate,
was born at Venice towards the close of the 14th cen-
tury. He was archdeacon of Turin until 1444, when he
was made bishop of Reggio. He died in 1466. He
wrote Historia fienda eurt a et funeria Domini nostri
Jesu Christi, ad Eugenius IV popum (Parma, 1477,

Pallavicini, Niccolo-Maria, an Italian theo-
logian, was born at Genoa in 1621, and was related
to the preceding. In 1638 he joined the Order of the
Jesuits, and was finally made a professor of theology by
queen Christina of Sweden. He was a great favorite at
Rome, and was employed by the popes in several im-
portant negotiations. In 1653 he was summoned to the
cur of Rome upon Pallavicini, and otherwise favored him.
He died Dec. 15, 1672, at Rome. Among his numerous
writings the following are noteworthy: Difesa della
Presenza divina contra i nemici di ogni religione
(Rome, 1799); — Difesa del pontificato Romano e della
Chiesa Catholica (ibid. 1686, 3 vols. fol.), both able de-
fences, especially the latter, which is by many consid-
ered the most consistent and skillful advocacy of papal
supremacy. It is freely quoted by modern Romish
apologists. See Sottwel, De Script., Sac. Jes.; Stein-

Pallavicino, Ferrante, an Italian monastic of
questionable repute, was born at Parma in 1615. He
entered at an early age the Order of the Canons of St.
Augustine, and made his vows; but after a few years
he found that he had acted rashly, and that he was to-
tally unsuited for the life which he had embraced.
With his superior's permission he then travelled. He
first repaired to Venice, where he led a life of licentious-
ness and wrote obscene books. He afterwards went to
Germany as chaplain to a nobleman, and returned to
Venice just at the time when war broke out between
Edouardo Farnese, duke of Parma, and pope Urban VIII.
On the death of the duke of Castro, Pallavicino
wrote in favor of his sovereign the duke, using violent
expressions against the pope and his nephews the Bar-
berini. One of his pamphlets was entitled Il Dizionario
Celeste, by which he intimate that a divorce had taken
place between the Church and its divine founder.
Pallavicino, now thinking he was no longer safe in Italy,
resolved to go to France; but, unfortunately for him,
he was accompanied by a young Frenchman of insinuating
address, who proved to be a spy of the Barberini, and
who led him unwares into the papal territory of Avig-
non, where he was immediately seized and led to prison.
He was tried for apostasy and high-treason, and was
condemned and beheaded on March 5, 1644, at the early
age of twenty-nine years. See Poggiali, Memorie per
la Storia Letteraria di Piemonte.

Pallavicino, Pietro Sforza, an Italian prelate
of great note, distinguished especially as a historical
work, was born at Genoa. His maternal uncle, Alessio
and Francesca Sforza, was born at Rome Nov. 20, 1607.

Much to the disgust of his father he chose the ecclesiastical
life. Pietro's conduct was so exemplary that he was
early appointed one of those prelates who assist in the
assemblies called "congregations" at Rome. He was
also received into the famous academy of humanists,
among whom he often occupied the position of president.
He was likewise governor of Jesi, and afterwards of Or-
vieto and Camerino, under pope Urban VIII. But all
these advantages did not hinder him, when the papal
power was displeased with him, from renouncing the world
and entering, in 1637, the Society of the Jesuits. As
soon as he had completed his novitiate he taught phi-
losophy, and then theology. Innocent X, who felt
kindly disposed towards Pallavicino, and considered it
politic for the pontificate to recognize eminently
named Pallavicino to examine into divers matters rela-
ting to the pontificate, among others into the Jansenist
controversy (1632-1658), and Alexander VII created
him a cardinal in 1657. This pontiff was an old friend
of Pallavicino, who had been serviceable to him when he
first appeared at Rome as simply Fabio Chigi. Pallavi-
cino had even contributed to advance his temporal
fortune, and had received him into the academy of the
humanists, in gratitude for which Chigi had addressed to
him some verses, printed in his book, entitled "Philoso-
pathi Musae Juveniles." At the same time Pallavi-
cino obtained a place in the sacred college, which was
not until 1659, for he hesitated to accept the proffered
honor, he was also appointed examiner of the bishops,
and afterwards a member of the congregation of the
Holy Office, i. e. the Inquisition, and of that of the
Council of Trent, whose history he wrote in a most
mammoner manner. He died at Rome June 5, 1667.
The best-known of all his writings is his Istoria del Convegno
4to), intended as a reply to the still more celebrated and
liberal, which he deeply admired, La Sacra e Dépura del
Paolo Sarpi. Pallavicino wrote, of course, as a Jesuit
should write, in defence of the papacy, and with an
ultramontane coloring. Hence the classical value of
his work is limited, but its style is excellent, and his
learning no one has called in question. Comp. Ranke,
Gesch. der röm. Päpste, ii, 237 note; iii, Appendix; Brit-
sch, Beurtheilung der Contravent Sarpi's, u. Palla-
vicino's (Tubin, 1844); Buckley, Hist. of the Council of
Trent (Lonond, 1852, Preface; Danz, Gesch. des Tridenti-
numischen Concils (Jena, 1846, 8vo), Preface. Among
his other works may be mentioned Vindications Sac. Jes.
(Rome, 1649); — Del Bene, a philosophical treatise: —
Arte della Perfezione Cristiana. — I Fusi Sacri (the
unpublished MS. is in the library of Parma); — Erem-
grad, a tragedy (ibid. 1644); — Gli Aversamenti Gram-
naticali (ibid. 1661); — Trattato dello Stillo e del Di-Alexis
lo (ibid. 1662); — Le Lezioni letterarie (ibid. 1668).
See Tinni, Storia della Letter. it. III, 139-136; Sottwel, Script.
Sac. Jes.; Barnet, Hist. of the Reformation; Schricker,
Kirchengesch. seit der Reformation, vol. ii; Stillingsfleet,
Works, vol. i; Mosheim, Eccles. Hist. iii; Hagen-
bach, Hist. of Doctrines (see Index).

Palleni, a surname of Athene (Minerva), under
which she was worshipped between Athens and Marath-
on.

Pallére, Louis Vincent Léon, a French painter,
was born at Bordeaux in 1787. He went to Paris and
studied under Vincent, under whom he evinced uncom-
mon talents. In 1812 he gained the first prize of the
Academy for his picture of Ülysses Slaying the Suitors of
Penelope, which entitled him to go to Rome on a pension
from the government. At Rome he painted several clas-
sical subjects, and the Flagellation of Christ, which was
especially commended. After his return to Paris, he
exhibited, in 1819, in the Louvre, St. Peter Curing the
Lame Man; Tobit Restoring Sight to his Son; A
Shepherd in Repose; Preaching at Night in Rome, and
other subjects, and obtained the gold medal of the first
class. He died in 1820, in the strength of his manhood,
deeply regretted as an artist of great prom-
ise.

Pallor, a divine personification of paleness or fear,
which was regarded by the ancient Romans as a com-
paign of Mars.
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Pallorii, a title of the priests of the deity of pallor (q.v.).

Pallu (Heb. Pallu, נַפְלָע, distinguished; Sept. Παλλάς, Φάλλας), a son of Reuben, the head of a family (Palluites) in his tribe (Gen. xlix, 9 ["Phallu"); Exod. xvi, 14; Numb. xxvi, 5, 6; 1 Chron. vi, 3). B.C.

Pallu, François, a French ecclesiastic, was born at Tours in 1629, and after entering holy orders was called to places of much importance in the Church. He resigned the canonicate of the church at St. Martin to enter to foreign missions. The Church recognized his fitness for such labors by making him bishop of Heliopolis, and vicar-apostolic of Fo-Kien, in China. As he opposed the Jesuits, he encountered much persecution, and was twice obliged to return home. He died in the midst of his work, Oct. 29, 1684, holding the position of general administrator of missions. He left a number of works on the Missions and des Voyages des Évêques Français envoyés aux Royaumes de la Chine, Cochinchine, Tonking, et Sioum (Paris, 1862, 8vo).

Pallu, Martin, cousin of the preceding, was a noted member of the Order of the Jesuits, which so rigorously opposed the Reformed Spaniards, which was born at Tours in 1661. He took his first vows in 1679, and then began preaching. So successful were his ecclesiastical labors that in 1711 he was made director of the congregation of the Virgin. He died May 20, 1742, at Paris. He wrote, Le Quer Quelle est l'Homme (Paris, 1783, 1829, 12mo) and Du fréquent Usage des Sacrements de Pénitence et d'Eucharistie (1789, 1846, 12mo); besides his Sermons (144, 1750, 6 vols. 12mo).

Palluite (Heb. Pallui), נֵפַלִּית, gentle from Pallu [q.v.]; Sept. ὁ δήμος τοῦ Φαλλαι, a member of the family in the tribe of Reuben, descendants of Pallu (Numb. xxvi, 5).

Palm is a frequent rendering of the Hebrew בִּקְשָׁ, properly something curved or hollowed, and hence a hollow of the hand. It is used as a general word for the hand, both in literal and figurative expressions, e.g., Ezra xxxi, 16; 1 Sam. iv, 8, as well as for the palmate only, Lev. xvi, 26; Dan. x, 10. It is also applied, like the Latin palm, to the branches of the palm-tree, from their curved form; as Lev. xxxix, 40. But the palm-tree is denoted in Hebrew by the word tamod, תָּמֹר, from a root meaning to stand erect (Job i, 12; Cant. vii, 9; Exod. xv, 27), and by the word ꝧַמּ, בָּתַר, from the same root. See HAND; PALM-TREE.

Palm, J. H. Van Der, D.D., one of the most famous of modern Dutch theologians, was born at Rotterdam, July 17, 1873. He was educated at the university in Leyden, where he was noted for purity of morals as well as for diligence in study. He was a particular favorite of the learned Schultens. After the completion of his studies he preached for some time, and gained great celebrity in the Low Countries as a pulpit orator. He possessed the Ciceronian polish, and for many years he was the Dutch orator par excellence; men of all professions acknowledged him as at the head of the art. He was also a professor of Oriental languages and antiquities at his alma mater, and as such likewise excelled his fellow-countrymen. He died Sept. 18, 1840. Van der Palm wrote much; but none of his works have been translated into English, and they are now but in limited circulation even in his own country. His biography, with ten of his sermons, has been given an English dress by one of our most valued contributors, the Rev. J. F. Wettervelt, D.D., under the title Life and Labors of Van der Palm, D.D., sketched by Nicholas Betts, D.D. (N. Y. 1865, 12mo). The sermons in this volume exhibit an accuracy of thought and expression rarely met with, and also contain passages of poetic beauty which one would scarcely expect to find in sermons written amid the fogis of Holland. The style of thought is so thorough English that the work of translation has been done with remarkable skill, or else the character of the Dutch mind must resemble the English much more closely than is generally believed to be the case. (J. H. W.)

Palma, Giacopo (called Il Vecchio, "the elder"), was born near his great-nephew, a celebrated Italian painter of the 16th century, was a native of Sermoneta, in the Valle Brembana, in the Bergamase territory. There is uncertainty as to the exact time when this artist flourished. Lanzi, in his last edition, says, "Jacopo Palma Vecchio was inconsiderably the companion and rival of Lorenzo Lotto, who was born about 1490, and died in 1550, until M. La Combe, in his Dictionnaire Portatif, confused the historical dates relating to him. By Ridolfi we are told that Palma was employed in completing a picture left unfinished by Titian at his death in 1576. Upon this and other similar authorities, Combe takes occasion to postpone the birth of Palma until 1540, adding to which the forty-eight years assigned him by Vasari, he places the time of his death in 1594. Other authorities give 1540 and 1638. In such cases the critics seem neither to have paid attention to the style of Jacopo, still retaining some traces of the antique, nor to the authority of Ridolfi, who makes him the master of Bonifazio Veneziano, who died in 1538; nor to the authority of Vasari, who, in his edition published in 1558, declares that Palma died at Venice several years before that period, aged forty-eight." Lanzi still further settles the matter by the date 1514, which he read on one of his pictures at Milan, representing the Sacrifice with several Saints, which he pronounces a juvenile production. Palma's manner, at first, according to Ridolfi, partook of the formality and dryness of Giovanni Bellini. He afterwards attached himself to the method of Giorgiones, and aimed at attaining his clearness of expression and rich and harmonious coloring, visible in his celebrated picture of St. Barbera, in the church of St. Maria Formosa at Venice. In some of his other pieces he more nearly approaches Titian in the tenderness and impacto of his carnations, and the peculiar grace which he acquired from studying the earlier productions of that great master. Of this kind is his Last Supper, in the church of St. Maria Mater Domini at Venice, and a Holy Family in S. Stefano at Vicenza, esteemed one of his happiest productions. Lanzi says, "The distinguishing character of his pieces is diligence and a harmony of tints so great as to leave no trace of a cancell; and he has been charged by none of his historians that he long occupied himself in the production of each piece, and frequently retouched it. In the mixture of his colors, as in other respects, he often resembles Lotto, and if he is less animated and sublime, he is, perhaps, generally more beautiful in the forms of his heads, especially of those of women and boys. It is the opinion of some that in several of his countenances he expressed the likeness of his daughter Violante, very nearly related to Titian, a portrait of whom, by the hand of her father, was to be seen in the gallery of Sera, a Florentine gentleman. A variety of pictures intended for private rooms, met with in different places in Italy, are attributed to Palma, besides portraits, one of which was commended by Vasari as truly astonishing for its beauty; and Madonnas, chiefly drawn along with other saints on oblong canvases, a practice in common use by many of the artificers of that age. Usually genuine pictures of Palma are exceedingly scarce, and highly prized. They are found in all the principal collections of the Continent, particularly at Paris, Dresden, Munich, Berlin, and St. Petersburg. But, above all, England is richest in works of his that are considered genuine; and they are not only to be found in the royal collections, but in many of those belonging to the nobility. It is evident that many of these are spurious, for he
never could have executed half of them, even had his process been less tedious. Lanzi explains this: ‘The leaders in among many people of taste, being ignorant of his contemporary artists, the moment they behold a picture between the dryness of Giovanni Bellini and the softness of Titian, pronounce it to be a Palma; and this is more particularly the case when they find the countenances well rounded and colored, the landscape exhibits the same bright colors, while the figures occur more frequently than those of a more2

sharply dyed. In this way Palma is in the mouths of all, while other artists, also very numerous, are only mentioned when their names are attached to their productions.’ Vasari describes in high terms of commendation a picture of his in the church of S. Marco at Venice, representing the ship in which the body of St. Mark was brought from Alexandria to Venice exposed to a frightful tempest. ‘The picture is designed with great judgment; the vessel is seen struggling against the impetuous tempest, the waves burst with violence against the sides of the ship, the horrid gloom is only

enlightened by flashes of lightning, and every part of the scene is filled up with images of terror, so strongly and naturally that it seems impossible for the power of man to rise to the pitch of truth and perfection.’ Lanzi says Palma is to be7

credited with the most beautiful picture preserved at the Servi. It represents the Virgin, with a group of beautiful spirits and a choir of angels, and other angels at her feet engaged in playing in concert upon their harps. ‘It is an exceedingly graceful production, delightfully ornamented with landscape and figures in the distance, very tasteful in its design, which are blended in an admirable manner, equal to the most studied productions of the contemporary artists of Bergamo.’ Another admirable picture is the ‘Adoration of the Magi,’ formerly in the Isola di S. Elmo, now in the I. R. Pinacoteca of Milan.

Palma, Giacopo (2), called Il Giocin (i.e. “the younger”), to distinguish him from the preceding artist, his great-uncle, was born at Venice, according to Ridolfi, in 1544. There is as much contradiction about this artist as about his great-uncle, and we therefore depend solely on Lanzi. He was the son of Antonio Palma, an artist of confined genius, who instructed him in the rudiments of his art. He early exercised himself in copying the works of Titian and other Venetian painters. Ridolfi says that he studied with Titian, and others say that he was the scholar of Tintoretto; the last assertion is highly improbable. At the age of fifteen he was taken under the protection of the duke of Urbino, and accompanied him to his capital. The duke afterwards sent him to Rome, where he remained for eight years, and laid a good foundation for designing from the antique, by copying from the works of Michael Angelo and Raphael, and particularly by studying the chiaroscuros of Polidoro da Caravaggio. The last was his great model, and next to him came Tintoretto, Palma being naturally more like him in his treatment of figures, and with a certain freedom of action and a spirit peculiarly his own. His abilities were noted by the pope, and Giacoco junior was employed to decorate an apartment in the Vatican. On his return to Venice he distinguished himself by several works conducted with extraordinary care and diligence, which gained him much reputation. Lanzi says, ‘There are not wanting professors who have bestowed upon him a very high degree of praise for displaying the excellent maxims of the Roman school, united to what was best of the Venetian. He was, however, like every other artist, limited to the third rank; and even this chiefly through the means of Vittorin, a distinguished sculptor and architect, who was considered an excellent judge and arbiter of works of art. Palma, by Vittoria’s aid, soon came into general notice, and on more than one occasion was employed in the composition of such large and important works, as was the custom of the quattrocentisti, or artists of the 14th century. In his second his composition is more copious, and of greater proportions, his outline bolder, and he dispensed with the gilded ornaments, and more attention was paid to the masses, and to the others unconnected with it, as in his picture of the Crucifixion, in the church of S. Agostino di Forlì, in which

the good age and the first of the bad. When he found his reputation established, and himself almost without a despot, he began to complain of the great rapidity of execution that Lanzi says many of his works may be pronounced rough drafts. ‘In order to prevail upon him to produce a picture worthy of his name, it became requisite not only to allow him the full time he pleased, but the full price he chose to ask.’ Upon such terms Titian received the fine picture of the Descent for the church of SS. Cosmo and Damiano for the noble family of Mora. Such is his Santa Apollonia at Cremona, his St. Ubaldo, and his Annunciation at Pesara; his Finding of the Cross at Urbino, and other valuable productions that elsewhere we are too brief to mention. They are fresh, sweet, and clear; less splendid than those of Veronese, but more pleasing than in Tintoretto. Among his best works at Venice are the Deposition from the Cross, in the church of St. Nicolo dei Frari; the Martyrdom of St. James, in S. Giacomo del Ovo; Christ taken in the Garden, in La Trinita; the Veiled.

ation of the Virgin to St. Elizabeth, in S. Elzabella; and the Plague of the Serpents, at S. Bartolomeo. The last, though a revolting subject, which strikes horror in the beholder, is one of his masterly productions, and equal to Titian’s. Palma died in 1626. We have quite a number of etchings by his disciple and are executed in a spirited and masterly style. Bartsch gives a list of twenty-seven. They are sometimes marked with his name in full, and sometimes with a monogram composed of a P crossed with a palm-branch. The following are the principal: Sansone and Delilah; Judith cutting off the head of Holofernes into a Stalk; held by an attendant; the Nativity; the Holy Family, with St. Jerome and St. Francis; St. John in the Wilderness; the Decollation of St. John; the Tribute Money; the Adoration before Christ; Christ answering the Pharisees who said unto him, ‘Art thou a prince of the house of David?; St. Thomas; St. Jerome in Conference with Pope Damasus—scarce; an ecclesiastic and a naked figure, with two boys.

Palmaroli, Pietro, an Italian painter, is celebrated especially as a picture restorer. He flourished near the opening of this century, and was the first to transfer frescoes from the wall to canvass. The first work so transferred was the Descent from the Cross, by Daniela da Volterra, in the church of Trinità de’ Monti, in 1811: it is still in that church, but not in the chapel in which it was originally painted. The successful transfer of this picture caused a great sensation at Rome and in other cities, and the method of which transferred by the Italian artists and were repeatedly practiced with success. Palmaroli transferred and restored many celebrated works in Rome and in Dresden. As a restorer, his services to art are almost inestimable. At Dresden is Raffaelle’s celebrated Madonna di Sora Sisto, restored by him. In 1816 Palmaroli freed the celebrated fresco of the Stylites, painted by Raffaelle for Agostino Chigi in the church of Santa Maria della Pace, from the destructive restoration in oil which were made by order of Alexander VII. He died at Rome in 1826. See Palmaroli, Beschreibung der Stadt Rom, III. p. 3; Kunstedler und Kunstgeschichte, Neues Allgemeines Künstler-Lexikon, s. v.; Spooner, Biog. Hist. of the Fine Arts, ii. 647.

Palmeigiani, Marco, called Marco da Forlì, an Italian painter of much merit, scarcely known till the researches of Lanzi brought him before the world, was a native of Forlì, and the favorite disciple of Francesco Melozzo. He had two manners: the first dry and formal, extremely simple, and the composition of his figures, no doubt, was the custom of the quattrocentisti, or artists of the 14th century. In his second his composition is more copious, and of greater proportions, his outline bolder, and he dispensed with the gilded ornaments, and more attention was paid to the masses, and to the others unconnected with it, as in his picture of the Crucifixion, in the church of S. Agostino di Forlì, in which
he inserted two or three groups on different grounds, one of which represents St. Paul visited by St. Anthony, and another represents St. Augustine convinced by the angel on the subject of the Immaculate Conception of the Virgin. Lanzi says that "in these diminutive figures, which he inserted either in the altar-piece or on the steps, he displayed an art extremely refined and pleasing." He often enriched his backgrounds with animated landscapes and beautiful architecture. His works are numerous in Homages, and are to be found in the Venetian states. In the Palazzo Vicentini, at Vicenza, is one of his most beautiful pictures, representing a Dead Christ, between Nicodemus and Joseph. He excelled in painting Madonnas and saints, and was a favorite of the Venetian nobility. He generally signed his name "Marcus Pictor Forolivinius," or "Marcus Palmezanus P. Forolivinius Pinxit." He seldom adds the date, but there are two pictures in the collection of prince Ercolani dated 1513 and 1517. Vasari calls this artist Pannegierno. Others call him Palmezzano. On a basis of his signed pictures Marcus Palmezanus, Palmezzanus, or Palmezanus, Forolivinius, etc. Kugler says there are several pictures by Marco Palmezzano in the museum at Berlin.

Palmer (Lat. palmera, "a palm-bearer"), the name of a number of numerous classes of pilgrims (q.v.), whose origin and history form one of the chief topics of the history of the social life of mediæval Europe. Properly the Palmer designated a pilgrim who had performed the pilgrimage to the Holy Sepulchre at Jerusalem, and had returned or was returning home after the fulfillment of his vow. Modern travelers obtain that peculiar name from their custom of carrying branches of the Oriental palm, in token of their accomplished expedition. On arriving at their home they repaired to the church to return thanks to God, and offered the palm to the priest, to be placed upon the altar. The palms so offered were frequently used in the procession of Palm-Sunday (q.v.). Even after the time of his return the religious character of the Palmer still continued; and although his office might be supposed to have ceased with the fulfillment of his vow, many Palmers continued their religious pergrinations in their own native country. They thus became a class of itinerant monks, without a fixed residence, professing voluntary poverty, observing celibacy, and visiting at stated times the most remarkable sanctuaries of the several countries of the West. Their costume was commonly the same as that of the ordinary pilgrim, although modified in different countries.

Palmer, Anthony, an English divine of some note, flourished near the middle of the 17th century. He was educated at Oxford, became fellow of Balliol College, and obtained the living of Bourton, Gloucestershire. In 1662 he was ejected for nonconformity. He afterwards had charge of a congregation in London. Palmer died in 1678. He wrote The Gospel New Creature, wherein the Work of the Spirit in awakening the Soul is plainly opened [on Ps. xxv, 11, etc.]; to which is annexed, The Temperance Soul colored by Jesus Christ [2 Cor. Mat. viii., 22-27] (2d ed. Lond. 1743, 8vo).

Palmer, Benjamin Morgan, D.D., an American Presbyterian minister, was born in the city of Philadelphia in 1787. After ordination he became pastor of the Presbyterian Church at Beaufort, S. C., and was subsequently connected as co-pastor with the congregation at Circular and Archdale churches in Charleston. He died in 1847. He published a number of occasional Sermons (1809-1836), and The Family Companion, etc. (1835). See Sprague, Annals of the Amer. Pulpit, iv. 341-348.

Palmer, Christian David Friedrich von, a celebrated German Protestant theologian in the department of practical theology, was born Jan. 21, 1811, at Witteneden, near Stuttgart, in Württemberg. He received his early education at Schöntal, and then entered the theological school at Tübingen, attending the lectures of Bischoff, Baur, and Schmids. In 1833 he passed a brilliant examination; in 1836 he was admitted as repente into the Tübingen Stift; in 1839 he was appointed deacon at Marbach; in 1843, second deacon at Tübingen, five years later archdeacon; and in 1851 dean of the Tübingen diocese, and minister at St. Peter, Tübingen. In connection with his theological studies, Palmer had also to lecture on pedagogy and national education, which lectures he continued until his death. In 1852 he was appointed professor in ordinary of homiletics, catechetics, morals, and pedagogy, and lectured besides on the history of German church history and on New-Testament exegesis. In 1852 he was honored with the degree of D.D., and ennobled by his monarch. In 1869 he was elected vice-president of the synod, and in 1870 the city of Tübingen elected him as its representative in the diet. Palmer died May 29, 1873. As to his theology, it belonged to the so-called Vermittlungstheologie, i.e. to that evangelical branch of the Church which, though in a moderate sense conservative, yet favors progress and really represents in Germany the truly living theology of the age. His works, which have found a large circulation, are: Hamburgische Homilien (Leipzig, 1839; 2d ed. 1842; 5th ed. 1867) — Evangelische Katechetik (ibid. 1844; 5th ed. 1864) — Evangelische Pädagogik (1852; 4th ed. 1869) — Evangelische Pastoralltheologie (ibid. 1860; 2d ed. 1863) — Evangelische Hymnologie (ibid. 1865) — Die Moral des Christenthums (ibid. 1864) — Predigten (ibid. 1867) — Evangelisch Conziliarden (4th ed. 1864-1865, 4 vols.) — Geistliches u. Weltliches (ibid. 1873) — Predigten aus neuerer Zeit (ibid. 1874). Besides these scientific works, he wrote a number of essays and articles for the Jahrbücher für deutsche Theologie, of which review he was one of the editors since 1856; for the Encyclopädie der gesamten Erziehungswesen und Unterrichtswesen, of which also he was one of the editors since 1859; and for Herzog’s Real-Encyclopädie. The Württemberg Landes-Choralbuch, published in 1843, also owes to him a great deal. See Augusburger Allgemeine Zeitung, June 6, 1843; Theologisches Universal-Lexikon, s. v.; Kurfürst, Lehrbuch der Kirchengeschichte (7th ed. Milan, 1874), ii. 316; Weissäcker, Zur Erinnerung an Dr. Palmer, in the Jahrbücher für deutsche Theologie (1875), p. 555 sq.; Worte der Erinnerung an Dr. Palmer (Tübingen, 1875); Liberarischer Untersuchungen für das katholische Deutschland (1875), p. 255. (B. F.)

Palmer, Elrhu, an American Nationalist, who flourished near the close of the century, was born in New Hampshire, and educated at Dartmouth College in 1787. He was the head of the Columbian Illuminists, a deistical company at New York, established about 1801, consisting of ninety-five members. Its professed aim was to promote "moral science," against religious and political impostures. The Temple of Tarson was a weekly paper, of which the principal editor was one Driscoll, an Irishman, who had been a Roman priest, and who removed with his paper to Philadelphia. Mr. Palmer delivered lectures on deism, or preached against Christianity. But, according to Mr. C. C. Eberhard, in "the small circle of the Church, more pious, more holy, more fulfilling," than Laud and Gardiner of England; "professing to adore reason, he was in a rage if anybody reasoned with him." He was blind from his youth. He died at Philadelphia in March, 1806. He published an Oration, July 4, 1797; The Principles of Nature (New York, 1801); and Old New England (New York, 1808), p. 134-137; see Allen, Biog. Dict. s. v.

Palmer, Henderson D., a minister of the Methodist Episcopal Church, South, was born Jan. 12, 1812, and united with the Church Nov. 29, 1829. He was soon appointed class leader, but feeling called to the more responsible work of the ministry, he studied for some time at La Grange College. He next emigrated to Texas, then an infant republic. After teaching a
few months in the town of Nacogdoches, where Roman Catholicism was the only form of religion organized, the love of Christ constrained him to appoint meetings for exhortation and prayer, until the 7th of July, 1858, when he was licensed to preach at Box's Fort, Nacogdoches County. In 1839 he was admitted to the Mississippi Conference, and kept in the district in which he had been laboring. In 1841 he travelled the Jasper Circuit, where his labors were crowned with a glorious revival of religion. In 1842 he travelled the Montgomery Circuit; in 1843, the Egypt Circuit; in 1844, the Cherokee Circuit. In 1845 his appointment is unknown to us. In 1846-47 he was a supernumary. In the year 1848 he travelled a considerable circuit in the Sabine River Circuit. In 1851 and 1853 he was local. In the year 1854 he was reappointed and appointed to the San Augustine Circuit. In 1855 his appointment is unknown to us; in 1856 he travelled the Shelbyville Circuit; in 1857-58, the Coffeeville Circuit; in 1859, the Shelbyville Circuit; in 1860, Dangerfield Circuit; in 1861 he was supernumerary; in 1862, the Linden Circuit; in 1863, the Coffeeville Circuit; in 1864-65, unknown to us; in 1866-68, he was again supernumerary. He died Feb. 17, 1869, at his home in Upshur County, Texas. For more than thirty years he was a faithful, zealous, and useful preacher.

Palmer, Herbert, B.D., a learned English divine, was born in Buckingham, England, in 1817. He was educated at St. John's College, Cambridge, but afterwards chosen fellow of Queen's. After taking holy orders, he became preacher at St. Alphage's Church, Canterbury, in 1826. Three years afterwards he was silenced for nonconformity. In 1832 he was made vicar of Ashwell, Herts, and was chosen one of the Assembly of Divines in 1843, on the triumph of dissent over Anglicanism. He preached also at various places in London until the earl of Manchester appointed him master of Queen's College, Cambridge, in 1844. He died in 1847. Palmer had a considerable share in the Substantia Realism with Cawdrey. His own principal work is entitled Memorials of Godliness and Christianity (13th ed. Lond. 1708, 12mo). See Darling, Cyclop. Bibliog. a. v.; Allibone, Dict. of British and American Authors, vol. ii, a. v.

Palmer, John, a noted English Presbyterian divine, who forsook the Calvinistic doctrines and embraced Socinianism, was born in London in 1729. After the completion of his education, he became assistant pastor of a Presbyterian congregation in New Broad Street, London, in 1755. In 1759 he became their sole pastor. He died in 1790. He published, King David's Lay Sermon and Socinian's Sacrifice to the Deity (Amsterdam, 1684, 8vo);—Reasons for the Iaconformity of Conforming to any Religious Test, as a Condition of Toleration, with the true Principle of Protestant Dissent (ibid. 1779, 8vo);—Sermon, 2 Cor. i, 12, on the Death of the Rev. Caleb Fleming, D.D.; with the Oration delivered at the Interment by Joseph Tonnaer (ibid. 1779, 8vo)—An Appendix to the Observations in Defence of the Liberty of Man as a Moral Agent; in Answer to Dr. Priestly's Illustrations of Philosophical Necessity: occasioned by the Dr.'s Letter to the Author (ibid. 1780, 8vo). See Darling, Cyclop. Bibliog. a. v.

Palmer, Julius, a martyr to the Protestant cause in England, flourished under (bloody) queen Mary. In 1555 he was a fellow of Magdalen College. He was especially noted at that time as an offensive attendant of Bishops' Principles. The brave manner in which the Protestants presented their cause, and fought and died for its support, struck him, notwithstanding his unyielding prejudice, and he was led to inquire carefully into their doctrines, which resulted in his conversion after the torture of Latimer and Ridley, whom he had learned to esteem as good Christian men. He lost his fellowship, and taught awhile. In 1556 he was imprisoned as a heretic and burned. See Soanes, Hist. of the Reformation, iv. 47, 76.
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‘This one thing I do,’ was her perpetual motto—a life of intense industry in a life of all-absorbing love—one that makes the grandest secret of success known to intelligent minds.

Palmer, Samuel, an English divine, flourished in the second half of the 17th century, first at London as minister at the Weigh-house, and later, from 1677, at Hackney. He died near the opening of this century. He published, The Nonconformists' Memorial, being an Account of the Lives, Sufferings, and Principles of the Two Thousand Ministers ejected Apr. 24, 1666 [1669]; originally written by E. Calamy, D.D., abridged, corrected, and modified, with many additional Anecdotes and several New Lives (2d ed. Lond. 1802, 3 vols. 8vo). This edition contains many important additions and corrections. The first was published in 1774.—The Protestant Dissenter's Catechism, containing, I, A Brief History of the Nonconformists; II, The Reasons of the Dissent from the National Church (8th ed. Lond. 1782, 12mo):—Sermon on 2 Tim. 1, 12, The Dying Believer's Confidence and Joy in Christ [Funeral]; to which is added an Oration, by Samuel Morton Savage, D.D. (ibid. 1778, 8vo). See Darling, Cyclop. Bibliog. vol. ii, s. v.; Allibone, Dict. of Brit. and Amer. Authors, vol. ii, s. v.

Palmer, William, an English theologian of our times, was educated at Oxford University, and became fellow of Worcester College, Oxford. After taking holy orders, he was made presbyterian of Saxon, and then rural dean, and finally vicar of Whitechurch, at Dorset. He is especially noted as a student of literature (q. v.). His masterly work on this branch of ecclesiastical research is entitled Origines Literarum, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies (3d ed. Oxf. 1859, 2 vols. 8vo). A fourth edition (1846) contains a notice of those rites of the English Church which are not comprised in the Book of Common Prayer, also of the origin and history of the canonical hours of prayer. The additions were published separately. Palmer also published, The Apocryphal Jurisdiction and Succession of the Episcopacy in the British Churches in opposition against the Objections of Dr. Wiseman in the Dublin Review (Lond. 1840):—A Treatise on the Church of Christ; designed chiefly for the Use of Students in Theology (4th ed. rev. and enl. ibid. 1842, 8vo):—A Compendium of Ecclesiastical Historical Observations, relative to the Present Time (new ed. enl. ibid. 1841, sm. 8vo):—Letters to N. Wiseman, D.D., on the Errors of Romanism, in respect to the Worship of Saints, Satisfactions, Purgatory, Indulgences, and the Worship of Images and Relics; to which is added an Examen of Mr. See Thorp's Reasons for his Seccession from the Church (Oxf. 1842; 3d ed. Lond. 1851, 8vo). In this edition "some discussions of minor importance have been omitted," and an introductory letter has been added on the titular hierarchy:—A Narrative of Events connected with the Publication of the Treats of the Times, with Reflections on existing Tendencies to Romanism, and on the Present Duties and Prospects of Members of the Church (2d ed. Oxf. 1845) (comp. a review [Recent Developments of Puseyism, by H. Rogers] in Edinb. Rev., xxxv, 809):—The Doctrine of Development and Continuity was defined in Relation to the Evidences of Christianity and of the Catholic System (Lond. 1846, 8vo) (see review [On the Study of the Christian Evidences] in Edinb. Rev., xxxvi, 397):—Sermon on 1 John v, 4, The Victory of Faith [Church Societies]; with an Appendix (ibid. 1850, 8vo):—A Statement of a Circumstances connected with the Study of Resolutions at Special General Meeting of the Bristol Church Union, Oct. 1, 1850 (ibid. 1850). See Darling, Cyclop. Bibliog. vol. ii, s. v.; Allibone, Dict. of Brit. and Amer. Authors, vol. ii, s. v.

Palmer, William H., a minister of the Methodist Episcopal Church, was born Aug. 15, 1821, in Wisconsin. In early life he devoted himself to study, and practiced several years at the bar. In 1838 he was converted, and in less than one year from that time joined the West Wisconsin Conference. His first appointment was Point Bluff, and he was next stationed at Lancaster. The outbreak of the war, however, broke up his pastorate, for he felt it his duty to serve his country. On leaving the army he was readmitted to conference, and stationed at Dodgeville. Here he remained two years, at Darlington two, Monroe two, Providence two, and Plateville two, where, like the faithful soldier, he fell at his post. For months his health had been gradually failing, but he was ever cheerful, happy, and hopeful. At his last quarterly conference he was granted leave of absence, in the hope that rest would recruit his health, but he gradually grew worse, and died Sept. 23, 1874. He led a pure and holy life, and his memory is dearly cherished by those who knew him. See Minutes of Conference, 1875, p. 149.

Palmer. See Palmer.

Palmer-Worm (27), gazâd; Sept. ekôrû; Vulg. erucé) occurs Joel i, 4; ii, 25; Amos iv, 9. Bochart (Hieroz. iii, 253) has endeavored to show that gazâm denotes some species of locust; but the ten Hebrew names to which Bochart assigns the meaning of different kinds of locusts can hardly apply to so many, as not more than two or three destructive species of locust are known in Biblical lands. The derivation of the Hebrew word from a root which means "to cut off," is as applicable to several kinds of insects, whether in their perfect or larva conditions, as it is to a locust, the action of the jaws being nearly the same in both cases. Both insects, when in numbers, shear away the leaves, slice after slice, and leaf after leaf, until the plant is completely shorn of its verdure, when it either dies, or becomes at least incapable of bearing fruit for that season. Hence most interpreters prefer to follow the Sept. and Vulg., which are consistent with each other in the rendering of the Hebrew word in the three passages where it is found. The ekôrû of Aristotle (Hist. Anim. ii, 17, 4, 5, 6) evidently denotes a caterpillar, so called from its "bending itself" up (ekôrûre) to move, as the caterpillars called geometric, or else from the habit some caterpillars have of "coiling" themselves up when handled. The erucé of the Vulg. is the ekôrû of the Greeks, as is evident from the express assertion of Columella (De Re Rust. i, 5, 6, ed. Schneider). The Chaldeans and Syrians understand some locust larvae by the Hebrew word. Oedmann (Ver. Sumal. fasc. ii, c. vi, p. 116) is of the same opinion. Tychsen (Comment. de locustis, etc., p. 88) identifies the gazâm with the Gryllus cristatus, Lin., a South African species. Michaelsia (Supp. p. 250) follows the Sept. and Vulg. See Cart. Brit.-Gard.

The English word palmer-worm is primarily used for the hairy muff-like caterpillar of the great tiger-moth (Arctia coja). This is a very indiscriminate and voracious feeder, but we never heard of its attacking cultivated plants in such numbers as to produce the slightest alarm. Indeed, we much doubt whether any

Palmer-worm Moth (Piusia gamma), with its Caterpillar.
single species would devour indiscriminately plants with qualities so different as the olive, the fig, the vine, such as would be rare in the natural world. Other species, some other varieties of the larger moths, however, which are very destructive to vegetables, especially that very common one in the latter part of summer, called the *gamma moth* (*Platalea gamma*), easily recognised by its bearing on each wing a Greek γ, in silver on a dark brown. Perhaps, therefore, we need not look for any precise species, as represented by the *gażm*; but may understand the word to bear a sense as wide and general as its Greek or English equivalent; and to include several species of caterpillars, all having this in common, a greedy devouring of cultivated produce, and a pestiferous multiplication of their numbers. See LOCUST.

Palmieri, Giuseppe, an Italian painter, was born in 1674. He studied at Florence, but it is not known under whom. Orlandi extols him as one of the first painters of his age. Lanzi thinks Orlandi too extravagant in his praise. He adds, however, that in the human figure Palmieri is a painter of spirit, and has a magisterial and beautiful style of color, very harmonious and pleasing when the shades do not predominate. In Palmieri's *Resurrection*, in the church of St. Domenico at Genoa, and in other works of his carefully painted, judicious of the art find little to reproach. He died in 1746.

Palmistry or Chiroiomy is a species of divination by interpreting the lines in the palm of the human hand; often practiced by travelling fortune-tellers, especially Gypsies (q. v.). It has even been thought by some to be alluded to  in Job xxxvii. 7 (see Walter, *Vernum*). See CHIROMANCY PROBES*, qeud, *Rim. 1720*. See DIVINATION.

Palm-Sunday (Lat. Dominica Palmariarum, or Dom. in Palmis) is the name usually given to the last Sunday of Lent, after the custom of blessing branches of the palm-tree, or of other trees substituted in those countries in which palm cannot be procured, and of carrying the blessed branches in procession, in commemoration of Christ's triumphal entry into Jerusalem (John xii. 12-16; Matt. xii. 1-11; Mark xi. 1-11). Palms and the branches of palms were used in this important historic entry because they were then regarded as an emblem of victory, and the carrying and waving of them was an emblem of rejoicing and in honor of royalty. At the time of this triumphal entry a psalm of rejoicing was chanted by the thousands who recognised the royalty of Christ. No sooner did he enter the city than he proceeded to the Temple, and there he used the rod for scourging as for binding and for punishing. Some have maintained and blind who came to him. These things were done on the day when the lamb was separated and devoted for the Paschal service, and other preparations were made for the Passover.

The date of the first observance of Palm-Sunday by the Church is uncertain. The name is old as the time of Amalarius. In the Greek Church Palm-Sunday was apparently observed as early as the 4th century. The writings of the Greek fathers contain allusions to the celebration of this day. In the Western Church there are no signs of the observance of it during the first six centuries. The first writer in the West who expressly refers to it is St. Ambrose; but according to Venerable Bede the usage certainly existed in the 7th century. A special service is found in the Roman missal, and also in the Greek euchologies, for the observance of "branches of palms and olives," but in many countries other trees, as in England the yew or the willow, and in Brittany the box, are blessed instead. A procession is formed, the members of which issue from the church carrying branches in their hands, and sing the psalms suited to the occasion, and the ancient origin. In the Greek Church the book of the Gospels is borne in front. In some of the Catholic countries of the West, a priest, or occasionally a lay figure, was led at the head, mounted upon an ass, in the manner of our Lord Jesus Christ in the triumphal entry which still exists in some parts of Spain and Spanish America. Before the party returns to the church the doors have been closed, and certain strophes of the hymn are sung alternately by a choir within the church and by the procession without, when, on the subdeacon's knocking at the door, it is again thrown open, and the procession re-enters. During the singing of the *Pasion* in the solemn mass which ensues, the congregation hold the palm branches in their hands, and at the conclusion of the service they are carried to their respective homes, where they are preserved during the year. At Rome the procession of the Palmea and the pope has his place, is among the most striking of the picturesque ceremonies of the Holy Week. In the "Capelle Pontificile," the only authorized rubric of the mode in which these high ceremonies are to be conducted, is the following account of the ceremony of the palm: "Before describing the blessing of the palms, it is necessary to remember that the festival, the blessing and the procession of palms, was instituted for the solemn entrance of Jesus Christ into the city of Jerusalem, that by the faithful united it might not only be represented, but that everyone of the faithful might take part in it, but might also be renewed in some other mode. Besides this the Church wished to signify by this solemn ceremony the glorious entrance into heaven which the divine Redeemer will make with the elect after the final judgment. Seymour thus describes the ceremony: "The pope, as the vicar of Jesus Christ, and therefore his most suitable representative, is carried into St. Peter's, not indeed 'meek and lowly, riding upon an ass,' but seated in his chair, and carried on the shoulders of eight men. He is arrayed in all possible magnificence, preceded by the long line of bishops and cardinals in their robes of splendor, accompanied by all the high officers of state, and surrounded by the naked swords of his guardsmen. After he descends from the litter, and takes his place upon the throne, and has received the homage of each cardinal, as usual on those state occasions, the ceremonies peculiar to the day commence. Three priests, each carrying aloft a palm, descend from the high-altar, and slowly approach the throne. The pope receives them, reading over them a prescribed form of prayer, sprinkling them with holy water, and giving them blessing; then he appoints the bishop, bishop, prelate, ambassador, etc., then approaches the throne, and on his knees receives a palm from the pope, which he accepts with the usual forms of kissing the hand, or knee, or foot of the pope, according to the rank of the person in question. Every person in thus supplied, the procession of palms is formed; the pope leaving his throne again, mounts his chair on the men's shoulders, and preceded by candles lighted, the choir singing, the incense burning—the whole column in their magnificent and many-colored robes moves on to the side he one side of the high-altar, and returns by the other. Borne above all by the height of the litter, his holiness moves, the conspicuous representation of 'the meek and lowly One.' As the procession moves slowly along, the splendor of the costumes, their brilliant colors, and their gold and silver brocade—the long array of mitres, and many branches of palms moving among them—the strains of sacred music from the choir, mingling with the heavy tramp of the guardsmen—the long and brilliant lines of military extending the whole length of the church, and then the procession itself, with the pope on high above all, and all this in the most magnificent temple in the world, presents to the eye a scene of pageantry most striking and beautiful, but wholly ineffective, because unsuitable as representing the entrance of Jesus Christ into Jerusalem. With the establishment of the procession of the palms attended, and the pope has returned to the throne, and the cardinals, archbishops, bishops, etc., have retired to
their places, the high mass is celebrated, and an indulgence granted to all present, a special indulgence being used on this occasion." Each member of the congregation carries home his branch, which is regarded as a charm against diseases. Some of these branches are reserved to burn to ashes for the next Ash-Wednesday. In England, Palm Sunday is a great religious ceremony; but the blessing and procession of the palms was discontinued in the Church of England, together with the other ceremonies abolished in the reign of Edward VI. (For the different ceremonies anciently observed on Palm-Sunday in England, see Wakefield, Sacred Archaeology; Bannister, Popular Antiquities of Great Britains [see Index in vol. iii]. See also Collier, Eccles. Hist. ii, 241; Wheatley, Commentary on Book of Common Prayer, p. 222.) At a recent observance of Palm-Sunday by Romish churches in the diocese of New York, palms supplied from Charleston, S.C., were used. See Rishle, Christian Antiquities; Wetzer u. Welte, Kirchen-Lex. S. v. Palmsonntag.

The ordinary reckoning of the events of Passion-week places this event, as its name imports, on Sunday; but a more careful examination of the Gospel narratives indicates that the Palm-Sunday event in the Passion-week, in the main, is date most explicit in the Gospel of John, which states (xii, 1) that the final arrival of Jesus at Bethany was "six days before the Passover." That this term is inclusive of both extremes is clear not only from the unbroken chain of references such as the one now under consideration in the Gospels (esp. especially John xx, 26; Matt. xxvi, 1), but also from the fact that as Jericho was about one day's journey distant, Jesus would otherwise have been obliged to travel the entire Sabbath, instead of spending that sacred day, as he naturally would and actually seems to have done, at Zacheeau's house (Luke xix, 5). The Passover-day that year was Friday—as all admit—the 15th of Nisan (Num. xxviii, 3): the Paschal lamb was slain on the afternoon of the 14th (Exod. xii, 6), and it was eaten in the evening immediately after (Lev. xxiii, 5), i.e. Thursday. And, in his Life of our Lord, p. 397, mistates this position, as well as the "three days after," day, and y "including both extremes in the six days referred to; which would not "make the arrival on Sunday, the 10th," but on the 9th, which we compute to have been Saturday," But it is most natural to regard the evening only when the Passover-meal was eaten—in this case Thursday evening, or that beginning the 15th—as the included terminus ad quem, or the sixth day, and the afternoon of the day when our Lord arrived at Bethany as the included terminus a quo, or the third day, he having been with the disciples more than three days in the interval (precisely as the "three days—and three nights") of Christ's remaining in the tomb, Matt. xii, 40, are known, to have been but one whole day and fractions of the preceding and following days), and brings the arrival at Bethany on Sunday. The triumphal entry into Jerusalem certainly took place the very next morning (John xii, 12), i.e. on Monday.

Those who place this last event on Sunday must not only reckon the Passover as having fallen that year on Thursday, but they must also exclude both extremes in the reckoning of the six days in which they will bring—as in fact they do—the arrival at Bethany on either Saturday or Friday afternoon. Either of these days is extremely improbable; Saturday, as requiring the whole Sabbath to have been spent in travelling, and Friday as bringing the feast—narrated by John as occurring the same evening (xii, 2 sq.)—with all its hustle and special preparation, on the beginning of the same sacred day (i.e. from sunset; for the diēmōn cannot have been any other than an evening supper).

This view is confirmed almost to certainty by the order of subsequent events during Passion-week as narrated by each of the evangelists. They all allow a space of five days only for all these transactions, beginning with the entry into Jerusalem, and ending with the crucifixion. As the latter is almost universally conceded to have taken place on Friday, the former must have occurred on Monday. Thus Matthew assigns the first day to the triumphal entry and the cleansing of the Temple (xxi, 1-17, ending with the lodging at Bethany); Mark has the same arrangement (xi, 1-11); Luke also, but not so explicitly; John is much briefer, but still less definitely (xii, 12-19). The second day was occupied with cursing the barren fig-tree ("in the morning as he returned from Bethany," Matt. xxii, 18; Mark xi, 12), and various teachings, closing again at Bethany (Mark xi, 19), and the third with witnessing the withering of the tree ("in the second day," Mark xi, 20), and still other teachings. Luke vaguely joins both these two days' proceedings together ("daily," xix, 47; "on one of those days," xx, 1); while John passes them over with but one intimation of time ("at the feast," xii, 20), although we know from all the evangelists that they embraced an extensive series of discourses to various classes, concluding with the remarkable prediction of the destruction of Jerusalem, etc. That this closed Christ's public teachings is directly stated (Matt. xxiv, 1; Mark xiii, 1; John xii, 36). But they were not all consumed up to this time. It was now two days prior to the Passover (Matt. xxvi, 1, 2; Mark xiv, 1). These "two days" at the utmost can only make five, when added to the preceding three. They are to be understood as consisting of the comparison of the two extremes, namely, one day for that immediately following the previous discourses, or, on our reckoning, from Wednesday afternoon to Thursday afternoon, and the other from Thursday afternoon onward into the ensuing evening of the Paschal meal with which the Passover was introduced. In this way every note of time is consistently observed. The single intermediate or apparently vacant day (Thursday) was spent by our Lord in private preparation for the coming solemnities, and by Judas in bargaining for the betrayal of his Master. To take two entire days for these purposes is opposed to the requirements of the case, as well as the whole tenor of the Scripture narrative. It was in fact that Thursday morning that remained unoccupied, for in the afternoon the disciples were despatched to prepare the Passover meal (Matt. xxvii, 17; Mark xiv, 12; Luke xxii, 7). The phrase "after two days," used by both evangelists here, can only mean, as we would say, day after to-morrow; for it obviously cannot be the same as simply "to-morrow," nor yet the "second day after to-morrow." And that it dates from Wednesday is certain from the expression used by Luke (xii, 45), who had finished all these sayings." That its terminus ad quem, "the feast of the Passover" (τῷ στάχυς χιντίλλα), includes the proper Passover-day on Friday, seems clear from the added clause, "When the Son of Man is betrayed to be crucified," The betrayal itself must have occurred considerably past midnight on Friday morning. It is only by neglecting or violating some element of the evangelical history that Palm-day can be brought on Sunday. Even the accurate Dr. Robinson acknowledges in his later edition of his Harmony that he was unable to explain this, and other evident and explicit, but too implicitly the authority of the learned Lightfoot.

Palm-Synod (Palmaris Synodus), an important ecclesiastical council, so called after the building in which it was held ("A porticus besti Petri Apostoli quassata appellatur ad Palmaram," so Anastasius, v.), was convened by Theodoric in A.D. 501 (Gieseler and Zahn eras it in A.D. 503) to consider the charges of simony and adultery brought against Symmachus (q.v.) by his rival Laurentius (q.v.). The verdict of the synod and of the king, was in favor of the former. He was acquitted without investigation, on the presumption that it did not behove the council to pass judgment respecting the successor of St. Peter. See PaPACT. Of course the opposition was not satisfied with this decision, and the ecclesiastical strife continued for some time. Among
the abietest defenders of the synodical decision is the deacon Eunodius, afterwards bishop of Pavia (died 521), who in his work *Liber apologeticus pro Synodo IV Romana* (in Mansi, viii. 274) favored the absolutism of the papacy, and claimed that the incumbent of St. Peter’s chair should be regarded as above every human tribunal, and as responsible only to God himself. See Hefele, *Concilia* ii, 615 sq.; Schaff, *Ch. Hist.* ii. 324, 325; Gieseler, *Eccles. Hist.* i. 638; Nitzsch, *De Synodo Palmari* (Wittenb. 1778).

Palm-tree (プム, "tamar", so called doubtless from its tall, straight, and slender stem; Arab. "tamar" likewise; Gr. "soma"). Under this generic term many species are botanically included; but we have here only to do with the date-palm, the *Phoenix dactylifera* of Linneus. Travellers, and even Biblical writers, however, not unfrequently figure in its stead the *dōm-palm* of Egypt, which is distinguished by its branching stem and hard, single drupe.

1. Description.—The palms are the princes of the vegetable kingdom. With the cylindrical stem, unbroken by branches, springing high into the air and unfurling a canopy of enormous leaves, fan-shaped or feathery, in the shadow of which are suspended great clusters of fruit, no tree can look more lordly or more beautiful. The areca of the West Indies shoots up to an altitude of one hundred and fifty feet, and a single leaf of the talipot will give shelter to fifteen or twenty people. On the farinaceous pith of the raphia and sagusa (sago) the Sumatrans and other inhabitants of the Indian Archipelago have long relied for a chief part of their subsistence, just as the cocoa-nut has sustained for centuries the islanders of the Pacific Ocean; and, more inexhaustible than the petroleum springs of the New World, palm-oil promises to supply light to Europe and wealth to Africa through all the coming ages.

The date-palm in height is from 30 or 40 feet to 70 or 80. It seldom bears fruit till six, eight, or even ten years after it has been planted; but it will continue to be productive for one hundred years (Ps. xxiii, 14). If we say sixty or seventy, and assign to it an average crop of 100 lbs. a year, each fruit-bearing tree will have yielded twice or three tons of dates as tribute to its owners in the course of its lifetime. “The palm grows slowly but steadily, uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter’s copious rain, nor does it droop under the heat of the burning sun of summer. Neither heavy weights, which press down upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. Nearly every palace and mosque and convent in the country has such trees in the courts, and, being well protected there, they flourish exceedingly” (Thomson, *Land and Book*, i, 65 sq.). It is remarkable for its erect and cylindrical stem, crowned with a cluster of long and feather-like leaves, and is as much esteemed for its fruit, the “date,” as for its juice, whether fermented or not, known as “palm wine,” and for the numerous uses to which every part of the plant is applied. The peculiarities of the palm-tree are such that they could not fail to attract the attention of the writers of any country where it is indigenous, and especially from its being an indication of the vicinity of water even in the midst of the most desert country. Its roots, though not penetrating very deep or spreading very wide, yet support a stem of considerable height, which is remarkable for its uniformity of thickness throughout. The centre of this lofty stem, instead of being the hardest part, as in other trees, is soft and spongy, and the bundles of woody fibres successively produced in the interior are regularly pushed outwards, until the outer part becomes the most dense and hard, and is hence most fitted to answer the purposes of wood. The outside, though devoid of branches, is marked with a number of protuberances, which are the points of insertion of former leaves. The leaves are from four to six or eight feet in length, ranged in a bunch around the top of the stem, the younger and softer being in the centre, and the older and outer series hanging down. They are employed for covering the roofs or sides of houses, for fences, framework, mats, and baskets. The male and female flowers being on different trees, the latter require to be fecundated by the pollen of the former before the fruit can ripen. The tender part of the spathes of the flowers being pierced, a bland and sweet juice exudes, which, being evaporated, yields sugar, and is no doubt what is alluded to in some passages of Scripture; if it be fermented and distilled a strong spirit or arak is yielded. The fruit, however, which is

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Date-palm (*Phoenis dactylifera*),

1. Cluster of dates; 2. Flower; 3. A date; 4. Section of the same.
yearly produced in numerous clusters and in the utmost abundance, is its chief value; for whole tribes of Arabs and Amazons find their chief sustenance in the date, of which even the stony seeds, being ground down, yield nourishment to the camel of the desert.

With an imagination and a vocabulary equally copious, the Arabs are said to have hundred and sixty or eighty species of the palm-tree, and to be able to enumerate three hundred and fifty, of which different portions are applied. Certainly it would be difficult to name a more serviceable tree. Not only is its fruit a daily article of diet, but various preparations from it are used as medicines and tonics. "On the shores of the Euphrates, as the date-palm and date-house, as the bread of all nations are fed. From the leaves they make couches, baskets, bags, mats, brushes, and fly-traps; from the trunk cages for their poultry and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirituous liquor is prepared" (Burnett, Outlines of Botany, p. 400).

No wonder that to the present day in the provinces of the East, the date-palm is constantly reappearing. Says Mohammed, "Honor your maternal aunt, the date-palm; for she was created in paradise, of the same earth from which Adam was made." In the same spirit we are told by a later Moslem tradition, "Adam was permitted to bring with him out of paradise three things—the myrrh, which is the chief of sweet-scented flowers in the world; an ear of wheat, the chief of all kinds of food; and dates, the chief of all the fruits of the world." These dates were conveyed to the Hejaz, where they grew up, and became the progenitors of all the other date-palms in Asia, Africa, and Europe; and it is the decree of Allah that all the countries where they grow shall belong to the faithful! (see Quarterly Review, cxiv, 214).

The later Hebrews have a proverb, alluding to the mixture of evil with the best possessions, "In two cabs of dates there is a cab of stones and more," and referring to the uselessness of little things, the Arabs say, "A small date-stone props up the water-jar." In their own ironical fashion, when the modern Egyptians would describe a great booster, they say, "He paid a derhem for some dates, and now he has his palm-trees in the village." For the date-palm is the tree of the ancient families, and to possess them is a sign of wealth and high lineage; but this magniloquent fellow passes off his soror purchase as the fruit of his own plantation. Beyond its substantial uses, the palm is endowed by many associations with special meanings: as a sacred object, plant, and columnar trunk, so regularly notched and indented, supplied to Solomon a chief means of ornamentation in the construction of the Temple (1 Kings vi, 29, 32, 35; vii, 36, and copies in brick of palm-tree logs survive in the rude architecture of Chaldia (see Loftus, Chaldaea and Susiana, p. 175). The branch or plaited leaf— mid-rib with its taper, sharp-pointed leaflets, alternately diverging, and forming a long and glossy plume of polished verdure—is itself a graceful object, and was doubly welcome, as its far-seen signal announced to the desert-ranger a halting-place, with food and cool shadow overhead, and wells of water underneath.

11. Locality.—The family of palms is characteristic of tropical countries, and but few of them extend into northern latitudes. In the Old World the species Phasus dactylifera is that found farthest north. It occurs along the course of the Euphrates and Tigris rivers, and is found also across to Palmyra and the Syrian coast of the Mediterranean. It has been introduced into the south of Spain, and thrives well at Malaga; and is also cultivated at Bonaria, in the south of France, chiefly on account of its fruit. The dates are sold variously the year—in spring for Palm-Sunday, and in autumn at the Jewish Passover. In the south of Italy and Sicily, lady Calcutt states that "near Genoa there is a narrow, warm, sandy valley full of palms, but they are dimmly remembered as having fruit and unfruitful trunks," and add "mostly the palm grew very abundantly (more abundantly than now) in many parts of the Levant. On this subject generally it is enough to refer to Ritter's monograph ("Über die geographische Verbreitung der Dattelpalme") in his Erdkunde, and also published in separate.

See also Exotica, by Escurial and C. H. Erbort, 444—579; Moody, The Palm-Tree (London, 1869). While this tree was abundant generally in the Levant, it was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions (Σώπα, Πάλμα, Παλμος, Phusos, Philo, p. 2; § 22; "Judea inclyta est palmis," Pliny, Nat. Hist. xiii, 4; "Palmetis [Judeis] proceritas et decor," Tacit. Hist. v, 6; comp. Strabo, xvii, 800, 818; Theophrast. Hist. Plant, ii, 8; Pausan. ix, 19, § 5). It is curious that this tree, once so abundant in Judea, is now comparatively rare, except in the Philistia plain, and in the old Phoenicia (so named from it) about Beirit. Old trunks are washed up in the Dead Sea. It is abundant in Egypt, and is occasionally found near springs in the Desert. It nowhere flourishes without a perenial supply of water. The weeping palm of Yemen representing the palm-tree with the legend "Judea capta" is figured in vol. vi, p. 486.

III. Scripture Notices.—1. As to the industrial and domestic uses of the palm, it is well known that they are very numerous; but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from the palm-tree is evident from Herodotus (i, 193; ii, 86), Strabo (xvi, ch. xiv, ed. Kram.), and Pliny (Nat. Hist. xiii, 4). It is indeed probable that the honey mentioned in some places may be palm-sugar. (In 2 Chron. xxxi, 5 the margin has "dates").

2. The following places may be enumerated from the Bible as having some connection with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot.

(1) At Elion, one of the stations of the Israelites between Egypt and Sinai, it is expressly stated that there were "twelve wells (fountains) of water, and threescore and ten palm-trees" (Exod. xv, 27; Numb. xxxii, 9). The word "fountains" of the latter passage is more correct than the "wells" of the former. It is not without some meaning, too, with the habits of the tree; for, as Theophylactus says (L. c.), the palm ἵππητη μὲλλόν το θυματιάν εἴπερ. There are still palm-trees and fountains in Wady Ghuründel, which is generally identified with Elion (Robinson, Bib. Res. iv, 60).

(2) Next, it should be observed that Elath (Deut. ii, 8; 1 Kings ix, 26; 2 Kings xiv, 22; xvi, 6; 2 Chron. viii, 17; xxvii, 2) is another plural form of the same word, and may likewise mean "the palm-trees." See Prof. Stanley's remarks (Sin. and Pal. p. 20, 184, 519), and compare Belzoni (BELZONI, p. 259). This place was in Edom (probably Aksab); and we are reminded here of the "Idumæan palms" of Virgil (Georg. iii, 12) and Martial (x, 50).

(3) No place in Scripture is so closely associated with the subject before us as Jamnia. Its rich palm-groves are connected with two very different periods—when that of Moses and Joshua on the one hand, and that of the evangelists on the other. As to the former, the mention of "Jericho, the city of palm-trees" (Deut. xxxiv, 5), gives a peculiar vividness to the Lawgiver's last view and address on the borders of Canaan; and the conquest we have the children of the Kenite, Moses's father-in-law, again associated with "the city of palm-trees" (Judg. i, 16). So Jericho is described in the account of the Moabitish invasion after the death of Othniel (Judg. iii, 13), and the same phrase is used in it in the reign of Abaz (2 Chron. xxviii, 15). What the extent of these palm-groves
may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospel and Josephus. The Jewish historian mentions the palm-trees that he saw there, and speaks only in allusion to the time of Moses (Ant. iv, 6, 1), but in the account of the Roman campaign under Pompey (id. xiv, 4, 1; War, i, 6, 6), the proceeding of Antony and Cleopatra (Ant. xv, 4, 2), and the war of Vespasian (War, iv, 8, 2, 3), Herod the Great did much for Jericho, and took great interest in its palm-groves. Hence the Horace’s “Herodis palmeta pingula” (Ep. ii, 2, 184), which seems almost to have been a proverbial expression. Nor is this the only heathen testimony to the same fact. Strabo describes this immediate neighbourhood, “παλμακα ἡ παλμακα, ἦς παλμακα στάδιου ἑκάστος” (xvi, 768). Pausanias (ii, 5, 1) says: “παλμακα πάντα βλέπομεν κατάστασιν” (Hist. Nat. v, 14), and adds elsewhere that, while palm-trees grow well in other parts of Judea, “Hiericiante maxime” (xiii, 4). See also Galen, De Aument. facul. ii, and Justin. xxxvi, 5. Shaw (Trav., p. 571 fol.) speaks of several of these trees still remaining at Jericho in his time, but later travellers have seen but slight vestiges of them.

(4.) The name of HAEZEKON-TAMAR, “the falling of the palm-tree,” is clear in its derivation. This place is mentioned in the history both of Abraham (Gen. xiv, 7) and of Jacob (Gen. xxxii, 12). In the same chapter (vii, 12) of these passages it is expressly identified with Engedi, which was on the western edge of the Dead Sea; and here we can adduce, as a valuable illustration of what is here before us, the language of the Apocalypse, “I was exiled unto the wilderness among palm-trees” (Rev. xii, 12).

Here again, too, we can quote alike Josephus (γινεῖται ἐν αὐτῷ φοινίκι ὁ κάλλοςτα, Ant. ix, 1, 2) and Pliny (“Engaddal opium secundum ab Hierosolyma, fertilitate palmotumorum numinosum,” Hist. Nat. v, 17).

(5.) Another place having the same element in its name, and doubtless the same characteristic in its scenery, was BAAL-TAMAR (Judg. xx, 33), the Baššāμa of Euæbious. Its position was near Gibeah of Benjamin; and it could not be far from Deborah’s famous palm-tree (Judg. iv, 5), if indeed it was not identical with it, as is suggested by Stanley (Sin. and Pal., p. 146).

(6.) We must next mention the TAMAR, “the palm,” which is set before us in the vision of Ezekiel (xlvi, 19; xlviii, 28) as a point from which the southern border of the land is to be measured eastward and westward. Robinson identifies it with the Ḫīmāt of Pennsylvania (Mag. p. 152) which lies between Hebron and Wady Musa (Bib. Rep., ii, 198, 292). It seems from Jerome to have been in his day a Roman fortress.

(7.) There is little doubt that Solomon’s Tadmor, after the famous Palmira, upon another desert frontier to the north-east of Tamar, is primarily the same word; and that, as Gibson says (Decline and Fall, ii, 38), “the name, by its significance in the Syriac as well as in the Latin language, denoted the multitude of palm-trees which afforded shade and ventilation to that temperate region. In fact, while the undoubted reading in 2 Chron. viii, 4 is “(steps, the best text in Kings ix, 16 is it. See Josephus, Ant. viii, 5, 1. The springs which he mentions here make the palm-trees almost a matter of course. Abulfeda, who flourished in the 14th century, expressly mentions the palm-tree as common at Palmira in his time; and it is still called by the Arabs by the ancient name of Tapur.

(8.) Nor, again, are the places of the N. T. without their associations with this characteristic tree of Palestine. The name “house of dates” and thus we are reminded that the palm grew in the neighborhood of the Mount of Olives. This helps our realization of our Saviour’s entry into Jerusalem, when the people “took branches of palm-trees and went forth to meet him” (John xii, 13).

This again, carries our thoughts backward the time when the Feast of Tabernacles was first kept after the Captivity, when the proclamation was given that they should “go forth unto the mount and fetch palm-branches;” (Neh. xiv, 4; ) those of the willow excepted, which are specified by name in the original institution of the festival (Lev. xxi, 40). From this Gospel incident comes Palm Sunday (Dominica in Ramis Palmariam), which is observed with much ceremony in some countries where true palm-trees can be had. Even in northern latitudes (in Yorkshire, for instance) the country people use a substitute which comes into flower just before Easter: “And willow-branches ballow. That they plaine do use to call.”

(9.) The word PHOENICEAN, which occurs twice in the N. T. (Acts xix, 14; xvi, 5), is in all probability derived from the Greek word (φοινίκη) for a palm. Sidonius mentions palms as a product of Phoenicia (Pis. Maj. xvi, 44). See also Pliny, Hist. Nat. xiii, 4; Athen. i, 21. Thus we may imagine the same natural objects in connection with Paul’s journeys along the coast to the north of Palestine, as with the wanderings of the Israelites through the desert on the south.

(10.) Lastly, PHIENICE (Φινική), in the island of Crete, the harbor which Paul was prevented by the storm from reaching (Acts xxvii, 12), has doubtless the same derivation. Both Theophrastus and Pliny say that palm-trees are indigenous in this island. See Höck’s Kreta, i, 88, 388.

3. From the passages where there is a literal reference to the palm-tree we may pass to the emblematical use of it in our Scripture. Under this head may be classed the following:

(1.) The striking appearance of the tree, its uprightness and beauty, would naturally suggest the giving of its name occasionally to women. As we find in the Odyssey (vi, 163) Nausicaa, the daughter of Alcinous, compared the ship, in so Cant. vii, 2 we have the same comparison, “Thy stature is like to a palm-tree.” In the O. T. three women named Tamar are mentioned: Judah’s daughter-in-law (Gen. xxxviii, 6), Absalom’s sister (2 Sam. xiii, 1), and Absalom’s daughter (xiv, 27). The beauty of the last two is expressly mentioned.

(2.) We have notices of the employment of this form in decorative art, both in the real temple of Solomon and in the visionary temple of Ezekiel. In the former case we are told (2 Chron. iii, 5) of this decoration in general terms, and elsewhere more specifically that it is to be “brought up” (ver. 32, 35) and the “bases” (ver. 36). So in the prophet’s vision we find palm-trees on the posts of the gates (Ezek. xl, 16, 22, 26, 31, 34, 37), and also on the walls and the doors (xii, 18-29, 25, 26). This work seems to be in relief. We know no instance of whether it had any symbolical meanings. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. Thus we are told by Herodotus (ii, 163) of the hall of a temple at Sais, in Egypt, which was ἑσπερινη στέλλα φοινίκας ὁ δικάθημα μμομμονυται; and we are familiar now with the same sort of decoration in Assyrian buildings (Layard’s Nineveh and its Remains, ii, 137, 396, 401). The image of such rigid and motionless forms may possibly have been before the mind of Jeremiah when he said of the idols of the heathen (x, 4, 5), “They fasten it with nails and with hammers, that it move not: they are upright as the palm-tree, but speak not.”

(3.) With a tree so abundant in Judea, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T. There is, however, in the Psalms (xlvii, 12) the familiar comparison, “The righteous shall flourish like the palm-tree,” which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliages grow—as far as possible.
from earth, and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticiuty of the fibre of this palm, and its considerable growth upwards, even when loaded with weights ("nütur in pondus palmas"). Such particulars of resemblance to the righteous man were variously dwelt on by the early Christian writers. Some instances are given by Celsius in his Hierobotanici (Upper, p. 247). One which does not give, is worthy of quotation: "Well is the life of the righteous likened to a palm, in that the palm below is rough to the touch, and in a manner enveloped in dry bark, but above it is adorned with fruit, fair even to the eye; below it is compressed by the enfolding of its branches, but on top it stands out, in a manner, as a greenness. For so is the life of the elect—despised below, beautiful above. Down below it is, as it were, enfolded in many barks, in that it is straitened by innomerable afflictions; but on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the rewarding" (Gregory, Mor. on Job xii., 49). There may also in Cant. vii., 8, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for the fruit. The Sept. has ἀναγεννήσας ἐμεῖς τοὺς φίλους, κρατήσας τῶν φίλων αὐτὸν. So in John 14:3, "He is the Way, the truth, and the life: no one cometh unto the Father, but by me." It is from the Greek names, the victors in which carried palms in their hands. But we seem to trace here a Jewish element also, when we consider three passages in the Apocalypse. In 1 Mac. xxxii., 51 Simon Macabæus, after the surrender of the tower at Jerusalem, is described as entering it with music and thanksgiving, and branches of palm-trees. In 2 Mac. x., 7 it is said that when Judas Macabæus had recovered the Temple and the city "they bare branches and palms, and sang psalms also unto Him that had given them good success." In 2 Mac. xiv., 4 Demetrius is presented "with a crown of gold and a palm." Here we see the palm-branches used by Jews in token of victory and peace. (Such indeed is the case in the Gospel narrative, John xii., 13.) There is a fourth passage in the Apocalypse, as commonly published in English, which approximates closely to the imagery of the apocalyptic: "I asked the angel, What are these? He answered and said unto me, These be they which have put off the mortal clothing, and now they are crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, Be it known unto thee, O Son of God, whom they have confessed in the world." (2 Esdr. ii., 44-47). See Date.

PALM-TREE, CHRISTIAN SYMBOLISM OF. 1. The palm has been among all nations a symbol of victory: "What is signified by the palm," says St. Gregory the Great (Homily on Exech. ii., 17), "except the reward of victory?" The primitive Church used it to express the triumph of the Christian over death through the resurrection. "The just shall flourish as the palm" (Psalm xcvi., 13), over the world, the flesh, and the devil, by the generative, or new Southamptonian Virtues. The palm is the symbol of those conflicts which are carried on between the flesh and the spirit (Origin, in Joann. xxi.; Ambrose, in loc. vii.); On the tombs the palm is generally accompanied by the monogram of Christ, signifying that every victory of the Christian is due to this divine name and sign, "by this conquer." This intention appears very evident when, as in the present instance (Bosio, p. 460), the monogram is surrounded by palm branches, it being intended that the inscription should be given to the palm joined to the figure of the Good Shepherd, or to the crook which is its hieroglyphic sign, to the fish (Perret, IV. xvi., 3, 10, 49), or emblem of victory (Perrot, V. xiii., 3): When engraved upon portable articles, as upon jewels (Perret, Ibl. and 13, 25, etc.), the palm seems to express, not only victory already gained, but victory in anticipation; it should therefore serve to encourage the Christian yet battling with the world, as it places before his eyes the reward of victory. 2. But the palm is especially the symbol of martyrdom; for to the early Christian death was victory; therefore we conquer when we fall, says Tertullian (Apol. 1); and as St. Gregory appositely remarks (L.c.), "it is concerning those who have vanquished the old enemy, and have shed their blood in a more precious fluid, as he saith, joice at their victory over the world, that it is written, They have palms in their hands" (Rev. vii., 9). The palm of martyrdom has also become, in the language of the Church, a classical and sacramental expression. In the dyptichs, the acts of the martyrs, and the martyrlogies, we read: He has received the palm of martyrdom—he has been crowned with the palm of the martyr's (Cassiodorus, De Persecut. Vandal. apud Ruin, xv., 73). St. Agatha replied to the tyrant, "If you do not rend my body upon the rack, my soul cannot enter the possession of Him with which I am acquainted, and for whom it has become the custom to paint martyrs with a palm in their hands; and the symbol is so common that no one can misunderstand it. To the people the palm signifies that the valiant athletes have gained the victory" (Casiodorus, De Præcept. Vandal. apud Ruin, xii., 10); in the Eccl. Triumph. xii., 10), is represented with the special instrument of his torture; the attribute common to all is the palm. In the mosaic of St. Præxedrus (Cianini, Vet. Mon. t. xi., tabl. xiv.), on every side of the great arch are seen, exactly according to the Apocalypse viii., 9, a vast multitude of persons, the great multitude whom no man can number, having palms in their hands. Other mosaics have two palm-trees spanning the whole picture, and bearing fruits which are the emblem of the martyr's rewards. This symbol had previously been used in the Catacombs. On all the monuments representing our Lord between St. Peter and St. Paul, the palm-tree is generally surrounded by a phœnix, a double symbol of the resurrection given to the apostle to the Gentiles, because he was the first and most zealous preacher of this consoling doctrine.

3. The backbone clothless often found upon the tombs of faithful ones who were not martyrs; some of these bear dates earlier than those of the persecutions (Aringhi, ii, 639). It has become such a common ornament that moulds were made of it in baked clay (D'Agincourt, Portes cuites, xxxiv., 5), which was then cast as an expedient means of stamping the form of a palm upon the fresh lime of the bœcchi, a very useful expedient in the extreme haste which, in times of persecution, was necessary in such clandestine burials. Be this as it may, it was none the less certain that the palm was frequently used as a symbol of martyrdom. There were palms upon the tomb of Caius, both a pope and a martyr. They were also on those of the martyr Tiburtius, Valerianus, Maximianus, found in the confession of Cecil (Aringhi, ii, 642); the titulus of the young martyr FILUMENA shows a palm among the inscriptions of tombs (P. Van. V.); several other examples found in Bobbetti (p. 238). It seems difficult to mistake the indications of martyrdom on one sepulchral stone (Perret, V., xcvii., xcviii., xcvii., 129), where the deceased is represented as standing with a palm in the left hand, the flagellum in the right, bearing the inscription, (1)NOCENTINA DVLClS FI(LIA). A similar intention may be found in the palms which are traced upon the stucco enveloping vases of blood (Bottari, tab. ceii sq.), and in those which decorate the disk of some lamps which were burned before the walls, to the tombs of martyrs (Bartoli, Aut, lucern. pt. iii., xxii).
Palm-trees, City of

But while it is established that the palm is common to all Christian sepulchres, it follows that it is not a certain symbol of martyrdom, at least when it is joined to other symbols which are recognized as certain, such as inscriptions expressing a violent death, the instruments of martyrdom, or vases or cloths stained with blood. Papebroch and Mabillon were of the opinion that these two symbols should be taken together, so that when the palm is alone, without the vase or cloth, it is not a sufficient proof of martyrdom. Boldetti holds that they should be taken separately, as having the same value. Notwithstanding this declaration, Fabrecci excludes the palm, and affirms that, in the recognition of holy tombs, it is not founded on any historical proof. After this, Muratori (Antiq. mol. xxv. dissert. lvi) shows that the palm alone is not sufficient proof of martyrdom. Lastly, Benedict XIV (De Beati, et Can. IV, ii, 28), while he cites the degree, declares nevertheless that "in the practice of those who superintended the excavation of cemeteries, the only ground on which it rests, is not the palm, but the vase stained with blood."

Palm-trees, City of (Dent. xxxiv, 8; Judg. i, 16; iii, 18; 2 Chron. xxviii, 15). See JERicho; PALM-VELL.

Palmyra. See Tadmor.

Palombo, Bartolomeo, an Italian painter, was born at Rome about 1610, and studied under Pietro da Cortona. Palombo is highly commended by Orlandi; and Lanzi says he was one of Cortona's best scholars. There are only two pictures by him at Rome—an altarpiece in the church of S. Giuseppe, and another of S. Maria Maddalena de' Pazzi, now placed in the church of S. Martino a' Monti. These works are well designed, strong in coloring, excellent in chiaroscuro, and the figures are extremely graceful. He probably painted much for the collections. He was living in 1666.

Palsy (Gr. παλάπτωσις, which, however, only occurs in the New Testament in the adjective form παλαπτητικός, etc., one smitten with palsy) is properly a disorder which deprives the limbs of sensation or motion, or both; and it is usually attended with impotency of mind—nor is this to be wondered at, since its immediate cause is a compression on the brain. The palsy of the New Testament is a disease of very wide import. Many infirmities seem to have been comprehended under it. 1. The Apoplexy, a paralytic shock which affected the whole body. 2. The Hemiplegia, a paralytic disease of only one side of the body. 3. The Paraplegy, which paralyzes all the parts of the system below the neck. 4. The Cataracty is caused by a contraction of the muscles in the whole or part of the body (e.g. in the hands), and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up. Hence the Hebrews were in the habit of placing it in a withered hand (1 Kings xii, 4, 6; Zech. xi, 17; Matt. xxii, 10-13; John v, 3). 5. The Cramp. This, in Oriental countries, is a fearful malady, and by no means infrequent. It is caused by the chills of the night. The limbs, when seized with it, remain immovable; sometimes turned in and sometimes bent out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, and experiences nearly the same exquisite sufferings (Matt. vii, 6; Luke vii, 2). Our Saviour is recorded to have miraculously cured several paralytics (Matt. iv, 24; viii, 13; ix, 2, 6; Mark ii, 3, 4; Luke xv, 18; John v, 5). See PALMATE.

Pal'ti (Heb. Paltî, 팔itre, my deliverance; Sept. Φαλρής, son of Raphu of the tribe of Benjamin, and one of the twelve spies sent out by Moses (Numb. xii, 9), B.C. 1607.

Paltî or Paltie (Heb. Paltî, 팔itre, deliverance of God; Sept. Φαλρής, son of Azaan, and chief of the tribe of Benjamin, one of those appointed to divide the Promised Land among the tribes on their entrance into it (Numb. xxxiv, 26). B.C. 1618. See PHALTIKI, which in the Hebrew is the same form.

Paltite (Heb. Paltî, 팔itre, same as Paltî (q.v.); Sept. Φαλρής, the Gentle name of Helez, one of David's captains (2 Sam. xxiii, 20); the same name, probably, as POLONIUS in (1 Chron. X, 17), and such seems to have been the reading followed by the Alex. MS. in 2 Sam. The Peshti-Syriac, however, supports the Hebrew, "Cholotes of Pelat." But in 1 Chron. xxiii, 10, "Helez the Pelonite," of the tribe of Ephraim, is again mentioned as captain of 24,000 men of David's army for the seventh month, and the balance of evidence therefore inclines to "Pelonite" as the true reading. The variation arose from a confusion between the letters ט and ש. In the Syriac of 1 Chron. both readings are combined, and Helez is described as "of Paltôn.

Pal'tus, Procuror de la (Paludana, or Petrus de Palude), a patriarch of Jerusalem, was born in Valabon, Bresse, about 1277. Son of Gerard de la Palu, a nobleman of Valabon, he entered the order of St. Dominic at Paris, taught with success in that university, and became in 1317 definor of the province of France. In the following year John XXII appointed him nuncio to Flanders to make a treaty of peace; but he did not succeed in this negotiation, which, on the contrary, created many enemies. In 1330 the same pope consecrated him patriarch of Jerusalem and administrator of the bishopric of Nicosia, in Cyprus. Pierre went immediately to Palestine and neglected nothing to engage the Sultan of Egypt to show himself more favorable to Christians. His efforts remaining without success he returned to France, and preached in 1331 a new crusade; but his appeal was not heard. He was at the same time appointed apostolic administrator of the bishopric of Conserans. He died in Paris Jan. 31, 1342. This prelate has left a great number of works; the principal ones are, Commentaires upon the third and fourth books of the Sentences of P. Lombard (Venice, 1493; Paris, 1514, 1517, fol., and 1580, 2 vols. fol.);—Conciliares sur la Somme des Lois (Paris, 1476); —Tous les secrets de l'art de la Legation (Antwerp, 1601, 2 vols. fol.).—Tractatus de Tempore et Sanctis (Antwerp, 1571, fol.).—Tractatus de la Puisance ecclesiastique (Paris, 1606, fol.). See Échard et Quéfèt, Script. ordinis Prædicatorum; Touron, Hist. des Hommes illustres de Saint-Dominique, ii, 238-285.

Paludanus (Jean van den Broek), a Belgian theologian, was born at Mechlin in 1655, and died at Louvain in 1680. In the latter city he taught theology and the holy Scriptures, and wrote several works of piety and controversy; among others, l'Indiciale theologica adversus verbi Dei corruptalas (Antwerp, 1620-22, 2 vols. 8vo).


Pammucia, a festival celebrated by all the inhabitants of Bœotia that they might engage in the worship of Athene Itonia. While this national festival lasted it was unlawful to carry on war; and accordingly, if it occurred in the course of a war, hostilities were forthwith interrupted. The solemn proclamation of truce between the contending parties.

Pamelius, Jacob, a Dutch divine of note, was born May 11, 1386, at Bruges. His father was an officer
under Charles V. Jacob studied at Bruges, Louvain, Paris, and Padua. After his return to Holland the Uni-
versity of Louvain conferred upon him the degree of D.D. and he was given the canonry in his native place.
He collected a large and valuable library for a criti-
cal edition of the fathers, but when the civil war broke
out he left his native country and went to St. Omer, where he was appointed archdeacon. He was next
proctor of St. Savour's at Utrecht. While about to
take possession of the bishopric of Maastricht, to which
position he was appointed by Philip II, he died at Menis,
Sept. 18, 1587. He wrote, Liturgicae Laiistorum (Col.
1571, 2 vols. to):—Catalogus commentariorum in uni-
versum Bibliam: —Commentarius in librum Judith, in
epistolas Pauli et Ioan. Epist. 2, 3, 4:—Phylologisches
Universals-Lexicon, s. v.;—Darling, Encyclopaedia Bib-
litog. s. v. (J. H. W.)

Pammachius, Sr., a friend and companion of St. Jerome (q. v.), was a senator at Rome, and stood high
in the esteem of his countrymen. Being persuaded of the value of a religious life, the death of his wife con-
strained him to turn aside from society, and he em-
braced an ascetic life. He died in a convent in 416.
Jerome, who was his intimate associate and friend from
youth up, carried on a correspondence with Pammachi-
us, which is of historical value to the ecclesiastical
student. Jerome in his letters, as also Augustine and
Paulinus of Nola in theirs, extols the virtuous life of
Pammachius, especially the philantropic labors in which
he abounded. See Zöckler, Leben des Hieronymus (Gotha,
1865).

Pampphilus, a Christian martyr, was an Eastern
prelate of such extensive learning that he was called a
second Origen. He was a native of Phoenicia, was born
probably at Berytus, and educated by Priorius, after
which he went to the city of Tyre, and then to the city
of Cesarea, where he established a library, and lived in
the practice of every Christian virtue. He was a man of
profound learning, and devoted himself chiefly to the
study of the Scriptures and the writings of the early Church fathers, and he undertook the publication of
most of the works of Origen with his own hand; and,
assisted by Eusebius, gave a correct copy of the Old
Testament, which had suffered greatly from the igno-
rance or negligence of former transcribers. He likewise
gave lectures on literary and religious subjects in an
academy established by him for that purpose, until
A.D. 307, when he was apprehended and carried before
Urban, the governor of Palestine. Urban, having in
vain endeavored to turn him to paganism, ordered him
to be tortured severely, and to be imprisoned; which
was accordingly done. He was beheaded in A.D. 309.
Pampphilus founded a library at Cesarea, chiefly consist-
ing of ecclesiastical works, which became celebrated
throughout the Christian world. It was destroyed be-
fore the middle of the 7th century. He constantly lent
gave away copies of the Scriptures. Both Eusebius and
Jerome speak in the highest terms of his piety and
benevolence. Jerome states that Pampophilus com-
piled an apology for Origen before Eusebius; but at a
later period, having discovered that the work which he
had taken for Pampophilus's was only the first book of
Pampophilus's apology, he decided that Pampophilus
wrote anything except short letters to his friends.
The truth seems to be that the first five books of the Apolo-
gy for Origen were composed by Eusebius and Pampphi-
lius jointly, and the sixth book by Eusebius alone, after
the death of Pampophilus. Another work which Pamp-
philus compiled in conjunction with Eusebius was an ed-
tion of the Septuagint, from the text in Origen's Hexa-
pla. This edition was generally used in the Eastern
Church. Montfaucon and Fabricius have published
Contents of the Acts of the Apostles as a work of Pamp-
philus; but this is in all probability the production of
a later writer. Eusebius wrote a Life of Pampophilus,
in three books, which is now entirely lost, with the excep-
tion of a few fragments, and even of these the genuine-
ness is extremely doubtful. We have, however, notices
of him in Eusebius (Hist. Eccles. vii, 32), and in the
Chap. 7 of Eusebius's De Poenitentia, and other writings.
See Smith, Dict. of Greek and Roman Biog. and Mythol.
s. v.; Hagenbach, Hist. of the Docet. ii, 300; Neander, Ch.
Hist. i. 720; Gieseler, Eccles. Hist. i. 118, 144; Alzog,
Patrologie, § 84; Presbret, Hist. of the Early Years of
Christianity (Doctrines. p. 411); Lardner, Credibility,
p. ii. 59, and the authorities there quoted.

Pampylia (Gr. Πάμπυλεία, of every race), a prov-
inence in the southern part of Asia Minor, having the
province of the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Ly西亚 on the west. It was nearly op-
posite the coast of Syra in the Mediterranean. The
coast and the island is called in Acts (xxvi, 5) the sea of Pampylia. The chief cities of this province were Perga and Attalia. It seems in early times to have been less considerable than either of the contiguous
districts of Lycia and Pisidia. The Phrygian, who con-
tributed a hundred ships and Lycia fifty, Pampylia sent only thirty (Herod. vii. 91, 92). The name prob-
ably then embraced little more than the crescent of comparatively level ground between Taurus and the sea.
To the north, along the heights of Taurus itself, was the region of Pisidia. The Roman organization of the
country, however, gave a wider range to the term Pam-
plilia. In St. Paul's time it was not only a regular
province, but the emperor Claudius had united Lycia
with it (Dio Cass. 1x, 17), and probably also a good part
of Pisidia. However, in the N. T. the three terms are
used as distinct. The greater part of it was wild and
mountainous, but intersected by beautiful vales. It pre-
sented a great variety of soil and climate, ranging from
the perpetual snow region on the summits of Taurus,
down to the orange-groves that to this day encircle
the town of Adana. The town of Perga was a place of
interest to the early Christians; the site of the modern
Troy is at a point in the situation of the coast give it a temperature higher than that of most parts of
Palestine. Among the most inter-
esting natural curiosities of Pamphylia may be reckoned the river Catarractae, which, taking its rise in the lake Tegea, a little south of the town
of Attalia, and its caustic waters down to the sea near Attalia, where they pour over the cliffs into the Levani; from this circumstance the river takes its name. Its bed, or rather its beds, near the termination of its course, are
continually changing, so that it becomes difficult to identify the position of many ancient sites in the vicinity of this river. The view from the sea of these waterfalls is very striking, and is not unlike that of the falls at
Hierapolis in Phrygia. The valleys are rich and fer-
tile, but towards the sea unhealthy; it is however prob-
able that their climate has deteriorated in modern times,
like that of the whole region from Egypt to the Euxine. At the mouth of the rivers respectively were situated
the important cities of Attalia, Perga, Aspendus, and
Side; so that Pampylia, though one of the smallest of
the provinces into which Asia Minor was divided, was
famed by no less number or magnificence of cities.

It was in Pamphylia that St. Paul first entered Asia
Minor, after preaching the Gospel in Cyprus. He and
Barnabas sailed up the river Cestrus to Perga (Acts xiii,
13). Here they were separated by their subordinate
region of Cilicia and Pamphilus: a circumstance which is alluded to again with much feeling, in the wish of
the apostles to see the place where the separation occurred (Acts xvi, 38).
PAMPHILIA

It might be the pain of this separation which induced Paul and Barnabas to leave Perga without delay. They did however preach the Gospel there on their return from the interior (Acts xiv, 24, 25). We may conclude, from Acts ii, 10, that there were many Jews in the province; and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, Attalia. We do not know that St. Paul was ever in this district again; but many years afterwards he sailed near its coast (Acts xxvii, 2). Pamphylia was "the land of Cilicia" in the old sense of the word, "the way to a town of Lycia (Acts xxvii, 8). We notice here the accurate order of these geographical terms, as in the above-mentioned land-journey we observe how Pisidia and Pamphylia occur in true relations, both in going and returning (Eis Πίσιδαν της Πισιδίας, διά της Πισιδίας την Πισιδίαν ελεύθερα, xiii, 13, 14; διαλύσται την Πισιδίαν ελεύθερα, xiv, 24). Pamphylia was then a flourishing commercial province; the rivers, now silted up, or rendered useless for ships by the formation of bars across their mouths, were navigable to a considerable extent. Cimon sailed up the river Eurymedon with his army as far as Appendus, and the Cestrus was navigable in the time of Strabo up to Perga for ships of heavy burden. The whole province is remarkable for its natural beauty, in the fertile plains and mountains, of which the researches of Tischendorf [Paris, 1853, vol. iii] show that in these respects it was surpassed by no province of Asia Minor. The climate, like that of Lycia and Cilicia, is highly favorable to this result; the mean temperature is higher than that of any other countries under the same parallels of latitude, and the summers approach those of the tropics: that portion of Europe which most nearly resembles it is the valley of the Guadalquivir. The inhabitants, like a portion of those in the neighboring provinces—Lycia and Cilicia—were mild and courteous in manners, and greatly addicted to commerce, to which indeed they were led by the peculiarly favorable situation of the country. Attalus built Attalia in order to command the trade of Syria and Egypt, and the result fully answered his expectations. At the same time this communication of the race inhabiting these provinces must be restricted within narrow limits. The Pisidians were famous robbers; the higher regions of Cilicia were infested by predatory tribes, and piracy was the profession of great numbers on the sea-coast. Even the Pamphylians themselves were not free from the like imputation as the inhabitants of the same mountains. St. Paul could not cross Mount Taurus without being "in peril of robbers." Compared, however, with the Cappadocians, the Lyconians, and the Pisidians, the inhabitants of Pamphylia may be regarded as a civilized and inoffensive race. Various accounts have been given of the origin of the Pamphylians. Some say they were a mixed race, composed of a number of amalgamated tribes, and hence their name Παμφύλιοι ("mingled tribes"). This appears to be the opinion of Herodotus (vii, 91) and Pausanias (vii, 8). Others maintain that they sprang from a Dorian chief called Pamphilus (Rawlinson's Herod. ii, 276, note); others from Pamphyle, the daughter of Rhacius (Steph. Byz. a.v.). The truth seems to be that there was an ancient tribe of this name, speaking a language of its own, and which in more recent times partly amalgamated with the Greeks who overran Asia Minor. It is this language to which Luke refers in Acts ii, 10. It was probably a barbarous patos, known only to the residents in the little province of Pamphylia (comp. Arrian, Anab. ii, 26); and hence the astonishment of those who heard the speech was great. The greater part of Pamphylia is now thinly populated, and its soil uncultivated. There are still a few little towns and villages near the coast, surrounded by fruitful fields and luxuriant orchards. Some of these occupy ancient sites, and contain the remains of former grandeur. See Conybeare and Howson, Life and Epistles of St. Paul, i, 245; Smith, Dict. of Class. Geog. s.v. See Asia Minor.

Pan is the rendering in the A. V. of the following words in the original. See Dish.

1. Kýgōr, Ἐρυπάν and Ἐρύπαν (from ἔρυσις, to cook), a basin of metal used for boiling or stewing (1 Sam. ii, 14; Sept. λύμφρας τοῦ μινούν; Vulg. lebetem); also as a layer (as generally rendered) or basin for washing (Exod. xxi, 3; 18; Sept. ρύμφρας; Vulg. labrum); 1 Kings vii, 49, 50, 43; Sept. νυμφαῖος; Alex. νυμφαῖος; Vulg. latere; and with (ἐρύμφαρον) a brazier for carrying fire (Zech. xii, 6; A. V. "hearth," Sept. ἐρύμφαρον; Vulg. comum ignis); finally a wooden platform from which to speak (2 Chron. vi, 13; A. V. "pulpit"), doubtless from its round form. See Laver.

2. Machabath, μαχαβάθ (from μαχαβάθ, prob. to cook; comp. Arab. khabaza, to prepare food), a shallow vessel or griddle used for baking cakes (Lev. ii, 5; vi, 14 [A. V. 21]; vii, 9; 1 Chron. xxiii, 29 ["flat plate," marg. A. V.]; Ezek. iv, 8; Sept. ῥύμφαρον; Vulg. ferro; apparently a shallow pan or plate, like that used by Bedawin and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal omissions. See Cake.

3. Marath, μαραθής, a flat vessel or plate for baking cakes (2 Sam. xiii, 9; Sept. ρύμφαρον). Gesenius says the etymology is uncertain, but suggests that the word may be derived from a root μαράθω ῶς Arab. haray, to shine, and was applied to the pan because it was kept bright. The distinction, therefore, between this and the preceding word may be that the marath was used dry, while the machabath was employed for cooking in oil. See Bake.

4. Sir, ςίρης, a deep vessel used for cooking food (Exod. xxviii, 3), properly a large (see 2 Kings iv, 38) pot (as usually rendered) or caldron (as rendered in Jer. i, 13; lii, 18, 19; Ezek. xi, 5, 7, 11); especially for boiling meat, placed during the process on three stones (Burckhardt, Notes on Bed. i, 58; Niebuhr, Deor. de L'Arabe, p. 46; Lane, Mod. Ed. ii, 181). See Caldron.

5. Purrūn, πυρρᾶ (Sept. ρῦμα; Vulg. ollo), a vessel used for baking the manna (Num. xi, 8), for holding soup (Judg. vii, 19; A. V. "pot"), and for boiling flesh (1 Sam. i, 14, "pot"). Gesenius says it is for μυρράς, heat, from μῦρρος Arab. mār, to boil. First questions this, and derives it from μῆρα, to excavate, to deepen. See Pot.

6. Tselaḥkēth, τσελαχκῆθ (pl. of τσελαχ, large dishes or platters (2 Chron. xxxxi, 18; Sept. λύμφρας; Vulg. olis). The cognate τσελαχ, tselaḵeh, denotes a dish which may be held in the hand and turned over for the purpose of wiping it (2 Kings xxi, 18); in Prov. xix, 24; xxvi, 18, it is used tropically of the bosom. See Plate.

7. Marshakēth, μαρσαχκῆθ (from marshē, to bubble over), a kettle for boiling meat (Lev. ii, 7; vii, 9; "frying-pan"). See Frying-Pan.

8. Greek λῆψη, a pot (1 Esdr. i, 12; 2 Mac. vii, 8); but ryngwssw, to broil (2 Mac. vii, 5; "fry in the pan"). See Roast.

Pan is the name of the chief god of pastures, forests, and flocks among the ancient Greeks. The later rationalizing mythologists, misconceiving the meaning of his name (Πάν), which they confounded with the "the whole," or "the universe," whereas it is more probably connected with πᾶν (Lat. pannus), to feed, to pasture, represented him as a personification of the universe; but there is absolutely nothing in the myth to warrant such a notion. Pan neither in his genius nor his history figures as one of the great principal deities, and his worship became general only at a comparatively late period. He was, according to the most common
belief, a son of Hermes (Mercury) by the daughter of Dryops; or by Penelope, the wife of Ulysses; while other accounts make Penelope the mother, but Ulysses himself the father—though the identification of the god is also transferred to the numerous woebeg of Arcadia in common. The original seat of his worship was the wild, hilly, and wooded solitudes of Arcadia, whence it gradually spread over the rest of Greece, but was not introduced into Athens until after the battle of Marathon. Homer does not mention him. His personal appearance is variously described. After the age of Praxiteles he is represented with horns, a goat’s beard, a crooked nose, pointed ears, a tail, and goat’s feet. The legend goes that his strange appearance so frightened his mother that she ran off for fear; but his spirited Hermes Maddened him to Olympus, where all his gods, especially Dionysus (Bacchus), were charmed with the little monster. When he grew up he had a grim, shaggy aspect, and a terrible voice, which bursting abruptly on the ear of the traveller in solitary places—for Pan was fond of making a great noise—intimidated him with a sudden fear (whence the word panic). It is even related that the alarm excited by his blowing upon a shell decided the victory of the gods over the Titans. Previous to the age of Praxiteles Pan was usually represented in a human form, and was characterized by the shepherd’s pipe, the pastoral crook, the disordered hair, and also sometimes by horns. Pan was the patron of all persons occupied in the care of cattle and of bees, in hunting and in fishing. During the heat of the day he used to take a nap in the deep woods or on the lonely hill-side. He was proceeding smoothly if his trombone was disturbed by the hallow of the hunters. He is also represented as fond of music, and of dancing with the forest nymphs, and as the inventor of the syrinx or shepherd’s flute, also called Pan’s pipe. Cows, goats, lambs, milk, honey, and new wine were all devoted to him. The first man was said to have been hired in the temple and had sanctuaries and temples in various parts of Arcadia—at Trozene, at Sicyon, at Athens, etc. The Romans identified the Greek Pan with their own Italian god Iaunos, and sometimes also with Flora. His festivals, called by the Greeks Leuca, were brought to Italy by Evander, and they were well known at Rome by the name of the Lupercalia. The worship and the different functions of Pan are derived from the mythology of the ancient Egyptians. This god was one of the eight great gods of the Egyptians, who ranked before the other twelve gods, with whom the Romans called him. He was worshipped with the greatest solemnity all over Egypt. His statues represented him as a goat, not because he was really such, but this was done for mysterious reasons. He was the emblem of fecundity, and they looked upon him as the principle of all things. His horns, as some observe, represented the rays of the sun, and the brightness of the heavens was expressed by the vivacity and the ruggedness of his complexion. The star which he wore on his breast was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth, such as the forests and the deserts. Some suppose that he appeared as a goat because when the gods fled into Egypt, in their war against the giants, Pan transformed himself into a goat, an example which was immediately followed by all the deities. Also, when, after the establishment of Christianity, the heathen deities were degraded by the Church into fallen angels, the characteristics of Pan—viz. the horns, the goat’s beard, the pointed ears, the crooked nose, the tail, and the goat’s feet—were transferred to the devil himself, and thus the “Auld Hornie” or superstitious notion is simply Pan in disguise. See Chambers’ Cyclopaedia s. v.; Smith, Dict. of Gr. and Rom. Biog. and Mythol. s. v.; Vollmer, Mythol. Worterbuch, p. 1288, 1284; Westcott, Handbook of Archaeology, p. 196.

Panabaker, John, a minister of the Methodist Episcopal Church, was born in Berkeley County, Va., March 21, 1798; was converted in 1821; joined the Baltimore Conference in 1824, and the same year was transferred to the Virginia Conference; after much sickness his health failed, and he superannuated in 1829, and died April 30, 1830. He was a man of great simplicity and useful talents, and his labors were productive of much good. See Minutes of Conferences, ii. 76.

Panacea, the goddess of all the Achaeans, a surname of Minerva, and also of Aphrodite. The name of a daughter of Asclepius worshipped at Oropus.

Panachna, the goddess of all the Achaeans, a surname of Demeter, and also of Athena.

Panathenaeus of Rhodes, a celebrated ancient philosopher, the principal propagator of stoicism (q. v.) at Rome, was a native of Rhodes, and was born about 180 B.C. He studied at Athens under Diogenes the Stoic, went to Rome about 140 B.C., and there gave lessons in philosophy. He became intimately associated with Scipio Amilus, the younger Lelius, and Polybius, and made all these converts to stoicism. He also modified stoicism somewhat, suffering himself to be influenced in his philosophical opinions by his Latin surroundings. Hence Panataeus is spoken of as the first harbinger of the ethics of Cicero. He is the author of Panathenaeus’ Stoic doctrine,” says Ueberweg, “and aimed at a less rugged and more brilliant rhetorical style, and, in addition to the authority of the earlier Stoics, appealed also to that of Plato, Aristotle, Xenocrates, Theophrastus, and Dicæarchus. Inclined more to doubt than to inflexible dogmatism, and the possibility of astrological prognostications, combated all forms of divination, abandoned the doctrine of the destruction of the world by fire, on which other Stoics had already had doubts, and with Socratics modestly confessed that he was still far from having the ‘esser’ (History of Philosophy, i. 189; comp. Cicero, De Fin. 1, 29). Panatetus died about B.C. 111 at Athens. His principal work was περὶ τοῦ κατανοητοῦ, which is A Treatise on the Theory of Moral Obligation, divided into three parts: the first treats of those cases in which men deliberate between what is honest and what is dishonest; the second, concerning what is useful and what is disadvantageous; and the third, of those cases in which the useful is opposed to the honest. The third part, as far as supplied by his disciple Posidonius, is inferior to the other two parts. The work was prefixed to Cicero’s De Officiis, iii. 2, and Epist. ad Att. xvi. 11. Panatetus wrote also a treatise On Divination, of which Cicero probably made use in his own work on the same subject. In bk. ii. 42, Cicero quotes Panatetus as one among the Stoics who rejected the predictions of the sacred instrument. Scylax of Halicarnassus, an astrologer himself, and also a distinguished statesman in his native town, as one who despised all the Chaldean arts of fortune-telling.” Another work by Panatetus treats On Tranquility of Mind, which some suppose may have been made use of by Lucretius in his work bearing the same title. He wrote also a book On Providence, mentioned by Cicero (Ad Atticum, xiii. 8), another On Magistrates, and one On Heresies, or sects of philosophers. His book On Socrates, quoted by Diogenes Laertius, and by Plutarch in his Life of Socrates, was prefixed to the last-mentioned work. Laertius and Seneca quote several opinions of Panatetus concerning ethics and metaphysics, and also physics. He argued that the territ zone was inhabited, contrary to the common opinion of his time. Seneca (Epist. 116) relates his having been a student of Zeno, who had asked his advice on the passion of love. For further information concerning tis distinguished philosopher of antiquity, see Disputatum Historico-Criticum de Panateo Rhodo, by F. G. van Luyden (Leiden, 1802); and Chardon de la Rozzani, La langue et l’âge de l’Éclectisme (Paris, 1812), vol. i.; Ritter, Gesch. der Philosophie.

Panagia (Gr. all holy) is a name for the bread cut
PANATHENÆA spread and distributed to Greek monks in the refec-
tory after every meal.

Panathenaic the most famous of all the Attican festivals celebrated in Athens in honor of Athene (Mo-
nera) Polias, the guardian of the city. At first it was called Athenaea, being limited in its observance to the
inhabitants of Athens, but when it was extended to all
Attica, in the reign of Theseus, who combined the whole of
the Attican territory into one body, it was called Panathenaea.
All writers who mention the Panathenaea distinguish a greater and a lesser one; the former was
carried every fourth year, the latter annually. On
the year in which the greater occurred, the lesser Pan-
athenaea were wholly omitted. Both these festivals con-
tinued for nine days, which number is as good a
measure of other ancient festivals lasted. The greater was distin-
guished from the lesser festival by being more solemn and
magnificent. The Panathenaea took place in the month
Hecatombeion (July), and were observed with solemnities
of a train kind. Bulls were sacrificed to Athene, each
town of Attica, as well as each colony of Athens, by
supplying a bull. Races on foot, on horses, and in chariots
were indulged in; contests were held in wrestling,
in music, and in recitation; amusements, in short,
of every kind were practiced on this festive occasion.
The victors in the various contests consisted of a
vase supplied with oil from the olive-tree sacred to
Athene which was planted on the Acropolis; and nu-
umerous vases of this kind have been discovered in dif-
erent parts of Greece and Italy. In the case of the
victors in the musical contests, a chalitet of olive-
branches was given in addition to a vase. Dancing
was one of the amusements in which the people
indulged at this festival, and particularly the pyrrhic
dance in armor. Both philosophers and orators also
displayed their skill in debate. Herodotus is even said
to have read his history to the Athenians at the Pan-
athenaea. Another entertainment on the occasion of
this festival was the Lampadephoria, or torch festival. A
representation of the solemnities of the great pro-
cession in the Panathenaea is found on the sculptures of
the Parthenon in the British Museum. This proces-
sion took place in April, the festival of Athene.

Pancotto, Pietro, an Italian painter, educated in
the school of the Caracci, flourished about 1590.
According to Malvasia, he was an eccentric genius.
His principal work is a grand fresco representing The
Last Judgment, in the church of the Madonnina di S. Colombo at Bologna. In it he revenged himself
on the parish priest by introducing his portrait in cari-
cature, which excited the indignation of the clergy,
and probably lost him any further employment from
them. Lanzi places him in the third rank, among the
Bolognese painters, Domenichino and Guido holding
the first.

Panocrates, St. (Ital. San Pancrazio; Fr. St. Pan-
creas), a noted Italian ecclesiastic who suffered martyr-
dom for the Christian cause, flourished near the opening of
the 4th century. When only a boy of fourteen he
bodily offered himself as a martyr, and most valiantly
defended the Christian faith before the Emperor Deci-
tian, who punished Pancras's audacity by executing him.
His remains were buried by Christian women. French
kings formerly confirmed their treaties in his name, for
he was regarded as the avenger of false swearing, and it
was believed Pancra was the only God whose name was
immediately and visibly punished. A church dedicated to
this saint was built at Rome in A.D. 500. He is com-
memorated by the Roman Catholic Church May 12.
See Butler, Lives of the Saints, vol. i.

Pandava, or the descendants of Pandu, is the name of
the five princes whose contest for regal supremacy with
their cousins, the Kuru, the sons of Dhrishtakara,
forms the foundation of the narrative of the detailed
epic poem, the Mahabharata (q. v.). Their names are Yud-
ishthira, Bhima, Arjuna, Nakula, and Sahadeva—the
former three being the sons of Pandu by one of his
wives, Pritha, the last two by his other wife, Madri.
But though Pandu is thus the recognised fa-
ther of these princes, the legend of the Mahabharata
looks upon him in truth merely as their father by cour-
tesy; for it relates that Yudhishtira was the son of
Dharma, the god of justice; Bhima, of Vayu, the god of
wind; Arjuna, of Indra, the god of the firmament; and
Nakula and Sahadeva, of the Asvina, the twins-sons of
the sun.

Pandects. This word, which properly means a work
containing all subjects (πανδεκτός), an encyclopa-
dia, is principally applied to the general code of law
drawn up by order of the emperor Justinian (q. v.). It
acquired the name of Pandects from the universality of
its comprehension. It is called also by the name Di-
cretum, or Digest. It was an attempt to form a com-
plete system of law from the authoritative commenta-
ries of the jurists upon the laws of Rome. The com-
pilation of the Pandects was undertaken towards that
collection of the laws themselves which is known as the
Codex Justinianus. It was intrusted to the celebrated
Triphonianus, who had already distinguished himself in
the preparation of the Codex. Triphonianus formed a
new commission of seven notables, who were occupied
from the year 530 till 533 in examining, select-
ing, compressing, and systematizing the authorities, con-
sisting of upwards of two thousand treaties, whose
in

work does not speak of his having brought his tales
into the shape of a work. The arrangement of the
Panchatantra is quite similar to that of the Hitopades
. The fables are narrated in prose, and the morals drawn
from or connected with them are interwoven with the
narrative in verse; many such verses, if not all, be-
coming quotes from other works. On the history of the
Panchatantra and its relation to the Hitopades and fables of
other nations, see the excellent work of professor Theodor Benfey, Panchatantra: Fünf
Bücher indischer Fabeln, Märchen, und Erzählungen
(Leips 1859, 2 vols.). The first volume contains
his historical and critical researches, and the latter
his literal translation of the Panchatantra into Ger-
man.

Panchatantra, literally, the five books, is the name of
the celebrated Sanscrit fable-book of the Hindu
whence the Hitopadesa was compiled and enlarged.
Its authorship is ascribed to a Brahmin of the name
of Vishnuvarman, who, as its introduction in a later
reception relates, had undertaken to instruct, within
six months, the unruly sons of Amaraskti, a king of
Mahilaprapya or Mihilaprapya, in all branches of knowl-
edge required by a king, and for this purpose composed
this work. If the latter part of this story be true, it is
more than probable by the time the work was
published, that Vishnuvarman was merely the teacher of the
princes, and that the existing work itself was composed
by some other personage; for an older recension of the
VII. 20
terpretation of the ancient laws of Rome was from that
time forward to be adopted with the authority of law.
A period of ten years had been allowed them for the comple-
tion of their work; but so diligently did they prosecute it that
it was completed in less than one third of the allotted
time; and some idea of its extent may be formed from the fact
that it contains no less than nine thousand separate extracts,
selected according to sub-
jects from the two thousand treatises referred to above.
The Pandects are divided into 50 books, and also into 7
parts, which correspond respectively with books 1–4, 5–11,
12–19, 20–27, 28–35, 36–44, and 45–50. Of these
seven parts (in Lat. partes) is seldom at-
tended to in citations. Each book is subdivided into
titles, under which are arranged the extracts from the
various jurists, who are thirty-nine in number, and are by
some called the classical jurists, although other writers
on Roman law confine that appellation to five of the
number, Papinian, Paulus, Ulpian, Gaius, and Modestinus.
The extracts from these indeed constitute the bulk of
the collection; those from Ulpian alone making one
third of the whole work, those from Paulus one sixth,
and those from Papinian one twelfth. Other writers
besides these thirty-nine are cited, but only indirectly,
i.e. when cited by the jurists whose works form the ba-
sis of the collection. The principle upon which the in-
ternal arrangement of the extracts from individual writ-
ers was made had long been a subject of controversy.
The reason for this has now to be satisfied here; be-
cause the details of the discussion would carry us beyond
the prescribed limits. Of the execution of the work, it may
be said that although not free from repetition (the same
extracts occurring under different heads), and from occa-
sional inaptness of citation, and other inconsistencies,
yet it deserves the very highest commendation. In its
relations to the history and literature of ancient Rome
it is invaluable; and taken along with its necessary com-
plement the Codex, it may justly be regarded (having been
the basis of all the medieval legislation) as of the
utmost value in the study of the principles not alone of
Roman, but of all European law," including the ecclesi-
asical. The word Pædecta was used by Papia (q. v.)
to designate the Scriptures.

Pandemos, a surname of Aphrodite (Venus), under
which she was worshipped at Athens from the time
when Theseus united the scattered tribes of Attica into
one united body. White goats were sacrificed to the
goddess. The surname of Pandemos was also applied
to Eros (Cupid).

Pander, EUGÈNE VAN, a Dutch engraver,
was born at Haarlem, according to Nagler, in the year
1792. He died in the middle of the 19th century. Nagler
gives a list of thirty-three prints by him. They are executed
with the graver in a formal style, with little
effect, and the drawing is incorrect. Some
of them are interesting from the subjects. The follow-
ing are the best: The Virgin interceding with Christ
for the Salvation of Mankind (after Rubens);—The Four
Evangelists (after Peter de Jode):—St. Louis,
with a border representing his miracles (after the same
master).

Pandia is said to have been a goddess of the moon
worshipped by the ancient Greeks.

Pandia, an Attic festival, the precise nature of
which is somewhat doubtful, some supposing it to have
been instituted in honor of the goddess of the same
name, and others alleging that it had been a festival in
honor of Zeus (Jupiter), and celebrated by all the Attic
tribes just like the Panathenea (q. v.). It was held on
the 14th of the Greek month Elaphebolion, and it ap-
pears to have been celebrated at Athens in the time of
Demosthenes.

Pandíkos was a daughter of Cercopes Agraulos,
worshipped at Athens along with Thallo. She had
a sanctuary near the temple of Athene Pallas.

Pandolfi, GIACOMO GIACOMO, an Italian painter,
flourished at Posaoro about 1630. He was a scholar of
Frederigo Zuccaro. Lanzi says, "His works are cele-
brated in his native city, and do not yield the palm to
those of Zuccaro, as seen in his pictures of S. Giorgio
and S. Carlo in the cathedral." He also decorated the
whole chapel in the Rome di Dio with various subjects in
fresco from the Old and New Testa-
ments.

Pandora (i.e. the All-endowed), according to Gre-
cian myths, was the first woman on the earth. When
Prometheus had stolen fire from heaven, Zeus instigated
Heracles to make the girl work out of her own free will
the destruction of her creator by releasing her dan-
gers upon her with the gift necessary for this purpose, beauty, bold-
ness, cunning, etc.; and Zeus sent her to Epimetheus, the brother of
Prometheus, who forgot his brother's warning against receiving any gift from Zeus. A later
form of the myth represents Pandora as possessing a
vessel or box filled with winged blessings, which man-
kind would have continued to enjoy if curiosity had not
prompted her to open it, when all the blessings flew out,
except Hope.

Pandora, see Scrivians.

Pandu (literally, white) is the name in Hindi
mythology of the father of the Pandavas (q. v.),
and the brother of Dhritarashtra. Although the elder of
the two princes, he was rendered by his "pallor"—im-
plying, perhaps, a kind of disease—incapable of suc-
ceeding, and he is obliged to relinquish his claim to his
brother. He retired to the Himalaya Mountains, where
his sons were born, and where he died. His renuncia-
tion of the throne became thus the cause of contest be-
tween the Pandavas, his sons, and the Ksitras, or the sons
of Dhritarashtra.

Pandulphus, a Roman cardinal, flourished in the
first half of the 13th century. He was an Italian
by birth, and is spoken of as a man of consummate ability.
Pandulph was high in the confidence of pope Innocent
III, and was employed by the pontiff as legate to king
John of England to bring about a reconciliation of that
unhappy monarch with irenicizable Rome. The success-
ful termination of Pandulph's mission has been spoken
of in our article John (q. v.). Of Pandulph's general
personal history but little is accessible. Milman
says that he was not cardinal at all (Hist. of Lat. Ch. v., 35,
foot-note 2), but there is evidence to the contrary.
The schismatic pope Anacletus II in 1299 made Pandulph
a cardinal-deacon of S. Cosmas and Damianus (comp.
Wattenbach, Deutschlands Geschichtsquellen, p. 417).
In 1225 Pandulph had been made bishop of Norwich by the
king at the request of pope Honorius. Pandulph died in
the year 1242. He is the subject of a biographical work,
"The Life of Pandulph Mauclerc" (in Latin) by the
physician "Gervase," who was contemporary with
vexation, lived a life of prayer and study. He was
married twice, and had children. He was a
moralist, and was noted for his eloquence. He
was a powerful pen. His imagination was lively, his eye
appreciated beauty, and his heart was kindly disposed to-
wards any of the men whom the Roman priesthood
called to preside over their spiritual dominion, and he
was therefore well fitted for the task he mapped out for
himself. See also, Monum. Theol. iv. 59, 146; Mil-
man, Hist. of Lat. Ch. v., 25–26, 35–36, 41, 50, 53, 816;
Riddle, Hist. of the Popes, ii. 215–217.

Panae is the name, in ecclesiastical architecture, for
a bay in a cloister; the side of a tower; a panel or com-
partment of wainscoting or ceilings. See Panel.

Panas. See EABAN, PHILIPPUS.

Pangeyricus (Lat. pangeyricus orationes) is the name
of the discourses pronounced upon the graves of the early
Christian martyrs. They were especially a labor of
love with the Church fathers, who thus came to compose
some of their most praised homilies (q. v.). Among
the ablest were those by Chrysostom, Basil the Great, the
Gregories of Nazianzum and of Nyssa, Ambrose, Augustine, Leo, Chrysologus, and others. These panegyrics contained partly thanksgivings to God for the mercy shown the martyrs, partly encouragement to like action for remaining faithful if the occasion should arise, partly intercessory prayers for the whole Church, and encouraging reminders of the approaching resurrection of the dead. See Siegel, *Christliche Alterthümer*, iii, 281.

**Panegyric** (πανευγυρίαν, *flattering*) is the title of an Eastern Church collection of sermons by the most approved authors of the Christian Church on different festivals. Almost every province in the East has a separate collection, and the consequence is that the book remains in Ms. form. Sometimes on very high festivals the sermon for the day is transcribed into the *Menaia*, an Eastern office-book corresponding to the *Breviary* (q.v.), or other office-books, as was that of St. Chrysostom into the *Pentecostarion* (q.v.) for Easter-day. See Neale, *Intro. to the Hist. of the East. Ch.* vol. ii, ch. iii, esp. p. 889.

**Panegyric**, a term used by the ancient Greeks to denote a meeting of an entire nation or people for the purpose of uniting together in worship. It was a religious festival, in which the people engaged in prayer, sacrifices, and processions, besides games, musical contests, and other entertainments. At these meetings poems recited their verses, authors read their productions, orators delivered their speeches, and philosophers conducted grave debates in the midst of assembled multitudes. At a later period the panegyric seems to have degenerated into a mere market or fair for the sale of all kinds of merchandise, and to have almost entirely lost its religious character.

**Panel** (through Fr. from Lat. panneus, a piece of cloth) is probably in its English form only a diminutive of pane; it was formerly often used for the lights of windows, but is now almost exclusively confined to the sunken compartments of wainscotting, ceilings, etc., and the corresponding features in stone-work, which are so abundantly employed in Gothic architecture as ornaments on walls, ceilings, screens, tombs, etc.

![Simple Panels.](Image)

Of the *Norman* style no wooden panels remain; in stone-work, shallow recesses, to which this term may be applied, are frequently to be found; they are sometimes single, but often in ranges, and are commonly arched, and not unusually serve as niches to hold statues, etc.

In the *Early English* style the panelling in stone-work are more varied; circles, trefoils, quatrefoils, cinquefoils, etc., and the pointed oval called the vesica piscis, are common forms; they are also frequently used in ranges, like shallow arcades, divided by small shafts or mullions, the heads being either plain arches, trefoils, or cinquefoils, and panels similar to these are often used singly; the backs are sometimes enriched with foliage, diaper-work, or other carvings.

In the *Decorated* style wood panelling is frequently enriched with tracery, and sometimes with foliage also, or with shields and heraldic devices: stone panelling varies considerably; it is very commonly arched, and filled with tracery like windows, or arranged in squares, circles, etc., and feathered, or filled with tracery and other ornaments in different ways; shields are often introduced, and the backs of the panels are sometimes diapered.

![Lincoln Cathedral.](Image)

In the *Perpendicular* style the walls and vaulted ceilings of buildings are sometimes almost entirely covered with panelling, formed by mullions and tracery resembling the windows; and a variety of other panels of different forms, such as circles, squares, quatrefoils, etc., are profusely used in the subordinate parts, which are enriched with tracery, featherings, foliage, shields, etc., in different ways: in wood panelling the tracery and ornaments are more minute than was usual at an earlier period; and towards the end of the style these enrichments, instead of being attached to the panels, are usually carved upon it, and are sometimes very small and delicate. There is one kind of ornament which was introduced towards the end of the *Perpendicular* style, and prevailed for a considerable time, which deserves to be particularly mentioned; it consists of a series of straight moldings worked upon the panel, so arranged and with the ends so formed as to represent the folds of linen; it is usually called the *limp pattern*. Many churches have wooden ceilings of the *Perpendicular*.
Genitori, gentioque
Lanet et jubilatio.
Salus, honor, Gloria, quaque
Sist et benedictio:
Procedente ut ueroque
Compar at iudicium.

"This hymn," says Mr. Neal, "contests the second place among the works of the Western Church with the Vestigia Regis, the Statut Muter, the Jesus dulces Memoria, the Ad Regnum Aga Dopes, the Ad Supremum, and one or two others, leaving the Dies Irae (q.v.) in its unapproachable glory. It has been a bow of Ulysses to troops." How true this remark is may be seen from the following specimens both in English and German: Neale (Of the glorious Body telling); Benedict (Sing, my tongue, the theme undying); Schaff (Sing, my tongue, the mystery telling); Palmer (Sing, and the mystery declare); Caswall (Sing, my tongue, the Savior’s glory); "Hymns Ancient and Modern" (Now, my tongue, the mystery telling); Rummel (Freinet Lippen das Geheinsame); Simrock (Kündet Lippen allen des Hehren); Daniel (Freinet ein Wunder ohne Gleichien); Fortlage (Zung, king im Wunderwörten); Königsfeld (Singet, Hochgenug des Grosses).

Trench, in his collection of sacred Latin poetry, has preserved it, because it strongly savors of transubstantiation. For the various translations, comp. Schaff, Christ in Song; Neale, Mediceal Hymns; Benedict, Hymns of Hildesbert; Caswall, Hymns and Poems; Hymns Ancient and Modern; Rambach, Anthology, vol. i.; Simrock, Coroa Sacra; G. Reisingh, Latinische Hymnen und Gesänge; Büsseler, Auswahl christlicher Lieder; Fortlage, Gesänge christlicher Vorträge; Daniel, Hymnologischer Blüthenatursus (Halle, 1840).

Pange lingua gloriosi prelium certaminis.
"This world-famous hymn, one of the grandest in the treasury of the Church of Rome," was composed by Fortunatus (q.v.) on occasion of the reception of certain relics by St. Gregory of Tours and St. Radeugund, previously to the consecration of a church at Poitiers. It is therefore strictly and primarily a processional hymn, though very naturally afterwards adapted to Passion-tide (Neale).

The following is the form of the hymn in the Roman Breviary:

Pange lingua gloriosi lauream certaminis,
Et super crucis tropeo die triumphant nobilium,
Qualiter redemptor orbis immolatus vicit.

De parentis protoplasti fravde factor condonatum
Quoniam sanctae matris in necem morae natus
Ipsi lignum tunc notavit damni ligni ut soleret.

Hoc opus nostrum salutis ordo depersecutavit;
Mortuusque prodicator "Libera me a sinis, Redemptor.
Et medelam ferret inde hostis unde ineret.

Quando venti ergo sacri plentudo temporis
Missa est ab arce patris orbis condition
Atque veire virginial carne amitas profluit.

Vagit Infans Inter aetra conditos praepelea,
Membra panni involuta virgo mater alligat,
Et Dei manus pedesque stricta cincta fasicit.

Lastra sex qui tam peregrini tempus impellet corporis
Sponte libera redemptor passioci deditis.
Agnus in crucea levant immolandas stipte.

Felix putas ece languep spina, clavi, lancea,
Mite corpore terminata manic manat non terrae,
Polnus, austri, austria, mundus quo lavant famina.

Cruor fidellum inter omnes arbor annis nobilis
Silva telesacula profundo flori, flore, gemine.
Dulce furcum, dulce lignum, dulce pondus sustinet.

Flecto ramos arbor alta, tena laxa viserca,
Et rigor lentosac tille quem dedit nativitas,
Et superni membrana reque tende mili stulti.

Sola digna in futili ferre mundi victimam,
Atque portum preparare arca mundo nautage,
Quem aequo curor pernuxt fusa aquis corporis.

(Sampiermo sit beatit Trinitati gloria.
Aequa patri dillique, per decus parvis;
Utis trinitque nonum landet universitas.)

Of this hymn, which the hymnologist Daniel pronounced "in pulcherrimorum numero recensenum," we give a part of Mrs. Charles’s fine rendering:

ULTRA STYLE, AND SOME PERHAPS OF EARLIER DATE, WHICH ARE DIVIDED INTO PANELS, EITHER BY THE TIMBERS OF THE ROOF OR BY RIBS FIXED ON THE BOARDING; SOME OF THESE ARE HIGHLY ORNAMENTED, AND PROBABLY MOST HAVE BEEN ENRICHED BY PAINTING. AFTER THE EXORBITANCE OF GOTHIC ARCHITECTURE PANELLING IN GREAT MEASURE CEASED TO BE USED, THIS EXTRAVAGANCE WAS OFTEN EMPLOYED IN WAINSCOTING AND PLASTER-WORK; IT WAS SOMETIMES FOUND IN COMPLICATED GEOMETRICAL PATTERNS, AND WAS OFTEN VERY HIGHLY ENRICHED WITH A VARIETY OF ORNAMENT.

PANETTI. DOMENICO, AN ITALIAN PAINTER, WAS BORN IN 1460 AT FERRARA. IT IS NOT KNOWN UNDER WHOM HE STUDIED; BUT, ACCORDING TO BARUFFALDI, HE PAINTED IN THE DRY, FORMAL STYLE OF THE TIME, TO HIS PUPIL, BENVENUTO DA GAROFALO, RETURNED FROM ROME AFTER ACQUIRING THE NEW STYLE UNDER RAPHAEL. THE INSTRUCTOR NOW BECAME THE PUPIL OF HIS FORMER DISCIPLE, AND, ALTHOUGH SOMEWHAT ADVANCED IN YEARS, PANETTI SO ENTIRELY CHANGED HIS MANNER THAT HE BECAME ONE OF THE BEST ARTISTS OF HIS TIME. HE EXECUTED MANY WORKS FOR THE CHURCHES OF FERRARA WHICH LANZI SAYS ARE WORTHY OF COMPETITION WITH THE BEST MASTERS OF THE 14TH CENTURY. AMONG HIS BEST WORKS ARE THE DESCENT FROM THE CROSS, IN THE CHURCH OF S. NICCOLA; THE VISITATION OF THE VIRGIN TO ST. ELIZABETH, IN S. FRANCESCO; AND A PICTURE OF S. ANDREA AT THE AGOSTINIANI. THERE IS ONE OF HIS PICTURES IN THE DRESDEN GALLERY, AND KUGLER MENTIONS IT AS ONE OF HIS MOST BEAUTIFUL PIECE OF THE ENTOMBMENT IN THE MUSEUM AT BERLIN. HE USUALLY INSCRIBED HIS NAME IN FULL UPON HIS PICTURES, WHICH LANZI SAYS BEARS EVIDENCE OF CHANGE IN PICTORIAL CHARACTER WITHOUT AN EXAMPLE. HE DIED IN 1580.

PANGE LINGUA GLORIOSI CORPORIS MYSTERIUM

PANGE, LINGUA GLORIOSI
CORPORA MYSTERIUM,
SANGUINIQUE PRECIOSE,
QUEM IN MINDI PRETIUM,
FRUCTUS VESTRUS GENEROSUM,
REX EFFODIT GENERATUM.

NOBLES DATUS, NOBIS DATUS
EX ИNFACTA VIRGINE,
ET IN MUNDI CONVERSATIS,
SPARSO VERBI SEMINE,
SOLI MORS INCOLATOS,
MIRO CLAVIS INCORDINE.

IN SUPREME NOCTE CIVES,
RECUMBENS CUM FRATRIBUS,
OBERVATA LEGE PRONA,
CIBIS IN LEGALIBUS,
CHIRON TURBA DUCENDA,
SE DAT SUIS MAEBUS.

VERBUM CARO, PANEN VERUM
VERBO CARNEM EFFLISIT,
FIQLINGE ANGELICUM CHRISTI AMERUM;
ET SE SENESCIT DEFECIT,
AD FIRMAMON CONSERVEN.

SOLA DIGNA SUBSUMMENTUM,
TANTUM ERGO SACRAMENTUM
VENERERUM CERNEI;
ET ANTIFRANUM DOCUMENTUM
NOVUM DAT RITUI,
PRISTPET TIDES SUPPLEMENTUM
SEBEOUM DEFECTU.
PANIELLENIA 619 PANINI

"Spred, my tongue, the wondrous story of the glorious bat-
tle; for
What the trophies and the triumphs of the cross of Jesus are—
How the Vicem, immortal, vanished in that mighty war.
Plunging, old the Great Hibernian Adam's fall and ruin see.
Sentenced then to death by tasting fruit of the forbidden tree,
As he marked that wood the weapon of redeeming love to be.
Thus the scheme of our redemption was of old in order laid.
Thus the wily arts were baffled of the foe who man betrayed.
And from the dishonour Death's armor was made."

Like the preceding it has been translated into English and German. See Scaflth, Christ in Song, p. 155; Neale, Mediaeval Hymns and Sequences, p. 1-4; Caswall, Lyra Catholica, p. 137; Mrs. Charles, Christian Life in Song, p. 132; Hymns Ancient and Modern; Miller, Singers and Singing, Dideschamps, p. 47; Breves, p. 47 sq.; Büscher, Auswahl althochdeutscher Lieder, p. 65, 193; Simrock, Ludna Sion Salvatorum, p. 92 sq.; Rambach, Anthologie, i, 100 sq.; Königsfeld, Lateinische Hymnen und Gesänge, i, 78 sq.; Fortlage, Gesänge christlicher Vorsel, p. 108 sq.; Daniel, Hymnologischer Blind-
theatraus, p. 14, 101; th. Theatraraus Hymnologica, p. 163-165; Wackernagel, Das deutsche Kirchenlied, i, 61 sq.; Koch, Geschichte des Kirchenliedes (Stuttgart, 1896), i, 57 sq. (B. P.)

Panellenia, a festival of all the Greeks, as the name implies. Its first institution is ascribed to the emperor Hadrian.

Panellenius, a surname of Dodomeion Zeus Ju-
pisius, who was, according to Zosimus, the first to write in Greek. There was a sanctuary built for his worship in Ægina, where a festival was also held in his honor.

Pancile, Masolino da, an eminent Italian sculpt-
ror and painter, born at Piacenza, in the Florentine ter-
ritory. In 1788, he first studied modelling and sculpture under Lorenzo Ghiberti, who at that time was untried in composition and design, and in giving ani-
mation to his figures. Being already a distinguished artist, he studied coloring under Gherardo Starnina. Thus uniting in himself the excellence of two schools, and diligently cultivating the art of chiaroscuro, he produced a new style, not wholly exempt from dry-
ness, but grand, determined, and harmonious beyond any former example; and that was carried to higher perfection by his scholar, Masaccio.
The chapel of S. Pietro al Carmine is a monument of his genius. He there painted the Four Evangelists, the Virgin, and St. Peter to the right of God's armament, Christ, Curing the Lame Man at the Gate of the Temple, and the Preaching to the Multitude. Pancile died in 1415, before the completion of the chapel, and the rest of the Acts of St. Peter. These were afterwards painted by Masaccio. Some of his works have been engraved.

Panico, Antonio Maria, a Bolognese painter, who, according to Bellora, was a disciple of Annibale Carracci, whom he accompanied to Rome at an early age, and whose manner he emulated. He was much employed by Mario Farnese in decorating his country-seats at Castro and Latera. His most esteemed work is a picture of the mass in the cathedral of Farnese, in which Lanzi says, he was assisted by Annibale, who even con-
ducted some of the figures. This, however, seems doubt-
ful, as Caracci died in 1609, and Panico in 1662. It is not probable that the latter would have been intrusted with any merit of reputation attributed to that mighty work, which must have been the case were such an association true.

Panier, Ferdinando, an Italian theologian, was born at Pistoia Nov. 24, 1759. He was for some time professor of dogmatic theology in the seminary of his native town. He was favorable to Jansenism (q. v.), and assisted in the synod of 1786, where the principles of the "Bodmer" and "Purinas" sect were defended. He was sus-
ger of persecution for his liberal stand, he afterwards addressed to the holy chair a complete retraction of his conduct. And a canonicate was then given him, and the direction of the ecclesiastical conferences of the diocese in which he held the professorship. See Cat. Pistoia Jan. 27, 1822. His principal writing is Esquisses sur les pechés qui se commettent dans les fêtes et les plaisirs du siècle (Pistoia, 1808-1813, 4 tols.). See Catalogue des Saites de Pistoia (ibid. 1818, 2 vols.); Mahul, Annuaire médiol. 1823; Hoeffer, Nouv. Bldg. Générale, xxxiv., 1854.

Panigraho, Francois, a celebrated Italian Romanist, was, especially as a pulpit orator, was born of noble descent at Milan Jan. 6, 1648. He was educated by Noël Conti and Aonio Palaeiro, and early gave proof of great vivacity of mind and a wonderful memory. He studied for several years at Pavia and Bologna, at the same time leading a very disorderly life. Recalled to other sentiments by the death of his father, he enter-
red the Order of Cordelliers in 1657, and soon distinguished himself by his talent for preaching. In 1571 he went to Paris to finish his theological studies, where he preached before Catharine de Medicis. After having stopped at Lyons and Aix-en-Provence, he returned in 1573 to his own country, and for several years taught theology in different convents of his order. His sermons, which in the opinion of Tiraboschi, display the richest imagina-
tion, great force of thought, and energetic style, are full of gravity, although a little redundant. They gained him the favor of all the most powerful and most illustrious personages of his country's contemporaries. After having passed two years near San Carlo Borromeo, who highly es-
teemed Panigraho, he was promoted to the bishopric of Asti in 1567. Two years after he was sent to Paris, to sustain there by his eloquence the party of the Lorrains. In 1590 he returned to his diocese, which he administered till his death with great zeal. He died May 31, 1594. Among his eighty and more works, printed or in MS., we will quote, Lezioni xx contro Colino (Venice, 1600, 4to.); Prediche spezzate (Asti, 1652, 4to.); Tre predicenze italiane (Milan, 1652, 3 vols.); Compendio degli Amali Ecclesiastici del Buronio (Venice, 1590, 4to.); Sei sermonsii fatti in Roma (Rome, 1566, 2 vols.); Specchio di guerra (Bergamo, 1567, 4to.); Concesiones Latina (Cologne, 1600, 8vo.); Homiliae Romae habiata annno 1590 (Venice, 1604, 8vo.);—Rhetorica ecclesiastica libri iii. (Cologne, 1605, 8vo.);—La quaresima in sonetti con le figure (Bergamo, 1606, 4to.);—Il predicatoro, o sia commentario al libro dell' Elo-
genuesa de Demetrio Philerus (Venice, 1609, 4to.);—Sagri concetti (Milan, 1628, 4to.);—Carmina Latina, in vol. (Rome, 1637, 4vo.);—Théorie de Bullar.): Ugelli, Italicu sacra, t. iv; Arge-
lati, Scriptores mediolanenses; Tiraboschi, Storia della letter. Italiana.

Panini, the most celebrated of the Sanscrit gram-
marians, is said to have been the grandson of the in-
spired legislator Dévala, and lived at so remote an age that he is recorded among the fabulous ages men-
tioned by the Puránas (see Colebrooke, Indian Antiq., vii., 202). With regard to his death we have the following tradition in the Hitopadépa:—"It is related that the valuable life of Panini was destroyed by a lion." The Indians consider him as their most ancient grammarian, but his work is confoundingly derived from others. Various treatises on the same subject: he often quotes his pre-
decessors Sâkalya, Gârgya, and others; and it appears from a passage in the Bhagavata-Gita (unless the fol-
lowing line is an interpolation of a later age) that the nomenclature of grammar existed when the epic li-
cendaries were composed. According to his grammar, Panini's gramar consists of 8996 short aosphoras, or sutras, divided into eight books, in which the rules of gram-
mar are delivered with such oracular brevity and ob-

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security that they need a commentary to render them intelligible even to the learned Indians. Besides the Cāndogya of Bhartrihari, a brother of king Vicramādiya, there were the following treatises, written expressly to illustrate it: 1. the Bhūtikāyika, which was nominally a poem describing the adventures of Rāma, but really a collection of all the defective and anomalous forms of Vedas; 2. the Śatapatha Brahmana; 3. the Mhā-Bhidāya, or "great commentary," by Patañjali. A new edition of Pāṇini has been published with the following title: Pāṇini's acht Bücher grammatischer Regeln (Saussure, with Commentary by Dr. Otto Babinger [ Bonn, 1893 ]; 2 vols., 8vo). The first of the above manuscripts is the Pāṇini-Sūtras with the native scholia; the second volume contains an introduction, a German commentary, and indexes.

Pāṇini, the great national festival of the Ionians, in honor of Poseidon (Neptune), the god whom they specially revered. On this occasion a bull was sacrificed, and if the animal roared during the process of killing it was regarded as pleasing to the deity. The sacrifices were performed by a young man of Priene, who was chosen for the purpose with the title of king. The festival was held on Mount Mycale, where stood the Pāṇiniion, or temple of Pāṇini Heliconius.

Pānīs Benedicteus (blessed bread), a portion of bread of blessed bread. The ancient Athenians when seasoned with salt, was given with milk and honey at baptism. See HONEY; MILK. The expression in the patristic writings first occurs in Augustine's work on Baptism. It has given rise to a perplexing controversy respecting the sacrament of the catechumens (q.v.). Inanson, Pannage, and Bingham contend that the pannis benedictus of Augustine was not the sacramental bread at all, but bread seasoned with salt; and that the baptism so administered was regarded by the early Christians as the emblem of purity and incorruption. The blessed bread of the Greek Church is the Antidoros (q.v.).

Pānīs Conjuratio (exorcism of the bread) was the technical term which designated the ordeal of consecrated bread or cheese practiced in the Middle Ages. It was administered by presenting to the accused a piece of bread (generally of barley) or of cheese, about an ounce in weight, over which a priest adjourned the accused. After appropriate religious ceremonies, including the communion, the morsel was eaten, the event being determined by the ability of the accused to swallow it. This depended on course of the imagination, and we can readily understand how, in those times of fasting and religious observances, the abuse of the ordeal would affect the criminal who, conscious of guilt, stood up at the altar, took the sacrament, and pledged his salvation on the truth of his oath. The mode by which a conviction was expected may be gathered from the forms of the exorcism employed, of which a number have been preserved:

"O Lord Jesus Christ, ... grant, we pray thee, by thy holy name, that he who is guilty of this crime in thought or deed, when this creature of sanctified bread is presented to him for the proving of the truth, let his throat be narrowed, and in thy name let it be rejected rather than devoured. And let not the spirit of the devil prevail in this to subvert the judgment by false appearances. But he who is guilty of this crime, let him, chiefly by virtue of the body and blood of our Lord which he has received in communion, when he takes the consecrated bread of the Christian church, may be wounded and shake in all his limbs; and let the innocent quietly and healthfully, with all ease, chew and swallow this morsel of consecrated bread or cheese. He then, let his name, that all may know that thou art the Just Judge," etc.,

Even more whimsical in its devout impurity is the following:

"O God most High, who dwellst in the heaven, who through thy Trinity and majesty hast justly angels, send blessed abode to the angel Gabriel to stick in the throat of those who have committed this theft, that they may neither chew nor swallow this bread and cheese created by thee. I invoke the patriarchs, Abraham, Isaac, and Jacob, with twelve thousand angels and archangels: I invoke the evangelists, Matthew, Mark, Luke, and John: I invoke Moses and Aaron, who divided the sea, that they may blind their throat and tongue the thieves of men who have committed this theft, for all eternity. If they taste this bread and cheese created by thee, may they tremble like a tumbling tree, and have no rest, nor keep their eyes open, and let them not know thou art the Lord, and there is none other beside thee.

Pan-Movements for the union of the different Christian bodies of the world are of recent origin, and so largely at work at the present time that it is hardly possible to say more here than simply call the attention to the Pan-Anglican Synods held in recent years (see SYNODS; ECUMENICAL COUNCILS); and the Pan-Presbyterian Synods for the purpose of effecting a Presbyterian union. See PRESbyterians.

A Pan-MethoDistic organization has been suggested, and is likely to secure the hearty co-operation of all MethoDists of every branch and every country (comp. MethoDist Quar. Rev. Jan. 7, 1875; Apr. 172). See Ecumenical Alliance Conference, 1878 (New York, 1874, 8vo).

Pan'nam (29B, pannag) occurs only once in Scripture, but so much uncertainty exists respecting the meaning of the word, that in many translations, as for instance, in the Authorized English Version, the original is retained. Thus in the account of the commerce of Tyre, it is stated in Ezek. xxvii, 17, "Judah and the land of Israel— that is, the products of their country as an agricultural people— as articles of traffic to the merchants and mankind of many nations; and this is the wisdom of Pharaoh, king of Egypt, which from their insular position, have obtained their chief articles of diet from the neighboring land of Syria. It is probable, therefore, that pannag, whatever it may have been, was the produce of Palestine, or at least of Syria. In comparing the passage in Ezekiel with Gen. xlix, 11, where the most valued productions of Palestine are enumerated, the omission of tragacanth and laudanum (A. V. "spices and myrrh") in the former is very observable, and leads to the supposition that pannag represents some of the spices grown in that country. The Sept., in rendering it, errat, but the opinion is strong and not improbable that it is eqvivalent to cunnus cannot be the particular spice intended (see ver. 19). Hitzig observes that a similar term occurs in Sanscrit (panmagro) for an aromatic plant. Some of the rabbins have also thought that it was a district near Minniinh, like the district of Minniinh, like the best wheat (Fünst, Ḡeb. Lex. s. v.); others, as Junius and Tremellius, from the similarity in the name, have thought it might be the original of the name of Phoenicia. But Hiller (Herophylogia, i, 51) thinks it to be the same with the μώσαα of the Greeks, the Roman panax, whence comes "panacea," the universal remedy. The name panax occurs as early as the time of Theophrastus (ix, 10), and several kinds are described by him, as well as by Dioscorides; one kind is called especially Syrian panax. Of one of these plants, now supposed to belong to Aconitum Ferox, the root is bruised, and the juice was called oppanaux. It is curious, however, that the plant yielding the opopanax of commerce is still unknown, as well as the exact locality where it is produced, whether in Syria, or in some part of the Persian empire. The name panax is said to be derived from the Greek words pan—a whole, and axon—a thorn, from the opinion of Calcutt has supposed (Supp. Herb., p. 971 sq.) the panax of the ancients to refer to Panax quinquefolium, or ginseng of the Chinese, which they also suppose to be a universal remedy, though not possessed of any active properties. But the name panax was not applied to this plant until the time of Linnaeus, and the opinion of Calcutt, or indeed of any other, is probably not a satisfactory one to make proof, nor indeed is it probable, that it found its way from China at any such early period: at all events the Israelites were not likely to convey it to Tyre. The
PANNINI

Syrian version, however, translates pannag by the word dookum, which signifies "millet," or Panicum milletum. Bishop Newcome, therefore, translates pannag by the word panicum, signifying the species of millet which was employed by the ancients as an article of diet, and which is still in use in many parts of the native. The application of this term appears to be favored by the expression in the book of Sohar, quoted by Gesenius (Theeaur, s. v.), which speaks of "bread of pannag:" though this again is not decisive, for the pannag may equally well have been some flavoring substance, as seems to be implied in the doubtful equivalent (Μανακας) given in the Targum. Some objection to its being millet is that this grain has a name, doookum, which is used by the same prophet in Ezek. iv. 9. See Millet. From the context it would seem most likely that this pannag was a produce of the country, and probably an article of diet (Kitto; Smith). Perhaps the best explanation of this uncertain word which can now be given is that which refers it to a kind of "pastry or sweet cake" (from an obsolete root, θαγε, to be savory; so Gesenius and Fürst). See Tyke.

Pannini, Cav. Giovanni Paolo, an eminent Italian painter of perspective architecture, was born at Pincenza in 1691. He went early to Rome, where he studied under Pietro Lucatelli. He had a passion for painting, and applied himself with great assiduity in designing the remaining monuments of antiquity wherever he found them. He was especially distinguished at Half Moon in 1708. He was a master of the art and style on Giovanni Gisolfi, and became a perfect master of the art of perspective, surpassing all his contemporaries. He sketched every vestige of ancient magnificence—the ruins of superb edifices, cenotaphs, columns, arches, obelisks, and some of the most ancient buildings which ornamented Rome. His composition is rich, and his perspective critically correct. His works are universally admired for the grandeur of his architecture, the clearness of his coloring, the neatness and freedom of his touch, the beauty of his figures, and the elegant taste with which he disposed them, although he sometimes designed his figures of too large a size for his architecture, which injures the effect that would otherwise be produced by the immensity of the buildings. This fault, however, is only occasional in Pannini's works. He generally painted his pictures of a large easel size, but sometimes he worked on a grander scale. Lanzi highly commends a picture of this class in the church of the Signora della Missione, representing Christ driving the Money-changers from the Temple, in which the architecture is truly magnificent. It is one of the principal figures of the great spirit and variety of character, and of much larger size than he usually painted. His works are numerous, and are not only to be found in the principal collections of Italy, but in other countries of Europe. At Bologna, in the picturesque house of the king of Sardinia, and in the pontifical palace of Monte Cavallo, are some of his choicest works. Many of his pictures have been engraved. He died in 1758.

Pannormia is the title of a canonical collection by bishop Ivo of Chartres (q. v.), consisting of eight books, and counted among the most valuable ecclesiastical labors of the pre-Galan period. They were freely used by Gratian. See, on the relation of the Pannornium to the Decretum, Theiner, Ueber Ivo s vermuthliehten Decret.: Savigny, Gesch. des röm. Rechts in M. A.: Waserschleben, Zur Gesch. der vorgalischen kirchenrechtlichen Deutungen: Bruns, Gesch. des röm. Rechts in M. A. sq. The Pannormium was approved by Sebastian Brandt (Basle, 1499) and by M. A. Vosmedian (Louvain, 1557). It has also been printed in Migne's Patrol. vol. clx.

Panodórus, an Egyptian monk who flourished in the reign of the emperor Arcadius, is noted as the author of a Chronography (Τοιχογραφία), in which he found great fault with Eusebius, from whom, however, he took many of his statements. Panodorus is frequently mentioned by Syncellus. See Voss, De Hist. Graec. p. 308; Fabricius, Bibl. Graec., vii, 444.

Panophea, a surname of Zeus (Jupiter), as being the author of all omens and signs of every kind.

Panormitanus, a surname of Nicolas Tudesco (or de Tudesco, de Tudesche), a noted Italian Prelate, who was so generally known under his surname that we immediately think of him in this place. He was born in 1386 at Catania, in Sicily; in 1400 he entered the Benedictine Order; and in 1414 he became canon in his native city. Later he studied canon law at Bologna, and then taught at the high schools of Na, Pisa, and Bologna. In 1425 he received from pope Martin V the abbey Manicarm, near Messina; afterwards he became auditor of the Rota and apostolical referendar at Rome. Alphonso V of Aragon secured his services, and was so well pleased that he caused him to be elevated to the archbishopric of Palermo, and sent as legate to the council at Basle. In this celebrated ecclesiastical gathering Panormitanus was at first a devoted advocate of pope Eugenius IV; but when, in 1447, the council was moved to Ferrara for the obvious purpose of strengthening the papal interest, Panormitanus, ever mindful of the right of power, forsok the papal side, and advocated the superiority of the council over the pope. In 1440 the antipope Felix II conferred on Panormitanus the cardinal's hat, and employed him as legatus a latere at Mayence in 1441, and Frankfurt-on-the-Main in 1442. In 1444, when king Alphonsus made peace with pope Eugenius, Panormitanus was recalled from the council. He died shortly after at Palermo, in 1443 or 1445. He wrote a Commentary to the Decretals of Gregory IX and the Clementines, which is highly prized; also a justification of the Basle Council, which (Derbeis translated into Dutch in 1567, in the interest of Galluscianism.)

Panestus, a Christian philosopher of the Stoic sect, flourished in the 2nd century. He is supposed to have been a native of Alexandria, and to have taught philosophy and religion there about A.D. 180. He went on a mission to Ethiopia, from whence he is said to have brought back the apostle to Ethiopia. Matt. xviii. 7 sq. He is known in Hebrew (Eusebius, Hist. Eccles., v. 10). But little else is known of his personal history. With the persecutions under Septimius Severus all trace of Panestus is lost. He is reported to have died in 215. He left several treatises, but only a few scanty remains of them are now extant. Some of them are collected in Eusebius, Hist. Eccles., iv. 389 sq. See Redepenning, Origines, vol. i.; Grueteric, De Schola Alexandr. vol. i.; Philo Judaicus, Opera, iv. 94; Alzog, Kirchengesch., i. 194; Bitter, Gesch. der christl. Philosophie, i. 421 sq.; Smith, Dict. of Class. Biogr. s. v. (J. H. W.)

Pantaleon, St. (Ital. San Pantaleone; Gr. "Ay. Ἑναδρόνιος), a noted Christian martyr under Galerius, was born (according to tradition) at Nicomedia, in Bithynia. His father, from whom he received his education, was a pagan; his mother was a Christian. Having applied himself to the study of medicine, he became eminent in his profession, and was appointed physician to the emperor Galerius. He was one of the most benevolent of men and successful of practitioners. His reputation roused the jealousy of the pagan physicians, who accused him to the emperor. He was accused as a Christian, ordered him to be tortured, and then beheaded, which was done, A.D. 305. Pantaleon is much venerated in the Italian Church, especially at Venice. There have been some who doubted his existence, and believed his name to have been derived from the war cry of the Venetians, Pantaleone. But Pantaleone was a pagan! But Justinian erected a church in his honor in Constantinople, and he was celebrated in the Greek Church at a time when Venice would have been more likely to introduce his worship from the East than to have origi-
II. Scriptural Doctrine.—Some attempts have been made to maintain that the germs of pantheism are to be found in the Bible, as in such declarations as that of 1 Cor. xv. 28, "That God may be all in all;" but it is evident that this holds not an ontological relationship to that of nature and belief in an impersonal God identical with nature are widely different. Not to press the language of Scripture unfairly into questions which it only touches incidentally, we think the following clearly bears against the pantheistic theory of the relation of God to the universe: "All that was made by God, and without him was not anything made which was made" (John i, 3). This surely is deism, not pantheism. The first clause states that all things came out of nothing into being by the will of the Logos; the second clause comes out of nothing into being by the will of the Logos; the second clause. The idea that the things ever came into being either of itself or by any other will than that of the Word. The writer of the Epistle to the Hebrews in the same way speaks of creation having both a beginning and an end: "They shall perish, but thou endur'st; and they all shall wax old as a garment, and as a vestment shall they fold them up, and they shall be changed; but thou art the same, and thy years shall not change." Here the contrast is emphatically marked between a perishable universe and its unchanging and unchangeable Author. It rests on the theory that there is a distinction between the notion of things or the unity of things." To the critical student of the history of philosophy pantheism presents itself in six different forms. These are, (1) mechanical or materialistic—God the mechanical unity of existence; (2) ontological (abstract) unity pantheism—the one substance in all (Spinoza); (3) dynamic pantheism; (4) syncretic pantheism—God is the soul of the world; (5) ethical pantheism—God is the universal moral order (Fichte); (6) logical pantheism (Hegel). But, though pantheism has exhibited these varieties, the generally prevailing pantheistic notions may suit us better when there remains only one phase that is generally understood to be referred to as pantheistic. That doctrine which is unconditionally called the purely pantheistic, and which teaches that pantheism means absorption of God in nature, is atheistic in fact, and should be treated under atheism (q.v.). That form of pantheism which teaches the absorption of nature in God—of the finite in the infinite—amounts to an exaggeration of theism (q.v.). Those forms above spoken of as ethical and logical pantheism, and now seen in their culmination in Strauss's work, are the most characteristic of them all, denying a personal God and a historical Christ, and regarding the dogma of otiun (q.v.), because they are not strictly philosophical but semi-religious, seeking to supplant Christianity as a religion, and not as a philosophical system. Pantheism, then, strictly speaking, is the doctrine of the necessary and eternal co-existence of the finite and the infinite—of the absolute consubstantiality of God and nature—considered as two different but inseparable aspects of universal existence. True, this doctrine conducts to the same result as atheism, yet theoretically it is widely different, and stands in exactly the opposite premise. The Atheist begins with nature, premises and recognises the material universe, but denies that there is any God; the Pantheist starts with the assumption of the existence of a Divine Being as a truth which the soul cannot deny, and maintains that he is identical with nature—in other words, denies that there is any nature except God. Quite differently, the Christian maintains the existence of both God and nature. He accepts the doctrine of Scripture, which is that God existed before the universe, and is ever apart from it and above it; for he regards the supernatural as real, and in infinite wisdom and power still upholds it. It is a revelation of him, but no part of him; not God, but the voluntary manifestation of God. It is not what he is, but what he has willed to be. In other words, God is the Being present everywhere in and controlling nature, as the soul the body, but distinct from it.
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teaches us how far philosophy can go, and what it must end in without the lamp of revelation. The unknown God of philosophy ends in the no-God of the Positivist, or the all-God of the Pantheist. Nor are the two so far apart as some imagine. Impassive of the anthropomorphism of the scriptures, or blind to it at all, the father of our spirits is not far from every one of us, those who are unable to rest in materialistic atheism profess a spiritualistic pantheism which is curiously like and unlike the old dreary negation from which it is a recoil. The dynamical philosophy has replaced the mechanical; the mind is true to the body, and vice versa. 

But force is no more God than matter. When the spiritual desires of humanity are really kindled, it can no more rest in the one than in the other. What we crave is a living person, not an abstract principle—a hand to direct our eye, to look up, and a heart to love and pity us. Philosophy shrinks from anthropomorphism of this kind, and its pride of intellect depays the vulgar for making to themselves a magnified man as God. But the genuine needs of human nature are not to be reason away with a sneer; divine philosophy, unlike human, sees the felt necessity, and meets it. In the words of a modern writer:

"Pantehism expresses the astonishment of reason to see nature separate from God. It is the speculation of the soul which ought to be one with the Eternal, but is realized by science, and is therefore the less... But it is vain to sigh for a speculative unity, which is a fiction, while the actual unity is buried in the mystery of change, because we cannot see how it is to be reconciled with the existence of the Unchangeable. It is a mystery, not by means of evidence, of the origin of the Creator and his universe as one absolute, weightless, space, or spaceless, unconfused, unspaceless. There is, indeed, an ocean of being, and the soul which sighs and reasons may think itself a wave upon the surface. But in one sense the separation falls to, it is not at the mercy of the winds, nor wholly determined by the vast waves which support it. It has a unity and a mov- ing life in its own place, not in another. In other words, the universe holds good. The war of elements, the confusion we see everywhere, belongs only to the surface. The ocean is deep, hidden by the waves. We have not power to behold it, and therefore, as the properties of light exist before there was the organ to observe it, that organ was accommodated to the laws of light—not the laws of light to the organs of seeing. The stress of Paley's argument lies in this. And the Scriptures, rightly interpreted, tell the same story. The transcendental, not immanent thought of creation is, as we have seen, the keynote of Hebrew inspiration. There is an advance in the N.T. writings. The governmental character of God sinks a little into the background, and the Fatherhood of God is more prominently before us. In the N.T. never oversteps itself or falls into the language of mysticism, confounding the Creator with his works. True, it is. If it is true, it is 10,000 times true. The nature of God is to be in all in the sense that he shall become the supreme truth of the universe—a truth which is true in the unconscious and love (or, at least, submission) in the conscious class of his creatures. The reign of right will then be unbroken, not only from pole to pole of the universe, but also throughout all the ranks and degrees of agents endowed with free will.

III. History.—The origin of pantheistic doctrine is as obscure as the dogma itself. The name Pantheists was first employed by the English Deist Toland in A.D. 1725. It is sometimes thought that the word is derived from the Greek "pan" or all, and "the" as a substantive, and that the doctrine was that of Pan, the ancient Greek god of nature. This is not so. The word is derived from the Greek "Panthia" or all, and "the" as an adjective, and that the doctrine was that of Pantheism, or the doctrine that all things are united in God. The word is commonly used to designate a religious movement that seeks to reconcile the Christian faith with the natural world.
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To his Orthodox Friend. In A.D. 1720 he published an exposition of the society's doctrines, and he entitled that work *Pantheistic.* Toland then said expressly that he had borrowed his notion from Linus, who he stated taught that every thing was born out of nothing; thus *omnipotens in omnibus* is "of necessity.* But though Toland may have framed the doctrines of his society, after Linus, we are sure that the antiquity of pantheism is far beyond any such modern period. We find that it has its origin at a very remote period in the East, for it is prevalent in the oldest known civilization in the world—the Hindō. Yet it is a later development of thought than polytheism (q.v.), the natural instinctive creed of polytheistic people, probably the most ancient in the world, an attempt to divest the popular system of its grosser features, and to give it a form that would satisfy the requirements of philosophical speculation. We have said above that the notion of the immanence of God in nature lies at the root of all pantheistic modes of thought. The student of Eastern religions will confirm this in this, at least as far as these ancient religious of Asia are concerned. The Oriental mind is saturated with the emonation notion. The doctrine reappears in a thousand shapes; it exhales alike in poetry and philosophy, it pervades the sunshine and shadow of every thing to which the divine fire was ministered. Emanation is a mere modification of that which is; it maintains the same self-same existence, though under other forms and other conditions; it is the developed fruit of the quickened germ. It supposes an infinite eternal substance which arouses itself into action by a self-energy, and clothes itself with a multiplicity of forms that in the aggregate make up the universe. Thus the idea of the divine is that the whole is all things, and all things are whole, and in the end all things will return once more into the incorruptible substance which is the foundation of the whole system was the groundwork of the Brahminical system. It is taught in the Vīpasā (q.v.), the Vedanta (q.v.), and Yoga (q.v.) philosophies, in the cosmogony of the most ancient Indian writing, the Institutes of Men (q.v.), and in those poetical books which embody the doctrines of the Hindō philosophies, e. g. the Bhaga

2. Egyptian Pantheism. As in the Hindō, so again in the Egyptian system, one ineradicable Being gives a first impulse to creation by the evolution of intelligence, Kneoph (q.v.), the conception Demiurge; and next to Phtha (q.v.), the organizer of the world, the vital principle of fire and warmth. The various succeeding emanations in ugo. deades and decades are by pairs or saezys, whereby the secondary principle is one of the lesser advantages to the whole, representing the various phenomena of nature; such too, are the Aria and the Pēnēs of Pythagoras and Empedocles. Thus Osiris (q.v.), radiant with light white, was combined with Isis (q.v.) in the many-tinted robe of nature; and Typhon (q.v.), the principle of evil, by union with Nephthys (q.v.), the ideal of consummate beauty, produced the chequered state of good and evil which is the world of man. Life, as the spirit that pervades all nature, could never again be extinguished; its consecration is read clearly in deciphered hieroglyphics, and in the perpetual resurrection and the eternal life of perpetual youth. In all this we see the remote elements of Gnosticism (q.v.). In the Egyptian therefore, as in the Indian system, the world of matter, whether real or phantasmal, emanates from and is, in fact, one with the Deity. The antagonism of the Egyptian theology became a dualistic system in Chaldaea and Palestine, where Bel and Nebo, or Nergal, Matter, were made to proceed from the preeminent Ur-Light; and in Persia, as seen in the antagonism of Ormuzd (q.v.) and Ahirnun. The sect of Lipari, adorers, claiming to return to preerosloth truth, profounder and profounder, was a prolongation of the old Zabism which was wholly pantheistic. The Doebani (School of Morals), a work on all the Oriental forms of religious belief—Magianism, Brahminism, Judaism, Islam, Christianity, and that which the author, Moslaun-Fairi, terms the "religion of philosophers"—names other pantheistical sects (Doubtian, Oriental Fr. Comm. i, 203) but they had nothing to do with the origin of similar principles in Europe. (See Stehr, *Die Religions systeme der heidnischen Volker des Orients* Berlin, 1886), Uhlemann, *Handb. d. gesammten agypt." und *Religion der alten Araber* ii, 244 sq. Robertson, *History des Heidentums* ii, 145 sq.; Cudworth, *Intelellectual System* ii, 237 sq., 245 sq.; Rawlinson, *The Great Mon archies, vo. on Egypt*; Hardwick, *Christ and other Masters* ii, 244 sq. et al.; British and For. Exang. Rev. July, 1875, art. viii.)

Greek Pantheism. Those who distinguish in phi-
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phy between science and ethics—the former dealing with what is, the latter with what ought to be—point us to Hindú speculation as philosophy within the swaddling bands of theology, and claim that it was left for Greece to free man's mind from these trammels. Yet the philosophy of the Greeks in its earliest forms has a decided spiritual element; and such elements are supposed by Dr. Cudworth (Intell. System, ii, 94) and other eminent modern philosophers to have been pantheistic in their character. The material world is termed "the body of Zeus" in a poetic fragment said to have been written by Orpheus. At a later period we find the doctrine of emanations taught by Pythagoras (q. v.), an adept in ancient Orphic theology, and by other Greek philosophers, more especially by Xenophanes (q. v.), the founder of the Eleatic school (see Eleatic School), and compare Creuzer, Symbolik; Frenaus, lntrod. xiii, 260. Compare also Porphyr., Naturale, ii, 19; De Gimano, l, vi). Pythagoras (B.C. 569-470) taught that "one is all and all in a wide development of the unit. The monad produces the dyad; the two constitute the triad, and the product symbolizes the absolute unity that holds, as it were, in free solution the existence of the many, and in the soul and is an efflux of that energy. The world, too, is an exact impress of the eternal idea, which is the mind of God." A poetical theogony was greatly ingrained on such notions, and a polytheistic religion for the people. The philosophy of Anaximander (B.C. 610-547) the Milesian may almost, with equal accuracy, be described as a system of atheistic physics or of materialistic pantheism. Its leading idea is that from the infinite or intermediate (τε δύναμιν), which is "one yet all," prceed the entire phenomena of the universe, and to it they return. Xenophanes (B.C. 620-520), who, by the way, is considered one of the fathers of Stoicism (Cicero, De officiis, 1, 105); "Ex nihil, nihil fit," is really the first classical thinker who promulgated the higher or idealistic form of pantheism. Denying the possibility of creation, he argued that there exists only an eternal, infinite one all, of which the" totum" is the only existing" universal" and "sola" mode of representation; but as Aristotle finely expresses it—and it is this last conception which gives to the pantheism of Xenophanes its distinctive character—"casting his eyes withfully upon the whole heaven, he pronounced that unity to be God, Heracleitus (q. v.), who flourished a century later, reverted to the material pantheism of the Ionic school, and appears to have held that the "all" first arrives at consciousness in man, whereas Xenophanes attributed to the same universal entity intelligence and self-existence, denying it only personality. But it is often extremely difficult, if not impossible, to draw or to see the distinction between the pantheism of the earlier Greek philosophers and sheer atheism. In general, however, we may affirm that the pantheism of the Eleatic school was penetrated by a religious sentiment, and tended to absorb all reality into God; while that of the Ionic school was thoroughly materialistic, and tended to absorb God into the world, and suffered from atheism rather in name than in fact. Zeno (B.C. 494), the distinguished Eleatic philosopher, maintained that there was but one substance in the physical world, and that all other things were merely phenomenal, being only modifications or appearances of the one substratum. All was false and hollow that was based upon the suggestions of sense. Thought and its object are identical. Through his dialectical reasoning the school of the Sophists originated. By them it was denied that simple substance can fill space; next it was stopped gradually of every attribute, until it reached the vanishing point of the pantheistic perspective; substance, then, being wholly neutral and void of color, ceased to have any appreciable quality and the theory of philosophy subsided into the blank atheism of Leucippus (B.C. 500) and Democritus (B.C. 460-385), whose atomic fatalism finds a close parallel in the Zabism of the Babylonians, Phoronica, with other idiosyncratic offsets and antithetical stock. But though the deepest questions that can occupy the human intellect were bandied to and fro in sophistical discussion; all was problematical, all was doubt, and the only principle which met with universal acceptance was the sceptical maxim, μὴ δύνατον δεῖν. With Socrates (B.C. 468-399) opens a new epoch in Greek speculation. Hereafter we meet again with pantheistic notions, but they are no longer in extensive acceptance. The philosophers up to the days of Socrates had been simply physicists; they looked on nature as a deity in unity in the highest degree, and supplementary truth of real or correct philosophy had to be discovered. It was dreamed of by Pythagoras, but first fully discerned by Socrates; and we do not wonder that the wise said of him, "He first brought philosophy down from heaven to earth"—meaning that he was the first teacher of the world, because he brought home to the man of his time propositions and generalizations about matter and its origin to questions of human interest: our duty here, our hopes hereafter. From this time, too, dates the distinction of the two branches in philosophy, science and ethics (see Presocratic); and henceforth the great problem of Greek philosophy, as of all philosophy, became, "What is the ἐπιστήμη—the first principle—the ground and cause and reason of all existence?" The final answer of that age is found in Plato (q. v.), for "Platonism was the culmination, the ripened fruit of the ages of earnest thought which preceded Plato. He gathered up, coagulated, and grasped into unity the results bequeathed by the mental efforts of his predecessors. The Platonic answer to this great question of philosophy is clear and unequivocal. A perfect MIND is the primal source of all being—a mind in which intellect, efficiency, and goodness are one and the same, an absolute, a concept, p. 58, 39; comp. also his Christianity and Greek Philosophy; Butler, Lectures on Ancient Philosophy; Lewes, Biogr. Hist. of Philos.; and the references in the articles Plato and PLATONISM. One of the first of the Platonic schools to spring up was that which was associated with Plato's son, Plato, and the successor of Plato as scholar (from 347 to 393). Speusippus pantheistically represents the Best or Divine as first indeed in rank, but as chronologically the last product of development, and he finds the principles of ethics in the happiness of a life conformable to nature (comp. Ueberweg, Hist. of Philos. i, 133, 134, and the literature there quoted). Dicæarchus (B.C. 300), a disciple of Aristotle, and therefore a Peripatetic (q. v.), also advocated pantheistic notions. He taught that "there exist no individual substantial souls, but only in their stead one universal, vital, and sensitive force, which is diffused throughout all existing organisms, and is transiently individualized in different bodies" (Ueberweg, i, 138). The Stoics (founded B.C. 310) likewise taught this doctrine of force. Plato and his predecessor Societas had endeavored to reduce all being (οὐσίαν) to unity, admitting only reason as a channel of knowledge. Aristotle, the disciple of Plato, but the founder of an independent school (known as the immanent in distinction from the Platonic, which is known as the transcendent), believing his sessor were not so near the heart of the dualism of mind and matter unconciliated. With Plato God was one and all things; with Aristotle God was one, and the universe a distinct existence. But
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as nothing can be which has not been before; as there can be no addition to the totality of existence. Aristotle made two eternals, the one Form, the other Matter—God, and the material from which the universe was made. The Stoics were not satisfied with the dualistic notion that all must be one, that an infinite cannot leave a finite standing over against it. They were willing to trust the testimony of sense, and to admit that logically mind and matter, God and the world, are separate and distinct; yet the Stoics contended that actually they must be one. They there-fore made in the process to show how God and the universe were distinct and yet one. Hence they came to teach that, "since the world contains parts endowed with self-consciousness, the world as a whole, which must be more perfect than any of its parts, cannot be unconscious: the consciousness which belongs to the universe is Deity. The latter permeates the world as an all-pervading breath, as artistically creative fire, as the soul and reason of the all, and contains the rational germs of all things" (Λόγος σπουδαιότερος). Hence they conceive the human and even the divine spirit, not as immaterial intelligence (σοφία), but rather as a force embodied in the finest and highest material substances (comp. Ueberweg, i, 194, and the article Stoics). But by far the most decided and the most spiritual representatives of the pantheistic philosophy among the Germans was the poet and scholar Alexander von Humboldt (q. v.), in whom we see most clearly the influence of the East upon Greek thought. The doctrines of emanation, of ecstasy, expounded by Plotinus and Proclus, not less than the fantastic daemonism of Iamblichus, point to Persia and India as their birthplace, and in fact differ from the mystical teaching of the Vedas only by being presented in a more logical and intelligible form, and divested of the peculiar mythological allusions in which the philosophy of the latter is sometimes dressed up.

The Christian Pantheism in the East.—In the Church of Christ also, in the various Gnostic sects, subject to the same influences as the Neo-Platonists, we can plainly trace the same tendency as in the Neo-Platonists. This is especially true of those Gnostics who were monarchical, believing in one principle, i.e. who made God the universal idea, which includes the world, as the genus includes the species. They were the pure Gnostic Pantheists; such were Apelles (A.D. 188), Valentinus (A.D. 140), Carpocrates (A.D. 120), and Epiphanes (A.D. 186). Those, however, who were dualistic and who divided God into a greater and a lesser, or a male and a female, or, as did Saturninus (A.D. 111), Bardesanes (A.D. 152), and Basilides (A.D. 184), whose systems were borrowed from Zoroaster and issued in Manicheism (q. v.), were scarcely pantheistic Gnostics. See Gueiricke, Handbuch der philol. Literaturgesch., ii, 269.

5. Pantheism in the Church of the West.—As we have just seen, most of the Christian sects of the early Church known as Gnostics were pantheistic in tendency. They were the first Christian Pantheists probably. With their disappearance pantheism disappears for a time from the Church. The idea of the school of learners by Charlemagne in the 9th century restored Neo-Platonic ideas to the Church, and with it pantheism. Speculation had up to this time been held in with tight reins by the Church. But now John Scotus, named Erigena, appeared with a translation of the mystical writings of Pseudo-Dionysius, the Areopagite. This work was followed by an original contribution from the pen of Scotus himself, entitled De Divisione Nature, in which he teaches that God is the essence of all things, and that what men call creation is a necessary and eternal self-manifestation of the divine nature. He describes the Universe as a mighty river flowing from its source in an indefinite stream, quickening all things in its course, and carried back to the fountain-head by natural exhalation and condensation, to be again rolled forth as before (De Div. Nat. iii, 103). The going forth of finite beings from the Deity Scotus called the process of unfolding (analysi, resolutio); the return of all things unto God, or the congregation of the infinite plurality of individuals in the genera, and finally in the simplest unity of all, which is God, so that then God should be comprehended in all (reductio, unitas). As Scotus stands midway between the more ancient and modern Pantheists—the corner-stone of the old system constituting the foundation of the new—he is usually spoken of as the link between the two systems. In the 11th century William of Champeaux, the instructor of Abelard, who thought of God and the universe as a system, he laid the groundwork of a theory, if it were not pantheistic, led straight to pantheism. His notion of universals, borrowed from Plotinus, taught that all individuality is one in its substance, and varies only in its non-essential accidents and transient properties. In the following century his theory was followed out into a thorough-going pantheism by Amalric of Béné (a disciple of Abelard), and his pupil David of Dinant. They declared that God is not the efficient cause merely, but the material, essential cause of all things. All positive religion, both doctrine and worship, is with them a symbol; true religion a tranquil, intuitive absorption into the divine, all-comprehending essence. They were condemned as heretics by a Church council held at Paris (q. v.) in A.D. 1210. Later versions of the Arab philosopher Averroes (q. v.) were condemned by the Council of Lateran, q.v., in 1215, to give a still more decided pantheistic tinge to scholasticism (q. v.), Albertus Magnus, Duns Scotus, and Raymond Lully were the principal divinists (comp. Encyclopaedia Metropolitana, xi, 608). As has been aptly said, "The fermentation of philosophic thought had brought the scent of pantheism once more to the surface." In the 14th century the practical extravagance of the schoolmen's pantheism was repeated by the Mystics, not, however, in a materialistic, but in an idealistic form. They held creatures to be in and of themselves, and not alone, and not being, the real substance of all things. All things are comprised in him, and even the meanest creature is a partaker of the divine nature and life. Such was the doctrine of the Beghards (q. v.), the Brethren of the Free Spirit (q. v.), and the later Cistercians (q. v.). These Pantheists of the Middle Ages held different shades of opinion, which it is difficult accurately to distinguish. Some claimed for themselves a perfect identity with the Absolute, which reposes in itself, and is without act or operation. Another class placed themselves simply under the influence of the divine spirit, i.e. from being by nature God, they had come into existence by their own free will. A third class put themselves on a level with Christ, according to his divine and human nature. A fourth class finally carried their pantheistic extravagance to such an extravagant length as to land themselves in pure nihilism (q. v.), maintaining that neither God nor themselves have any existence.

Among the pantheistical Mystics of the 14th century Eckart occupied a very high place, having wrought his doctrines into a regular speculative system. "This system," says a Reform. of the time, "describes the dome of the city in which he lived, towering aloft like a giant, or rather like a Titan assailing heaven, and is for us of the highest importance. Not unacquainted with the Aristotelian scholasticism, but more attracted by Plato, he termed them, 'the great priest,' as he calls him, and his Alexandrian followers, imbued with the mystical element in the works of Augustine, though not with his doctrine of original sin, and setting out from the foundations laid by the Areopagite, Scotus Erigena, and by the earlier Mystics of the Middle Ages, but adhering still more closely to the pantheistic doctrines which Amalric of Béné and David of Dinant had transferred to the sect of the Free Spirit and to a part of the Beghards, Master Eckart, with great originality, constructed out of these elements a system in which he did not expressly design to contradict the creed of the Church, but which
not a conscious and intelligent individual, but whatever of mental functions it possesses can only be the aggregate of the mental powers and actions of the innumerable beings (if we may so call them) that possess intelligence. The extension (=the material universe) is eternal and self-existent. The personal identity of men and other supposed beings is an illusion. All reported inhuman and miraculous events in human history are either fiction or confusion in civil order and society, and to promote a virtuous and moral life. To speak of the intelligence or the will of the Deity is to speak of him as a man: it is as absurd as to ascribe to the Deity bodily motion. There is nothing between the Deity and the concept of a Deity =a mere demonstration of human intelligence. “Cogitatio Dei conceptrundae, non intellectus.” There is no such thing as freedom of thought or will; everything is one extended chain of consequences, and thought begets thought by a necessity that is under no other control than the fatal law of its own being. Evil is inconceivable where all is equally divine and necessary, and where liberty is null. All is good where all is order; it is our own ignorance of ultimate results, and of the necessary relation of things, that makes us think things evil which are not substantially so. Of a future state Spinoza speaks mistily. He conceives that the union of the finite and the infinite, Immortality consists in a return to God, to the annihilation of all personal and individual existence; it is the idea of Averroes (q.v.) again revived.

Spinoza, like Scotus, was never the representative man of this period. His work, which in the 17th century, can be most reasonably referred that pantheistic spirit which has pervaded the philosophy as well as the theology of Germany since the beginning of our present era. Schelling (q.v.) and Hegel (q.v.), in fact, have proved themselves most faithful disciples of Spinoza, carrying out to the legitimate extent the principles of this rigid logical Pantheist. Fichte (q.v.), by his subjective idealism, had banished from the realms of existence both nature and God, reducing everything to the all-engrossing Ego. Schelling reproduced what Fichte had annihilated, but only to identify them with one another, thus declaring the unity and God to be identical, nature being, in his view, the self-development of Deity. The philosophy of Hegel was equally pantheistic with that of Schelling, inasmuch as he declared everything to be a gradual evolving process of thought, and God himself to be the whole process.

Thus “the fundamental principle of philosophical (i.e. modern) pantheism,” to use the language of Dr. Buchanan (Faith in God and modern Atheism compared), “is either that the Deity is the identity of existence and thought, as taught, with some important variations, by Fichte, Schelling, and Hegel. The Absolute is conceived of, not as a living Being to whom a proper personality and certain intelligible attributes may be ascribed, but as a vague, indeterminate somnehit, which has no distinctive character, and of which, in the first instance, or prior to its development, almost nothing can be either affirmed or denied. But this absolute existence, by some unknown inherent necessity, develops, determines, and limits itself; it becomes being, and constitutes all being. The infinite passes into the finite, the absolute into the relative, the necessary into the contingent, the one into the many; all other existences are only so many modes or forms of its manifestation. Here is a theory which, to say the very least, is neither more intelligible nor less mysterious than any article of the Christian faith. And what are the proofs to which it appeals, what the principles on which it rests? Its two fundamental positions are these—that finite things have no distinct existence as realities in nature, and that there exists only one Absolute Being, the identity Deity itself. And how are they demonstrated? Simply by the affirmation of universal 1 ‘Identity.’ But what if this affirmation be denied?
What if, founding our reply on the clearest data of consciousness, we refuse to acknowledge that existence is identical with thought? What if we continue to believe that there are objects of thought which are distinct from thought itself, and which must be presented to the mind before they can be represented by the mind? What if, while we reserve the right to extend to thought the reality and the absolute, the contingent and the necessary, we, by the utmost effort of our reason, obliterate the difference between them, so as to reduce them to one absolute essence? Then the whole suprastructure of pantheism falls along with the idealism on which it depends; and it is found to be, not a solid and enduring system of truth, but a frail edifice, ingenuously contrived out of the mere abstractions of the human mind. 

Pantheism is by no means confined to the philosophical schools of Germany. It has been taught, also, from her pulpits and her theological chairs (comp. Bretschneider, Dogmatik, i, 13; Ebrard, Kirchen- u. Dogmengesch., iv, 257 sq.; Schwarz, Gesch. der neuesten Theologie [3d ed. Leips. 1804, 8vo], i. 1 and ii; Dorn, s. Dogmengesch., i, 290 sq., ii, 318 sq.). Extreme Rationalists have not hesitated to pronounce Schleiermacher a Pantheist in the tendency of his doctrines. Hunt, in his Essay on Pantheism, has accepted this decisive proposition and gone to the length of asserting that Schleiermacher had made a fundamental error of faith. For, says he, Schleiermacher showed that, in the last analysis, God is the absolute mind, and that he never, for a moment, entertained the idea of a God who is distinct from mind. He was a materialistic Pantheist. He maintained that the Bible doctrine that God was the image of the living God, the blaspheous notion that God is more than the image of man. The literary productions, however, of this class of infidels were more suited to the atmosphere of Paris than that of Berlin, and accordingly their influence is not the same in Germany as in France. For, if, in Germany, Schleiermacher's ideas, like those of other rationalists, are, for France, and Young Germany, having lost its prestige, was speedily forgotten. In more recent literature the pantheistic notions abounded again, but not in such an objectionable shape. One of the ablest modern advocates of Spinozaism is the well-known German novelist, Theobald Auerbach, like his master in philosophy, of the Jewish profession, and, like him, a man of the highest moral worth. While it must be conceded that Auerbach has purified and enabled the infidel notions of the German masses, he yet has failed to quicken them spiritually, and there is only, as heretofore, a religion enthroned in the reason. See Rationalism.

The pantheistic system is too abstract and speculative in its character to find acceptance with the French mind generally. Near the beginning of the last century, however, Denis Diderot (1718-94), one of the Encyclopédistes, turned from the ideas of the pantheist, in his dialogue</p>
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Thought, p. 297 sq.; Princeton Review, April, 1856, art. viii.

The system of philosophy-theology, which maintains God to be everything, and everything to be God, has extensively spread its baneful influence among the masses of the people in various Continental nations. It pervades alike the communism of Germany and the socialism of France. Indeed, in the eyes of those who hold that God is to be found in man, and the Saint-Simoniens, Pierre Leroux, in the other, that humanity is the mere incarnation of Divinity. In England and America also the same gross pantheism, decked out with all the charms of poetry and eloquence, is taught in our pulpit, in our schools, and in our colleges. The only element of the philosophy taught by the Emerson school, or Intuitionists, is, and is advocated and believed by a considerable number of speculative thinkers in England and America. "Standing on the bare ground," says the apostle of this latest form of pantheism, "my head bathed by the bilious air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God. "The world proceeds from the same Spirit as the body of man. It is a remoter and more enervating emanation of the same life, the unconscious." "Intellectual science has been observed to beget invariably a doubt of the existence of matter." "The soul is... wider than space, older than time, wide as hope, rich as love." Mr. Emerson regards Jesus as the only true race of prophets because he said, "I am divine"; but his Christ is plainly no exceptional person, only one of a class. The language of the Bible he uses in a most extraordinary way, and all who insist on finding monothelism in the Scriptures, and not pantheism, as he does, he calls "dogmatical bigotry." The God of the Bible is a father with a father's pity for his children, but the God of the Pantheist is eternal fate which degrades all things. "Believe in the God within you," says Mr. Emerson. On principle Mr. Emerson is no philanthropist, but a disapprover of acts of charity. He counts a man no more sacred than a mouse, and confines the good with the bad (see Prof. Prentice's articles in Meth. Quar. Rev. July, 1874; April, 1875). Mr. Carlyle shares these opinions. The Pantheists themselves claim Frederick Robinson as their; but there is no more ground for this than for their claim on Schleiermacher. Indeed, Robinson's view of the relation of God to the world is as near to Schleiermacher's as it well can be. See Robertson, Theodore Parker is also claimed by the Pantheists, but we think with as little propriety as Robinson. True, Parkers not as devout a man and as ardent a believer in Christianity, but he was a man of truth and sainthood and the immortality of the soul. His chief work, A Discourse on Religion, and his after declarations present him to us as a Dost, and not a Pantheist. He was influenced by Schleiermacher, but got farther away from the Church and Christianity, and may be said to have held the position now assumed by Renan, the author of the Life of Christianity. Both accept the essence of Christianity as essential to the needs of humanity, but refuse to acknowledge as lord and master the authority thereof. See PARKER. Hunt, the author of an essay on pantheism, and noted English divine of our day, is the modern apostle of Christian pantheism. He insists that Christianity and pantheism must be reconciled, otherwise it will be the worse for Christianity:

"Pantheism is on all hands acknowledged to be the theology of reason—of reason it may be in its impotence, but still of such reason as man is gifted with in this present stage of the development of philosophy and religion, to which he is the very summary of all religions. It is the goal of Rationalism, of Protestantism, and of Catholicism, for it is the goal of thought. The idea of God, as the creator of the world, is the means by which to reconcile the reason on God and things divine. Individuals may stop at this point to make many and many a jostling-place on the way by appealing to the authority of the Church, to the letter of the Sacred Writings, or by trying to fix the 'limits' of religious thought where God has not fixed them" (p. 370).

In order to determine what this Mr. Hunt would give the Christian, it is necessary to hear the definition of pantheism Hunt furnishes. Here it is:

"It might be better, indeed, to get rid, if it were possible, of the term Pantheism; but we cannot get rid of the idea, for it exists as a part of the mind, and has emerged in all ages. The argument from final causes proves the existence of a world-maker. It demonstrates that there is a mind to be accounted for. It is the unanswerable, in satisfactory proof of the ordinary understanding of man; but it proves nothing more than a finite God. We must supplement the argument from our own finiteness. The one gives a mind, the other gives being, the two together give an existence of a grand divine being, incomprehensible to all names, if that is inconvertible, to be called by no name" (p. 385). "Is what is called Pantheism anything so fearful that to avoid it we must renounce reason? To trace the history of theology from its first dawning among the Greeks down to the present day, and to describe the whole as opposed to Christianity, is surely to place Christianity in antagonism with the catholic reason of mankind. To describe all the greatest minds that have been engaged in the study of religion as Pantheists, and to mean by the term men irreligious, un-Christian, or atheistic, is surely to say that religion, Christianity, and theism have but little agreement with reason. Are we seriously prepared to make this admission? Not only to make the distinction, but to urge against it the arguments of Schleiermacher, but St. Paul and St. John, St. Augustine and St. Althausius?" (p. 387).

In other words, the God of Christianity must be allowed not to be a God creating a world, and acting on a world for a purpose, but a God existing in the universe which is co-extensive with him as its source; and dogmatic form and Biblical representations irreconcilable with that doctrine must be explained as metaphors or shadows, or cast aside—or otherwise Christianity itself must cease to be the religion of civilization (Pictet, Dictionary, "Mystery of Matter" [Lond., 1875, 8vo], has taken a like position). This pantheistic sentiment floating about in the poetry, criticism, theology, and even in the speculative thinking of the present time is attributable principally, we think, to the ravages made by Biblical criticism and to the aggressiveness of the physical scientists, who, in the advances which they are making in the acquisition of knowledge, are determined to extend inquiry also into the region of religious beliefs. Hence multitudes of men are puzzled what to think and what to believe. They are blind to the fact that they have actually lost faith in revelation, and are no longer relying for help and guidance on the Spirit of God, but on the laws of nature; so they take refuge from the abhorred aspect of the naked truth in a cloud of conventional poetic phrases, which, if they mean anything, mean pantheism. "Quid philosophus sc Christiunus," said the rugged but sensible Tertullian in his day; and the same remark may here be made, "What has Christianity to do with Pantheism?" The personality of God is a previous question which Christianity, in common with all historical religions, must assume. He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. Now the Pantheist repels with indignation the charge of atheism. For he is not denying the existence of God, but is endeavoring to recognise God in all he sees and hears and feels. In his creed all is God, and God is all. But the very essence of his system consists in the denial of a living personal God, distinct from nature and presiding over it. This, if not atheism, approaches to the very verge of it, and is a deadly destructive of religious faith and atheism from each other, but the man who can look around him and say that the universe is God, or that he himself is an incarnation of God, a finite particle of the Infinite Being, makes assertions tanta- mont to the denial of God, by meaning the statement that there is no God. Christianity has no longer to maintain a conflict with open, avowed, unblushing atheism, but with secret, plausible, proud pantheism. Nor can the re-
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sult of the conflict be doubtful. Christianity will as-
assuredly triumph over this, as she has already done over
all her former adversaries, and men will rejoice in re-
ocognising the old living personal God, who watches over
them, to whom they can pray, in whom they can trust,
and on whom they hope to dwell throughout a bless-
ed eternity.

The baneful effects of pantheism cannot fail to unfold
themselves wherever, as among the Hindees, it lies at
the foundation of the prevailing religion. Its practical
fruits, as to that circumstance, are moral degradation, bar-
barism, and cruelty. The natural consequences of a
pantheistic creed are thus ably sketched by Dr. Buchanan:

"The practical influence of pantheism, in so far as its
peculiar tendencies are not restrained or counteracted by
more general and sounder tenets and beliefs, must be deep
and lasting both in the individual and social welfare of mankind.
In its ideal or spiritual form it may be seductive to some ardent,
imaginative minds, but it is a wrecked creed notwithstanding;
and it will be found, when calmly examined, to be fraught with
the most serious evils. It has been condemned, indeed, in
glowing terms, as a creed alike beautiful and beneficent, as a
source of religious life nobler and purer than any that can ever spring
from the more gloomy system of theism; for, on the theory of pantheism,
God is manifest to all everywhere and at all times. Nat-
ure, too, is considered as divinized and glorified, and even-thing
in nature is invested with a new dignity and interest; above all,
man is conclusively freed from all fantastic hopes and
superstitions fears, so that his mind can now repose with
trivial satisfaction on the bosom of the Absolute, un-
modified by the decrees of life, and may view without
fear the prospect of death. For what is death? The dissolution
of any living organism is but one stage in the process of
its further development; and whether it passes into a
new form of self-conscious life, or is reabsorbed into the
infinite spirit, is an unsolved and insoluble problem in the
vast system of being. We may therefore, or rather must we,
leave our future state to be determined by nature's inexorable
laws and will, at least, far better bred than nature,
to whose justice we are amenable, or whose frown we
should dread. But even as it is thus exhibited by some
of its worst oubliettes, it appears to us, even to the
most dreary and cheerless creed when compared with that
faith which has not to regard God as our 'Father in
heaven,' and that 'hope which is full of immortality.'
It is worse, however, than dreary: It is destructive of all
religion and morality; it is an avowed antagonist to Chris-
tianity; and is less hostile to natural theology and to
ethical science: It consecrates error and vice as being
equal both with truth and virtue, necessary and beneficent
manifestations of the 'infinite.' It is a system of syncre-
ticism, founded on the idea that error is only an incomplete
truth, and maintains that truth must necessarily be de-
veloped by error and virtue by vice. According to this
fundamental law of 'human progress,' atheism itself may
be providential; and the axioms of a fatal optimism—
'Whatever is, is best'—must be admitted equally in regard
to truth and error, to virtue and vice.

Modern pantheism is nothing else than the theo-
poly of the East imported into the West: an avowed at-
tempt to displace the religious idea which God stamped
upon the soul and conscience of humanity from the very
cradle of the race in Paradise. The personality of the
Deity and of Christ, and the individual responsibility
of man, are the weighty questions upon which men's
minds are to be unsettled. There is nothing orig-
inal in the means adopted, unless indeed in their higher
sublimation from all earthly taint of common-sense—
"Inanæ magis quam hereticæ:" the profession of
man is the last word of this philosophy. "J'ai assez
lu," says Saisset, as the conclusion of his comparison of
the various systems of philosophy ('Essai de Phil. Rel.);
"J'ai assez discuté, l'âge mûr arrive, il faut former ces
livres, me replier au dais de moi et ne plus consulter qu'en raison."
In this case pagan but now Roman Catholic church may be seen different services going on at different altars at the same time, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint. In 1632 a Barberini, then on the papal throne, thought he would add to his reputation by disfiguring the Pantheon, which he had just purchased with a slice of gold dividable into barbarians, that he might cast them into cannon and form a high-altar for the church of St. Peter. (J. H. W.)

Panthera is, according to the Talmud, the name of a certain soldier, said to have been illegitimately the father of Jesus. This tradition was current before the composition of the Talmud, for as early as the fourth century, a Jewish writer whom Origen in his treatise introduces, a Jew who, speaking of the mother of Jesus, says that "when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as guilty of adultery, and that she bore a child to a certain soldier named Panthera." The word Panthera, or, as it is written in the Talmud, פַּנְתֵרָה, seems to have been used in an allegorical sense, meaning "the son of a wanton," according to allegorical exegesis the panther derives the name from πανθέως, thus signifying "the personification of sensuality." Only in unexpurgated editions of the Talmud, and only from this place, which appears at Am. 106b, and in 1645, the name of Jesus occurs twenty times. The Todoroth Jedus (q. v.), a detestable compilation put together out of fragmentary Talmudic legends, contains everything that is supposed to have been uttered by Jewish blasphemers, and in the Latin translation given by Wa- gensell, in his Tela Ignota Satuwum (Altorf, 1691), it is made accessible to all who wish to know more about this matter. In the German language the student can peruse Eisenmenger, who has brought together all these blasphemous sayings, attributing them all to Judaism, while really they are the utterances of the most unlearned and simplest souls. In his Eindeutkent Juden, i, 106, 107, 109, 115, 116, 133, 261 sq., the German and the original are given. See also Buxtorf, Lexicon Talmudicum, s. v. בַּפַּנְתֵרָה, p. 792, and s. v. פַּנְתֵרָה, p. 874 (Fischer's ed.); Hoffmann, Das Leben Jesu nach den Apostrophren, p. 90 sq.; Farar, Life of Christ, i, 76; Nitzsch, Uber eine Reihe haloualscher und patriotischer Tatsachen, welche sich an den mirverständztn Spatenmenn, פַּנְתֵרָה גַּם, ge- klungen, in the Theologische Studien u. Kritiken (1840), p. 115 sq.; P. Cassel, Pantheo-Studo, etc., in his Apologische Briefe (Berlin, 1875). (B. P.)

Panuoeis, William, a Flemish painter and engraver, was born at Antwerp about 1600. Little is known of him as a painter, but it appears that he was a distant of Rubens from the inscriptions on some of his prints. He etched quite a number of plates after Rubens and from his own designs. They were executed in a spirited and masterly style, but his drawing is frequently incorrect. The following, after Rubens, are his most esteemed prints: Father before Absolution;—The Nativity;—The Adoration of the Magi;—Mary Winking the Feet of Christ;—The Assumption of the Virgin;—The Holy Family, with the Infant Christ and St. John playing with a Lamb;—St. John Baptisting Christ;—Simon Killing the Lion and the Bear;—St. Sebastian.

Panvinio, OTOFINO, an Italian monk noted as a historian and antiquarian, was born in Verona in 1599, and took at an early age the habit of the Order of St. Augustine. He pursued his studies at Rome, whence he was called to Florence in 1654 to fill the chair of theology in that city; but soon afterwards, at his own request, was superseded in the office, and obtained leave from his superiors to visit the chief cities of Italy in order to collect inscriptions. At Venice he became acquainted with Sigonio, who had been appointed professor of belles-lettres in that city in 1652, and who was not less enthusiastically attached than Panvinio himself to the study of antiquities. The acquaintance soon ripened into a lasting friendship. At Rome Panvinio was patronized by cardinal Cervini, who in 1555 became pope Marcellus II, and by him Panvinio was appointed to a situation in the library of the Vatican. As a scholar of great attainments he was the more estimable for his simplicity, but in the middle of a most active and useful life he suffered a violent death. He died at Rome on April 7, 1568, while visiting there. He was a man of great learning and indefatigable industry. Nicéron, in his Mémoires, mentions twenty-seven works by Panvinio which had been printed; and Maffei, in his Verona Illustrata, gives a list of Panvinio's MSS. in different libraries of Italy and Germany. The most important of his works are the following, some of which were not printed till after his death: Epitome Pontificum Romanaorum aequae ad Paulum IV (Venice, 1557, fol.):—Virgilis epistolis Pontificum Romanorum Elogia et Imagines (Rome, 1569, fol.):—De Fastis et Triumphis Romanorum aequae ad Carolum V (Venice, 1557; Mader published another edition in 1662 at Helmstädt);—In Fastis Consularibus Appendix;—De Ludis Secul.ribus et Antiqua Romanorum Nominibus (Heidelb., 1568, fol.):—De Euphrasii Etymologiarum Operibus, libri ii (Venice, 1569, fol.):—Agnes Dei (Rome, 1560, 4to):—De Sigillia et Sacramentia Sibylia (Venice, 1567, 8vo):—De Triumphi Commentariis (Venezia, 1578, fol.; Helmstädt, 1676, 4to, by Mader):—De Ritu sepulcrinis Mortuorum apud Veteres Christianos et eorum Canonicis (Louvain, 1575, 8vo):—De Republica Romana Libri III (Venice, 1581, 8vo):—De Bibliotheca Pontificis Vaticana (Tarragona, 1587, 4to):—De Libris Circinius Libri II, et de Triumphi Liber I (Venice, 1600, fol.):—Amplissimi Oratoris Sanctissimi Triumphi, et Antiquissimorum Lapidum et Numrorum Romanorum, etc. Descriptio (Rome, 1618, 4to):—De Antiquatate et Vitis Illustratione Verorum Libri VIII (Padd. 1548, 4to). The following treatises are contained in the great collection of Grav紫外, "Thessaurus Antiquitatum Romanarum":—De Civitate Romana et De Imperio Romanis, in vol. 1; De Antiqua Romanorum Nominibus, in vol. ii; Antiquae Urbis Imago, in vol. iii; De Libris Circinius, De Ludis Secularibus, et De Triumphi Commentariis, in vol. i. His great treatise De Cerimoniis Caru Romane, in 11 vols. folio, is in MS. in the royal library at Munich. See Reuter, De Onuphrio Panvino (Altorf, 1757, 4to); Aebach, Kirchen der Welt (Cologne, 1548, 2 folio), and Weiss, in the Archives Universelle, s. v.; Tiraboschi, Storia della Letteratura Italiana, vol. vii; English Cyclopedia, s. v.; Piper, Monumental Theol. § 163, 216. (J. H. W.)

Panvinio. See Panvinio.

Panzani, GREGORIO, an Italian ecclesiastic, flourished in the first half of the 17th century. Sent by pope Urban VIII to England, he remained there from 1634 to 1636, in order to reconcile the differences which had arisen among the Roman Catholics. On his return home he was made canon of St. Lorenzo at Rome, and bishop of Miletus in partibus. He wrote some interesting memoirs upon the mission, but they have never appeared in separate form. Dodd has inserted some extracts in his History of the Church, and English priest, Joseph Berington, published a translation of them, entitled Memoria of Grigorio Panzani (Birmingham, 1794, 4to). See Chaudon, Dict. Hist. Univ.

Panzer, Georg Wolfgang, a German theologian, was born at Ruhlschatz in 1666, but afterwards he went to Altдорf, where he took his doctorate in philosophy in 1749. In 1751 he was made pastor at Etzelwang, near Nuremberg; in 1769, dean at St. Sebaldus, in Nuremberg; in 1772, senior preacher; in 1778, pastor. He died in
Besides his Ammales Typographici, he wrote a history of the German Bible, Liberare. Nachrichten v. den allerlängsten gedruckten Deutschen Bibeln (Nurem. 1777) — Grec. der Nürnbergischer Ausgaben der Bibel, etc. (luid. 1778) — Grec. der Augsburger Ausgaben (1780) — Die unerhörte Augsburgische Confession (1783) — Die evangelischen deutscher luther. deutschen. luther. (1778, 1783, 1785, 1817, 1818, 1820, 1821) — etc. He also devoted himself to a careful editing of the Church hymn-books.

Panzer, Johann Friedrich Heinrich, son of the preceding, also noted as a German theologian, was born at Nuremberg March 25, 1764. He was educated at the universities in Altdorf and Erlangen, and devoted himself to the study of church music. He finally decided to enter the ministry, and became catechist at the St. James's Church in his native place. In 1797 he was made pastor at Eltersdorf and Tannenhofe. During the Russian-Nuremberg controversy he was dismissed; but the Prussian government gave him an appointment as pastor at Baireuth. He died Nov. 15, 1815. Panzer wrote several valuable monographs treating of chapters in the history of the Reformation.

Panzi, Solomon ben-Eliyahu, of Rome, a Jewish writer noted as the author of נבון יסוד, or Clorisa Gemara, or rather methodology of the Talmud, in six chapters. It was translated into Latin with notes by Chr. Hen, Ritmer (Helmstädt, 1657), and republished in Hic. Jak. Baskby (Hamburg, 1761). The latter edition (Hamburg, 1714) See Furst, Bibl. Jud. i. 581; De Rossi, Dissertario storico degli orvii Ebrei (Ger.) transl. by Hamburger, p. 256; Wolf, Bibl. Hebr. vol. i and iii, No. 1958; Jöcher, Geschichte-Lexikon, continued by Rottemurder, v. 1516.

Paolotti, Ferdinando, an Italian theologian of note, was born at Alla Croce, in Tuscany, in 1717. He studied theology at Florence, and in 1746 was made rector in Villamagna, where he labored for the remainder of his life. He died in 1801. Paolotti several times refused episcopal dignity, preferring the quiet labors of his parish to the exacting work of a diocese. He was noted not only as a devoted priest, but also as a most zealous promoter of agricultural science in his rural district.

Paoli, Sebastiano, an Italian ecclesiastic, was born in 1688 at Lucca; entered the Order of the Mother of God; in 1729 was appointed general procurator of the congregation; afterwards rector of the college of St. Brigitta at Naples, where he died in 1751. He was one of the most zealous and most assiduous of his contemporaries in the field of the arts. He wrote Dea poesia de' S. Paolo e Latini nei primi secoli della chiesa (Naples, 1714) — Codice diplomatico dei saggi militari ordine Gerozolemitano oggi di Malta, etc. (Lucca, 1738-1738, 2 vols. fol.), which is very important for the history of the Knights of Malta. He also published a good edition of the Orations of Peter Chrysologus (Venice, 1750).

Paolini, Pietro, an Italian painter, was born at Lucca in 1638. He went early to Rome, where he entered the school of Angelo Caroselli. Under him Paolini acquired a manner that shows correct drawing, and a style of coloring more resembling that of the Venetian than the Roman school, uniting the richness and harmony of Titian and Pordenone. Lanzi says his Martyrdom of St. Andrew, in the church of S. Michele at Lucca, and the grand picture, sixteen cubits long, in the library of S. Frediano, would alone be sufficient to immortalize this painter. The latter work represents the pontiff St. Gregory entertaining some Pilgrims. It is a magnificent picture, ornamented in the style of Venetian, with a grand architectural perspective, full of figures, and possessing a variety, harmony, and beauty that have induced many to extol it. He also excelled in compositions of a conversational character, at the festivals, which are numerous at Lucca. Balducci especially commends two pictures of the Massacre of Val deosta, in the possession of the Oresti family, and remarks that he had a peculiar talent for tragic themes. He was accused of being too energetic, and strived for making the action of his females too strong. To prove the contrary, and to show that he pursued his method from choice, and that he was not inferior to his rival Biancuzzi in his own style, he painted his large work in the church of the Trinity in the graceful folino.

Paolini, Pio Fabio, an Italian painter, was born at Udine. He early went to Rome to study under Pietro da Cortona, and there acquired considerable reputation for some historical works, especially for his fine fresco of San Carlo, which adorns the Cure of Rome. In 1679 he was made a member of the Academy of St. Luke. He afterward returned to his native city, where he executed several altar-pieces and other works for the churches, which Lanzi says entitled him to a high rank among the followers of Cortona. He also painted much for the collections.

Paolo Cagliari. See Paolo Veronese.

Paolo, Maestro, of Venice, a noted painter, much devoted to sacred art, Lanzi says is the earliest painter in the national manner (i.e. different from the Greek artists of the time), of whom there exists a work with a most inscrutable name of its author. It is in the church of San Zaccaria, consisting of a tablet, or, as it is otherwise called, mosaic, divided into several compartments, representing the figure of a dead Christ, with some of the Apostles, and historical incidents from the holy evangelists. There is inscribed underneath, "Magister Paulus cum Jacobo et Johanne filiis hac opus fecit." There is no date upon it, but Zenale found his name recorded in an ancient parchment bearing the date 1346. Sig. Morelli also discovered a painting in the sacristy of the conventual of Vicenza, inscribed "Paulus de Venetis pinxit hic opus, 1352." 

Paolo Veronese (or Paolo Cagliari), a very noted Italian painter who belonged to the Venetian school of the 16th century, was a native of Verona, whence his surname. He was born, according to Ridolfi, in 1528; but others say in 1526. His father was a sculptor, and afforded the boy all the art-training that he seemed so much to seek after. When quite young he moved to Venice, where he soon developed talents which placed him on an equality with Titian. As colorists the two men differ considerably. Titian's colors are strong and bright, Veronese's are toned down, less gorgeous, more delicate. Paolo was eminently successful in color and in perspective painting and adhering to it through a long and active life. Most of his pictures represent scenes in the life of Christ, in which the personages appear in Venetian costumes of the 16th century, and in which are introduced portraits of contemporaries. It is useless to criticize such a phase of art, or to approach it with the same laws with which we judge pure artistic conception. Veronese's art is ornamentation carried to its highest perfection, but neither admitting nor asking comparison with the art of the Florentine or Roman schools. His pictures all present the same qualities of exquisite grace and refinement, full of what modern artists call "style." The mind never tires of these paintings, but rests upon them with pleasure and content. No great effort is necessary to enjoy them; they leave a pleasurable sensation, as if we too had been enjoying the culture and luxury of those epochs. His best works are his four great paintings in the Venetian churches. The first was painted for the refection of S. Giorgio Maggiore, and is now in the Louvre at Paris. The subject is The Marriage at Cana; it is over twenty-five feet wide, and contains an immense number of figures, among which are portraits. It is said that he received only ninety ducats for this immense work, which is accounted for by the fact that he never accepted more remuneration from the convents than the
expense of his materials. The second, painted in 1570 for S. Sebastian, represents The Feast of Simon with Magdalene washing the feet of Christ. The third, executed for SS. Giovanni and Paolo, is The Stavirce at Supper with his Disciples. The fourth (which is perhaps his masterpiece) is the same subject as the second, but quite differently treated; it was painted for the refectory of the Convent of S. Nicola in 1610 by the republic to Louis XIV. There are a few masterly etchings marked "P. C." and "P. A. Call," which are attributed to Paolo, among which are The Adoration of the Magi, "Paolo Veronese fec.," and Two Saints Sleeping (top mark). See Spooner, "Bibl. Hist. of the Fine Arts," i, 156; Ruskin, "Modern Painters;" Roldan, "Vita di P. Cagliari" (1648); Lecarpentier, Notice sur P. Cagliari (1818); Zabeo, "Elogio di P. Cagliari" (1818). (J. H. W.)

Pap (τάχυ, skik. Exx. xxiii, 21; τακτή, Isa. xxiii, 12; μαστίγω, Luke xi, 27; xxiii, 9; Rev. i, 18), the breast (as the Hebrew word is elsewhere rendered), especially of a female.

Papa (Πάπας), a name originally given to the bishops of the Christian Church, is now the pretended prerogative and sole privilege of the pope, or bishop of Rome. The word during the ancient times is to be understood in the same sense as our word "paternal." In the time of the Catholic Church, the name is used for the bishops of various cities, and is in constant use in the Greek Church, and is synonymous with the word "archbishop." The word is sometimes used for the pope, or bishop of Rome.

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with the noble Roman, Flavius Clemens, who is said to have suffered martyrdom under Domitian. One of the principal writers on the earliest history of the Church of Rome, Lipsius, who in his first works had assumed the identity, adduces in his work, *Chronologie der römischen Bischöfe* (Kiel, 1889), cogent reasons against it. The first letter of Clement to the Corinthians is an important document in the history of the papacy, for it in Catholic historians find the first example of the exercise of a sort of papal authority. But, as the very introduction shows, this epistle is not sent at all in Clement's own name, but in that of the Roman congre- gation, and the tone of the writing is something but hier- archical. The epistle may, however, justly be quoted as an indication of the high esteem in which the Church of Rome was held at a very early period. This promi- nent position is easily explained by the political pre- eminence of the city, which was the capital of the Roman world-empire, and by the high antiquity of the Roman Church, to which Paul had addressed one of his epistles, and which the churches of Italy, Gaul, and Spain looked upon as their mother Church. There is only one other passage in the writings of the apostolic fathers which would require an argument for the exist- ence of the papacy at that time. Ignatius of Antioch (died 107), in his epistle to the Roman Church, calls her *proskeuinon tis agias*, which Möhler (*Patrolologie*, i, 144) and other Catholic scholars explain as "head of the love-union of Christendom," while Protestant writers hold it to mean "the leader which the head in love." It is at all events significant that in the whole epistle the bishop of Rome is not even mentioned.

With Xystus I (about 115 to 125) a second division in the oldest papal catalogues begins. It is regarded as probable that he was the first who occupied the presby- terial college of Rome an episcopal position, although his fellow-presbyters may have only regarded him as *primus inter pares*. With Hyginus (about 185 to 189), Pius I (died about 154), Anicetus (died 166 or 167), and Soter (died 174 or 175), the history of the Roman bishops begins to be better authenticated. The names which have just been mentioned are closely united in history with the names of the Gnostics Cerdon, Valentinus, and Marcion. "The Shepherd of Hermas," one of the cele- brated writings of the apostolic fathers, is ascribed to a brother of Pius I; and during the administration of Anicetus, bishop Polycarp came to Rome to discuss with the Roman bishop the first Easter controversy. Under Eulogius, towards the close of the 2nd century, Irenæus came to Rome as the delegate of the congregation of Lyons in affairs relating to Montanism. Irenæus is the first who launches the question of the Roman bishop's hon- orary pre-eminence of the Roman Church. He calls her (*Adv. Haer.* ii, 2) the greatest, the oldest, the Church, acknowledged by all, founded by the two most illustri- ous apostles, Peter and Paul, the Church "*with which, on account of *more important precedence, all Chris- tendom must agree*". ("Ad duas enim ecclesias proper potentiorem principalitatem necesse est omne conventio ecclesiam, hoc est eos, qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea que est ab apostolis tradita"). The famous passage is only extant in Latin translations, and is of somewhat disputed interpretation, but it is not doubted that Irena- us meant to place the Church of Rome above the other *G*nostic churches, to which likewise a precedence of honor is allowed. It is to be observed, however, that this passage altogether speaks of a precedence of the Roman bishops over others, and not for the only reason of their peculiar Episcopate, as there is no indication that anything beyond a mere precedence of honor is meant. That this was really the idea of Irenæus is confirmed by the fact that when, about 190, bishop Victor of Rome broke fellowship with the church of Alexandria for their use of the Easter fire for the only reason of their peculiar Easter usages, Irenæus rebuked Victor for troubling the peace of the Church, and declared him- self against a forced uniformity in such non-essential matters. The Asiatic churches emphatically refused to comply with the demand of the Roman bishop, and the controversy remained unsettled until the 4th century, when the Council of Nice decided in favor of the Ro- man practice. Tertullian also gave prominence to Rome among the apostolic mother churches, but after these he was able to distinguish the Roman bishop by calling him in irony "pontifex maximus" and "episcopus episcoporum." At the beginning of the 3rd cen- tury Hippolytus censured the Roman bishops Zephyri- nus and Caecilus for the lax discipline of their Church. It appears from his work that these bishops claimed an absolute power within their jurisdiction, and that Caecilus established the principle that a bishop can never be deposed or compelled to resign by the pres- bytery. Cyriac (died 258) is the first who asserts in clear words the fundamental idea of the papy, claiming superiority for the bishop of Rome as the suc- cessor of Peter, and accordingly calling the Roman Church the chair of Peter, the fountain of priestly uni- ty, and the root and mother of the Catholic Church. It is, however, only an ideal precedence which Cyriac conceives to the bishop of Rome, for in the controversy with the African Church, and in the union with the bishops of Asia Minor, opposed the position taken by the Roman bishop Stephen, and accused him of error and abuse of power.

A retrospect of the history of the Church during the first three centuries shows a gradually increasing readiness to come to the Church, and at a later period to the bishop, of Rome, some kind of honorary supremacy, and an eagerness of the bishops of Rome to use this disposition of other churches for enlarg- ing his own. He derived his claims from the idea of honorary pre-eminence over other bishops—a claim which, as has been shown, was promptly and emphatically denied in all parts of the Christian world; and it is a most remark- able circumstance that almost every writer of this period whose words can be used as a testimony in favor of proving the existence of a germ of papy, also men- tions and personally endorses the stanch opposition made to the first claims of the Roman bishops. The first ecumenical Council of Nice (325), in its sixth can- on, makes only an incidental mention of the Roman bishop. It confers upon the bishops of Antioch and Alexandria metropolitan rights over the churches of their several provinces, "since the same belongs also to the bishop in Rome." The boundaries of the Roman diocese are, perhaps intentionally, not defined, but it appears certain that the Roman diocese comprised, in the main, the Nicene Council. It comprised the Lite- rasian provinces, or nearly the whole of Central Italy and the islands. See PATRIARCHATE. Nothing cer- tainly indicates that at this period any one conceded to the Roman bishop a jurisdiction over all the Occidental churches; and not only the Church of North Africa, in the following century, but also the diocese of Milan and the Church of Arelate, at a much later period repelled any claim of the Roman bishop to a jurisdiction over them. The canons of the Nicene Council were, how- ever, forged at Rome in the interest of the papy at an early period, and the words *Ecclesia Romana semper habuit primatum* were inserted. At the Council of Chalcedon (451) the Roman legate, Paschasius, read the canons with the forged addition, but the council protested at once, and opposed the genuine to the forged version of the Nicene canon. The Synod of Sarriac (377) set the Montanist right to the first canon. That Julius I (387-395), a really superior jurisdiction over other bishops, as canons 5 to 8 provide that in case a sentenced bishop desired to obtain a new decision from another synod, his judges must apply to Julius, bishop of Rome, he would declare himself or his sentence to be called or the judgment of the former was to be ratified, and until his decision was made the see of the sentenced bishop must not be filled. Julius might de-
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Ported by a council which Rome herself recognizes as ecumenical. After the death of Leo, the papal chair was for nearly one hundred and fifty years filled by weak, insignificant men, who reasserted the papal claims of Leo. The period is known as the translatio potestatis

and who encountered the unanimous resistance of the Eastern patriarchs. When Felix II (483-492) ventured to excommunicate the patriarch of Constantinople, a complete schism between the Western and Eastern Churches took place, which lasted over thirty years.

Gelasius I (492-496) moaningly called the patriarch of Constantinople the bishop of the παπατζία of Heraclea, and proclaimed the principle that the pope's authority was higher than that of kings and emperors. When Pope Symmachus (501 or 508) was acquitted by a synod of Rome of the imputation of squandering the property of the Church, and other crimes, the partisans of the pope at this council declared that it did not behoove the council to pass judgment respecting the successor of St. Peter; and one deacon, Eunniadius (subsequently bishop of Padua), vindicated this decision by asserting that the Roman bishop is above every human tribunal, and is responsible only to God himself.

Facts like these prove the existence at this early period of the germ of the extreme papal theory, but even then the position they held, in the spiritual ascendancy, for which a divine origin was claimed, in order to make it an organic part of the doctrinal system of the Church. Innocent I (402-417) endeavored to put upon the canons of Sardica a far-reaching construction, and appealed to them for claiming a right of cognizance in all important ecclesiastical questions. Zosimus (417-418) asserted that the fathers that had conferred upon the Roman see the prerogative that his decision should be the last and decisive one. The fraudulent habit of ascribing the canons of the Synod of Sardica to theSynod of Nicaea, and that of Constantine's Council be came quite general in Rome. At the Synod of Eutychian, in 431, the Roman legates declared that Peter, to whom Christ had given the power of binding and unbinding, was continuously living and judging through his successor.

The first pope, in the real sense of the word, was Leo I (440-461). Being endowed by nature with the old Roman spirit of dominion, and being looked upon by his contemporaries, in consequence both of his character and his position, as the most eminent man of the age, he developed in him the idea of an ecclesiastical power, who had the right to determine how the life of the Christian Church should be conducted. In order to accomplish this object, he endeavored with great energy to transform the constitution of the Church in conformity with his ideal. As a theological writer, he used nearly all the arguments which the defenders of the papacy up to the present time have adduced from the Bible. As bishop of Rome, he carried through his claims to supreme power over the whole Church with a greater energy than any of his predecessors. The bishops of the African and Spanish churches submitted to his demands. Bishop Anastasius of Thessalonica applied to him to be confirmed, and when Leo granted his prayer, and extended his jurisdiction over all the Illyrian churches, Roman supremacy thereby gained an important foothold even in the East. In Gaul, however, he met with a more determined resistance on the part of Hilarus, the metropolitan of Arles, and though he procured from the emperor Valentinian III an edict which unconditionally subjected all bishops of the West Roman Empire to the primacy of Rome, he obtained only a partial victory. At the fourth eccumenical Council of Chalcedon (451) Leo's legates protested against the famous twenty-eighth canons of the Council, which elevated the patriarch of Constantinople, to equal officiality with the pope. But this protest, as well as that of Leo's successors, remained without effect, and the Eastern half of the Christian Church learned to look upon the bishop of Constantinople as its highest dignitary, whose claims were sup-

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ern criticism. The conversion and baptism of Constantine by Sylvester; the inviolability of the pope in the pretended acts of a Synod of Sirmium, with the fabulous history of pope Marcellinus; the Constitution Sylvesteri, the Decretale Clementi (1174), Chapter III, Bull. X., shows an effort of selected legislation, and the close of the 6th century the forged additions to Cyprian's De unitate ecclesiae, to the Liber pontificalis, etc., all have the same tendency.

II. The Papacy of the Middle Ages. In the 7th and 8th centuries a series of important events added to the ecclesiastical ascendency of the popes a high and influential position among the secular governments of the world. In proportion as the Byzantine emperors lost their hold of Italy, and especially the city of Rome, it was easy to seize the power which the popes had shed their blood not for the Greeks, but for St. Peter, and for the good of their own souls. Charlemagne confirmed and enlarged the donation which his father had made, and on Dec. 25, 800, laid the deed of the enlarged donation on the tomb of St. Peter. See TEMPORAL POWER. Thus the popes became secular princes, though at first vassals of the Carolingian emperors; and they were led to conceive the plan of restoring the old world-empire of the Romans by the rule of the pope over the entire world. Soon after the establishment of the temporal power the popes availed themselves of the weakness of the Carolingian emperors to emancipate themselves from their authority; and, in order to efface the recollection that the secular power of the popes was the gift of the German princes, the story was started that Constantine had given Rome and Italy to pope Sylvester, and that this was the reason why the imperial capital had been removed to Constantinople. The actual power of the popes was, however, for several centuries not commensurate with their claims and aspirations. With the collapse of the Carolingian dynasty and the fall of the German emperors and the Carolingiania of France to the energetic rulers of Germany, the emperors in many cases asserted and enforced the right to depose and appoint popes, to prescribe laws for the Church, and to govern it according to the principles of state rather than those of the popes. These imperial rights were carried out by strong emperors in spite of the powerful support which the papal claims received theoretically from the famous collection of forged documents, known under the name of the Isidorian or pseudo-Isidorian decretales. The popes, from Clement I (91) to Damasus I (384), are there represented as rulers over a Church in which the clergy were disconnected with the State, and unconditionally subordinate to the pope. Episcopacy appears for the first time as an emanation from the papacy; synods are regarded as valid only when they have been called by the popes, and all their resolutions are said to need a confirmation by the popes, who appear vested with the supreme legislative, supervisory, and judicial powers. For many centuries this collection was the storehouse from which popes and papal writers took the materials of which they composed the constitution of the ecclesiastical claims of the papacy; but Protestant criticism so irrefutably established its spuriousness that the advocates of the papacy now content themselves with attempting to prove that the deception was not of a criminal character, and of such consequence, and that its primary object was not to enslave the papal power, but to secure the independence of the Church against secular rulers.

The first half of the 10th century is known as the period of "papacy," during which the papal chair, and to convert it into a family benefice; and even some of the unworthy occupants of the chair appear to have familiarized themselves with this idea, which was thwarted by the revolt of the public sentiment against the papal scandals. The vigorous interference of emperor Otto I, who had the last papal representative of "papacy," John XII, cited before a synod at Rome (963), which convicted him of murder, blasphemy, and all kinds of lewdness, and deposed him from his office, actually arrested the total decay of the papal dignity. The influence of the following emperors, especially of Henry III, secured the election of a number of popes (among them several Germans) who were of unimpeachable morality, and sincerely anxious to deliver the Church from the almost universal simony and licentiousness of the clergy. Their reformatory efforts were seconded by several new organizations which had arisen in the Church. The congregation of the bishops was needed to check the abuse of which the papal writers derived from the Isidorian decretales a new religious basis, and congregations of hermits in Middle and Upper Italy developed a new taste for the most rigid kind of asceticism, the principal representative of which is Petrus Damiani. About the middle of the 11th century a Roman monk, Hildibrand, who was a pupil of Cluny and a friend of Damiani, succeeded in effecting a complete change in the internal and external relations of the papacy. In order to emancipate the papal chair from the influence of the German emperors, he prevailed upon pope Leo IX (1048-1054), who owed his election to his cousin, emperor Henry III, to go to Rome in the character of a pilgrim, and to be there once more elected by the Roman clergy and people. One of the following popes, Nicholas II (1056-1061), committed the power of choosing the pope almost entirely to the College of Cardinals. In 1073 Hildibrand, after being for about twenty-five years the guide of the papal policy, ascended himself the papal chair under the name of Gregory VII. He is commonly regarded as the greatest pope of all times. He cleared away the abuse of which the authority of the pope over all nations of the world. The priesthood was regarded by him as the only power directly instituted by God, the power of secular rulers as the product of human agencies. The pope, as vicar of God, was to rule the Church, to depose kings, to determine the laws of the land, to enjoin and enforce the laws of divine right by his spiritual power, and able either to humble the people or to depose princes. The papacy he represented as the sun from whom all secular authority, also the empire, derived their light like the moon. He sternly enforced the law of prowess, compelled princes on an order that all priests, by renouncing the delights and cares of domestic life, might devote their exclusive labors to promoting the cause of the Church. To the claims which his predecessors had based upon the Isidorian decretales, Gregory added the doctrine of the infallibility and sanctity of the popes, and his right to depose princes and absolute subjects from the oath of loyalty. The period from Gregory VII to Innocent III and Innocent IV is almost a continuous conflict between the popes and the secular governments, during which the former, with an iron firmness, was the first to break the absolute power of princes upon the government and offices of the Church, and secondly to subject all secular governments to the pope and the Church. Only two years after his elevation to the papal see (1085) Gregory held a synod in Rome, which condemned all the acts of much popes, and forced every one under excommunication who should confer or receive
Eugenius IV (1431–1447), gained a complete victory over the Council of Basle, which, after being gradually abandoned by the Church, by the very pope whom it had opposed to Eugenius, and finally by its own members, was returned to Rome in 1439, and then to the support of the French government. The power of the papacy was now gradually restored, and at the close of the 16th century Innocent VIII (1484–1492) and Alexander VI (1492–1503) once more attained the highest cli
dam of depravity which has ever disgraced any episcopal See.

The Papacy since the Reformation. By the Reormation of the 16th century a considerable portion of Christian Europe totally broke off its connection, not only with the papacy, but with the entire Church sys
tem, over which the popes, in the course of the last thousand years, had gradually increased the power. Though arising from a theological controversy of so small dimensions that pope Leo X regarded it as a monastic quarrel, the Reformation at once gathered a gigantic strength from the latent contempt of the papacy which animated millions of minds. The efforts of Leo X and his successors to crush the spreading secession by the secular arm were unsuccessul; and although the new order of the Jesuits succe
ded in arresting its progress in some of the European countries, the Scandinavian kingdoms, Great Britain, Holland, Spain, were involved, and many of the possessions of the Roman pontiff (subreme Romano pontifici omnium humanorum creaturarum declaravimus esse de necessitate suavis).

This excess of daring arrogance brought on a fatal collapse. As in England the nobility and commons had extorted from their cowardly king the Magna Charta as a bulwark against royal and papal despotic presumption, so in France the Assembly of Estates derided the papal excommunication; and when Boniface himself was imprisoned, and his successors compelled to reside at Avignon in slavish dependence upon the French kings, the papal authority received in the public estima
tion a sharp and final check from which it never entirely recovered. The residence of the popes at Avignon, or, as it was called even before the times of Luther, the Baby
lonian exile of the popes, was followed by the great Schism (1378–1409), when Christendom was scandalized by the rival claims of two or, at times, of three vicars of God, who hurled against each other frightful anathemas. The papal theory that the pope see shall not be judged of by any one was thus most completely exploded, for the secular governments, the schools, the clergy, and the laity all had to make their choice between the claims of the French kings and the Church. The reformation of the Church in its head and members met with the heartfelt responses from all sections of the Church, and led to the convocation of the general councils of Pisa (1409), Constance (1414–1418), and Basle (1431–1433), which assumed the supervision of the eccumenical councils over the popes, and did not hesi
tate to depose popes and elect new ones. The principles which guided these councils were radically and irreconcilable at variance with the theories of papal absolutism which Gregory VII and his successors had so boldly proclaimed. How general the acquiescence of the
time in the reformatory attempts of these councils was may be inferred from the fact that when the Council of Pisa was called both the rival popes were abandoned by their cardinals, who united with two hundred bishops, three hundred abbots of monastic in
titutions, many hundred doctors of theology and canon laws, and the envoys of the secular governments in the deposition of the popes. If the central idea of these councils, the superiority of the eccumenical councils over the popes, could have been carried through, the develop
mont of the Roman Church would have been a radically different turn. But unfortunately the cuning of pope Martin V (1417–1431), who had been elected by the Council of Constance, knew how to thwart the general demands for a reformation by separate treaties with the principal Christian nations; and his successor,
PAPACY against being stripped of the more extensive authority of their predecessors; the majority of Catholic scholars chafed against the condition of abject servitude which the situation imposed on them. In the late 17th, and early 18th, Jesuits, assigned to them; and many governments became alarmed at the excessive claims, in behalf of the papacy, which were set up in the schools and the books of the Jesuits; but public sentiment in Catholic countries was, on the whole, in their favor. Thus, the popes were emboldened to revert from time to time the medieval ideas of their predecessors, the most significant fact in this respect being the famous bull In Canonis Dominii, to which Urban VIII (1639-1644) gave its final form, and in which not only Saracens, pirates, and princes, who incurred clerical enmity, were placed in Looberha, Zwillingias, and Calvinists were mathematized.

The Peace of Westphalia (1648) demonstrated, however, anew, that the actual influence of the popes upon the secular affairs, even in Catholic states, had irretrievably departed. The representatives of Protestant and Catholic governments met in common council to deliberate upon the peace of the world; the legal existence of Protestantism was recognized by all Catholic governments; while the pope, by his solitary and entirely ineffectual protest, revealed to the world, in a very contemptuous manner, how much his more theoretic ideas of the Middle Ages might still be adhered to by the ecclesiastical functionaries and devoted theologians, he had lost all control of the political world. In fact, the popes, from a political point of view, more and more appeared as the rulers of a petty Italian state (the states of the Church) rather than as the heads of a grand theoretic world-empire. Even in the College of Cardinals this view gradually gained strength; and while none of the old claims of the papacy were discarded, many popes appeared to care as much for their particular state. The greater importance which now attached to the pope's character as a secular prince, manifested itself in the habit of selecting nearly all the occupants of the papal chair from among the great Italian families, and in the fact that none but Italians have been elected popes since Adrian VI (1522, 1523), who was a native of Holland. At the same time a tendency showed itself at times among the cardinals to increase the influence of their college by electing popes who were chiefly remarkable for the absence of energy and any prominent qualities of mind. Thus it was said that Innocent X (1644-1655) was made pope on the ground of his mistakes, his melancholy, and his idleness; Clement X (1667-1670), a feeble octogenarian, "did nothing except to weep over the administration of his family favors;" Benedict XIII (1727-1730) "seemed always to regard the convent of the Dominicans as his workhouse, where his hypothetic theories of Coscia, bartered away both Church and State, until primitive Christian simplicity became utterly ridiculous in a court so recklessly conformed to the world;" and Clement XI (1720-1740) "was raised to the throne when old and blind" (Hase, Church History).

The episcopal tendencies in the Catholic Church which had made such a gallant struggle against the absorption of the old rights of the episcopacy by papal absolutism at the councils of Pisa, Constance, and Basle, and which even at Trent had been sufficiently powerful to thwart a part of the papal designs, made at the close of the 17th century a grand adjustment. An assembly of French bishops and barons, which was convoked by Louis XIV in 1682, defined the views of the Gallican Church in regard to the prerogatives of the papacy in the four following famous propositions: 1, That Peter and his successors, the Roman pontiffs, have supreme power, not in secular, but not in secular affairs; 2, That this power is limited, not only by the decrees of the Council of Constance relating to the authority of general councils, but, 3, by the established prescriotions and usages of the Gallican Church; and, 4, that the decisions of the pope, when not sustained by the authority of the Church, are not infallible. This was one of the grandest and most important manifestations on the part of the bishops of the Catholic world against the papal theories of Gregory XIII (1572-1585), and did much to curtail them, with but few exceptions, concurred in these resolutions; and thus one of the largest and oldest Catholic countries bore an unanimous, and therefore so significant a testimony, that France and the popes were radically disagreed as to the powers which in the Catholic Church belong to the papacy. The pope, Innocent XI (1670-1689), parried the dangerous blow with courage and skill. He had the proposition of the Gallican Assembly publicly burned at Rome by the common hangman, and refused to sanction the consecration of any newly appointed bishops until the revocation of these six propositions. The bishops in this conflict showed themselves as cowardly as the pope was resolute, and the king likewise soon effected a reconciliation by complying with the pope's demand. The bishops of France for a long time remained divided into a Gallican and a papal or Ultramontane party, but the latter steadily gained ground.

A still greater triumph was gained by the papacy in the long doctrinal controversies caused by a posthumous work of bishop Jansenius of the Netherlands. The Jansenists, who were the adherents of a school of thought which first came into prominence and was presently applied to the doctrine of predestination, were received with approval, the formal principles of the school were accepted by many of the most eminent theologians of France and other countries, but the Jesuits caused five of its propositions to be condemned. The friends of Jansenius contended that the five propositions had been misunderstood at Rome, and had a sense different from the one in which they were condemned by the pope. It was the first time that the question came up whether the pope had not only the right to make decisions in doctrinal controversies, but could also demand that his interpretation of any theologic propositions be accepted as correct, and that Alexander VII (1655-1667) made this demand, and assured the world that the propositions of Jansenius were actually condemned in the sense intended by Jansenius. The Catholic world was for a long time agitated by this question; but as the French government was determined upon the extermination of the Jansenists even more than the pope, the novel demand of the papacy for an acknowledgment of its right to give an infallible interpretation of any theologial work was tacitly acquiesced in. Only a small body in the Netherlands, the so-called Jansenists, persisted, under an archbishop of Utrecht, and the bishop of the duchy of Jansen, a papal claim, maintaining to the present day, in spite of the oft-repeated papal anathemas, an independent ecclesiastical organization.

About the middle of the 18th century a violent tempest Collects throughout Catholic Europe against the papacy. The educated classes of these countries were very largely pervaded by a disbelieve in the entire doctrinal system of the Catholic Church, and regarded the papacy as the chief obstacle to the progress of enlightenment and culture among the masses of the population. The Jesuits were viewed as the worst outgrowth of the papal system, and became as such the objects of intense hatred. In 1759 Pombal excluded them from Portugal and confiscated their property; and when the pope interceded for them all connection with Rome was broken off. The example of Portugal was followed by the Bourbon courts of France, Spain, Parma, and Naples, all of which expelled the Jesuits, and ridiculed the threats of excommunication with which the pope threatened some of them. When the papal chair became vacant, in 1769, the cardiac influence of these orders was secured by the election of cardinal Ganganelli as pope Clement XIV (1769-1774), who, after some hesitation, yielded to their urgent demands for the abolition of the Jesuits, which he announced by the brief called Dominus ac Redemptor noster, on August 16, 1773, and restored the great step which was required by the peace of the Church. About the same
time a German bishop, Nicholas of Hontheim, resumed the work of the Gallican Assembly of 1689. Under the name of Justinus Febronius he published a book (1750), in which the superiority of general councils over the popes, and the divine and independent rights of the bishops, were defended with great vigor and scholarship. The book created an immense sensation, but the author languished on his death-bed (1778). Soon after (1786), the archbishops of Mayence, Tèrves, Cologne, and Salzburg agreed at Emms upon the so-called Emser Punction, which demanded the establishment of an independent national church. Germany, the majority of the German bishops sided with the pope against the archbishops, this attempt likewise proved a complete failure. The same fate awaited the radical measures by which the emperor Joseph II of Austria endeavored to disconnect the Roman Catholic Church of his dominions from the pope, and to convert it into a strictly national agency for the education of the masses of the population. Although pope Pius VI (1774-1799), by a personal visit, in vain endeavored to make an impression upon the emperor, public opinion, as well as the bishops, opposed the efforts for reform, and the emperor finally abrogated the measure.

The Revolution of 1789 threatened the papacy with as great territorial losses as the Reformation of the 16th century. For a time France appeared to be lost to the papacy. Christianity itself was abolished by the new revolutionary constitution (1790). The pope (1786-1799) again permitted the exercise of Christian worship. French armies proclaimed in Rome the Roman republic, and carried pope Pius VI as a prisoner to France, where he died. His successor, Pius VII (1800-1823), was the first pope for many centuries whose election did not take place in the city of Rome. A concordat concluded with Napoleon Bonaparte in 1801 restored to the pope his ecclesiastical and temporal power; but when he revived all the old hierarchical claims of the papacy, the emperor again (1808) occupied the papal territory, and revoked the donation of his predecessor Charlemagne (1809); and when he was excommunicated by the pope, he carried the letter as a prisoner to Fontainebleau. The downfall of the Napoleonic rule and the Congress of Vienna put an end to the endangered position of the papacy. The ruling monarchs of Europe, the empress of Austria and Russia, and the king of Prussia, desired the co-operation of the papacy for the suppression of liberal ideas. Although the protest of the papal delegate, Consalvi, against the work of the Congress of Vienna was smiled at, and the pope was content to see the victorious armies of the 'emperor' reoccupy his old positions, the emperor even occupied the Papal States, temporarily, even those of the Protestant states, not only consented to the restoration of the temporal power of the popes, but regulated the affairs of the Catholic Church in the several states by means of Concordats (q.v.), which, though proceeding from the assumption that the secular governments were at least a co-ordinate and not, as the mediaval popes claimed, a subordinate power, conceded to the popacy a far-reaching influence, and even a vigorous support in ecclesiastical and educational matters. The concessions thus made were still more liberal under Leo XII (1823-1829), Pius VIII (1829-1830), and Gregory XVI (1831-1846), to extend again the spiritual influence of the Church upon the Catholic population of Europe, and to recover part of the lost ground. Immediately after his return to Rome (1814) Pius VII restored the order of the Jesuits, who were once more, as in the days before their suppression, the boldest champions of all the claims of the papacy, especially in the Catholic countries, and the violent opposers of liberal institutions.

The most notable success which was won during the first half of the 19th century by papal policy was the great decline and almost complete extinction of the Gallican and Episcopalian tendencies among the bishops and clergy. Even governments which might have been expected to oppose with all their might the spread of ultra-papal tendencies, as the Orleans dynasty in France, and the Protestant governments of Germany, made little or no effort to prevent the elevation of the most zealous adherents of the papal theories to the episcopal seats, and the coercion of the lower priesthood to the same views. It soon became apparent that in the Catholic Church of the first half of the 19th century the same is true of Pisa, Constance, and Bzde would be impossible, and the papacy, in its conflicts with the secular governments, the representative assemblies, and the liberal spirit of the age, could at least rely on an almost unanimous support of Cardinal Bzde against the lower clergy. But the masses of the population in a number of Catholic countries, as was shown by elections and by revolutionary movements, preferred liberal institutions in spite of all declarations and even excommunications of the papacy. This was especially apparent in the states of the Church, where only Austrian bayonets could prevent the people from overthrowing the temporal power of the popes. The elevation of Pius IX to the papal chair (June 16, 1846) not only encouraged the hopes of those who believed that some concessions to the liberal tendencies of the political world would be compatible with the interests of the state of the papacy, but even forth Utopian dreams of advanced liberals like the Italian priest and philosopher Gioberti, who enthusiastically maintained that the papacy, at the head of a confederacy of liberal Italian states, might bring about a full revolution in Italian political science. When Bzde was created, and might place Italy in the front rank of Christian nations. These hopes were bitterly disappointed when the pope first hesitated, and finally refused, in 1848, to take part in the Italian uprising against Austrian rule, and the republican government was established in Rome which decreed the deposition of the pope. It needed an interference of the French army to restore him to his throne (1850); but in 1859 and 1860 the larger part of the states of the Church concluded by popular vote to join the new kingdom of Italy, and the city of Rome itself was only prevented from following this example by French troops until 1870, when the withdrawal of the French garrison was at once followed by the declaration of the Romans in favor of annexation to Italy, and by the cessation of the temporal power of the pope.

The Vatican since the Declaration of Infallibility.

—Only one year before the downfall of the temporal power, the pope convened a general council at Rome, which was to elevate the ultra-papal theory to its climax by proclaiming the papal infallibility as a dogma of the Church. For a few years the popes, even before the times of Gregory VII, the popes had acted as if they were infallible. They had not only demanded, but, as far as lay in their power, enforced submission to their doctrinal decisions. They had forbidden appeals from their tribunal to a general council, and even disallowed the plea of the Jansenists and other censured schools that the popes had erred in understanding the right sense of the censured books. The Church had practically submitted to these claims, but only from want of organized and efficient opposition, not from any regard to the principle of infallibility. The Concordats of 1817 and the Gallican Assembly of the 17th century irrefutably prove the infallibility. The Jesuits, since the days of Bellarmine, have been foremost in discussing and defending the infallibility theory, but no pope until Pius IX had dared to solemnly declare it as a dogma of the Church. But Papal encyclicals and conciliations have had the indication of what might be expected from him by proclaiming, in 1854, the opinion held by many Catholic theologians of the immaculate conception of the Virgin Mary as a doctrine of the Church, and by the syllabus of Bzde, 1864, which overthrowing centuries of teaching and principles of modern civilization and progress that has emanated from any pope. Nevertheless, when the design of the pope to proclaim papal infallibility as a Church doctrine became known, many bishops, especially in the
Teutonic countries, earnestly declared against the intended measure, not so much because they professed a personal disbelieve in the doctrine, but because they regarded its promulgation as extremely inopportune, and fraught with dangers to the best interests of the Church. The Church, except a few of the United States on the Eastern shores, in Germany and Switzerland, however, a number of distinguished theologians persisted in their opposition, and originated the Old Catholic movement. See Old Catholics. The membership of the Old Catholic Church is estimated at about 200,000, a small number in proportion to the 200,000,000 at which the nominally Catholic population of the globe is estimated. But the papacy, with its new claims not less than with its old, lacks the recognition of the largely Catholic countries, as has been abundantly proved by the history of the years since the Vatican Council. Only a few months after the proclamation of the new doctrine, the city of Rome defied the papal excommunication by voting for the abolition of the temporal power and annulling the kingdom of Italy. The Italian government has not, however, made great progress even among the laity, the elections to the General Assembly held in 1872 gave a majority which is openly unfavorable to the temporal power and other papal claims. In Austria, next to France the largest among the Catholic countries, the lower house of the Vienna Parliament has declined its sympathy with the principle of religious liberty, and even with the Old Catholics. In all the other Catholic countries of Europe and America the papacy has but an uncertain hold of governments and parliaments. It has had, since 1870, more or less serious conflicts with Spain, Mexico, Brazil, Venezuela, and the United States of Colombia, and, except in the little kingdom of Belgium, where the Parliament is under the complete control of the Ultramontane party, it cannot rely on the subservience of a single secular government. And even Ultramontane Belgium finds it no longer possible to remain on good terms with the House of the Roman king, though he is under papal excommunication for having overthrown the temporal power of the papacy.—The relations of the papacy to non-Catholic governments have been seriously affected by the Vatican Council. In view of the past history of the papacy, the governments of Germany and Switzerland have deemed it necessary to introduce new laws on the administration of the property of the Church and on public education, which have kindled new and bitter conflicts with the papacy. Russia remains in the attitude of the council of 1870 on the property of the Catholic Church. Although stripped of his secular power, the pope, in 1876, was still treated by most of the Catholic and some non-Catholic governments as a sovereign, the following states having the Vatican Council accorded, however, on July 18, 1870, to the wishes of the pope, 586 members of the council voting for, 2 against the proposition, and 106 being absent, most of whom were unwilling to vote favorably. See Vatican Council. All the bishops of the opposition gradually submitted to the promulgated doctrine, except a few of the United States on the Eastern shores.

For the bishops from Peter to Pontianus the Catalogus Librarius substantially followed the chronicles of Hippolytus (beginning of the third century). The Catalogus Librarius was followed by the Catalogus Leontini, compiled under Leo the Great (440-441), and other continuations. A thorough and exhaustive work on all papal catalogues in Lipsius's Chronologie der römischen Bischofs (Kiel, 1869).—The earliest history of the popes is the Liber Pontificalis, which was long ascribed to Anastasius, bishop of Amasea in Pontus, and the Librarius of Pisa, but the account, however, is the product of the last biographies of the work only. It was edited by Busaeus (Mentz, 1602); Faesslotti (Paris, 1619); Bianchini (Rome, 1718 sq. 4 vols.); Muratori (in the three volumes of the Script. Ret. Ital.); Vignoli (Rome, 1724 sq. 3 vols.); among the very numerous histories of the popes we quote the following: F. Petrarca, Vita dei Pontifici et Imperatori Romani (Florence, 1478); Panvinii, De Vita Rom. Pontificum (ibid. 1626); Sacchi di Palatina, Hist. de Vita Pontificum Rom. (ibid. 1626); Tempesta, Vita S淡淡, Pontificum Rom. (Rome, 1599); Cinconii, Vita et gesta Rom. Pontif. et Card. 1787; Peroni and Fabbrini, pp. 511-519; Pallazi, Gesta Pontif. Rom. (Ven. 1687 sq. 5 vols.); Paggi, Brevisarium gest. Pont. Rom. (6 vols.); Bower, The Lives of the Popes (Lond. 1730, 7 vols.); Brusa, Hist. des Papes (Hague, 1732, 5 vols.); Wallch, Geschichte des päpstlichen Papiers (Göttingen, 1758); Spittler, Vorlesungen über die Geschichte des Papatthums (Hamb. 1828); Smet, Geschichte der Päpste (Cologne, 1829, 24 vols.); F. Müller, Die römischen Päpste (Vienna, 1847-1857, 17 vols.); Artaud de Montor, Hist. des souverains Pontifs Rom. (Paris, 1849 sq. 8 vols.); Alphonse de Puysegur, Les Papes et les pontificats (Paris, 1863); Heinrich Graf von Poppe, Geschichte der Päpste (Ratisbon, 1864).—Among the best works treating only a part of the history of the papacy are: Ranke, Die römischen Päpste, ihre Kirche und ihr Staats in den 16. und 17. Jahrhundert (Berlin, 1834 sq. 5 vols.); Seel, Geschichte der Päpste (Hamburg, 1839); Boll, Geschichte der Päpste (Cologne, 1849, 2 vols.); Heister, De生意, Rom. Pontif. (Paris, 1853; 2 vols.); Seevogel, De privilegiis et simplicibus Rom. Pontif. 1; K. Bazzottetti, PRIVILEGIO S. Petri vittis (Rome, 1756, 6 vols.); Orsi, De irresponsabili Rom. Pontif. judicio; Scardi, De Suprema Rom. Pontif. auctoritate; Chielo, De Rom. Pontif. (ibid. 1887); Kemmener, De Rom. Pontif. prin. (ibid. 1889); Kenrick, The Pontifices of the Apocalypse. See Vindication of the Roman Church by J. H. Ballerini, De ec et ac rationes primatae (Augsburg, 1710, 2 vols.); Barruel, Du Pape et ses droits (Par. 1808); Roscoy, De primato Rom. Pont. ejusque juribus (Augsburg, 1834); Le Maistre, Du Pape (Par. 1820; one
PAPADOPOLI, Nicolao Commentus, a noted Italian theologian, was born Jan. 6, 1655, in the isle of Candia. When eleven years old he came to Rome, where he was educated in the college of St. Athanasia. In 1672 he joined the Order of the Jesuits, whom he entered at Rome. In 1685 he was appointed professor of canon law in the University of Padua, and died in 1740 (Jan. 20). Besides a number of dissertations on ecclesiastical law, he wrote, De differentia Gratios et gratiorum specierum; - - Promotiores mystagogiae ex purae canonico (Venice, 1697), in which two works he endeavors to show that the difference between the Latin and Greek churches is only a very small matter. He also left in MSS. Instructa Graeco-Latina dicta in saeclum; and a voluminous work of thirteen volumes, entitled Opus armorum, in which he treats of the saints in the Greek Church. See Fabricius, Bibliotheca Graec. ed. Harles, vol. xi; Jocher, Allgemeines Gehilten-Lexicon, III, 1232; continued by Rotermund, v, 1519; Theologische Universa-Lexicon, s. v.

Papaeus, a Scythian name of Zeus (Jupiter).

Papal Councils are the principal source for the history of the Roman bishops down to the 6th century. These councils are divided into two classes, the Greek and the Latin. Of the earliest Greek are the lists given by Irenaeus (Adv. Haereses, III, 8) and by Eusebius (Chronica et Hist. Eccles.). Jerome has depended altogether on Eusebius, and is therefore of importance only in so far as he supplements or corrects Eusebius. Of the later Greek chronicles are to be regarded the Xenodochia of Philip or St. Athanasia in the year 863; George Synkellos, and his continuator Theophanes, the chronography of patriarch Nicephorus; all based for the first three centuries on Eusebius. Of the Latin, and the most important for the first three centuries, is the so-called Catalogus Liberinus, which is found in the collection by the chronographer of the year 534, and goes down to the time of Liberius (352-356). On it is based the so-called Felician catalogue (till Felix IV, t 590), also the Liber Pontificum. The Catalogus Liberinus is followed by the Catalogus Leoninus (compiled under Leo the Great), which comes down to Sixtus III. Further cataloguing progressed down to the popes of the 6th century (among them one in several handwritings comes to Hormisdas, t 629). These are followed by the Catalogus Felicianus, of which the Vita Paparum, together with a Codex Canonum, coming down to Felix IV, are the first of the Liber Pontificiall (q. v.). See Lipsius, Chronol-gie der römisichen Bischöfe (Kiel, 1869).

Pape, Gabriel, an American rabbi, was born in Germany about 1813. He came to this country about 1835, and, though then a young man, found favor at Philadelphia, and was at one time the leader of the congregation Beth Israel. Arriving in Philadelphia when the Jews were few in number, he was enabled to continue his ministrations to a time when the local Jewish population was extensive and influential, possessing a half-dozen spacious synagogues, many charitable institutions, and a name for probity and intelligence unexcelled by any in the land. He died in 1872. In his last years of the ministry Mr. Pape did not appear much in public, limiting his efforts to mere congregational work; but he was always one of the most energetic and useful of the Jewish leaders of Philadelphia. He figured prominently in the Board of Jewish Ministers, and was beloved by his flock and esteemed by the entire community. He was a mild, estimable, and pious gentleman, of deep erudition, unassuming, and austerely pious in his habits.

See Jewish Messenger, N.Y., Jan. 8, 1872. (J. H. W.)

Papebroch (more correctly Paperbroch), Daniel, a learned Belgian Jesuit, was born at Antwerp March 17, 1628; entered the Society of Jesus in 1645, and was by that body educated. He then became a teacher for a while, but finally decided to study theology, and went to Louvain. In 1658 he was ordained priest, but instead of taking a pastorate he taught philosophy in his native place, until Bolland employed him as assistant in the Acta Sanctorum. In 1658 the learned editor of the Acta sent Paperbroch to Italy to search the archives, and there he was engaged until 1662. After his return home Paperbroch wrote the biography of St. Patricius, and later, with Henschen, composed the Acta of the month of March, then April all alone; and the first three volumes, and finally four volumes with Baert and Jenning, writing May and part of June. As Paperbroch denied the pretended origin of the Carmelites Order from the prophet Elias, he was severely attacked by that order. He was also subjected to trial by the Inquisition, and its tribunal at Toledo condemned, in 1656 and 1697, the fourteen volumes of the Acta SS., as heretical. At Rome, however, only the theology of the pope, the Propylæum ad SS., month of May, eighth volume, was condemned. A controversy resulted, and continued until 1698, when the Congregatio Inquisitiva commanded both parties to be silent, and threatened with excommunication the disobedient. This ended the strife. Paperbroch died June 28, 1714. His biography is in Acta SS., month of June, vol. vi. (J. H. W.)

Pappeliers, a term used in the 13th century to designate the party which uncompromisingly supported the papacy. It was applied chiefly to the mendicant friars and their adherents, and with special reference to their pietistic affection of poverty and their ascetic way of life. After the return home Paperbroch wrote the biography of St. Padricus, the Propylæum ad SS., month of May, eighth volume, was condemned. A controversy resulted, and continued until 1698, when the Congregatio Inquisitiva commanded both parties to be silent, and threatened with excommunication the disobedient. This ended the strife. Paperbroch died June 28, 1714. His biography is in Acta SS., month of June, vol. vii. (J. H. W.)

Papenrecht, Cornelius P. von, a Roman Catholic theologian, was born at Dort in the year 1686, and died in 1758, as canon of Mechlin, after having occupied for twenty-four years the office of secretary to the cardinal d'Alme, archbishop of Mechlin. Papenrecht wrote a History of the Church of Utrecht since the Change of Religion (Mechlin, 1725), and Analecta Belgica (Hague, 1748, 6 vols.), a collection of records bearing upon the history of Belgium, enriched by his comments.

Paper. See Writing.

Paper-reed is the false translation in the A. V. of the Heb. הַנַּדְנַד, .askh, a naked pole, referring to the
meadows on the banks of the Nile, which were for the most part destitute of trees. See Nile.

By the "paper-reed" the translators of the A. V. doubtless intended to designate the famous Egyptian *papyrus*, of which we borrow the following account chiefly from Chambers's Cyclop. s. v. The *papyrus* is a genus of plants of the natural order Cyperaceae, of which there are several species, the most important being the Egyptian papyrus, or "papyrus of the ancients" (*Papyrus antiquorum*, the *Cyperus papyrus* of Linnaeus), a kind of sedge, from eight to ten feet high, with a very strong woody, aromatic, creeping root; long, sharp-keeled leaves; and naked, leafless, triangular, soft, and cellular stems, as thick as a man's arm at the lower part, and at their upper extremity bearing a compound umbel of extremely numerous drooping spikelets, with a general involucre of eight long filiform leaves, each spikelet containing from six to thirteen florets. By the ancient Egyptians it was called *pupu*, from which the Greek *papyrus* is derived, although it was also called by them *byblis* or *delta*. The Hebrews called it *gome*, a word resembling the Coptic *gom*, or "volume." Its modern Arabic name is *berdi*. So rare is the plant at the present day in Egypt, that it is supposed to have been introduced either from Syria or Aethiopia: but it has been seen till lately in the vicinity of the lake Menzilah, and specimens have been sent to England; and as it formerly was considered the emblem of Northern Egypt or the Delta, and only grown there, if introduced it must have come from some country lying to the north of Egypt. It has been found in modern times in the neighborhood of Jaffa, on the banks of the Anapus, in the pools of the Liane, near Syracuse, and in the vicinity of the lake Thrasymenus. It is represented on the oldest Egyptian monuments, and as reaching the height of about ten feet. It was grown in pools of still water, growing ten feet above the water and two beneath it, and restricted to the districts of Sais and Sebennytus. The *papyrus* was used for many purposes both ornamental and useful, such as crowns for the head, sandals, boxes, boats, and cordage, but principally for a kind of paper called by its name. Its pith was boiled and eaten, and its root dried for fuel. The *papyrus*, or paper of the Egyptians, was of the greatest reputation in antiquity, and it appears on the earliest monuments in the shape of long rectangular sheets, which were rolled up at one end, and on which the scribe wrote with a reed called *kaauk*, with red or black ink made of an animal carbon. When newly prepared, it was white or brownish-white and lissom; but in the process of time those papyri which have reached the present day have become of a light or dark brown color and exceedingly brittle, breaking to the touch. While *papyrus* was commonly used in Egypt for the purposes of writing, and was, in fact, the paper of the period, although mentioned by early Greek authors, it does not appear to have come into general use among the Greeks till after the time of Alexander the Great, when it was extensively exported from the Egyptian ports under the Ptolemies. Fragments, indeed, have been found to have been used by the Greeks centuries before. It was, however, always an expensive article among the Greeks, and a sheet cost more than the value of a dollar. Among the Romans it does not appear to have been in use at an early period, although the Silvilline books are said to have been written on it, and it was cultivated in Calabria, Apulia, and the marshes of the Tiber. But the staple was no doubt imported from Alexandria, and imported or adapted by the Roman publicans, or other dealers in merchandise. So extensive was the Alexandrian manufactory that Hadrian, in his visit to that city, was struck by its extent; and later in the empire an Egyptian usurper (Firmus, A.D. 272) is said to have boasted that he could support an army off his materials. It continued to be employed in the Eastern and Western Empire till the 12th century, and was used among the Arabs in the 8th, but after that period it was quite superseded by parchment. At the later periods it was no longer employed in the shape of rolls, but cut up into square pages and bound like modern books. See Wilkinson, Anc. Egypt. ii, 95, 96. See Rees; Rush.

**Paphia**, a surname of *Aphrodite* (Venus'), derived from a temple in honor of this goddess at Paphos, in Cyprus.

**Paphnutius of Thebais**, a noted martyr of the early Church, flourished near the opening of the 4th century, as bishop of a city in the Upper Thebait. During the Maximian persecutions he lost an eye, and was sent into the mountains. Paphnutius' ascetical life and martyrdom made him notorious, and he was brought to the attention of the emperor Constantine, who learned to highly esteem him. When later again he attended there, he was deputed (as delegate of the Niceman Council (A.D. 325), and there opposed the proposition for the celibate life of the clergy. The doubts as to the authenticity of Paphnutius' opposition are dispelled by Lea in his *Hist. of Vorbalis O.Ec. Cbry. (p. 54). See also Neale, Hist. of the Eastern Church (patrimarchate of Alexandria), i, 147 sq.; Socrates, Hist. Eccles. i, 11. Paphnutius probably attended also the synod at Sardica in A.D. 343. He died after that event. Another Paphnutius was a follower of Theophilos, and an opponent of the extravagant anthropomorphism. He flourished about the close of the 4th century.

**Paphos** (Παφος, of unknown etymology), a city of Cyprus, at the western extremity of the island, of which it was the chief city during the time of the Roman dominion, and there the governor resided. This functionary is called in the Acts of the Apostles (xiii, 7) "deputy." The same word "depute" is said to have been Sergius Paulus. The word *deputy* signifies procuration. It implies that the province administered by such an officer was under the especial rule of the senate. See Depu. Cyp. Cyprus had originally been reserved by the emperor to himself, and governed accordingly by a
PAPHOS

propritor; but finding the island peaceful, and troops wanted in other parts of the empire, Augustus exchanged it with the senate for a more distant and troubled province, and the governor is therefore correctly styled in the Acts deputy or procurator. At this time Cyprus was in a state of considerable prosperity; it possessed good roads, especially one running from east to west through the whole length of the island, from Salamis to Paphos, along which Paul and Barnabas travelled; an extensive commerce, and it was the resort of pilgrims to the Paphian shrine from all parts of the world (Fairbairn). The two missionaries found Sergius Paulus, the proconsul of the island, residing here, and were enabled to produce a considerable effect on his intelligent and candid mind. This influence was resisted by Elymas (or Bar-Jesus), one of those Oriental "sorcerers" whose mischievous power was so great at this period, even among the educated classes. Miraculous sanction was given to the apostles, and Elymas was struck with blindness. The proconsul's faith having been thus confirmed, and doubtless a Christian Church having been founded in Paphos, Barnabas and Saul crossed over to the continent and landed in Pamphylia (ver. 13). It is observable that it is at this point that the latter becomes the more prominent of the two, and that his name henceforward is Paul, and not Saul (Σαύλος εις Ἑλλάδα, ver. 2) (Smith). See PAUL.

The name of Paphos, without any adjunct, is used by poets and by writers of prose to denote both Old and New Paphos, but with this distinction, that in prose writers it commonly means New Paphos, while in the poets, on the contrary—for whom the name Palm-Paphos would have been unwieldy—it generally signifies Old Paphos, the more peculiar seat of the worship of Aphrodite. In inscriptions also both towns are called "Paphos." This indiscriminate use is sometimes productive of ambiguity, especially in the Latin prose authors.

1. Old Paphos (Παλαιόπαφος), now K'uk'a or Koulikia (Engel, Cypriol, i, 125), was said to have been founded by Cinyras, the father of Adonis (Apollod. iii, 14); though, according to another legend preserved by Strabo (xi, 563)—whose text, however, varies—it was founded by the Amazons. It was seated on an eminence ("celis Paphos," Virgil, Æn. x, 51), at the distance of about ten stadia, or 1½ miles, from the sea, on which, however, it had a roadstead. It was not far distant from the promontory of Lephyrium (Strabo, xiv, 683) and the mouth of the little river Dicamus (Hesych. s.v. Βοῦπερος). The fable ran that Venus had landed there when she rose from out the sea (Tactit. Hist. ii, 8; Mela, ii, 7; Lucan, viii, 466). According to Pausanias (i, 14), her worship was introduced at Paphos from Cyprus; it is much more probable that it was of Phoenician origin. See PHOENICIA. It had been very anciently established, and before the time of Homer, as the grove and altar of Aphrodite at Pal-

phos are mentioned in the Odyssey (vii, 387). Here the worship of the goddess centred, not for Cyprus alone, but for the whole earth. The Cinyraeans, or descendants of Cinyras—Greek by name, but of Phoenician origin—were the chief priests. Their power and authority were very great; but it may be inferred from certain inscriptions that they were controlled by a senate and an assembly of the people. There was also an oracle here (Engel, i, 483). Few cities have ever been so much sung and glorified by the poets (comp. Euhychus, Suppl. 553; Virgil, Æn. i, 415; Horace, Od. i, 19, 30; iii, 28; Stat. Silv. i, 2, 101; Aristoph. Lysia, 833, etc.). The remains of the vast temple of Aphrodite are still discernible, its circumference being marked by huge foundation-walls. After its overthrow by an earthquake, it was rebuilt by Vespasian, on whose coins it is represented, as well as on early and later ones, and especially in the most perfect style on those of Septimius Severus (Engel, i, 150). From these representations, and from the existing remains, Hetsch, an architect of Copenhagen, has attempted to restore the building (Müller's Archäol. § 298, p. 261; Eckhel, iii, 86). See VENUS.

Ruler of the Temple of Venus at Old Paphos.

2. New Paphos (Παφός Νέος), now Bačia, was seated on the sea, near the western extremity of the island, and possessed a good harbor. It lay about sixty stadia, or between seven and eight miles, north-west of the ancient city (Strabo, xiv, 688). It was said to have been founded by Agapenor, chief of the Arcadians at the siege of Troy (Homer, Ili. ii, 609), who, after the capture of that town, was driven by the storm which separated the Grecian fleet on the coast of Cyprus (Pausan. viii, 5, § 3). We find Agapenor mentioned as king of the Phthians in a Greek distich preserved in the Aeschylos (i, 181, Brunk); and Herodotus (vii, 90) alludes to an Arcadian colony in Cyprus. Like its ancient namesake, Nea Paphos was also distinguished for the worship of Venus, and contained several magnificent temples dedicated to that goddess. Yet in this respect the old city seems to have always retained the pre-eminence; and Strabo tells us, in the passage be-

Map of the Coast of Cyprus near Paphos.
fore cited, that the road leading to it from Nea Pa-
phos was annually crowded with male and female
votaries resorting to the more ancient shrine, and
coming not only from the latter place itself, but also
from the other town of Cyprus. When Seneca says
(Nat. quaest. vi, 56, ep. 01) that Paphos was nearly Me-
stroyed by an earthquake, it is difficult to say to which
of the towns he refers. Dion Cassius (liv, 23) relates
that it was restored by Augustus, and called Augustus
in his honor; but though this name has been preserved
in inscriptions, it never superseded the ancient one in
popular use. Tacitus (Hist. ii, 2, 3) records a visit of
the youthful Titus to Paphos before he acceded to the
empire, who inquired with much curiosity into its
history and antiquities (comp. Suetonius, Tit. c. 5).
Until the historian Ctesias included the ancient as
well as the more modern history; and among many other
traits of the worship of the temple, he records with
something like surprise that the only image of the goddess
was a pyramidal stone—a red marble, of Phoenician origin. There
are still considerable ruins of New Paphos a mile or
two from the sea, among which are particularly re-
markable the remains of three temples which had
been erected on artificial eminences (Engel, Cyprus, i, 1841,
2 vols.). See Pococke, Disc. of the East, ii, 285—
288; Ross, Reise nach Kos, Halicarnassos, Rhodos, u.
Cyprus, p. 180—192; Conybeare and Howson, Life and Epis-
toles of St. Paul (2d ed.), i, 190, 191; Lewin, St.
Paul, 1, 130 sq.; and the works cited above. See
CYPRUS.

PAPIAS OF HIERAPOLIS, in Phrygia, a noted
Christian writer and prelate of the patristic period, is
one of the most important witnesses to the authentic-
it of John's Gospel. Papias flourished in the 2d cen-
tury, and finally suffered martyrdom. According to
Irenaeus he was a disciple of the apostle John; but
Eusebius, who quotes (Hist. Eccles. ch. xxxix) the
words of Irenaeus, immediately subjoins a passage from
Papias himself, in which the latter distinctly states that
he did not receive his doctrine directly from the
apostles, but from the "living voice" of such follow-
ers of theirs as "are still surviving." He was an
intimate associate of Polycarp, a bishop in the same
province of proconsular Asia; and as the latter was a
disciple of the apostle John, it is probable that Irenaeus
—somewhat a hasty writer—inferring that his incompli-
tion must have been the same. The Pachoi or Alex-
anderian Chronicle states that Papias suffered martyr-
dom at Pergamus, A.D. 161; others put the date 165.
Eusebius describes him as "well skilled in all manner
of learning, and well acquainted with the Scriptures;
but a little farther on he speaks of him as a man "of
limited understanding," and a very credulous chroni-
cler of "unwritten tradition," who had collected
"certain strange parables of our Lord and of his doc-
trine, and some other matters rather too fabulous." The
work in which these were contained was entitled
Logia kai istoria Xristiou (Five Books of Commen-
taries on the Sayings of our Lord). It is now lost, but
fragments of it have been preserved by Irenaeus, Eu-
sebius, Anastasius Sinaita, Andreas of Cesaras, Max-
imus Confessor, and Eusebius of Caesarea. These frag-
ments are extremely interesting, because of the light which
they throw on the origin of the New-Testament Scrip-
tures, and their importance may be estimated from the
fact that they contain the earliest information which we
possess on the subject. Papias is our authority for the
statement that the evangelist Matthew drew
up a collection of Christ's sayings and doings in the
Hebrew (probably Syro-Chaldaic) dialect, and that
every one translated it as he was able. There can be
no doubt that this is a perplexing statement, suggest-
ing as it does the delicate question: "If Papias in cor-
rectly supposed that the New Testament was written in
Greek, and not in Hebrew?" See MATTHEW, GOSPEL
OF. Papias also tells us, either on the authority of
John the Presbyter, or more probably on that of one
of his followers, that the evangelist Mark was the in-
terpreter (γεγονότα) of Peter, and wrote "what
soever he [Peter] recorded, with great accuracy." The
passage, however, is far from implying that Mark
was a mere amanuensis of Peter, as some have averred,
but only, as Valexis has shown, that Mark listened
attentively to Peter's preaching, culled from it such
things as most strictly concerned Christ, and so drew
up his Gospel. According to Eusebius (Hist. Eccles.
iii, 59), Papias was an extreme Millenarian. See Cave,
Hist. Litter. s. v. Papias; Lardner, Works (see Index
in vol. viii); Alzog, Patrologie, § 17; Neander, Hist.
of Dogmas; Holtzmann, Die Dispensationslehre der
Leipziger Kirche (Leips., 1865), p. 246—251; Limbach,
Das Papias Fragment (1875). See also Studien u. Kritiken,1870; 1875; Meth.
Qu. Rev. 1853, p. 487; 1866, p. 605; Theological Eccles.
Rev. iii, 241; Christ. Remembrance, July, 1853, p. 218.

Papillon du Rivet, NICOLAS-GABRIEL, a French
 Jesuit, was born in Paris January 19, 1717. He early
entered the Society of Jesus, and gained a reputation
as a writer by the pulpits of his church. He retired
to Tournay after the suppression of his order, and
died there in 1782. The Latin poems of which he is the
author are Tempus assensus (1741, 12mo) and Mundus physicus, physiæ mundi mo-
noles (1748, 12mo), in which he proceeds far from
moral to the image of Descartes's vortices. Among his
French poems, we select the Épitaphe de Voltaire and
l'Épitre au Comte de Falkenstein. His sermons, of a
correct and pure style, have been printed in Tournay
(1776, 4 vols, 12mo), and a selection from his Œuvres
was given in vol. lix of the Oeuvres sacrées by
the abbé Migne (1856). Papillon had intrusted to fa-
ther Veron two MS. volumes containing some fugitive
pieces, which are entirely lost. One peculiarity wor-
thy of remark in the life of Papillon is, that his con-
stitution was so delicate that for thirty years he
lived only upon a little milk and white bread. See
Feller, Dict. Hist. s. v.; Quercard, La France Litter.
s. v.

Papin, ISAAC, a noted divine who flourished first
in the Protestant, but later in the Roman Catholic
Church, was born at Blois, France, March 24, 1657.
He was a student for a while at Geneva, and later
for three years at Saumur. At the former school the professor,
then divided into two parties upon the subject
of grace, called "Particularists" and "Universalists,"
of which the former were the most numerous and
the most powerful. The Universalists desired simply tol-
eration; and M. Claude de la Faye, Bishop of
Turre-
tin, the chief of the predominant party, exhorting him
earnestly to grant that favor. But Turretin gave lit-
tle heed to it, and M. de Maratiz, professor at Gron-
gen, who had disputed the point warmly against
M. Dalilé, opposed it zealously; and supported his
opinion by the authority of those synods who had
determined for intolerance. There was also a dispute
upon the same subject at Saumur, where M. Pajon,
who was Papin's uncle, and was then one of the pro-
fessors of theology, admitted the doctrine of effica-
cious grace, and was consequently excommunicated
by the Reformed in general, and Jurius in particular
and though the synod of Anjou, in 1667, after many
long debates upon the matter, had dismissed Pajon,
with leave to continue his lectures, yet his interest
there was none of the strongest; so that his nephew,
who was a student in that university in 1658, was
press to condemn the doctrine, which was branded with the appellation of Pajonism (q. v.). Papin declared that his conscience would not allow him to subscribe to the condemnation of either party; whereupon the university refused to give him the usual testimonial. All these disagreeable incidents enraged him against the University from which he had to retire for a time to his own house of worship. The controversy also from his Church, and brought him to take a favorable view of the Roman Catholic religion. In this disposition he wrote a treatise, entitled The Faith reduced to its just Bounds; wherein he maintained that, as the Papists professed that they embraced the doctrine of the Holy Scriptures, they ought to be tolerated by the most zealous Protestants. He also wrote several letters to the Reformed of Bordeaux, to persuade them that they might be saved in the Romish Church, to which they were reconciled. This work, as might be expected, drew upon him the intense displeasure of the Protestants, and in 1686 he crossed the water to England, where James II. was then endeavouring to re-establish popery. Papin was granted deacon’s and priest’s orders from the hands of Turner, bishop of Ely. In 1687 Papin published a book against Jurieu. This prolixated that minister so much that, when he knew Papin was attempting to obtain some employment as a professor in Germany, he despatched letters everywhere in order to defeat Papin’s applications; and, though the latter procured a preacher’s place at Hannover, he found means to be sent home a few months before his death. About this time his Faith reduced to its just Bounds coming into the hands of Bayle, that writer added some pages to it, and printed it: but the piece was ascribed by Jurieu to Papin, who did not disavow the principal parts of the treatise, though they were laid down in a synod. Meanwhile, an offer being made him of a professor’s chair in the church of the French refugees at Dantzic, he accepted it; but after some time, it being proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply; because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzic were highly offended at his refusal; and he was ordered to depart as soon as he had completed the half year of his preaching which had been contracted for. This occurred in 1689. Not long after he embraced the Roman Catholic religion, putting his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690. This letter is accompanied by several others, wherein he states that Papin had always looked indifferently upon all religions, and in that spirit had returned to the Roman Church. In answer to this letter, Papin drew up a treatise, Of the Toleration of the Protestants, and of the Authority of the Church (printed in 1692). He afterwards changed its title, which was a little equivocal, and made some additions to it; but while he was employed in making collections to complete it farther, and collecting materials for the second part, it was finished at Paris, June 17, 1699. His widow, who also embraced the Roman Catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719 (12mo.). M. Paljon, of the Oratory, his relative, published all his Theological works in 1722, 12mo. He wrote also his biography, Essais de théologie sur la providence et sur la grace; La foi réduite à ses véritables principes et renforcée dans ses justes bornes; La tolérance des Protestans, afterwards under the title of Les deux doges opposés aux protestants modernes. They are all very solidly written. Among other things Papin declares that, if the authority of a synod, as that of Dort (q. v.), has to be acknowledged, the same authority must be ascribed to that of Trent (q. v.) also. See Hagenbach, Hist. of Doct. (Index in vol. ii.); id. Kirchengesch. vol. v.

Papiest (Lat. papiæta, i. e. an adherent of the pope) is generally applied with some admixture of contempt to Roman Catholics. Of itself, the name Papist implies nothing more than that he is an adherent of the pope; but in its popular use it includes all the distinctive doctrines of the Roman Catholics, and especially those which are supposed to be peculiarly cherished by the supporters of the papal authority. It is therefore, in many cases, held to be synonymous with the profession of the most extreme opinions permitted in the Church of Rome, and even those which are commonly regarded as superstitious. Understood literally, no consistent Roman Catholic would disclaim it; but in the imputed significance explained above it is held to be offensive.

Pappati, a name for the New-Year's-day festival among the Parsees, which is celebrated in honor of Yazdegird, the last king of the Sassanid dynasty of Persian monarchs, who was dethroned by caliph Omar about A.D. 640. The ancient Persians reckoned a new era from the accession of each successor, and as Yazdegird had no successor, the date of his accession to the throne has been brought down to the present time, making this festival (676)236 the 260th of the Parsie chronology. On the Pappati, the Parsees rise early, and either say their prayers at home or repair to their fire temples, where a large congregation is assembled. After prayers they visit their relations and friends, when the Ilhamas-hur, or joining of hands, is performed. The rest of the day is spent in feasting and rejoicing, till a late hour at night. It is customary on this day to give a poor to the poor and new suits of clothes to the serftans.

Pappenheim, Salomon ben-Seeligmann, a very eminent Hebrew grammatician and lexicographer, was born in 1740 at Breslau, where his distinguished attainments and great piety secured for him the rabbinate of the Jewish community. He died March 4, 1814. The work which has immortalized his name is a lexicon of the Hebrew and Syriac, entitled The Thesaurus of Solomon (סונאלא מפריש תכשונה) (3 vols. 4to). The first volume, which was published at Dyrenforth in 1784, consists of an introduction and three parts or sections, subdivided into forty-nine paragraphs. The introduction (i-xi) contains a grammatical dissertation (בושוף תכשונה סונאלא מפריש תכשונה); the first part (p. 1-83), consisting of seven paragraphs, treats on those words which denote time, or on such substantives, adjectives, and adverbs, as express the idea of time or duration, such as, long, short, end, haring, tarrying, tarrying, youth, age; the second part (p. 33-60), consisting of eleven paragraphs, treats on those words which denote space, or on expressions conveying the idea of place, even, straight, corner, crooked, way, neighborhood, etc.; while the third part (p. 66-118), consisting of thirty-one paragraphs, embraces words which convey the idea of motion in its various modifications, e. g. going, flying, springing, flaying, etc. The second volume, which was published at Redelheim in 1831, after the death of the author, with notes by the celebrated Wolf Heidenheim (q. v.), consists of an introduction and four parts, subdivided into twenty-six paragraphs. The introduction (p. 1-8) contains a psychological treatise (פישונא מפריש תכשונה סונאלא מפריש תכשונה); the first part (p. 9-39), consisting of fourteen sections, treats on words which express the idea of speaking or utterance in its various modifications; the second part (p. 39, 40) discusses words which denote hearing: the third part (p. 40-57), consisting of twelve sections, treats on words which refer to sight; while the fourth part (p. 57-75), consisting of twenty-three sections, treats on words which relate to the touch and smell. The third volume, which was published at
Dybenrath in 1811, consists of a general introduction and one part, subdivided into fifty-seven sections, and treats on those synonyms which convey the idea of action. The importance of this work can hardly be overrated. It is the only lexicon which embraces the synonyms of the whole Biblical Hebrew, as the contributions of Wenetz, Luzzato, and others to this department are confined to single groups of words. Pappenheim's marvellous mastery of the Hebrew style, his keen perception, refined taste, critical acumen, and his philosophical mind, pre-eminently fitted him for this task. He also wrote a lexicon, or treatise, embracing those words and particles which are formed from the letters נוֹרֵא נַפְרָה, The Delight of Solomon, of which, however, only one part appeared (Breman, 1802); and he has left in MS. A Critico- etymological and Synonymical Hebrew Lexicon, which has not as yet been published. See Geiger, in the Zeitschrift der deutschen morgenländischen Gesellschaft (Leipsic, 1863), xviii, 333 sq.; Fürst, Bibliotheca Judaica, iii, 64, etc.

PAPPUS, JOHANN, Dr., a Lutheran divine, was born Jan. 16, 1494, at Lindau, on the Bodensee. He studied theology at Tübingen and Strasburg. In 1570 he was appointed professor in Hebrew and minister in Strasburg; in 1578 professor of theology and pastor of the Münster. After the death of Dr. Martisch, his former teacher, he was appointed president of the church-convents, and in this position he succeeded in causing not only a Lutheran liturgy, but also the Formula of Concord (q. v.) to be adopted, thus giving the Lutheran doctrine a strong footing in Strasburg. For twenty-nine years he presided over the Strasburg Church, but he was more feared than loved. He was as severe against Papists as against Calvinists, and against the former he wrote Contraadriatiram doctorem nunc Romanae ecclesiae, judice et teste Rob. Bellarmino (Strasburg, 1597). His motto was Ad finem si quis separat, ut nospi. He died July 13, 1610. He is the author of an excellent hymn, Ich hab' mein' Sach Gott heimgestellt (Engl. transl. by Miss Winkworth, Lyra

PAPUA


Papemys, the god of war among the ancient Egyptians, who was worshipped under the figure of the hippopotamus. At Heliopolis and at Buto sacrifices are said to have been offered to this deity; and at Papemys, which was called after him, there was a festival celebrated every year in honor of him.

Papua, or, as the Dutch navigators called it, New Guinea, from a fancied resemblance of its inhabitants to those of the coast of Guinea in Africa, is, if we except Australia, the largest island on our globe. Papua lies in the Australian Archipelago, in 5° 30'-10° 4' S. lat., and 131°-151° 30' E. long., and is about 1400 miles in length from the Cape of Good Hope on the north-west to South-east Cape. In outline it is very irregular, the western part being nearly insulated by Geel-vink Bay, entering from the north, and the Gulf of McClure from the west, while in the south it ends in a long and narrow peninsula of lofty mountains. It is indented by numerous gulfs and bays, besides the two already mentioned, and a large number of rivers, none of which have as yet been much explored. Indeed the country is still largely closed to the whites. Our knowledge has only in very recent times become definite even of the coast lines (see below). Papua is very mountainous, except certain tracts of swampy land which have been formed by the river deposits. The southern part is hardly anything else than a mountain range. It has peaks far surpassing those of Australia in altitude, Mount Owen Stanley being 15,205 feet; Okere, 10,200; Yule Mountain, 9700; and many others of the same range approaching similar elevations. The south-west coast is chiefly composed of lofty limestone hills. Along the south-west shore are many coral-banks. Nothing is accurately known

Map of the Island of Papua.
of either the mineral or vegetable wealth of the interi-
or, the hostile and retiring nature of the mountaineers
having hitherto closed it to the naturalist. It has
ever been cultivated, and in 1828 the British consul
built a fort, called Du Bus, in Triton Bay, 5° 42" S. lat.
and 135° 51' 5" E. long., but it had to be abandoned
after a few years on account of the unhealthy climate.
In 1774 an English officer, captain Forrest, was sent
by the East India Company to search for spice-producing
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which is abundant in that locality. Generally the men are better-looking than the women, but neither are particularly ugly, as has been repeatedly said. The Papuans of the coast are divided into small distinct tribes, frequently at war with each other, when they plant the paths to their villages with pointed pieces of bamboo or Nipa palm, called randjoes, which run into the feet of a party approaching to the attack, and make wounds which are difficult to cure. The men build the houses, hollow the trunks of trees into canoes, hunt and fish; while the women do all the heaviest work, cultivating the forest, making mats, pots, and cutting wood. Their food consists of maize, sago, rice, fish, birds, the flesh of wild pigs, and fruits. The Alfoors of the interior do not differ much in appearance from the Papuans, but, lower sunk in the savage life, are independent nomades, warlike, and said to be in some districts cannibals. They are called by the coast people Weekn, or mountaineers, and bring down from their forest the fragrant Masoö bark, nutmegs, birds-of-paradise, and crown-pigeons to the coast, bartering them for other articles. The natives of the Arfak and Amberbakin ranges are more settled in their habits, and also cultivate sugar-cane and tobacco as articles of commerce, but never build their houses at a lower level than a thousand feet from the base of the mountains. The people of the south-west coast are perfectly honest, open-hearted, and trustworthy. They have no religious worship, though some idea of a Supreme Being, according to whose will they live, act, and die, but to whom no reverence is offered. They reckon time by the arrival and departure of the Ceram traders, or the beginning and ending of the dry and rainy seasons, and number only up to ten. Their dead are buried, and after a year or more the bones are taken up and placed in the family tomb, erected near the house, or selected from the natural caverns in the limestone rocks. The women cover the lower part of the body; the men go all but naked, have their hair plaited or frizzled out, and ornamented with shells and feathers. Marriages are contracted early, and are only dissolved by death, and the women are chastest and modest. At Doreh, on the north coast, the bridegroom leads the bride home, when her father or nearest male relative divides a roasted banana between them, which they eat together with joined hands, and the marriage is completed. They have no religion, but believe that the soul of the father at death returns to the son, and that of the mother to the daughter. The Papuans of Humboldt Bay are further advanced than those of any other part of the island, carve wood, make fishing-nets, build good houses above the water of the bay, and connect them with the mainland by bridges; each village has also an octagonal temple, ornamented within and without with figures of animals and obscene representations, though nothing is known of their religion. The largest temple, that of Tobaldi, received in 1858 the present of a Netherlands flag, which is flying from its spires, the natives little suspecting that it is a sign of asserted foreign supremacy. The religion of these Papuans seems to consist mainly in the adoration of Karowaro, wooden idols, of which one is solemnly consecrated whenever a member of the household dies. Their temples are full of images, apparently symbolical of rude nature worship. They have charred talismans which derive their efficacy from being talked to.

All attempts of the sultans of Tidore to introduce the Mohammedan religion into Papua have failed. Christianity was first introduced in the northern portion in 1856, on the island of Massanama, to the east of Doreh harbor, by the German missionaries Ottow and Gieseler. They did not, however, remain long, and New Guinea may be said to be dependent for Christian teaching on the missionaries sent thither by the London Church Missionary Society since 1871. The founder of this mission is the Rev. A. W. Murray, for many years a laborer in the Polynesian country. He began the work at Darnley Island July 3, 1871, and the mission there has prospered beyond the most sanguine expectations. The people now generally observe the Sabbath and attend service, and the gross and superstitious practices of heathendom have disappeared from among the inhabitants of that island. On Aug. 24, 1873, a school was opened. Many of the natives, however, still continue the peculiar disposition of their departed—customs which seem to link them to countries far remote and ages long gone by. Instead of burying their dead out of their sight, they are accustomed to preserve them. The more corrupible parts are removed, and the body is stretched upon a wooden frame, to which it is fastened, and this is placed in an erect position and smoked till all the juices of the body are dried up; and when this is ef-

Village in Humboldt Bay, New Guinea.
acted it keeps for generations. Missions are now established also at the adjoining islands Stephen and Murray, Bampton and Tanau. At Murray Island the first Christian church in Papua was erected in 1874. The headquarters of this mission is at Port Moresby, and there the work has prospered greatly. Both idols and 8 
conversions have been made on the island of Manus, but the work has had to be temporarily abandoned there on account of the unwholesome climate. At Kaua, where a mission was begun in 1871, the laborers were murdered, and there has not yet been any attempt made to renew the work. The Rev. S. Macfarlane and W. G. Lewis are now the principal missionaries in New Guinea, and they are active in explorations as well as in Christian labors. Very interesting reports from these men may be read in "The London Academy of December 18, 1875; April 15, 1876. See also Moresby, New Guinea and Polynesia (London 1876); Murray, Polynesia and New Guinea (New York, 1876, 12mo); The Leisure Hour for August, etc., 1875. These descriptions supersede all former writings on Papua, and we therefore do not refer to older publications. Lawson's Wonders in the Interior of New Guinea (London, 1875) is regarded as a fraud. The author probably never saw Papua or its inhabitants (see Edinburgh Rev. Oct. 1875, art. vii; July, 1876, art. ix).

Parabasis. See Paper-Red.

Parabaptism (παραβάπτησις), baptism in private houses or conventicles, which is frequently condemned in the canons of ancient councils under this name.

Parable, a word derived from the Greek verb παραβάπτω, which signifies to set side by side, and thus comes easily to have attached to it the idea of doing so for the purpose of comparison. A parable therefore is literally a placing beside, a comparison, a similitude, an illustration of one subject by another. Parables or fables are found in the literature of most nations. They were called by the Greeks κἀκος, and by the Romans fabula. In the following discussion we treat the whole subject from a Scriptural as well as from a rhetorical point of view, as developed by modern criticism. See Figure.

1. Signification of the Terms in the Original.—"Parable" is the rendering in the A. V. of the following Hebrew and Greek words.

1. In the Old Testament it answers to תַּנָּבָת, maschil, usually rendered "proverb," which denotes (a) an obscure or enigmatical saying, e.g. Psal. xliii, 4: "I will incline mine ear to a parable; I will open my dark sayings upon the harp." Psal. lxxviii, 2:

"I will open my mouth in a parable; I will utter dark sayings of old."

(b) It signifies a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging form than that of direct assertion. Of this sort is the parable by which Nathan reproved David (2 Sam. xii, 2, 3); that in which Jotham exposed the folly of the judges (Judg. xvii, 5-9), the parable addressed by Jehovah to Amaasia (2 Kings xiv, 9, 10). To this class also belong the parables of Christ. (c) A discourse expressed in figurative, poetical, or highly ornamental diction is called a parable. Thus it is said, "Balaam took up his parable" (Num. xxviii, 7); and, "Job continued his parable" (Job xxi, 1). Under this general and wider signification the two former classes may not improperly be included. See Proverbs.

2. In the New Testament it is employed by our translators as the rendering of παράβολα (derived above), a word which seems to have a more restricted signification than the above Hebrew term, being generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. It has been supposed, indeed, that some of the parables uttered by our Saviour narrate real and not fictitious events; but whether this was the case or not is a point of little consequence. The fact that in one instance only (the parable of the Sower) is given—though probably but a conventional one commonly indicative of a class—is evidence that our Lord had no particular individual in view. Each of his parables, however, was essentially true; it was true to human nature, and nothing more was necessary. Another meaning which the word possesses among the rabbis in the New Testament is that of a type or emblem, as in Heb. ix, 9, where παράβολα is rendered in our version "figure." According to Macknight, the word in Heb. xi, 19 has the same meaning, but this is probably incorrect. See Emblem.

The word παράβολα therefore does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. The παράβολα of Greek rhetoric need not be more than the simplest argument from analogy. "You would not choose pilots or athletes by lot; why then should you choose statesmen?" (Aristot. Rhet. ii, 20.) In Hellenistic Greek, however, it acquired a wider meaning, coextensive with that of the above-mentioned Hebrew maschil, for which the Sept. xxvii, 20; as it is the Greek equivalent. That word (συμπόθεσις), as was natural in the language of a people who had never reduced rhetoric to an art, had a large range of application, and was applied (as seen above) sometimes to the shortening of a long speech, sometimes to dark prophetic utterances (Numb. xxviii, 7, 18; xxviii, 4; Ezek. xx, 49), sometimes to enigmatic maxims (Psal. lxxviii, 2; Prov. i, 6), or metaphors expanded into a narrative (Ezek. xii, 22). In Ecclesiasticus the word occurs with a striking frequency, and, as will be seen hereafter, its use by the Son of Sarek throws light on the position occupied by parables in our Lord's teaching. In the N. T. itself the word is used with a like latitude. While attached most frequently to the illustrations which have given it a special meaning, it is also applied to such saying like "Physician, heal thyself!" (Luke iv, 23), a mere comparison without a narrative (Matt. xxiv, 32), to the figurative character of the Levitical ordinances (Heb. ix, 9), or of single facts in patriarchal history (Heb. xi, 19). The later history of the word is not without interest. Naturalized in Italy, it was for a time chiefly confined to the Vulgate, but in other versions, it loses gradually the original idea of figurative speech, and is used for speech of any kind. Medieval Latin gives us the strange form of parabolare, and the descendants of the technical Greek word in the Romance languages are parler, parôle, parler, paroles (Diaz, Roman. u. Werkt. s. v. Parole). See Simile.

II. Dificition and Distinction.—From the above examinations we are prepared to find the word frequently used both by the evangelists and by the disciples of our Lord, and to insist that we must call simply figurative, or metaphorical, or proverbial. In Luke vi, 38 we read, "And be not a parable unto them. Can the blind lead the blind? Shall they not both fall into the ditch?" (comp. Matt. xv, 14, 15, where Peter speaks of the saying as 'this parable': 2 Pet. iii, 15: and after the main text in that not the things entering into, but those coming out of a man defile him, we are told that, "when he was entered into the house from the people, his disciples asked him concerning the parable;" and, in Luke xiv, 7, the warning against taking the chief seats in the table is introduced as "a parable put forth to those which were hidden." In all these sayings of our Lord, however, it is obvious that the germ of a parable is contained. We have only to work upon the hint given
us, and we have the perfect story. Two blind men, for example, are seen leading each other along the road, and, after struggling for a time with the difficulties of doing so, both fall into the ditch by the wayside. A pure and noble-spirited man takes his food with the lowest class, and takes only the lowest, the master of the house notes the impropriety, and requests the former to go down, the latter to come up, the attention of the whole company is directed to them, the one is shamed, the other is honored, but in neither case do we have a sense of common life, although not the form, of the parable; in each an incident of common life is employed for the illustration of higher truth. But while comparison is thus the general meaning of the word before us, it has acquired a special sense in distinction from those other words, similitude, metaphor, allegory, fable, which also imply comparison. Let us endeavor to distinguish it from these.

1. The parable is not a mere similitude, in which the mind rests simply upon the points of agreement between the two compared persons and properties, in which pleasure is always afforded by the discovery of resemblances between things that differ. In such a case both terms of the similitude must be enunciated, and the pleasure springing from their agreement is all that the speaker or writer looks to as what will lend force to his instructions. See similitude.

2. Nor is the parable a mere metaphor, in which a word, familiar to us in the region of sensible experience, and denoting some object possessed of particular properties, is transferred to another object belonging to a more elevated region, in order that the former may impart to us a deeper and livelier sense of the properties which the latter ought to possess. Were we to speak of the Word of God as a seed we might be said to use a metaphor, but in that case we transfer the properties of the seed to the Word; the seed itself, having suggested the particular property upon which we wish to dwell, vanishes from our thoughts. But when a part of instruction by parable we use the same expression, the idea of the seed abides with us, and the keeping before our minds of its actual history, that we may ascend from it into another sphere, is a necessary part of the intellectual process through which we pass. See metaphor.

3. It is more difficult to draw the distinction between parable and allegory. It can hardly be (as in Trench, On the Parables, p. 6) that in the latter there is a transference of the qualities and properties of the thing signifying to the thing signified, so that the mind blends the two together, while in the former it keeps them separate. This distinction proceeds upon the idea that an allegory is only an extended metaphor, an idea which cannot be regarded as correct, for the allegory seems to differ from the metaphor especially in this, that no transference of qualities and properties takes place. In the allegory the circumstances employed for the purpose of comparison remain in their real or supposed existence; the mind does not, as in metaphor, rest at once in the final object of thought, and only travel backwards to the figure employed for giving liveliness to the representation, in order that it may fill out its idea of the higher by recalling the attributes of the lower. It starts from the facts, whether real or imaginary, which form the basis of the similitude it employs; it leaves them as they are; and only hastens to the conclusion that a corresponding order of things is to be found in the other sphere to which it ascends. The allegory thus corresponds strictly to what is involved in the derivation of the word. It is the teaching of one thing by another thing, of a second by a first; a similarity of properties is supposed to exist, a like course of events to be traceable in both; but the first does not pass off in the second; the two remain distinct. Viewed in this light, allegory, in its widest sense, may be said to be a process which has only the parable, and what we commonly call allegory are species. It only remains for us, therefore, to note the differences of these.

4. Between fable and parable the difference appears to be determined by the object which they severally propose. It is the business of a genuine fable to give some prudential maxim, some common-sense principle, some wise saw founded on the experience of the world, and to do this in such a way as shall awaken surprise and pleasure. Hence it deals mainly with plants or animals, or things inanimate, with the powers of reflection which lie within the compass of its aim, it gives not only interest but force to its lesson. If even animals or plants, we reason, can display such prudence or be the victims of such folly, how much more ought we, with our higher powers, to exhibit the one or to avoid the other? The parable has a nobler end. It would teach either religious or high moral truth. It deals with the loftiest aspect of man's being, with the nobler side of his character, with his relation not to mere earthly experience, but to a spiritual, a moral, a religious. Hence it deals with the lives of those actors in which the fable mainly delights. The lesson which it would enforce is too solemn for that. It would jar upon our sense of propriety, and would be unnatural. That such actors should appear in the fable produces no feeling of incongruity, because we know that there is a side of our nature which is possessed in common with us by the beasts of the field. But it is not so with that side of it which the parable would instruct, and to introduce therefore the lower animals as our instructors there would be to destroy our sense of what chiefly distinguishes us from them, and would only serve to show the greater incongruity of what has been said may still further appear if we consider that we would take no offence at a parable in which angels were actors, because, whatever points of difference there may exist between the human and the angelic nature, the manly and the womanly, in this that they are fitted for moving amid the same spiritual realities, and cherishing the same spiritual emotions. These considerations will also show us that, while a fable may proceed upon facts palpably fictitious, the parable can only proceed upon those which are or may be true. It deals with the lives of those who are more nearly related to us, it cannot accept the aid of anything plainly false. It is the truthfulness, in short, of the lower side of the representation that makes it the fitting vehicle for the conveyance of the higher. Thus also we remark, in conclusion upon this point, that the parable might take the place of the fable, but not the fable of the parable. As to the distinction again between the parable and the allegory commonly so called, it is probably to be sought in this, that the latter is the offspring simply of a poetical imagination, while the former is conversant with the actuality of life, that it cannot accept the aid of anything plainly false. It is the truthfulness, in short, of the lower side of the representation that makes it the fitting vehicle for the conveyance of the higher. Thus also we remark, in conclusion upon this point, that the parable might take the place of the fable, but not the fable of the parable. As to the distinction again between the parable and the allegory commonly so called, it is probably to be sought in this, that the latter is the offspring simply of a poetical imagination, while the former is conversant with the actuality of life, that it cannot accept the aid of anything plainly false. It is the truthfulness, in short, of the lower side of the representation that makes it the fitting vehicle for the conveyance of the higher. Thus also we remark, in conclusion upon this point, that the parable might take the place of the fable, but not the fable of the parable. As to the distinction again between the parable and the allegory commonly so called, it is probably to be sought in this, that the latter is the offspring simply of a poetical imagination, while the former is conversant with the actuality of life, that it cannot accept the aid of anything plainly false. It is the truthfulness, in short, of the lower side of the representation that makes it the fitting vehicle for the conveyance of the higher.
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if we consider the grounds upon which its power to in-
struct us rests. But that power is not simply depend-
ent upon the pleasure which an aptly chosen simili-
tude always affords. It is rather dependent upon the
truth, of which we become gradually more sensible as
our views of religion rise, that the whole of nature and
providence, the whole constitution of human life, and
the law of man's soul and conscience, gives prece-
ding each individual and of society, spring from one God, and
are maintained by him. All outward things thus become
transfigured to us—are not merely what they are to the
bodily eyes, but are pregnant with a fuller mean-
ing, colored with a richer light to the eye of faith.
Heb. 11:39; Rom. 8:17, 29.
The parables of the Lord Jesus were sacred oracles,
material, the spiritual; beneath the visible, the invis-
ible; beneath the temporal, the eternal. Everywhere
the same perfections of God's being, the same rules
of his government, appear. We feel ourselves placed
in the midst of a grand harmonious system, all the
lines of which spring from the same centre, and
return to it again.

Whatever lesson, therefore, is associated
with any one part of the Almighty's works or ways,
comes to us with the weight, not of that part only,
but of all. If God reveal himself in this way here,
we will have more of the parable in that, in the next.
We call in the universe to bear witness to the truth
which we may be considering; and we rest in the as-
surance that, could we explore it all, we should find
analogous principles at work in it.

Inf. 3:2.

On Judg. xvi. 7, this view of parables is Christian, and that our Lord's parables were addressed to
Jews. The statement is true. The feeling which
we have expressed belongs, in its most developed form,
to Christianity alone. In its thoroughness and com-
pleteness it was first revealed in Christ. His alone has
taught us to behold in every thing the tokens of our
heavenly Father's presence, and yet to avoid the pan-
theistic error of merging the Father in his works.

But although fully developed only in Christianity, this
lesson was one also of Judaism. The Jew believed in
a personal God, and looked upon the world as his handi-
work. What he lacked was that well-grounded belief
in the love of God which could alone guide him through
the many perplexities and reconcile the many appar-
ent contradictions by which he was surrounded. Still
he knew enough to make in a great degree alive to
the love which it is the business of the parable to
reveal. Hence he must have been in mind that our Lord,
as the great Teacher of man, could not, while he sought to be understood by the
Jew, be limited in his teaching by the capacity of the
Jew to understand. He had to speak for all ages, and
all nations, and for every condition of life. He had
for the carnal, for full-grown men as well as babes.
More than all, we must remember that in his teaching the
Saviour had to present himself—that his lessons were
not like those of an ordinary teacher, who may
be more or less taught by others to speak what he
himself is not. Christ wasto embody in himself the high-
est conception of Christianity. He was to exhibit
our faith in living reality, by showing how he himself
felt and lived—how he himself looked on heaven and
earth, on God and man. Therefore, even although the Jew
might have been less favorably situated than he was
for owning this particular element of the parable's
power, such a method of instruction would still have
possessed a divine and beautiful appropriateness in
the lips of Jesus.

To understand the relation of the parables of the
Gospel to our Lord's teaching, we must go back to
the use made of them by previous or contemporary
teachers. We have sufficient evidence that they were
frequently employed by them (see Horwitz, Hebre.
Tales, Lond. 1826; N. Y. 1847; Levy, Parabole
dai Ἱηροῦ Ιουδαῖον, Florence, 1851). They appear fre-
cently in the German literature (Eberle, Hor.
Hb. in Matt. xiii, 3; Jost, Judenthum, ii, 216),
and are ascribed to Hillel, Shammai, and other great
rabbits of the two preceding centuries. The pane-
gyrists, from the great rabbi Meir, that his un-
death men ceased to speak parables, implies that no
so that there had been a succession of teachers more
or less distinguished for them (Soda, fol. 42, in Jost,
Judenthum, ii, 87; Lightfoot, l. c.). Later Jewish
writers have seen in this employment of parables a
view in the historical lore of the Jews. They often
ignore him, who cannot be taught otherwise. For them,
as for women or children, parables are the natural and fit method of instruction (Maimonides, Porta Mosé,
p. 61, in Wetzstein, On Matt. xxiii), and the same view is
taken by Jerome as accounting for the 'common use
of parables by our Saviour, and the like' (Jerome,
xviii, 23). It may be questioned, however, whether
this represents the use made of them by the rabbits
of our Lord's time. The language of the Son of Si-
rach confines them to the scribe who devotes himself
to study. They are at once his glory and his reward
(Eccles. xxxix, 2, 3). Of all who eat bread by the
swear of their bow, of the great mass of men in cities
and country, it is written that "they shall not be
found where parables are spoken" (xxxviii, 35). For
these, therefore, it is probable that the Scribes and
teachers, who had since become the paragons of
learning, were sometimes perhaps burdensome and oppressive (Matt. xxi,
3, 4), formule of prayer (Luke xi, 1), appointed times
of fasting and hours of devotion (Mark ii, 18). They,
who would not even eat with common people (comp.
Matt. xxi, 23, 27), would have been the least
likely to give even as much as this to the "people of the earth," whom they scorned as "knowing not the law," a brute
herd for whom they could have no sympathy.
For their own scholars they had, according to their indi-
vidual character and power of thought, the casuistry
with which the Mishna is filled. For so for many
months he taught in the synagogues and on the seas-
hores of Galilee, as he had before taught in Jerusalem,
and as yet without a parable. But then there comes
a change. The direct teaching was met with scorn,
and the Saviour, unknown and unbelieved, was seen
for the first time in his public teaching in the form of
parables. The question of the disciples (Matt. xiii, 10) implies that they
were astonished. Their Master was no longer pro-
claiming the Gospel of the kingdom as before. He
was falling back into one at least of the forms of rab-
inic teaching (comp. Schützgen's Hor. Heb, vol. ii,
"Christus Rabbinorum Summus"). He was speaking
to the multitude in the parables and dark sayings
which the rabbits reserved for their chosen disciples.
Here, for them, were two grounds for wonder. Here,
for us, is the key to the explanation which he gave
that he had chosen this form of teaching because the
people were spiritually blind and deaf (Matt. xiii, 13),
and in order they might remain so (Mark iv, 12).
Two interpretations have been given of these words:
(a.) Spiritual truths, it has been said, are in themselves
hard and uninviting. Men needed to be won to them
by that which was more attractive. The parable
was an instrument of education for those who were children
in age or character. For this reason it was chosen by
the Divine Teacher, as fables and stories, "saeculina
imbecilitatis" (Seneca, Epist. 69), had been chosen
by human teachers (Chrysostom, Hom. in Johann. 34).
(b.) Others, again, have seen in this use of parables
something of a peculiar character. Men have set them-
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selves against the truth, and therefore it is hid from
their eyes, presented to them in forms in which it is
not easy for them to recognise it. To the inner circle
of the chosen it is given to know the mysteries of the
kingdom of God. To those who are without, all these
thingst are done in parables. Neither view is wholly
satisfactory. Each has a part in the truth, and all ex-
pressed together. first, that parables do attract, and,
when once understood, are sure to be remembered;
secondly, that men may listen to them and see that
they have a meaning, and yet never care to ask what
that meaning is. Their worth, as instruments of
教学, lies in their being at once a test of character,
and in their presenting each form of character with
that which, as a penalty or blessing, is adapted to it.
They withdraw the light from those who love dark-
ness. They protect the truth which they enshrine
from the mockery of the scoffer. They leave some-
thing even with the careless which may be interpreted
and understood afterwards. They reveal, on the other
hand, the seekers after truth. These ask the meaning
of the parable, will not rest till the teacher has ex-
plained it, are led step by step to the laws of interpre-
tation. They are the "understanding" (apostoloi),
and then pass on into the higher region in which par-
ables are no longer necessary, but all things are spoken
plainly. In this way the parable did its work, found
out the fit hearers and led them on. It is also to be
remembered that even after this self-imposed law of
revelation, the teaching of our Lord could be a marvellous
contrast to the narrow exclusiveness of the Scribes.
The mode of education was changed, but
the work of teaching or educating was not for a
moment given up, and the apostle scholars were found
in those whom the received system would have altogether
shut out.

If we test the parables of the Old Testament by
the rules above laid down, we shall not find them wanting
in any excellence belonging to this species of compo-
sition. What can be more forcible, more persuasive,
and more beautiful than the parables of Jotham (Judg.
ix, 7-19), of Nathan (2 Sam. xili, 1-14), of Isaiah (v.
1-5, and of Ezekiel (xix, 1-9)? There are other il-
ustrations, like that of the city delivered by one wise
inhabitant (Eccles. ix, 14, 15), which are substantially
parables, although not in express form. But the par-
bables uttered by our Saviour claim pre-eminence over
all others on account of their number, variety, appo-
siteness, and beauty. Indeed, it is impossible to con-
ceive of a mode of instruction better fitted to engage
the attention, interest the feelings, and impress the
concepts of truth on the heart of our Lord and his hearers.
Its advantages may be recapitulated in the following:

1. It secured the attention of multitudes who would
not have listened to truth conveyed in the form of ab-
stract propositions. It did so in virtue of two princi-
ples of human nature, viz. that outward and sensible
objects make a more vivid impression than inward no-
tions or ideas; and that the particular and the concrete
affect the mind more than the general and the abstract.
Thus a virtue or vice may be held up for abhorrence
or admiration far more successfully by exhibiting its
effects on the character of an individual than by elo-
gorating or declaring against it in the abstract. (2.
This mode of teaching was, as we have seen, one with
which the Jews were familiar, and for which they en-
tertained a preference. They had been accustomed
to it in the writings of their prophet; and, like other
Eastern nations, listened with pleasure to truths thus
wrapped in the veil of allegory. (8) Some truths which,
if openly stated, would have been opposed by a
barrier of prejudice, were in this way insinuated, as
it were, into men's minds, and secured their assent
unawares. (4) The parabolic style was well adapted
to conceal Christ's meaning from those who, through
obstinacy and perverseness, were indisposed to receive
it. This seems to be the meaning of Isaiah in the
passage quoted in Matt. xiii, 13. Not that the truth
was ever hidden from those who sincerely sought to
know it; but it was wrapped in just enough of obse-
curity to veil it from those who "had pleasure in un-
righteousness," and who would not "come to the light
lest their deeds should be reproved." In accordance
with this, those who have been given up to strong de-
usions, that they might believe a lie," See Blind-
ness, Judicial.

Accordingly, from the time indicated in the passage
just cited, parables enter largely into our Lord's re-
corded teaching. Each parable of those which we
may be said to read in the Gospels which are repeated more than
once with greater or less variation (as, e.g., those of the
pounds and the talents, Matt. xx, 14; Luke xix,
Everything leads us to believe that there were many
parables of which we have no record (Matt. xiii, 94;
Mark iv, 38). In those which remain various writers
have thought it possible to trace something like an or-
der; but as these classifications must be in any case
somewhat subjective and arbitrary, we refrain from
presenting them, and give simply a complete list in tach.

Lastly, it is to be noticed, partly as a witness to the
truth of the four Gospels, partly as a line of demarc-
tion between them and all counterfeits, that the apo-
cryphal Gospels contain no parables. Human invention
could imagine miracles (though those too in the spuri-
ous Gospels were few and meagre, and, being mere
pictures of the literal and figurative), but the parables of
the Gospels were inimitable and unapproachable by any writers of that
or the succeeding age. They possess a life and power
which stamp them as with the "image and superscrip-
tion" of the Son of Man. Even the total absence of
any allusion to them in the written or spoken teaching
of the apostles shows how little their minds set after-
wards in that direction, how little likely they were to
be do more than testify what they had actually heard.

IV. Rules of Interpretation.—It has been usual to
consider the parables as composed of two parts: viz.
the protasis, conveying merely the literal sense; and
the apodosis, containing the mystical or figurative sense.
It is not necessary, however, that this second part
should always be expressed. It is frequently omitted
in the parables of our Lord, when the truth illustrated
was such as his disciples were unable at the time fully
to comprehend, or when it was his design to reveal to
them something which was to be hidden from the un-
believing Jews (comp. Matt. xiii, 11-18). The excel-
ence of a parable depends on the propriety and force
of the connexion between the parts, and the manner
in which the idea is presented as an emblem of gen-
eral fitness and harmony of its parts; on the obvious-
ness of its main scope or design; on the beauty and
conceit of the style in which it is expressed; and
on its adaptation to the circumstances and capacities
of the hearers. The scope or design of Christ's parables
is sometimes to be gathered from his own express dec-
laration, as in Luke xii, 16-20; xiv, 11; xvi, 9.
In other cases it must be sought by considering the con-
text, the circumstances in which it was spoken, and
the features of the narrative itself, i. e. the literal sense.
For the right understanding of this, an acquaintance
with the customs of the people, with the productions
of their country, and with the events of their history,
is often desirable. Most of our Lord's parables, how-
ever, admit of no doubt as to their main scope, and are
so simple and pithy that "he who runs may read."

It has been urged by some writers, by none with
greater force or clearness than by Chrysostom (Hom.
in Matt. 64), that there is a scope or purpose for each
parable, and that our aim must be to discern this, not
to find a special significance in each omission or incident.
The rest, it is said, may be dealt with as the drapery
which the parable needs for its grace and comple-
teness, but which is not essential. It may be ques-
tioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. True, as it doubtless is, that there was in each parable a leading thought to be learned, partly from the parable itself, partly from the occasion of its utterance, and that all else gathers round that thought as a centre, it must be remembered that the power of interpreting the entire ensemble of facts in which he himself has given us there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scourching heat, have each of them a significance. The explanation of the wheat and the thorns and the fire at least fulfils that function, which, if it were, which the advancing scholars would be able to fill up—is equally specific. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. If the opposite mode of interpreting should seem likely to lead us, as it has led many, to strange and forced analogies and an arbitrary dogmatism, the safeguard may be found in our recollecting that in assigning such meanings we are but as scholars guessing at the mind of a teacher whose words are but a seed to be sown in the ground and to be interpreted by the minds of those who have received them—less to be understood than to be comprehended. No such interpretation can claim anything like authority. The very form of the teaching makes it probable that there may be in some set of minds a legitimate interpretation which may have been, but which were not necessarily those which be recognised. No such interpretation can claim anything like authority. The very form of the teaching makes it probable that there may be in some set of minds a legitimate interpretation which may have been, but which were not necessarily those which be recognised. No such interpretation can claim anything like authority.

(1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the teaching taught by others. (3.) The direct teaching of Christ presents the standard by which all our interpretations are to be referred, and by which they are to be measured. He interpreted two parables, that of the sower (Matt. xii, 3, 8-18; Mark iv, 8-15, 18-20; Luke vii, 5-8, 11-15) and that of the wheat and the tares (Matt. xii, 28-30; Luke vii, 36-46). These interpretations must support the further rules of which we are in search.

1. Each parable has one leading idea to which all its parts are subordinate. For example, in the parable of the sower, this idea is the manner in which we ought to use the word of God. In the sowing of the seeds of wheat, it is the struggle of the good with the evil, till the day when both shall be finally and forever parted. In subordination to these two ideas all the different incidents of the two parables are explained. It is always the same; and when we succeed in forming to ourselves such a conception of the leading idea of the narrative that all its parts easily and naturally arrange themselves around it, we have good reason to believe that our conception is correct. This idea, it may be further remarked, is to be sought in the relations of the human heart to God, and not in any local or temporary circumstances. It was so in the cases before us. Doubtless it would have been possible for the Saviour to have specified many causes which specially hindered, in those who then heard him, the true reception of his word. But he does not do so. Those which he mentions were not peculiar to that age and country; they belong to every land and to all time. The devil, tribulation, and persecution, the cares of this world, the deceitfulness of riches; how general are they! They embrace the widest and most universal relations between the human heart and outward circumstances. So with the other. The field is not Judea, but the world; "the good seed are the children of the kingdom, but the tares are the children of the wicked one." Again, but generally we, as well as Christ's immediate hearers, are included there. The lesson is important. What more common than for preachers to find the meaning of a parable, first, in the circumstances of the time—for example, in the calling of the Jews and the rejection of the Gentiles—and then to explain the general meaning of it which he believes he has himself found in it, thus leaving upon the minds of their hearers the impression that the first is the correct interpretation, the second the wise and happy application of it? The very opposite is the case. The general is the true meaning; the particular is only one of its applications, the meaning at least fulfilled, as he himself has once it may be permitted to any age if drawn from the circumstances by which the age is marked. How completely is the beautiful parable of the prodigal son ruined when we are told that the elder son is the Jew, the younger the Gentile. The whole conception which repels such a method of interpreting is more true to the nature of the parable than the would-be archaeological explorations of the pulpit.

It is possible, no doubt, that the individual parts of a parable may be full of instruction. In that of the sower, for example, those who find in the analogies of the seed and the field a justification for their view of "the seed is the Word of God" (Luke vii, 11). In that of the prodigal son, the description of the younger son's wandering from his father's house, of the famine that came upon him in the strange land, of his return and of the father's joy at the sight of him, to which he was subjected, form a striking representation of the nature and consequences of sin, which it is impossible to pass over. But in both cases, as in all others, the particular point to be observed is this, that such lessons must be kept subordinate to the main drift of the parable, and must be so treated as to bring more powerfully home to us its one leading idea. That in themselves they may teach more is possible. Who shall measure the infinite extent of the wisdom of Christ, or the inexhaustible meaning which may lie in the simplest utterance of him "in whom are hid all the treasures of wisdom and knowledge," who is "the same yesterday, to-day, and forever?" But, considered as parts of the parable in which they occur, such separate clauses or incidents are to be looked at in the light of the general lesson which it teaches, and may be so treated as to bring more powerfully home to us its one leading idea. This is the one great principle by which we are to be guided; and, when we hold it fast, we may at once admit that the fuller the meaning which can be naturally imparted to each individual portion of the parable the more justice do we do to it. The danger of forgetting this principle lies in the neglect of the fact that the verbal and unverbal, the due and undeserved pressing both of specific traits of parables and the want of them. Thus, in that of the laborers in the market-place, we might be easily led, by the last part of it (Matt. xx, 8-14), to the supposition that in the heavenly state the rewards of all Christ's servants will be equal—a supposition at variance with many other passages of Scripture. How often has it been argued that the doctrine of the atonement was not taught by the Redeemer, because in the parable of the prodigal son there is no mention made of expiation or intercession before the wanderer is welcomed to his father's house, and embraced in the arms of his father's love. It is of the utmost importance, therefore, to fix clearly in the mind the general lesson of a parable, and to keep everything subordinate to it.
must have some things in it which serve only to give
livelihood and force to the delusion, which are mere
transition points from one part of the narrative to an-
other; and that to assign a meaning to these is to
substitute simply human fancies for the teaching of
God; and it is only reasonable, therefore, to infer that
it will be constructed in such a manner as to answer
this end as far as possible in all its traits. In the
second place, the course followed by our Lord is con-
clusive upon the point. In the parable of the sower,
the field, the birds of the air, the heat of the sun,
the thorns and brambles of the bad ground, the thirty,
sixty, and hundred fold of the good ground, have all
a meaning. Nor is it otherwise in that of the tares
and the wheat. How readily might we suppose that
the reapers were only subordinate to the harvest.
There cannot be a harvest without reapers. Yet
"the reapers are the angels:" while the field itself,
the man who sowed good seed, the enemy who sowed
tares, and the harvest, are each explained. There is
hardly a trait in either parable that is destitute of for-
ce, and the case is the same in both. It must con-
duct the believer to conclude that it must be the
attempt is to be made, and our main object must be to
discover the limits beyond which we may not go.
Here, again, we cannot offer rules which promise to
be of much use, but attention to the following prin-
ciples may help us.

(a) Traits which cannot be applied to the relation
between God and man belong only to the coloring.
In the parable of the laborers in the vineyard, we
read that the Master said to one class of the workers,
"But to you who are텀 ① [ibid. 1866, 8vo];
"Lycenck, Parabola (Utrecht, 1717, 4to); Vitrings,
"Parabola (Amst, 1715, 4to); in Germ. Leips. 1717, 4to);
"Dodd, Discourses (Longdon, 1751, 2 vols. 8vo); Bulky,
"Discourses (ibid. 1771, 4 vols. 8vo); Gray, Delineation
(ibid. 1777, 1818; in Germ. Hanov. 1781, 8vo); Bazer,
"Parabola (Leips. 1781, 8vo); Eylers, Hamilton (Halle,
1806, 1818, 8vo); Farrer, Sermons (Longdon, 1809, 8vo);
"Colyzer, Lectures (ibid. 1815, 8vo); Grindel, Sermons
(ibid. 1819, 8vo); Kromm, Parabola (Fulda, 1829, 8vo);
"Upton, Discourses (Wells, 1824, 3 vols. 8vo); Mount,
"Lectures (Long. 1832, 2 vols. 8vo); Baker, Exposition
(ibid. 1825, 12mo); Bailey, Exposition (ibid. 1828, 8vo);
"Knights, Discourses (ibid. 1880, 8vo); *Lisco, Parabola
(Berlin, 1832, and often later, 8vo; in Eng. [Clark's Bib. 
Cubitt, Conversations (Long. 1840, 12mo); Zimmermann, Gleichnise
(Darmst. 1840-42, 2 vols. 8vo); *Trench, Notes (Long.
1841, and often later; in N. Y., 1861, 8vo); Mrs. Best, Treats
(Lond. 1841, 12mo); De Valenti, Parabola (Basle, 1841, 2 vols. 8vo);
"Close, Discourses (ibid. 1846, 12mo); Maget, Parabola
(Mageles. 1842-47, 1846-60, 6 vols. 8vo); Horlock, Es-
position (vol. i, Lond. 1844, 12mo); Burns, Sermons
(ibid. 1847, 12mo); Krummacher, Parabola (from the
Germ. ibid. 1849, 12mo; 1855, 4to); Lord Stanley (Earl
of Derby), Conversations (ibid. 1849, 18mo); Cumming,
Lectures (ibid. 1852, 12mo); Newland, Poëta (ibid. 1854, 12mo); Stevens, Parables (Phila. 1855, 8vo); Kirk, Lectures (N. Y. 1856, 12mo); Oxenden, Parables (Lond. 1865, 1866, 8vo); Machlachlan, Nefte (ibid. 1870, 8vo); De Teissier, Parables (ibid. 1870, 12mo). For treating and discussing, it is natural that the observations on the remarkable relations of the miracles, and for practical conclusions of exceptional miracles, see the references in Volbeding, index Programmatum, p. 34; Hase, Leben Jesu, p. 133; Dann, Wörterbuch, s. v.; Darling, Cyclop. (see index); Malcolm, Theological Index, s. v.

Parabolani, a term applied in the ancient Christian Church to those who employed themselves in visiting the sick. The name may have been given to them because they exposed (παραβάλλοντο) themselves to danger by such services, just as the Greeks applied a kindred term (παραβάλλων), from παραβάλλοντος την ἁμαρτίαν, to put one’s life in jeopardy; comp. Phil, ii, 30) to those who hired themselves out to fight with wild beasts in the amphitheatre; and the former office was considered, especially in times of public pestilence, as a work of similar danger. The Parabolani belonged to the inferior clergy, and consisted of a kind of brotherhood of superintendents under the bishop. They seem to have originated at Alexandria. They did not confine themselves to their legitimate sphere, but took an interest in ecclesiastical matters, frequently as supporters of the bishops to whose diocese they belonged. The Parabolani appeared the Baptist Simpatheus, (440). At Alexandria, they were during the 4th century, in the sense of the bodyguard of the patriarch. By imperial edict their number was limited to five hundred, which was, however, in 418, during an epidemic, temporarily increased to six hundred. See Julius, An Essay on the Public Care for the Sick as produced by Christianity (1825).

Parabrahma, a term often used to denote Brah'ma (q.v.), the supreme divinity of Hinduism.

Paracelsus, Philippus Auresolus Theophrastus Bombastus, an eccentric character of the 16th century, who as physician, magician, and theosophist exercised no inconsiderable influence on certain branches of science and theology. His father was a physician, a native of the Swiss canton of Appenzell, and bore the name William Hochener, but his more ambitious son claimed descent from a noble Swiss family, Von Hohenheim, and changed his patronymic into the Latinized form of his father’s name. He had been matron in the hospital of a convent in Einsiedeln. He was an only child, born in 1496 in that small town, in the canton of Schwytz, nine miles from Zurich, famous for a cloister and shrine of St. Mary, to which thousands of pilgrims still flock. Einsiedeln in German meaning hermitage, he sometimes added "Ermita" to his name, to designate his native place. It is related that as an infant of three years he had the misfortune to be mutilated by a sow in his private parts; his portrait (in Mackay’s Extraordinary Delusions, p. 143) shows him in fact indeed without, nor was he fond of female society; yet there is no mention made of a mutation of voice usually the consequence of castration. This sexual defect, however, seems not to have impaired the development of his mental faculties. He received his first instruction from his father, then his first vineyard, his second vineyard, his vintner’s lodge, his third, a theological college, and his fourth, a private oratory. At the age of 20 he went to Heidelberg, where he studied chemistry and philosophy. He became acquainted with the abbot of Sponheim, and later with Sigismund Fugg, who in Schwartz (Tyrrol) carried on a large laboratory; and there, Paracelsus assures us, he learned spagyric operations effectually. Imbued with a most ardent desire for information of every kind, he spent several years in travelling, during which he applied to all eminent masters of alchemical philosophy, and visited the universities of Germany, France, Italy, and Spain; he even ventured to the less civilized countries of Northern Europe and Asia, and tried to gather from all sorts of people some knowledge which he might utilize for the improvement of his own art. In this pursuit of "secrets," often under difficulties, he was once taken prisoner on the confines of Russia, and brought before the Khan of the Tartars. This barbaric potentiato succeeded in so impressing, and so ingratifying himself with him, that he was sent in the train of the Khan’s son an embassy to Constantinople. It was there, according to his statement, that Paracelsus, in his twenty-eighth year, was initiated into the secret of the philosopher’s stone. He was frequently retained as surgeon to armies in battles and sieges. Returning to Switzerland, he soon became renowned by his wonderful cures, and was introduced to such men as Erasmus, the printer Froben, Ecolampadius, and other distinguished personages. In his thirty-third year he boasted of having cured thirteen princes whose cases had been declared hopeless. By such recommendations he obtained in 1526 the appointment as professor of physic and surgery at the University of Basle. He commenced his course of lectures by denouncing Galen and Avicenna, then standard authorities, as corrupters of medicine, and, taking a bzenz on sulphur and the fixed embers of a hearth, he worked his invocations, explaining, "Si vos ardubitis in Gehenna." For Hippocrates, on the contrary, he professed great respect. For a while the singular manners and the novelty of his opinions rendered Paracelsus extremely popular, and his room was thronged with students; but his extravagances and self-adoration soon disgusted not a few of the more sober-minded. Among other things, he declared before his audience that he would even consult the devil, if God would not assist him in finding out the secrets of physic. He retained, in his treating of an elixir of life, which was to work by the magic name. The alchemist used, in the stomach, given over by his physicians, applied to Paracelsus, and promised him one hundred florins for a cure. Paracelsus gave him three small pills of his laudanum, and relieved him. When he demanded his fee, the canister refused so large a sum, as it had taken to procure the pills. Finally, he came to a churchman; the magistrate favored the canon, and adjudged Paracelsus only a trifle of the amount; whereupon Paracelsus reproached the justice with ignorance and partiality. The insult was reported to the city council, which ordered a complaint to be made in the name of Paracelsus, urged by his friends, had anticipated the sentence by a precipitate flight, in 1528. Henceforth his career was a downward course. He recommended a wandering life in Alase, and other parts of Germany and Switzerland, rarely staying long in any one place. He associated with low company, abandoned himself to intemperance, and when in his cups would threaten to summon a million of souls to show his power over them. By occasional extraordinary cures he measurably maintained his reputation. In the summer of 1541 he was called by the archbishop of Salzburg to that city. Here too he ranted against the old-fashioned regular doctors. In revenge he was by the servants of the aggrieved party thrown out of the window of an inn. The fall proved fatal, and, thus, Sept. 24, 1541, he ended his life. Paracelsus was buried in the churchyard of the hospital of St. Sebastian, to which he bequeathed the inconsiderable remnant of his property. It would be here out of place to descant on the merits or demerits of his medical practice. His epitaph tells perhaps all that can be said in commendation of it: "Lepram, pedagram, hydropatia aliaeque insanae corporis conu

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paracelsus

praey to death by reason of its material nature, in which notion a still unsurmounted remnant of dualism is apparent (Dornier, Hist. of Prot. Theol. ii, 179). In spite of his adhoration of book-learning, and his many peregrinations, which would not allow him much time for studied compositions, there are quite a large number of treatises formed by Paracelsus himself, they are so manifold and so unequal that it is hardly possible to believe that they proceeded from the same brain.
The most of them may rather be denominated Paracelsian works and interpretations of Paracelsians, his disciples. During his lifetime only a few of them were printed: the first three books of his Chirurgia magna (Ulm, 1586);—De natura rerum (1539);—perhaps also De compositionibus, De gradibus, De Tartaro, the explanation of which constituted the subject of his lectures. The following are deemed genuine: Chirurgia magnum;—Chirurgia maxima;—De pest.;—Archidoxa medicinae;—De ars rerum naturalium;—De vita rerum naturalium;—De transformatione rerum naturalium;—De vita longa;—De mineralibus. Many of the theological essays passing under his name are regarded as spurious. The most complete collection of his writings is the one edited by Dr. Hufeland in Stiengard (1616-18, 3 vols. fol.); the earliest and best is in German (Basle, 1589-90, 10 vols. 4to), followed by that in Latin (Frankf. 1668, 10 vols. 4to; Genova, 1688, 3 vol. fol.).

Paraclete (Παρακλήτος, lit. one called near for aid; A.V. "Comforter"). This word is applied in the original to Christ in 1 John ii, 1, where it is translated "advocate" (q.v.). Indeed, in that famous passage in which Christ promises the Holy Spirit as a paraclete ("comforter") to his sorrowing disciples, he takes the title to himself: "I will send you another paraclete" (John xiv, 16). The question then is, in what sense does Christ denominate his own? and the Spirit sent him and the Father, παρακλήτης, paraclete? The answer to this is not to be found without some difficulty, and it becomes the more difficult from the fact that in genuine Greek the verb παρακλητός has a variety of significations: (1) To call to a place, to call to aid; (2) to admonish, to persuade, to incite; (3) to entreat, to pray. To these may be added the Hellenistic signification, "to console;" "to soothe;" "to encourage." Finally, the rabbis also in their language use the word פרבר (peraret) for the Angel of Intercession (Job xxxiii, 29), a fact which must be taken into consideration. In the explanation of the word the leading circumstance to guide us is to be to take into account which is applicable to the different passages in which it occurs. For we may distinguish three interpretations: (1). Origin explains it where it is applied to the Holy Spirit by "Consulator" (παρακλητής), while in 1 John ii, 1 he adopts the signification of "Defender." This is the course taken by most of the Greek commentators (Suicer, Theol. s. v.), and which has been followed by Erasmus, Luther, and others. But to this Thuduc and others object that, not to insist that the signification cannot be grammatically established for παρακλήτης, we are forced to ask the question: whether the verb παρακλητός can anywhere in the New Testament be found in the sense of "to teach," as this hypothesis assumes. It is at least very certain that this sense never was transferred to the rabbinical Παρακλητός, the paraklit, advocate or interpreter.
PARACLITIC

P. Baxtor, Lex. Talmudicam, col. 1843. (3) The considerations which tell against these views incline the balance in favor of a third sense, which is that of assistant, "helper," "counselor;" hence "advocate" (intercessor). Demosthenes uses it with this force in a judicial sense (see Index, et Reiske); and it occurs in the same sense in Origen (ibid., xvi, 7), and many others in the rabbinical dialect. It is supported by Rom. viii, 26, and, which is still more to the purpose, is appropriate to all the passages in the New Testament where the word occurs. After the example of the early Latin fathers, Calvin, Beza, Lange, Bengel, Knapp, Kuhl, Tittmann, and many others, have adopted this sense, tertullian and Augustine have advocate. The A.V. renders the word by "advocate" in John ii, 1, i but in other places (John xiv, 16, 26; xv, 26; xvi, 7) by "comforter." How much better, however, the more extensive term "helper" (including teacher, monitor, advocate) agrees with the passages than the narrow term "comforter" may be shown by a single instance. Jesus says to his disciples, "I will send you another paraclete" (John xiv, 16), implying that he himself had been such to them. But he had not been in any distinguishable sense a "comforter" or "conserver," because, having him present with them, they had not mourned (Matt. ix, 15). But he had been eminently a helper, in the extensive sense which has been indicated; and such as he had been to them—to teach, to guide, and to uphold—this Holy Spirit would come to them after his removal. See the commentators above named, particularly Tholuck and Tittmann on John xiv, 16; also Knapp, De Sp. s. et Christi Paracletico, Halle, 1790; Hare, Mission of the Comforter. See the treatises De Paracletico, by Scherr (Lips. 1714), Knapp (Halle, 1780), vol. i (Gottingen; 1786), Hugenholtz (Leyden, 1844). See Holy Spirit.

Paracletico (παρακλητικός) is a book of anthems or hymns used among the Greek Christians, and derives its name from its office, as it chiefly tends to comfort, or because the hymns are partly invocatory, consisting of pious addresses to God and the saints. The formulas of the Paracletico are not appropriated to particular days, but contain something proper to be recited every day, in the mass, vespers, matins, and other offices. All these finds great fault with this book, and says there are many things in it disrespectful to the Virgin Mary, and many things chargeable to her against the primitive church; that it affirms that John the Baptist, after his death, preached Christ in hell, and that Christ himself, when he descended into hell, freed all mankind from the punishments of that place and the power of the devil.

Paradise is but an Anglicized form of the Greek word παράδεισος, which is identical with the Sanscrit paraśada, Persian parde, and appears also in the Hebrew parâdâs, הַגָּן, and the Arabic fernâs. In all these languages it has essentially the same meaning, a park. It does not occur in the Old Testament, in the English version, but is used in the Sept. to translate the Hebrew gån, הָגָן, a garden (Gen. ii, 8 sq.), and thence found its way into the New Testament, where it is applied figuratively to the celestial dwelling of the righteous, in allusion to the Garden of Eden (2 Cor. xii, 4; Rev. ii, 7). It has thus come into familiar use to denote both that garden and the heaven of the just. See Eden.

I. Literal Application of the Name (Scriptural and profane).—Of this word (παράδεισος) the earliest instance that we have is in the Cyropædia and other writings of Xenophon. He has, it is true, described a really 400 years earlier, but his use of it has that appearance of ease and familiarity which leads us to suppose that it was current among his countrymen. A wide, open park, enclosed against injury, yet with its natural beauty unspoiled, with stately forest-trees, many of them bearing fruits, watered by clear streams, on whose banks roved large herds of antelopæ or sheep—this was the scenery which connected itself in the mind of the Greek traveller with the word παράδεισος, and for which his own language supplied no precise equivalent (comp. Anab. ii, 7; 4, 9; ii, 4; ii, 3; c. i, 1; i, 3; Deut. xi, 10); Eccl. x, 18 (Ecclesiastes, 11); Prov. vii, 16). We find it also used by Plutarch, who lived in the 1st and 2d century of our era. It was by these authors evidently employed to signify an extensive plot of ground, enclosed with a strong fence or wall, abounding in trees, shrubs, plants, and garden culture, in which choice animals were kept in different ways of restraint or freedom, according as they were ferocious or peaceable; thus answering very closely to the English word park, with the addition of garden, a menagerie, and an aviary. The circumstance which has given this term its extensive and popular use is that it has been taken by the Greek translators of the Sept., in the 5th century B.C., and, following them, in the ancient Syriac version, and by Jerome in the Latin Vulgate, as the translation of the garden (תֵּגָן) which the benignant providence of the Creator prepared for the abode of innocent and happy man. The translators of all languages also in the two subsequent periods, and even in the modern tongues, especially in iilii, but in eight others, and in two in the feminine form (תֵּגָנים) occurs; whereas, in other instances of those two words, they employ σκέπασμα, the usual Greek word for a garden or an enclosure of fruit-trees. But there are three places in which the Hebrew text itself has the very word, giving it the form גָּן, parâde. These are, "the keeper of the king's forest, that he may give me timber" ( Neh. ii, 8); "the orchard of pomegranates" (Ecclesiastes, 5); "an orchard of pomegranates" (Song of Solomon, iv, 13). Through the writings of Xenophon, and through the general admixture of Orientalisms in the later Greek after the conquests of Alexander, the word gained a recognised place, and the Sept. writers chose it for a new use. It was thus, in a more extended meaning, used it as a more perpetual life. The Garden of Eden became αὐτὸς ἡ παράδεισος τῆς γῆς (Gen. ii, 15; ii, 28; Joel iii, 17). They used the same word wherever there was any allusion, however remote, to the fair region which had been the first blissful home of man. The Valley of the Jordan, in their version, is the paradise of God (Gen. xiiii, 10). There is no tree in the paradise of God equal to that which in the prophet's vision symbolizes the glory of Aesop (Ezek. xxxii, 1-9). The imagery of this chapter furnishes a more vivid picture of the scenery of a garden than one could elsewhere find; the sleeve to whom "the word of the Lord came" by the river of Chebar may well have seen what he describes so clearly. Elsewhere, however, as in the translation of the three passages in which παράδεισος occurs in the Hebrew it is used in a more general sense (comp. Isa. i, 89; Nahum xxii, 15; Jer. xxix, 5). In the apocryphal book of So- manna (a moral tale or little novel, possibly founded on some genuine tradition) the word paradise is constantly used for the garden. It occurs also in three passages of the Son of Sirach, the first of which is in the description of W. (i, 33), I came forth as a camal duc, and a river, and as a water-pipe into a paradise (xxvii, 30). In the other two it is the objective term of comparisons: "Kindness is as a paradise in blessings, and mercifulness abideth forever—the fear of the Lord is an a paradise of blessing, and it adorns above all pomp (31, 17, 27). Josephus calls the gardens of Solomon the paradise, or the proper number, "paradises" (Ant. viii, 7, 5). Berossus (B.C. cent. 4), quoted by Josephus (c. Apion, i, 20), says that the lofty garden-platforms erected at Babylon by Nebuchadnezzar were called the Suspended Paradises. The Garden of Eden, through Christ, was transformed into a garden form in the Song of Sol. iv, 13; Eccles. ii, 5; Neh. ii, 8, may be classed, with hardly a doubt, as of Aryan than of Semitic origin. It first appears in Greek as coming straight from Persia (Xenoph, ut sup.). Greek lexicographers classify it as a Persian word (Julius Paulus, Lex-
The text appears to be a page from a book, discussing the geography and flora of certain regions, possibly in the Middle East or North Africa. It mentions the use of plants for food and medicine, and describes various environments and geographical features. The text is difficult to read due to the style and formatting, but it seems to be a detailed account of the land and its resources.
PARADISE

In Ugozina's 'Zem. ev. VII', he places the site of Paradise around Babylon, and, by the four streams proceeding from one, understands the two channels of the Euphrates, Nahar Malac and Maaarsaa (comp. Mannert, V, ii, 342 sq.); the former of which runs towards the east, being Fisbeon; while the latter turns westward, the Gihon. Babylon is connected with the Persian Gulf, and, as it is the home of the famous gold land Colchis (Pliny, vi, 4; Strabo, xi, 489); and Gihon is the Araxes (modern Aras), which also arises in Armenia and flows into the Caspian. Cassius is the land of the Casseans (who are placed by the ancient geographers in the neighborhood of the Caspius and the Caspian. Strabo, xi, 522; xii, 744; Diod. Sic. xvii, 111; comp. Mannert, V, ii, 493 sq.). Thus all the four rivers arise in one region—in the Armenian mountains—and Armenia is Eden. Verbrugge argues with this view for the most part, but would make Gihon the river Ganges (see Herod. I, 180), which formed part of the boundary between Armenia and Matiana. J. D. Michaelis, who, however, is doubtful in respect to some of the rivers, was inclined to find the Gihon in the Oxus of the ancients, which is still by the Arabs and Persians called Jehun; and compares the name Gihon with the city Chath, which stood on the site of the present Balch, on the Oxus; Fisbeon with the Chwelliser or Chwelliser (comp. Müller in Büsching's 'Magasin', xvi, 267 sq.), the people from whom the Caspain Sea is called by the ancients the Chwelliseres; and Fisbeon with this view, Fisbeon might be the Araxes (Araya), although Michaelis does not suggest it (comp. Schlotterer, in Michaelis's 'Liter. Briefer'. I, 212 sq.). Jahn argues in general with Michaelis ('Archäol. I, I, 27 sq.), but makes Fisbeon the Phasis. This scheme of identification, in some form, certainly has the greatest countenance in the sacred text.

Hammer (in the 'Wümer Jahrh. d. Lit. 1829, ix, 21 sq.; comp. Mahn in Berthold's 'Journ. xli, 827 sq.') finds the Mosaic Paradise on the elevated plain of Bactria. Fisbeon, in his view, is the river Sihan, or Jaxares, which arises near the city Chas, and flows around the land Ithab, where lay the gold-mines of Turkestan, and where jewels and bdellium were also found. Havitl is then Chwaraesin; Gihon the Oxus, the river nearest the Jaxares, which runs from the land of Hindú-Cush, or the Indian Caspaian. Link ('Uvel. I, 307, I st. ed.) understands Gihon of the land around the Caspass; Fisbeon of the Phasis; Gihon the Kur (the Euphrates), and, as the sources of the streams are not far apart, he finds Paradise in the highland of Armenia, near the Caspian Sea, the original home of many kinds of fruit-trees and of grain.

All the hypotheses of this class, though differing so widely among themselves, have this in common, that they understand the Mosaic account to indicate a particular region of Asia; and comparing the names Havitl, Cush, etc., with names of similar sound which now occur in Syria, Armenia, and the vicinity of the Caspian Sea, combine the results with the position of the Tigris and Euphrates. In opposition, however, to this view, the land of Hit (Ethiopia) has a fixed geographical meaning, though of wide extent, and that hence every effort to give it an entirely new and special significance in this place, as is done by Clericus, Rebindung, Michaelis, and others, is exceedingly forced. (2) That Havitl (I Sam. xv, 7) is certainly in Arabia, and cannot have ever been on the Chryssorrhóas. (i) The fact that the Phasis of the ancients did not arise in Armenia, but in the Caspian range, militates against Rebindung's theory. (4) To explain Havitl by a name which cannot be proved to have been in the Euphrates valley (as Mif'son, etc.), is especially bad. (Beke's view [in Origines Bibl. I, 511 sq.] is worthless.)

2. Rationalistic Interpretations. Turning from such doubtless inquiries, later German interpreters have mostly agreed to consider Gen. ii, 10 sq. as a mythical description of the lost Paradise, to be compared with
the Grecian accounts of the gardens of the Hesperides. They assume, as its possible foundation, an old tradition placing the original seat of the human race in Eastern Asia, which, however, like the Grecian myth referred to, grew by the free accretion of partial and fragmentary report, until it is the Grecian poet who declares Eden to have a place as definite on the map of the world, in men's eyes, as the Gardens of the Hesperides, the Islands of the Blessed, or the Indian mountain Meru, from which four rivers pour forth to water the whole earth (comp. BuUen, Inlures, ii. 290). Credner, however, who adopts this view in the main, thinks that the account itself indicates a western position for Eden, and compares the "Islands of the Blessed," which he identifies with the Canaries! The authors of the Universal History receive the account in Genesis as giving Moses a geographical idea, but not a then imperfect state of knowledge (Allemagne Wels.

history, i. 124); and it is plausibly urged that in early times the scientific method of statement, giving fragments of knowledge as such, apart from all subjective notions, was unknown. Yet this view does not shut out the inquiry what particular lands and rivers were meant by the writer; and this question has been examined especially by Sickler, Buttmann, and Hartmann. Sickler (in Augusti's Theol. Munduschrifft, 1, i, 1 sq., 75 sq.) supposes that the author of the account meant by the river ( bids) the Caspian Sea, viewing it as an enormous stream from the East. The first river named is Pishon, which surrounds the whole earth, from the east out to the Nile. The second is the Atlantic, Mediterranean, and Black seas, including also the Phœnix. This is the writer's view, surrounded the whole earth on the west, as far as the Nile. The third and fourth rivers, Tigris and Euphrates, are merely inland streams, dividing one region from another, but making the circuit of the Nile. Then in the vicinity of the Caspian, there where are very fruitful and pleasant tracts of country. According to Buttmann, however (paliste, Erdkunde des Europa, Berlin, 1803; also in his Mythology, i. 68 sq.), this account was brought from Southern into Western Asia. The original writer conceives of the four chief streams of the world as if they proceeded from one region and were arms of a single river. In the central part of Southern Asia he was acquainted with the Indus and Ganges; while the Shat el-Arab, the united Tigris and Euphrates (called Euphrates when the story reaches Western Asia, because this river is there most clearly identified), and the Indus, and the Lyan, and the Pegu towards the east, were to him the limits of the known world. Pishon is compared with Biumus (Bupcyaru), called by Ptolemy (vii, 2) the most considerable stream of India east of the Ganges: Havilah with him, a very ancient Indian kingdom (known to the Greeks as yndia sas, land of gold), and with the name Eviltes, or Oxel, given in connection with the Chinese by an unknown author (Hudson, Erps. tot. Almeid, ii, 2). Cusb, like the Ethio/pians of the Greeks, will then mean simply the extreme South. Gihon is the name of the river which supplies the Indian deities (Od. Hidd), the name Hiddkeal being really the two names Hit, Chid, the Indus, and Dekel, the Tigris, which have been through carelessness or ignorance written together. Finally, the narrator by Assur, Assyria (v, 10), probably understood the same region which later authors refer to the Medes or Persians. Hartmann (gebildet über Ais, 1, 249 sq.) attributes the whole geographical account in Gen. ii to the Babylonian or Persian period, and places Paradise in Northern India, in the famous valley of Cashmere (see Hartmann, ii, 17), the valley being shut in by a chain of impenetrable mountains, covered with snow, from which on the north spring the tributaries of the Oxus, and on the south those of the Indus; and as the Be- hut (Hydaspe, modern Ilyum) flows through the valley, it is easy to suppose that a very old tradition might substitute one stream instead of one mountain chain as the source of several rivers. Now the Hebrew writer gave those names to these four streams of Paradise which seemed greatest to him; thus Gihon became the Indus, and Assur, the Tigris; Hiddes is Colchis, Cash is Bactria, or Balk. Just such a fanciful conception as this tradition presents lies at the basis of the exposition of Josephus (Antiq, i, 1, 8), extending, however, only to the Pishon and the Gihon, which he makes to be the Ganges and the Nile respectively (comp. Eiphon, Gen. 11, 80; Böttiger, Empor. Dbers. p. 67 sq.). The fact that Havilah is mentioned as abounding in gold might be adduced to support this view of the Pishon. But although India was known as a gold country, yet Africa, and, in Western Asia, Arabia, were more famous in this respect; and the reference of Havilah to a special district on this ground is mere waywardness. The reference of Gihon to the Nile by Josephus is adopted by most of the fathers (see esp. Theophil, Antiq. ii, 24; Philostorg, in Niceph. Hist, Eccles. ix, 19), and in this view the Ethio/pian Nile, with its branches, may be understood (see Gessen, Thesauri, i, 285). Even the Greeks connected the Nile with the Indus (Piso? comp. Arrian, Alex. vi, 1, 3; Pausan. ii, 5, 2). On the other hand (see Philostorg. l.c.) some have supposed Pishon to be the Indian river Hipsa. Of the three hypotheticals which we have last stated, that given by Hartmann is the most simple. Sickler's supposes a conception on the part of the ancient writer which is entirely too inconsistent with itself. That of Buttmann rests upon too many separate suppositions, improbable enough in themselves; and assumes, besides, the existence of southern Asiatic traditions among the Hebrews before the Captivity; a view that finds no support but in the hypothesis itself, which places Paradise in India. But Hartmann's view also is sufficiently met by the fact, which, however, has only recently become known, that the vale of Cashmere is, in climate and productions, very far from resembling a paradise (see Ritter, Erdkunde, ii, 1083 sq. ; vii, 70 sq.). Thus, even if we should adopt this mythical view, there would be just as much difficulty in determining the regions which the author of Genesis intended, as more literal interpreters have found in placing them, on the supposition that the description is truly geographical. There appears no proof in this view that the writer thought at all of South Asia (although Pishon may be the Oxus); at least, it is going too far to extend his views to India, and to assume that the author of the Book of Genesis (see Geck, i, 831) thinks that the names were changed in the passage of the tradition to the Hebrews; that they substituted the better known names of the Euphrates and Tigris for those of the unknown Indus and Ganges. Toch (Gen. p. 72 sq.) would look only at the easily intelligible part of the account, the fellow-streams Euphrates and Tigris; and would look for Paradise among the heights of Armenia, which would accord well with Noah's history (see Gen. viii). But it is objected that it is uncritical to cut off half of the description of the destruction to join certain historical features. It is no part of our purpose here to examine the results of historical investigation, apart from the Mosaic records, respecting the first seat of the human race. All that is related in Genesis as having occurred from the creation of man, and his location in the garden of Eden, up to the time of his guilt and expulsion, has in like manner been viewed as a philosophical speculation, set forth in a historical form, on the origin of physical and moral evil, and the destruction of that golden age which the fancy of all nations has seen in remote antiquity (see especially Ammon, in the Neues theolog. Journ. iii, 1 sq.; Bibl. Theol, iii, 800 sq.; Bauer, Hebr. Mythol. i, 85 sq.; Buttmann, in the Herz. Monatschrift, l, 1894 sq. 261 sq., and Mythol, i, 122 sq.; Vater, Comment. ob. Pes-
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tat. i, 14 sqq.; Gesenius, in the Hal. Ewkgcl. i, 358 sqq.; Eichhorn, Urgeschc., Hartmann, Heb. Pentateuch, p. 373 sqq.; Collin, Bibl. Theol. i, 224 sqq.). But more literal and historical interpreters of the passage have also appeared (as Hengstenberg, Christol. i, i, 26 sqq.; Tiele and Baumgarten, Comment.). Others are but half literal in their exposition, and seek to reconcile heaven and earth under the form of ornament (e.g. Less, Cranmer, Luder- wald, Eifert, Werner, in his Geschilch. d. Ausser. d. 3ersten Cap. d. Gen. [Tubing. 1829]). Von Gerstenberg defends the allegorical exposition, Rosenmuller and Gamm- borg the hieroglyphical view, that the account is a late and bau- talistic treatment of old historic ciclitics (see Tuch, Gen., p. 56 sq.; and comp. Bellerman, Handb. i, 37 sq., Beck, Comment. Rel. Chr. Hist. i, 398 sq.). It seems scarcely necessary to refer to the views of Hillman, in his Teogonie, and of Ballenstedt, in Die neue u. jetzige Welt, p. 222 sq., as they do not rest on the Mosaic hISTORY. The anonymous work, Ursprung. Entwickelungsgang der relig. u. sittl. Bildung [Greifswald. 1829], is simply child like.

3. Parallel Traditions. The idea of a terrestrial paradise, the abode of purity and happiness, has thus formed an element in the religious beliefs of all nations. The image of "Eden, the garden of God," retained its hold upon the minds of the poets and prophets of Israel as a thing of beauty whose joys had departed (Exek. xxvii. 13; Joel ii, 5), and before whose gate the cherubim still stand to watch the ways of the guilty. For interesting para- phrases from the philosophical speculations of other nations, see Bruns, in Gabler's Journ. f. ausser. theol. Lit. v., 50 sq.; Bauer, Mythol. i, 96 sq.; Pustkuch, Urgesch. der Mensch. i, 186 sqq.


(2.) Oriental. Arab legends tell of a garden in the East, on the summit of a mountain of incalculable age, where man lived in benighted innocence. And so among the Hind- u, in the centre of Jambu-dwipa, the middle of the seven continents of the Puranas, is the golden moun- tain Meru, which stands like the seed-cup of the lotus of the world, and is often compared to the Ark. In the Brahma- ma, renowned in heaven, and encircled by the Ganges, which, issuing from the foot of Vishnu, washes the lunar orb, and, falling thither from the skies, is divided into four streams, that flow to the four corners of the earth. These rivers are the Bhrada, or Oby of Sibe- ria; the Sit, or Hoang Ho, the great river of China; the Alakananda, a main branch of the Ganges; and the Chakshu, or Oxus. In this abode of divinity is the Nandana, or grove of Indra; there too is the Jambu-tree, from whose fruits are produced the fruits of the Jambu river, which give life and immortality to all who drink thereof (Vishnu Purana, trans. Wilson, p. 166-171). The enchanted gardens of the Chinese are placed in the midst of the regions of Hauounian, a high chain of mountains farther north than the Himalaya, and farther east than Hindu-Cush. The fountain of immortalitv which waters these gardens is divided into four streams, the fountains of the supreme spirit, Tychin. Among the Medo-Persians the gods' mountain Alborj is the dwelling of Ormuzd, and the tree of life which issues from the navel of the waters." The Zend books mention a region called Helden, and the place of Zoroaster's birth is called Hvemesh, or, according to another passage, Airjoma Vidjo (Knobel, Genesi).

These last-mentioned traditions even proceed to detail the steps by which this fair abode was forfeited. According to the Zendavesta, men were so blinded by a wicked demon that they viewed the whole creation, and their own happiness, as the work of Ahriman. After thirty days they went hunting, with black clothing on; shot a white goat, and drank its milk, finding its nature most pleasing. If evil spirits had possessed the face which they ate, and straightway lost all their excellence. After fifty years they first began sexual intercourse. (See Rhode, Heil. Sage des Zendawestas, 252 sq.; and comp. Ballenstedt, in Schröter u. Klein, Oppositionssch. v. 51 sq.) The account of the fall of man with the conflict between Ormuzd, the principle of good, and Ahriman, that of evil; and the victory of the latter, Gen. iii., 15.) But nearest of all, the fable of the Dalal Lama (see Vater, Archlst. F. Kirchen-gesch., i, 15 sq.) approaches the Mosaic narrative. A plant of sweet taste appeared on the earth; first one greedy man ate of it, then all followed his example, and immediately all spirituality and all happiness were gone. The length of life decreased, and with it human stature. At last the plant disappeared, and men were left to subsist, first on a kind of reddish butter, then on reed-grass, and finally on what their own labor could cause the earth to produce. Virtues had fled from earth; deeds of violence, mur- der, and adultery had taken their place. Compare further, Rosenmuller, Abrakam. i, i, 180; Tuch, Genes. i, 50 sq.; and comp. my volume on Morgen. u. Japhet, Geschlechter, d. Studeninfall des Menschen, nach Griech. Mythen (Giesen. 1824).

All these and similar traditions are but mere muck- ing echoes of the old Hebrew story,jarred and broken notes of the same strain; but, with all their exaggera- tions, "they intimate how in the background of man's visions lay a paradise of holy joy—a paradise secured from every kind of profanation, and made inaccessible to the guilty; a paradise full of objects that were calculated to delight the senses and to elevate the mind; a paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality" (Hard- wick, Christ and other Masters, pt. ii, p. 138).

111. Figurative Application of "Paradise" to the Heavenly World (cf. Huxley's "Dict. of. the Bible").—The term, having by a natural process become a metaphor for the abstract idea of exquisite delight, was transferred still higher to denote the happiness of the righteous in the future state. The ori- gin of this application must be assigned to a certain formula of the messianic prophecy of Isaiah, and to the term New Ta- bament. In the Chaldean Targums, "the garden of Eden" is put as the exposition of heavenly blessed- ness (Psa. xc. 17, and other places). The Talmudic writings, cited by the elder Buxtorf (Lec. Chald. et Talm. p. 1602) and John James Wetstein (N. T. Cr., i, 819), contain frequent references to Paradise as the immortal heaven, to which the spirits of the just are admitted immediately upon their liberation from the body. The book Sohar speaks of an earthy and a heavenly Paradise, of which the latter exceeds the former "as much as darkness does light" (Schöttgen, Hor. Hebr. i, 1996).

Hence we see that it was in the acception of the current Jewish phraseology that the expression was used by our Lord and the apostles: "To-day thou shalt be with me in Paradise;" "I was shut up into Paradise;" "The tree of life, which is in the Paradise of my God" (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii, 7).

It was natural that this higher meaning should at length find a home in the church, which was the type of the world with new thoughts. Paradise, with no other word to quality it, was the bright region which man had lost, which was guarded by the flaming sword. Soon a new hope sprang up. Over and above all questions as to where the primordial garden had been, there came
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the belief that it did not belong entirely to the past.

There was a paradise still into which man might hope to enter. It is a matter of some interest to ascertain with what associations the word was connected in the minds of the Jews of Palestine and other countries at the time of our Lord's teaching, what sense therefore we are to entertain of the use of the word by the New Testament writers.

In this as in other instances we may distinguish several modes of thought, each with marked characteristics, yet often blended together in different proportions, and melting one into the other by hardly perceptible degrees. Each has its counterpart in the teaching of Christianity. In the Parthenon, as in the N.T., stands apart from and above all. Traces of this way of looking at it had appeared previously in the teaching of the Son of Sirach. The four rivers of Eden are figures of the wide streams of Wisdom, and she is as the brook which cometh down from Lebanon the paradise of God (Eccles. xxiv. 23-30). This, however, was compatible with the recognition of Gen. ii, as speaking of a fact. But in later times the figurative or celestial reference became more and more distinct. It would be a hopeless task to attempt to reconstruct the various common ideas and to answer the question: their name is legion. All that we can attempt is a chronological outline of the main course of thought on the subject.

1. To the idealistic school of Alexandria, of which Philo is the representative, paradise was existing in a spiritual sense, being a spiritual perfection (aporia) of the world, or the only paradise. The trees that grew in it were the thoughts of the spiritual man. The fruits which they bore were life and knowledge and immortality. The four rivers flowing from one source are the four virtues of the later Platonists, each derived from the same source of goodness (Philo, De Aden, I). Philo conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalized; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. In another passage (De Plur. mast. § 9) he explains Eden, which signifies "pleasure," as a symbol of the soul, that sees what is right, exults in virtue, and prefers one enjoyment, the worship of the only wise, to myriad of men's chief delights. Again (Legis Allegor., I, § 39) "The Eurybates of Virgil, that is the tree of life and the site of paradise is Eden, that is, pleasure." The four rivers he explains (§ 19) of the several virtues of prudence, temperance, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. It is obvious that a system of interpretation such as this was not likely to become popular. It was confined to a single school, possibly to a single teacher. It has little or nothing corresponding to it in the N.T. The opinions of Philo, therefore, would not be so much worthy of consideration, were it not that (as we shall see) he has been followed by many of the Christian fathers.

2. The rabbinical schools of Palestine presented a phase of thought the very opposite of that of the Alexandrian writer. They had their descriptions, definite and detailed, a complete topography of the unenlightened world. Paradise, the garden of Eden, existed still, and they discussed the question of its locality. The answers were not always consistent with each other. It was far off in the distant East, farther than the foot of the mountain of God, or a region of the dead, of Sheol, in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. (Comp. Wetstein, Grotius, and Schöttgen, In Luc. xxiii.) The patriarchs were there, Abraham and Isaac and Jacob, ready to receive their faithful descendants into their bosoms (Joseph. De Macc. c. 18). The highest place of honor at the feast of the blessed souls was Abraham's bosom (Luke xvi, 23), on which the new covenant was founded (Heb. xii. 24). The circumcised were the recognized guest. Or, again, paradise was neither on the earth nor within it, but above it, in the third heaven, or in some higher orb. See HEAVEN. Or there were two paradies, the upper and the lower—one in heaven, for those who had attained the heights of holiness and entered into the presence of God, and where they lived but-decently (Schöttgen, Hor. Heb. in Apoc. ii, 7), and the heavenly paradise was sixty times as large as the whole lower earth (Eisenmenger, Exod. 11. isi. 27). It had seven palaces, and in each palace was its appropriate dwelling (ibid. p. 382). And the righteous dead entered paradise, angelsstriped them of their grave-clothes, arrayed them in new robes of glory, and placed on their heads diadems of gold and pearls (ibid. p. 310). There was no night there. Its pavement was of precious stones. Plants of healing power and wondrous fragrance and looking like the banks of rivers on earth (ibid. p. 318). From this lower paradise the souls of the dead rose on sabbaths and on feast-days to the higher (ibid. p. 318), where every day there was the presence of Jehovah holding council with his saints (ibid. p. 820).

(Comp. also Schöttgen, Hor. Heb. in Luc. xxix.) Among the Hebraists Munster affirms that paradise (Tract. Heb. in Gen.) is on that place which was created before the world was formed, and is therefore beyond its limits. Moses bar-Cephas (De Parad.) assigns it a middle place between the earth and the firmament. Some affirm that paradise was on a mountain, which reached nearly to the moon; while others, struck by the manifest absurdity of such an opinion, held that it was situated in the third region of the air, and was higher than all the mountains of the earth by twenty cubits, so that the waters of the flood could not reach it. Others again have thought that paradise was twofold, one corporeal and the other incorporeal; others that it was formerly on earth, but had been taken away by the judgment of God (Hopkinson, Descr. Parad. in UgoLino, Theol. vol. vii).

3. Out of the discussions and theories of the rabbins there grew a broad popular belief, fixed in the hearts of men, accepted without discussion, blending with their best hopes. Their prayer for the dying or the dead was that his soul might rest in paradise, in the garden of Eden (Maimonides, Porta Mosis, quoted by Thiel, Ephraim, De Angelis, Tract. G. Daulon). The belief of the Essenes, as reported by Josephus (War, ii, 8, 11), may be accepted as a fair representation of the thoughts of those who, like them, were not trained in the rabbinical schools, living in a simple and more childlike faith. To them accordingly paradise was a far-off land, a region where there was no scourching heat, no consuming cold, where the soft west wind from the ocean blew forevermore. The visions of the second book of Esdras, though not without an admixture of Christian thoughts and phrases, may be looked upon as representing this phase of feeling. There also we have the picture of a fair garden, streams of milk and honey, twelve trees laden with divers fruits, mighty mountains whereon grow lilies and roses (ii, 19)—a place into which the wicked shall not enter.

It is with this popular belief that we are to be concerned. It is not with the "paradisical" thought of either school of Jewish thought, that the language of the N.T. connects itself. In this as in other instances it is the starting-point for an education which leads men to rise from it to higher thoughts. The old word is kept, and is raised to a new dignity or power. It is significant, indeed, that the word "paradise" is found, where it occurs in the public teaching of our Lord, or in his intercourse with his own disciples. Connected as it had been with the thoughts of a sensuous happiness, it
was not the fittest or the best word for those whom he was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, the kingdom of heaven, the kingdom of God, are the words most dwelt on. The blessedness of the pure in heart, the tree of life, the new wine, the bridegroom, the bowery from their common speech is used at other times, if they hear of the marriage-supper and the new wine, it is not till they have been taught to understand parables and to separate the figure from the reality. With the thief dying on the cross the case was different. We can assume nothing in the robber-outlaw but the most rudimentary forms of popular belief. We may well believe that the word used here, and here only, in the whole course of the Gospel history, had a special fitness for him. His reverence, sympathy, repentance, hope, uttered themselves in the prayer, "Lord, remember me when thou comest into thy kingdom!" What were the thoughts of the sufferer as to that kingdom we do not know. Unless they were supernaturally raised above the level which the disciples had reached by slow and painful steps, they must have been mingled with visions of an earthly glory, of pomp and victory and triumph. The answer to his prayer gave him what he needed most, the assurance of immediate rest and peace. The word paradise spoke to him, as to other Jews, of repose, shelter, joy—the greatest contrast possible to the thirst and anxiety of the journey. In the Gospel story (Luk. 23, 43) there is no word from his lips; but it is a most rudimentary as his previous thoughts of it might be, this was the word fittest for the education of his spirit.

There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and therefore almost of necessity symbolic. Paul speaks of oneself, apparently of himself, as having been "caught up into paradise," as having there heard things that might not be uttered (2 Cor. 12, 3, 4). The message to the first of the Seven Churches (Rev. 1, 10) is the message of life, the call to live, the call to live in the midst of the paradise of God, appears as the reward of him that overcometh, the symbol of an eternal blessedness (comp. Dean Trench, Comment. on the Epistles to the Seven Churches, ad loc.). The thing, though not the word, appears in the closing visions of Rev. xxii.

4. The eager curiosity which prompts men to press on into the things behind the veil has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which they have connected with the word paradise. Patristic and later interpreters follow, as has already been noticed, in the footsteps of the Jewish schools. To Origen, and others of a like spiritual insight, paradise is but a synonym for a region of life and immortality—one and the same with the third heaven (Jerome, Ep. ad Marcellum, c. 8, 4). St. Ambrose follows his example of Origen, and placed the terrestrial paradise in the third heaven, in consequence of the expression of Paul (2 Cor. 12, 4), and elsewhere he distinguishes between the terrestrial paradise and that to which the apostle was caught up (De Parad. c. 8). In another passage (Ep. ad Sorbinum) all this is explained as allegory. The sermon of Basil, De Paradiso, gives an eloquent representation of the common belief of Christians who were neither mystical nor speculative. Minds at once logical and sensuous ask questions as to the locality, and the answers are wildly conjectural. It is not in Hades, and is therefore different from Abraham's bosom (Tertull. De Idol. c. 18). It is above and beyond the world, separated from it by a wall of fire (id. Apol. c. 47). It is the "refrigerium" for all faithful souls, where they have the vision of saints and angels, and of Christ himself (Just. Mart. Respons. ad Orthodox. 75 and 85), or for those only who are entitled, as martyrs, fresh from the baptism of blood, to a special reward (Tertull. De Pass. c. 53). It is in the fourth heaven (Clem. Alex. Fragm. § 51). It is in some unknown region of the earth, where the seas and skies meet, higher than any earthly mountain (Joann. Damasc. De Orch. Fid. ii. 11), and had thus escaped the waters of the flood (P. Lombard. Sentent. ii. 17, E.). It has been identified with the gavvai of 1 Pet. iii, 19, and the spirits in it are those of the antediluvian races who perished before the great destruction overtook them (Bishop Horsley, Sermon. xx.). (Comp. an elaborate note in Thol. Codices Aporcypic. N. T. p. 754.)

The word enters largely, as might be expected, into the apocalyptic literature of the early Church. Where the true Gospel are most reticent, the mythical are most exuberant. The Gospel of Nicodemus, in narrating Christ's victory over Hades (the "harrowing of hell") of our early English martyrology, tells that when St. Ennoch and Elijah had been its sole inhabitants—how the penitent robber was there with his cross on the night of the crucifixion—how the soul of the patriarchs was led thither by Christ, and were received by the archangel Michael, as he kept watch with the flaming swords of the Cemetery. In the Church of Jerusalem (Tischendorf, Act. Apost. p. 89), the apostle is sentenced to remain for forty days outside the circle of paradise, because he had given way to anger and cursed the people of Hierapolis for their unbelief. Among the opinions enumerated by Mutilus (Hist. de Paull. Terras. in Ugolino, Theat. vol. vii) is one that, before the fall, the whole earth was a paradise, and was really situated in Eden, in the midst of all kinds of delights. Ephraem Syrus (Comm. in Gen.) expresses himself doubtfully upon this point. Whether the trees of paradise, being purely spiritual in their essence, were to be understood as literal trees, it is impossible to decide; but he seems to be of opinion that the four rivers have lost their original virtue in consequence of the curse pronounced upon the earth for Adam's transgression.

5. The later history of the word presents some facts of interest. Accepting in this as in other instances the mythical elements of Eastern Christianity, the creed of Islam presented to its followers the hope of a sensuous paradise, and the Persian word was transplanted through it into the language of the writers who inhabited the desert and the oases. In it, paradise passes through strange transformations, and descends to base uses. The thought that men on entering the Church of Christ returned to the blessedness which Adam had forfeited was symbolized in the church architecture of the 4th century. The narthexes, with their trees and fountains, were extensions of the garden of Eden—garden being in full communion, were not admitted into the interior of the building, was known as the "Paradise" of the church (Alt, Cultus, p. 591). Anatasiis, it has been said, speaks scornfully of Arianism as creeping into this paradise, in judging that it is addressed itself to the ignorant and untaught. In the West we trace a change of form, and one singular change of application. Paradise becomes in some Italian dialects Paraviso, and this passes into the French parti, denoting the western porch of a church, or the open space in front of it (Du- cange, s. v. Parsa, Diz. Eynolog. Wörterb. p. 705). In the church this space was occupied, as we have seen, by the lower classes of the people. The word was transferred from the place of worship to the place of amusement, and, though the position was entirely different, was applied to the highest and cheapest gallery of a French theatre (Alt, Cultus, l. c.). By some, however, this use of the word is connected only with the extreme height of the gallery, just as "Chemin de Paradis" is a proverbial phrase for any splendid arduous undertaking (Bescherelles, Dictionnaire François).

IV. Literature.—In addition to the many works cited
PARADISE above, see the bibliography of the subject in Dana, 
100; Alger, Pictorial Bible, p. 83; note the one half article in 
Herzog's Real-Encyclopädie, xx, 382-387; and Malcolm, 
Theological Index, s. v. Eden. Comp. also Gould, Mythos 
of the Ancient World, p. 242 sq.; Britton, Mythos of the 
New World, p. 866 sq. The following are among the 
pertinent monographs: Fuhrmann, Die Geschichte der Para 
(Jenae, 1869); Eppel, Der Paradis, 2e deel. (Alt. Nort. 
1755); Heinsen, De Paradiso (Helmst. 1698); Huet, De 
Ritum Paradisi. (Amst. 1698); Neumann, Das Paradis 
(Wittenb. 1741); and especially Schultze, Die Para 
dien, i. indische u. überird. Myst., Myth. u. Mystische (Zür. 
1811). The works of this genre are too much for the 
spaces allowed. The publications of the academy which 
gladly complied with those who advised him to provide 
in time for his own safety, and accordingly he retired to 
the town of Anweil, in the duchy of Zweibrücken, near 
Lanckau (October, 1821). He left that place shortly 
after and went to Neustadt, but did not even stay long 
there. He then made a tour through France, in order to 
spend his last days at his beloved home, and so to be buried 
next the professors of the university. He died June, 1856. 
The expository works of Paraeus are his most numer 
ous, and were long greatly esteemed on the Continent. 
They have been published collectively at Geneva and at 
Frankfort. Among them are commentaries on Genesis, 
Hosea, Matthew, several of Paul's Epistles, the Apoca 
lypse, and Adversaria on other parts of the Bible. 
Although the Biblical writings of Paraeus are superseded, 
it is impossible to deny them considerable merit, 
both in the form of the expository and in the form of 
his practical deductions. The greatest drawback to 
this merit arises from the long theological (chiefly polemical) 
discussions with which the commentary is 
overburdened. His commentary on Romans is well 
known for the thoroughness of the treatment of the 
theological principles which it embodies, and which gave 
so much offence to king James I and the University of 
Oxford. All of Paraeus's works were published by his 
son at Frankfort-on-the-Main in 1647 (8 vols. fol.). 
See Middleton, Evangel. Biogr. ii, 401 sq.; and the 
Memoirs in vol. i of the works, also published sepa 
ately since.

Parafrenarii, the coaches of the higher clergy 
in the ancient Christian Church. They had also the 
care of their stable and horses. They were sometimes 
reckoned among the number of the clergy, but of an 
inferior order.

Paraguay, a republic of South America, which, as 
represented on most maps, is confined to the peninsula 
between the rivers Paraguay and Parana, as far north 
as about 24° latitude, bounded on the north by 
recent treaties with neighboring states, has so consider 
ably enlarged that it now embraces an extensive region 
called the Chaco, west of the Paraguay, and as far south 
as the river Vermejo, and west as the meridian of 
20° west of the meridian of 

Paraguay. The whole area, according to official 
statistics, is in round numbers 484,000 square miles, of 
which 131,000 square miles are comprised between the 
rivers Paraguay and Parana, 196,000 square miles are 
vess of the Paraguay, and upwards of 21,000 square 
miles are between the Parana and Uruguay. The peninsula 
between the rivers is still the important part of 
Paraguay. A mountain-chain called Sierra Anam 
lahy, which traverses it from north to south, and 
liminates to the east and west towards the southern 
extremity, under the name of Sierra Maracaju, divides 
the tributaries of the Parana from those of the Para 
guay, none of which are very considerable, although 
they are liable to frequent and destructive floods.
As regards its physical character, the northern portion 
of the country is mountainous, especially towards the 
west. The southern portion is one of the most fertile 
districts of South America, consisting of hills and 
gentle slopes richly wooded, of wide savannas, which 
afford excellent pasture-ground, and of rich alluvial 
plains, some of which, indeed, are marshy, or covered 
with shallow pools of water (only one lake, that of 
Ipo, deserving special notice), but a good account of 
the land is of extraordinary fertility and highly 
cultivated. The banks of the rivers Parana and Par 

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aguary are occasionally belted with forest; but, in general, the low lands are destitute of trees. The climate, for a tropical country, is temperate, the thermometer occasions; it rises from 60° to 63° in summer, but in winter being usually about 45°. The natural productions are very varied, although they do not include the precious metals or other minerals common in South America. Much excellent timber is found in the forests. Several trees yield valuable juices, as the India-rubber and its cognate trees; and an especially useful shrub is the Mâte, or Paraguay tea-tree, which forms one of the chief articles of commerce, being in general use throughout La Plata, Chili, Peru, and other parts of South America. The tree grows wild in the north-eastern districts, and the great part of the leaves are employed in the season for the supply to a large number of the native population. Wax and honey are collected in abundance, as is also cochineal, and the medicinal plants are very numerous. The chief cultivated crops are maize, rice, coffee, coca, indigo, mandio, tobacco, sugar-cane, and cotton.

One half of the land is national property, consisting partly of the lands formerly held by the Jesuit missions, or by other religious corporations, partly of lands never assigned to individuals, partly of lands confiscated in the course of the revolutionary ordeal through which the nation has been passing. The export of the staple products of the provinces, for the greater part, have been, for the most part, been let out in small tenements, at moderate rents, the condition of the tenure being that they shall be properly cultivated. Agriculture, though it has in recent years made considerable progress, is still, in consequence of the reflection of the influence of European progress. Only about 30,000 square miles of the whole territory are in cultivation. There are few manufactures—sugar, rum, cotton and woollen cloths, and leather being the only industrial productions. Indeed, the commerce of the country is chiefly in the hands of the government, which holds a monopoly of the export of the Paraguay tea, and in great part of the timber trade. The population consists of whites of Spanish descent, native Indians, negroes, and a mixture of these several races, who call themselves "Paraguayos," but are usually called "Parolos." The Indians are most numerous. They are mostly of the friendly tribe Guarani, whose language is also the language of the country.

By a census which was taken in 1857, the population was reported at 1,357,421, but the inaccuracy of this census is now generally conceded, and the population of Paraguay was further reduced in recent times by war with Brazil and internal strife (see below), is now generally estimated to be about 1,000,000.

History.—The history of Paraguay is highly interesting. The country was discovered by Sebastian Cabot in 1526; but the first colony was settled in 1535 by Pedro de Mendoza, who founded the city of Asuncion, and established Paraguay as a province of the viceroyalty of Peru. The warlike native Guarani, a people who possessed a certain degree of civilization, and professed a dualistic religion, for a long time, however, successfully resisted the Spanish arms, and refused to receive either the religion or the social usages of the invaders.

In the latter half of the 16th century (since 1586) the Jesuit missionaries were sent to the aid of the first preachers of Christianity in Paraguay (who had labor- ed since 1587); but for a long time the Jesuits also were almost entirely unsuccessful, the effect of their preaching being in a great degree marred by the proli- giate and cruel conduct of the Spanish adventurers who armed the staple of the early colonial population. The Jesuits, however, did not hopelessly abandon their task, as had the Franciscans, who had preceded them. With their indefatigable will and keen judgment of human nature, the Jesuits were probably the only Christians who could succeed. Finding that the obstacles were almost insurmountable, they concentrated their strength on the province of Guayra, and there succeeded in winning the confidence of the natives, whom they united in settlements (Reductiones), and taught there not only religion, but agriculture, arts, and industries. But even these settlements failed for a long time to bring about the desired change. The Jesuits were the objects of much enmity, and much fighting, and as late as 1610 several settlements had to be abandoned. The Jesuits finally deter- mined to secure the ruins of government in the entire country, to bring about such a change as they had hoped for, but had found it impossible to secure, so that they, as they did not themselves possess the civil control. In the 17th century the home government consented to place in their hands the entire administration, civil as well as religious, of two provinces, which, not possessing any of the precious metals, were of little value as a source of revenue; and in order to guard the natives against the evil influences of the bad example of European Christians, gave to the Jesuits the right to exclude all other Europeans from these colonies.

From this time forward the progress of civilization as well as of Chris- tianity was rapid. The legislation, the administration, and the social organization of the settlement were shaped according to the model of a primitive Christian community, or rather of many communities under one administration; and the accounts which have been preserved of its condition appear to present a realiza- tion of the Christian idea, which the Jesuits set forth in their inquiry into the history of the territory so ruled by the Jesuits reveals, however, that the natives had been made by them altogether helpless. True, the Jesuits were kind to their subjects, and gave them a quasi- independent life, but they kept them, as indeed was the case with the Spanish government, but they did everything in such a guardian-like manner that the natives lost the little qualification they once possessed for independent enter- prise. Besides, the great power and accumulating wealth of the Jesuits provoked envy, and finally result- ed in much opposition to the Jesuits; and when in 1750 they opposed the disposition of some of their ter- ritory to Portugal, and armed the natives for defence of the land against the Spanish government, the total expulsion of the Jesuits from Paraguay resulted in 1776. The province was again made subject to the Spanish viceroy. For a time the fruits of the older civilization maintained themselves; but as the ancient organization fell to the ground, much of the work of so many years was undone; the communities lapsed into disorganization, and by degrees much of the old barbarism returned. In 1766 Paraguay was again reduced to the condition of a province, and in 1776 Paraguay was transferred to the newly formed viceroyalty of Rio de la Plata; and in 1810 it joined with the other states in declaring its independence of the mother kingdom of Spain, which, owing to its isolation, was the last of the Spanish American republics to establish complete independence. In 1814 Dr. Francia, originally a lawyer, and the secretary of the first revolution- ary junta, was proclaimed dictator for three years; and in 1817 his term of the office was made perpetual. He continued to hold it till his death in 1840; and although many of his measures tended to improve the condition of the country and to develop its internal resources, yet his rule was arbitrary and despotic in the highest degree; and his attempt to isolate the territory from commercial intercourse with the rest of the world was attended with a complete stagnation of commerce and the enterprise to which it leads. On his death the government was vested in consuls, and in 1844 a new constitution was proclaimed, and Don Car- los Antonio Lopez elected in that year. He held the government until his death in 1870. The condition of the country was little changed under his administra- tion. Though he was a man of extraordinary char- acter, he was so largely controlled by the restless and roving spirit of the white population of Paraguay that he was forced into a war with Brazil and the La Plata states, which brought about the death of the country on the verge of destruction. It barely escaped utter ruin. A pro- visional government conducted the affairs of Paraguay,
independent of Brazil, after the re-establishment of peace in 1870, until the people had time to elect Riverola as their president. In December, 1871, Salvador Jovellanos became president. Under his administration the country was slowly recovering from the dreadful depression that had prevailed from 1867 to 1872, when the rebellion broke out (1874), which has only been suppressed very recently. The arbitrary measures which the unsettled condition of the country forced the government to adopt have resulted in driving many whites into the Argentine territory and the Brazilian provinces. In the spring of 1876 the most heartrending condition prevailed. Little was produced by the farmers, and the principal staple of food, maize, sold at famine prices.

The republic is divided into twenty-five departments. The most important of these, in which the capital, Asunción, is situated, contained in 1857 288,686, or nearly one third of the whole inhabitants, and the capital itself 48,000. The inhabitants of the towns consist chiefly of whites, or of half-breeds (mestizos), who closely resemble whites; the language common spoken, besides that of the native Indian, the Guarani, is the Spanish. The established religion is the Roman Catholic, the ecclesiastical head of which is the bishop of Asuncion. Education is pretty well diffused, much more than is usually the case in countries so long ruled by the Jesuits. See Moreira, Christi missio fisci nelle Tetrarchie storiche (Ven. 1718); Histoire des Reco da Sœced. d. J. etc. (Lisbon, 1770); Charlevoix, Gesch. v. Paraguay u. den Missionen der Jesuiten (Nurem. 1764); Dugrassy, La republique de Parag. (Brussels, 1864); Masterson, Seven Years in Paraguay (Lond. 1829); and especially W. H. D. History of Paraguay (Best, 1871). See also Harper's Monthly, vol. xvii. and xl.

Parah (Heb. Parah, פָּרָה [with the article], חֶסֶר; Sept. φαρα v. τ. ἀραῖον), a city of the tribe of Benjamin, named in the north-eastern group between Avim and Ophrah (Josh. xviii. 29). Buckingham (Travelled, p. 813) heard of a village named Parah, which Robinson, however, could not find; but the name exists farther to the south-east attached to the Wady el-Pirah, one of the southern branches of the great Wady Suidain, and to a site of ruins at the junction of the name with the main valley (Ritter, Pol. u. Systen, iii. 529). This identification is supported by Van de Velde (Memoir, p. 529), and Servais (Pannier, p. 139). The drawback mentioned by Dr. Robinson (Researches, ii. 112), namely, that the Arabic word ("mouse") differs in signification from the Hebrew ("the cow") is not of much force, since it is the habit of modern names to cling to similarity of sound with the ancient names, rather than of significance (Heit-ur, es-Aar, etc.). The site of the valley is given by Barclay (City of the Great King, p. 558), who proposes it for Ξέσων (q.v.); but he incorrectly interprets the name ("valley of delightful").

Parah. See TALMUD.

Parallelism. See PSEUTRY, HEBREW.

Paralytic (παραλυτικός, παραλύσιος), a name of sick persons named in the Gospels in connection with demoniacs and epileptics (see Matt. iv. 24; comp. Acts viii. 7), as being deprived of the power of motion, and borne for cure on couches to the Saviour (Matt. ix. 2; Mark ii. 9; Luke v. 18; comp. Acts ix. 20). In our version the word paraliptikos is rendered "sick of the palsy," and so other versions. Modern physicians understand by paralytikos or palsy the loss of power over the voluntary muscles; some accept it with the loss of sensation in certain parts of the body, in which the muscles affected are relaxed and slack. This last symptom seems to distinguish paralysis from catap Theory and the various kinds of tetanus, in all of which the muscles are rigid and con- tracted. During palsy the circulation, the animal heat, and the usual secretions continue. The attack is often very sudden, following an apoplectic stroke; but sometimes comes on slowly and imperceptibly; and in either case the cure is exceedingly difficult (see Sprengel, Int. Encyclop. xxvi. 441). Compare "paralysy" (Encyclop. xxi. 26 sq.). But the ancient physicians understood paralyzis in a much wider sense, and, according to Richter's careful investigations (see his Dissert. quant. Med. Gottingen, 1775), applied the term to every disease which destroyed the power of voluntary action, without regard to the condition of the muscles; thus including under it both tetanus and catalepsy. He adduces in confirmation of this view, besides other passages of ancient physicians, the treatment of Celcius Aurelianus (Morb. Chron. ii. 1), who distinguishes two kinds of paralyzis: the one marked by spasms, the other by fasciculation of the muscles. This would serve to explain the case (Matt. viii. 6) of a paralytic who was in great suffering (see Ackermann, in Weisse's Material. für Gottes- gelehrt. i. ii, 57 sq.). But pain is rarely experienced in the disease now called palsy; and when it does occur it is not severe, being merely a prickling or itching sensation. On the other hand the paralyzis a conductum, or convulsive palsy of Celcius Aurelianus (or, as the modern term it, the contractura articulorum, spasm of the joints), is an exceedingly painful disease. It is certain that the words used to denote diseases in the Greek language have no exact scientific definiteness, but like other words in the language of common life, including various symptoms more or less allied to each other. It is not therefore necessary, in any case, to understand the case spoken of by Matthew as one of tetanus or lockjaw (as Cholmeley, Spec. Pathol. u. Therap. p. 711 sq., 2d ed.), a disease more common in hot than in temperate climates, and in Africa than in the East; and often followed quickly by death. Some, again, interpret the case of the woman who was bowed together (Luke xiii. 11) of the tetaus or paralyzis, that of the disease which bends forward stiffly the neck and the whole body. But an arthritic contraction of the body may also be meant (comp. Wedel, Exercit. Med. Philol. p. 4 sq.).

On the other hand, the case of Aichmus, spoken of in 1 Mac. i. 55, is probably that of a sudden tetanus, which would account for the severe pain mentioned, a symptom not found in apoplexy, as well as for the sudden death. The tetanus (which receives its common name of lock-jaw from its effect on the organs of speech) attacks and disables the body suddenly, is connected with severe pain in muscles, and sometimes lasts for days or even months, entirely thirty or fifty hours. Yet it is possible, with Ackermann, to refer such cases to apoplexy, understanding by the "torment" (basavos) the suffering which bystanders, from the visible symptoms, suppose the patient to suffer. The victim of this disease is motionless; his breathing is slow and interrupted, accompanied by a rattling sound; foam often appears in the mouth; the face is swollen and red; the eyes protrude, and are fixed, and the extremities cold (see Courali, Handb. d. spec. Pathol. ii, 501). It is well known that apoplexy often is sudden. See further for this, in the following views which medical men take of the palsy of the New Testament, Bartholinii Paralytici N. T. Medico et Philol. Commentarii, illustr. (Hafn. 1658; 3d ed. Leips. 1688); Wedel, Exercit. Med. Philol. dec. 5, p. 6 sq.; dec. 8. p. 17 sq.; Adler, Exercit. de Agitato et Exang. (Tolosa, 1723), p. 10 sq.; Bailer, Animadcur. physico-med. ad loc. N. T. Spec. ii, 30 sq.; Medic.-acerb. Unter- such. 109 sq. (extracted from Ackermann).

The passages which speak of a withered hand (1 Kings xiii. 4; Matt. xii. 10; Mark iii. 1) remain to be noticed. This (Gr. ypsi graphe) in the last two passages can be understood neither of atrophy of the limbs (see Ackermann, in Weisse's Material. i. 131 sq.; comp. Conradi, op. cit. ii. 212) nor of palsy (Wedel, Exercit. dec. 8. p. 24 sq.; comp. Adier, Exercit. p. 69 sq.; Schultheis, in Henke's...
defeating the giant tribes east of the Jordan, they swept over Mount Seir (Edom) unto the terebinth of Paran (7:22; 8:2; Sept. υπὸ τῆς τιμίανος τοῦ Φαρω; Vulg. uaque ad Campestria Pharum, A.V. "El-Paran"), which is in the wilderness" (Gen. xiv, 6). Doubtless some well-known sacred tree is here referred to. It stood on the western border of Seir, and consequently in the Arabah [see Seir]; and it was in "the wilderness"—that is, the desert of Paran, apparently considerably south of Kadesh. From the terebinth of Paran they turned back, "and came to En-mishpat, which is Kadesh."—When Abraham sent away Hagar and Ishmael from his tent at Beersheba, they went out into "the wilderness of Paran"; and Ishmael dwelt there, allying himself doubtless with the nomad tribes who made that place their home (Gen. xxvi, 14, 31).

But it is from its connection with the wanderings of the Israelites that Paran derives its chief and abiding interest: "And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran (Num. x, 12). From it might be thought that Paran lay close to Mount Sinai, where the Israelites had long been encamped; but the full narrative which is afterwards given shows that from the encampment at Sinai they made a four-days' march to Hazeroth (x, 25; xi, 3, 54, 35); and then the next three days' march to "the wilderness of Paran" (xii, 16). From Paran the spies were sent to survey Canaan (xiii, 8); and after completing their mission they returned to the camp "unto the wilderness of Paran, to Kades" (ver. 26). There is an apparent difficulty in this, as appears from the sign which would apply to the camp. Canaan was very near Paran, but in Canaan was only a single march from Hazeroth; while Hazeroth has been identified with Ain Hudherah, which is 140 miles distant from Kades. The difficulty is solved by a reference to the detailed itinerary in Numb. xxxiii. Paran is not mentioned there, because it was the most remote, perhaps the southernmost, station; and the sacred books simply list only the names of the camp-stations. Hazeroth is mentioned, however, and so is Kades; and between them there are twenty stations (17-38). Most probably all these stations were in Paran, for it is said that when they "took their journeys out of the wilderness of Sinai, the cloud rested in the wilderness of Paran" (x, 12); and Moses also states, "When we departed from Horæb, we went through all that great and terrible wilderness which ye saw by way of the mountain of the Amorites; and we came to Kadesh-barnea" (Deut. i, 19).

The modern Gerf Paran in fact extended from the desert of Hazeroth, and the desert of Sinai (or Oreb) on the south, to the foot of the mountains of Palestine on the north; and its eastern border ran along the valley of the Arabah, from the gulf of Akaba to the southern shore of the Dead Sea. Through this wide region the Israelites marched, not in a straight line, but, like the modern Arab tribes, from pasture to pasture; and it was when entering upon that long and toilsome march that Moses said to his father-in-law, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us in stead of eyes" (Numb. x, 31). Jethro was intimately acquainted with the whole wilderness. As a nomad pastoral chief he knew the best pastures and all the wells and fountains; and hence Moses was most anxious to secure his services as guide.

The name of Gerf Paran in 1 Sam. xxv. shows that it bordered upon the southern declivities of the mountains of Judah. Probably its boundary was not very accurately defined; and whatever part of that region lay between the limits of settled habitation was called "the wilderness, or pastures of Sion," and thus included a large section of the Negeb. See South Country.—The reference to Paran in Deut, i, i is not so clear. The object of the sacred writer is to describe the place where Moses gave his long address to the Israelites. It was "this (the east) side of Jordan, in

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Museum, iii, 24 sq.). The case of Jeroboam (1 Kings xii, 4), whose hand was suddenly so affected that he could not draw it back to him, is either one of palmy, or perhaps of tetanus, as Ackermann thinks (L. c.). See PALSY.

Paramahansas, a species of Sanyasi, or Hindú ascetics, and, indeed, the most eminent of the four gradations, being solely occupied with the investigation of Brahm, and equally indifferent to pleasure, insensible to cold or heat, and incapable of satiety or want. In accordance with this definition, individuals are sometimes found who pretend to have reached this degree of perfection, and in token of it they go naked, never speak, and never eat anything but what any man will give them. They are fed by attendants, as if unable to feed themselves. They are usually classed among the Saiva ascetics, but Prof. H. H. Wilson doubts the accuracy of the classification.

Paramandyaas, a portion of the dress of Calouyers, or Greek monks. It consists of a piece of black cloth sewed to the lining of their caps, and hanging down upon their shoulders.

Paramata, a Buddhist sect which arose in the beginning of the present century at Ava. They respect only the Abhikarma, and reject the other sacred books. Koan, the founder of the sect, with about fifty of his followers, were put to death by order of the king.

Paramo, Lutz de, a Spanish theologian, was born about 1560 in Borox, near Toledo. He was archdeacon and canon of the cathedral of Leon, and afterwards inquisitor of the faith in Sicily and in Spain. He consecrated his pen to history and to the defence of the Inquisition, and wrote, among other works, De origine et progressus officii Sinicet Inquisitum ejusque decentia et utilitate, (Madrid, 1598, fol.); reprinted in 1614 at Antwerp). This book is the rarest and the most curious upon the tribunal of the Holy Office. Extracts have been translated from it in the sequel of the Manum des Inquisiteurs (Paris, 1762, 12mo). See Antonio, Biblioth. Hispana nova, vol. ii.

Paramanaroos was the name of an inferior officer belonging to the ancient Christian Church. The parasmarii are referred to in the Council of Chalcedon. Translators and critics differ as to the meaning of the word. Some of the more ancient writers consider it as equivalent to the Mosaic Marianus or Ostiarus (q. v.). More modern scholars again explain it by villanus, or steward of the lands. Walford says the parasmarium was "in the East a bailiff of Church lands; in the West, a resident verger and porter." Paramour is in one passage of the A. V. (Ezek. xxiii, 20) properly the rendering of πυλερ' γεχ (whence the Greek βαλλεν), a concubine (q. v.), as elsewhere rendered, being in every other instance used only of a female.

Paran (Heb. Paran; 7:22, according to Gesenius and Fürst, excaeratae, i. e. a place of caves, from an Arab. root; according to others, from פיר, to be beautiful; Sept. and Josephus, Φαρω; Vulg. Pharum), a name given in the Bible to a desert and to a mountain. The present article embodies the Biblical and the modern information on this subject.

1. The Wilderness of Paran (7:22; 8:2; Sept. הירموי תויו פראון).—The situation and boundaries of this desert are set forth with considerable exactness by a number of incidental notices in Scripture. It had Paran on the north, the valley of Arava on the east, and the desert of Sinai on the south. Its western boundary is not mentioned in the Bible, but it appears to have extended to Egypt and the Mediterranean.

The first notice of Paran is in connection with the expedition of the eastern kings against Sodom. After
the wilderness" (or Milḥar of Moab; comp. ver. 5), in
the plain (the Arabah, הָרֹדֶשׁ) over against the Red
Sea (or "opposite to Suf," סֵפֶע, between Paran and Tophel, etc. ("between Paran, and between Tophel and Laban," etc.). The sense appears to be that the Arabah in which Moab stood was opposite to the norther
nern Gulf of the Red Sea, and had on the one side Paran, and on the other Tophel, etc. It must not be inferred that Paran extended up to Jericho; all that seems to be meant is that it formed the western boundary of the greater part of the Arabah. It would seem from the incidental statement in 1 Kings xi, 18 that Paran lay between Midian and Egypt. The region there called Midian was situated on the south of Edom [see Mid
ian], apparently at the head of the Edomite Gulf; and the road taken by the fugitive Hailand was most proba
bly that now traversed by the Egyptians' Hajj route, which passes through the whole desert of Thīḥ.

It is strange that both Eusebius and Jerome (followed by Steph. Byz.; Reldan, p. 556; Raumer, and others) speak of Paran as a city, which they locate three days' journey east (στενός ἀναπυργός, but they must evidently mean west) of Allā (Onomast. s. v. Paran). They refer, doubtless, to the old town of Paran, in the valley of Fei
rān, at the foot of Mount Serbāl, in the desert of Sinai. In this valley there are still ruins of a town, and indeed of more than one, with towers, aqueducts, and seu
chlarizes, which, as a rule, the Riphā'īn retain as the remains of a church, which he assigns to the 5th century (Reise in Nubien, p. 263). This was the Paran on which the Holy Land, which had a Christian population, and was the seat of a bishopric as early as A.D. 400 (Oriens Christ. col. 735; Reland, Palest. p. 219, 229, 228). The city is described, under the name of Feiran, by the Arabian historian Edrisī, about A.D. 1100, and by Makrizī about A.D. 1400. The description of the latter is copied by Burek
hardt (Syria, p. 616). He mentions it as having been a city of the Amaelekites; and the history of the He
brew pilgrimage renders it extremely probable that the Amaelekites were actually stationed in this valley, from which they came forth to attack the Israelites, when encamped near it at Rephidim (Exod. xvii. 8). Feiran was thus an important place in early ages (Robinson, i, 126, 592); but it lies nearly thirty miles beyond the southern boundary of Paran. Nevertheless it seems to be a trace of the ancient name transferred to an adjoin
ing locality. Some writers even regard it as the source of the designation of the region. Josephus mentions a valley of Paran but it was situated somewhere in the wilder part of his "Arabah." (Ant., iv, 5, 4.

Paran is not strictly speaking "a wilderness." The sacred writers call it midbar; that is, a pasture-land, as distinguished from an agricultural country. Its prin
cipal inhabitants were nomads, though it had a few towns and some corn-fields (Robinson, Bibl. Res., i, 190 sq.). The leading features of its physical geography are as follows: The central section, from Beerseba to Jebel et-Thīḥ, is an undulating plateau, from 600 to 800 feet is height, traversed by bare rounded ridges, and shallow, dry valleys, running on the one side into the Arabah, and on the other into the Red Sea. The basin is sandy, white, and thickly strewed with nodules of flint. In early spring it is partially covered with grass, shrubs, and weeds; but during the heat and drought of summer all vegetation disappears, and the whole surface assumes that aspect of dreary desolation which led the Israelites to call it "a great and terrible wilderness" (Deut. i, 19); and which suggested in re
cent times the somewhat exaggerated language of Mr. Williams—"A frightful terrify wilderness, whose horro
rs language must fail to describe" (Holy City, i, App. p. 464). Four or five of these are rare, and even wells and tanks are far apart. The plateau rises considerably towards the north-east; and, as deep gles descend from it to the Arabah, this section presents the appearance of a series of parallel ridges extending east and west. Their

southern sides are mostly bluffs of naked white rock, which seem from a distance like colossal terrace-walls. These are the mountains of the Amorites mentioned in Deut. i, 19, 20, to which the Israelites approached through the wilderness, and which formed the southern border of the Arabah. Besides these the eastern white hills running along the whole western border of the Arabah, and forming the support of the table-land of Paran. Towards the valley they descend in steep shelving slopes and rugged precipices, averaging about a thousand feet in height; and everywhere deeply furrowed by wild ravines. The passage from the Arabah to Paran are difficult, and a comparatively small band of resolute men might defend them against an army. The southern declivities of the mountains of the Amorites would also present serious obstacles to the advance of a large host.

These natural features enable us to understand more fully some points in the history of the wilderness jour
ney, and to illustrate many incidental expressions in the sacred narrative. They show why the Israelites feared to enter Canaan from Kadesh until they had ascertained by the report of the spies that those formidable mountain-passes were open (Deut. i, 22). They show how the Amorites, "which dwell in that moun
tain," were able to drive them back when they attempted to ascend (Deut. iv, 44; comp. Numb. xiv, 40-45). They show how expressive and how natural is the language of the rejected spies, "as though he said, Get you up this way south
ward, and go up into the mountain!" "so they went up ... they ascended by the south." (Num. xiv, 40, 44, 45). The name Paran thus corresponds in general outline with the desert Ez-Thīḥ. The Sinaic desert, in
cluding the wedge of metamorphic rocks, granite, syen
ite, and porphyry, set, that were, in a supercilious margin of red sandstone, forms nearly a scalene triangle, with its apex southward, and having its base or upper edge not a straight, but concave crescent line 
the ridge, in short, of the Ez-Thīṭ range of moun
tains, extending about 126 miles from east to west, with a slight depressio on the north of it, and project north
ward. Speaking generally, the wilderness of Sinai (Numb. x. 12; xii, 16), in which the march-stations of Taberah and Hazereth are probably included towards its north-east limit, may be said to lie south of the Ez-Thīṭ range, the wilderness of Paran north of it, and the one to end where the other begins. That of Paran is a stretch of chalky formation, the chalk being covered with coarse gravel, mixed with black flint and drift ing sand. The caravan route from Cairo to Akaba crosses the Ez-Thīṭ desert in a line from west to east, a little to the south of it. This wide tract, which extends north
ward to join the "wilderness of Beersheba" (Gen. xxi, 21; comp. ver. 14), and eastward probably to the wild
erness of Zin [see Kadesh] on the Edomish bor
der, Ishmael dwelt, and there probably his posterity originally multiplied. Ascending northwards from it on a meridian to the east of Beersheba, we should reach Maon and Carmel, or that southern portion of the territory of Judah, west of the Dead Sea, known as "the South," where the waste changes gradually into an uninhabited pasture-land, at least in spring and au
tumn, and in which, under the name of "Paran," Ama
bal fed his flocks (1 Sam. xxx, 1). Between the wild
erness of Paran and that of Zin no strict demarcation exists in the narrative, nor do the natural features of the region, so far as yet ascertained, yield a well-de
Paranymph (παρανυμφος), a term used in ancient Greece to denote one of the friends or relations of a bridegroom who attended him on the occasion of his marriage. Among the Jews there were two paranymphs, one a relative of the bridegroom and the other of the bride; the first was called his companion, and the other her conductor. Their business was to attend upon the parties at the marriage ceremony. See WEDDING.

Parapet (Lat. para-petto, from parare, to protect, and pecto, the breast) is an architectural term applied to a low breastwork intended for the protection of galleries and roofs. In England they are commonly battlemented or panelled, but in France they are usually pierced.

Ornamented Gothic Parapet.

Parapets are of very ancient date. The Israelites were commanded to build a “battlement” round their flat roofs.

Paraphrase. See COMMENTARY; TARGUM.

Parasara is the name of several celebrated personages of ancient India whose history is recorded or referred to in the Mahabharata (q.v.), the Paranaas (q.v.), and other Hindū writings.

Parasceve (παρασκευα, preparation), the day before the Saviour’s passion. It is called by the Council of Laodicea the fifth day of the great solemn week, when such as were baptized, having learned their creed, were to repeat it before the bishop or presbyters in the church. This was the only day for several ages that ever the creed was publicly repeated in the Greek churches. It was also called Holy Thursday, or Maundy Thursday (q.v.), and is observed with great pomp in the Romish Church. See PREPARATION.

Parash. See HORSE.

Parashioth (or Parashiyoth, פָּרָשִׁיָּהָּ). It was the custom of the Jews to have the whole Law, or Five

Tower, Merton College, Oxford, A.D. 1440.
PARASITE

Books of Moes, read over in the synagogues in the course of every year. Hence, for the sake of conven-ience, the Lord was introduced into the Law, or, Parashoth, as nearly equal in length as possible. These were appointed to be read in succession, one every week, till the whole was gone over. They were made fifty- four in number because the longest years contained fifty- four weeks. It was thought that Sabbath in such a case should be left without its particular portion; but as common years were shorter, certain shorter sections were joined together so as to make one out of two, in order to bring the reading regularly to a close at the end of the year. The course of reading the Parashoth in the synagogue commenced on the first Sabbath after the feast of Tabernacles; or, rather, on the Sabbath before that, for on the same day that they finished the last course of reading they began the new course, in order, as the rabbinists allege, that the devil might have no ground for accusing them to God of being weary of reading the Law. See HEPHATAH.

Parashoth (παρασήκον, fellow-servants), assistants to certain priests among the ancient Greeks. The gods to whose service parasites were attached were Apollo, Heracles, the Anasa, and Athena of Pallene. They were generally elected from the most ancient and illustrious citizens, and what was assigned to them it is difficult to discover. They were twelve in number, and received as the remuneration for their services a third part of the sacrifices offered to their respective gods. Parasites were also appointed as assistants to the highest magistrates in Greece. Thus there were both civil and priestly parasites. The term is now generally used to denote flatterers or sycophants of any kind.

Paratorium, a name sometimes given to the Oblo-thonarium (q. v.) of the Ordo Romanus, because, when the offerings were received preparation was made out of them for the Eucharist.

Parapet (παραπέτωμα), the name given in the Greek Church to a side-table for the additional chalices. See CHALICE.

Paray-le-Monial, a little village in the eastern part of France, has become noted in recent times as the seat of a sacred shrine dedicated to a virgin who is reputed to have led a most exemplary life, and was canonized in 1863. All nations of the race have been wont to look with veneration at the shrines of Paray-le-Monial, and so general became the enthusiasm over these wonderful (1) reports that pilgrimages were regularly organized not only in France, where the checked fate of the last war would naturally turn the lower classes to superstition in the most absurd and deplorable man- struction of departed saints, but also in Belgium, and in Protestant England and America. In 1873 pilgrims from all points of the compass flocked to Paray-le-Monial. Of course the English and American pilgrims attracted special attention, for it was supposed that in neither of these countries could any superstitious veneration be fostered and quickened. The general supposition of Protestants, and all who disbelieve ecclesiastical miracles (q. v.), is that the Ultramontanes are seeking to unite the lower classes of all countries under the papal banner; and, knowing in them a sympathy for the Romish cause, to undermine the opposition which has developed against Jesuitism and Ultramontanism at the different European centres of influence. Inasmuch as the Jesuits and Ultramontanes generally have encouraged the people in these pilgrimages, the supposition seems reasonable.

In the article MARIE à LA COQUE we have already given the personal history of this remarkable Romish saint. It remains to be added here that the Romanists of Paray-le-Monial claim to possess her bones, and that over them stands a star erected to her memory. A correspondent of the New York Tribune, who was an eye-witness, in September, 1873, of the arrival and reception of a great body of English pilgrims—a motley throng of men and women, priests and laymen, old and young; rich and poor—describes the saint's remains and their costly shrine:

"She lies stretched upon an altar in the splendid chapel which her devotees have endowed. When the bones already referred to were dug up from the vault in which they had lain for two hundred years, they were committed to the charge of a cunning artificer, who, re- verse downwards, cemented them as firmly as they would go with gold wire. Head, feet, and hands were formed out of wax and stuck on with adhesive paste. The body was wrapped up in a bed, with an outward covering of cloth of gold, laid upon a magnificent marble altar enrobed in a rich case of crimson velvet, with a portrait of the dead. The eyes of the wax figure, which are made of enamel, are half open. With its right hand it presses upon its breast a breastplate of iron, and in its left hand it holds a branch of silver lilies. The chapel itself is almost oppressive from the richness of its decoration. The walls are hidden behind the pictures and the banners which the faithful have deposited there. The vault is of azure, studded with stars of gold. The pavement of the church is of marble, while that of the sanctuary is set with stones, in imitation of carpet-patterns. Before the wax figure burn constantly, day and night, two candles set with precious stones. One of the lamps burns for the preservation of the faith in Belgium, another for the coun- tries of England. A third represents the Church of the Sacred Heart, and the rest are severally devoted to simi- lar interests. At the sides of the altar is a square of marble, which will be increased by one, which the English pilgrims have brought with them, and for the endowment of which a sum of money has been collected. As this sum will be a capital sum of forty pounds to endow a lamp with oil in perpetuity." See PILGRIMAGE.

Parbar (Heb. kop - Parbar, פֶּרֶבַרְנ), with the article: Sept. בַּעֲרָבּוֹ, Vulg. celcina), a word occurring in Hebrew and A. V. only in 1 Chron. xxvi, 18, but there found twice: "At [the] Parbar westward four [Levites] in the causeway two [the] Parbar." From this passage, as also from the context it would seem that Parbar was some place on the west side of the temple enclosure, the same side with the causeway and the gate Shallecheth. The latter was close to the causeway—probably on it, being that which in later times gave place to the bridge, and we know from its remains that the bridge was at the extreme south of the western wall. Parbar therefore must have been north of Shallecheth, apparently where the Bab Sisilla now is. As to the meaning of the name, the rabbinists generally agree (see the Targum of the passage; also Bux- torf, Lex Talm. s. v. ד"ב; and the references in Lightfoot, Prospect of Temple, ch. v) in translating it "the outside place;" while modern authorities take it as equivalent to the parvurum in 2 Kings xxiii, 11 (A. V. a suburb) and almost identical with parbar, and used by the early Jewish interpreters as the equivalent of migrašim, the precintis (A. V. "suburbs") of the Levitical cities. Accepting this interpretation, there is no difficulty in identifying the Parbar with the suburb (רֵבֶן) mentioned by Josephus in describing Herod's Temple (Ant. iv. 11, 1), as lying in the deep valley which separated the west wall of the Temple from the city opposite it; in other words, the southern end of the Tyropoön, which intervenes between the Wailing-place and the (so-called) Zion. The two gates were built in the city, and one of them (which is now destroyed) belongs to four. It does not follow (as some have assumed) that Parbar was identical with the "suburbs" of 2 Kings xxiii, 11, though the words denoting each may have the same signification. For it seems most consonant with probability to suppose that the "suburbs of the Sun" would be in the eastern side of the Temple Mount, in full view of the rising rays of the god as they shot over the Mount of Olives, and not in a deep valley on its western side. Parbar is probably an ancient Jebu- sitio name, which perpetuated itself after the Israelitish conquest. Geuesius (Thesaur. p. 1128 o) and Furst (Handb. ii. 235 b) connect parbar and par- varum with a similar Persian word, farsdr, meaning a
summer-house or building open on all sides to the sun and air. See Temple.

Parce (from the root pars, "a part"), the name given by the Romans to the powerful female divinities who presided over the birth and the life of mankind; they are called the goddesses of Fate, from the fact that they seemed to have control over his every thought. The Greek name, Moira, has the same meaning (from μοίρα, a share). They were three in number, Clotho, Lachesis, and Atropos, daughters of Nox and Erebus, according to Hesiod, or of Jupiter and Themis, according to the same poet in another poem. Some of them are daughters of the sea. Clotho, the youngest of the three, presided over the moment in which we are born, and held a distaff in her hand; Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors. Their different functions are well expressed in this ancient verse:

"Clotho column retinet, Lachesis net, et Atropos occit."

The name of the Parce, according to Varro, is derived a partu or parturiendo, because they presided over the birth of men, and, by corruption, the word parca is formed from parta or parturus; but, according to Servius, they are called so by antiphrasis, quod novinti partem. This was evidently the common belief. Some suppose that they were subject to none of the gods but Jupiter; while others suppose that even Jupiter himself was obedient to their commands; and indeed we see the father of the gods, in Homer's Iliad, unwilling to give the Parcae their proper office, and yet obliged to do so by the superior power of the Fates, to abandon him to his destiny. According to the more received opinion, they were the arbiters of the life and death of mankind, and whatever good or evil befalls us in the world immediately proceeds from the Fates or Parce. Some make them ministers of the king of hell, and represent them as sitting at the foot of his throne; others represent them as placed on radiant thrones, amid the celestial spheres, clothed in robes spangled with stars, and wearing crowns on their heads. According to Paussanias, the names of the Parce were different from those already mentioned. The most ancient of all, as the geographer observes, was Venus Urania, who presided over the birth of men; the second was Fortune; Iththia was the third. To these some add a fourth, Proserpina, who often disputis with Atropos the right of cutting the thread of human life. The name Parca is the Grecian for Parcae, and the Parcae was well established in some cities of Greece, and though mankind were well convinced that they were inexorable, and that it was impossible to mitigate them, yet they were eager to show a proper respect to their divinity by raising them to temples and statues. Called received the same worship as the Furies, and their votaries yearly sacrificed to them black sheep, during which solemnty the priests were obliged to wear garlands of flowers. The Parcae were generally represented as three old women with chaplets made of wool, and interwoven with the flowers of the narcissus. They were covered with a white robe, and fillets of the same color, bound with chaplets. One of them held a distaff, another the spindle, and the third was armed with scissors, with which she cut the thread which her sisters had spun. Their dress was differently dressed by some authors. Clotho appears in a variegated robe, and on her head is a crown of seven stars. She holds a distaff in her hand reaching from heaven to earth. The robe which Lachesis wore was variegated with a great number of stars, and near her were placed a variety of spindles. Atropos was clad in black cloth; she held scissors in her hand, and with claws of thread of different sizes, according to the length or shortness of the lives whose destinies they seemed to contain. Hyginus attributed to them the invention of these Greek letters, α, β, γ, τ, ρ, κ, λ, ι, ο, υ, χ, ψ, but they were not yet in use when they were committed to the archives of ceter.

The Parcae had places consecrated to them throughout all Greece, at Corinth, Sparta, Thebes, Olympia, etc. See Hesiod, Theog. et scut. Her. / Pausan. i. l. 40; l. 8, c. 11; l. 5, c. 15; Homer, ll. xxvi, 49; Callimach. in Iam. ll. Ilian, l. 10; Findlar, Homer, l. xxvi, 49; Omer, ll. xxi, 49, in Iphig. ap. urb. Lyc. 648 in orbe Luna; Hygin. in profab. fab, 277; Orph. hymn. 58; Apollon, 1, etc.; Claudian, De repent. Pros.; Horace, Od. 6, etc.; Ovid, Met. v. 538; Lucan, 3; Virgil, Aen. 1, 22; etc.; Seneca. in Herc. Fur., Stat. Theb. 475

Parched Corn is the rendering in the A. V. of 

χειμάζει (once χειμάζων, 1 Sam. xvii, 17), kali', an edible substance (Lev. xxviii, 14; Ruth ii, 14; 1 Sam. xvii, 17; xxv, 18; 2 Sam. xxvii, 28, twice, the last "parched pulse"); and of ἀλάπη in Judith x, 5. The correctness of this translation has not, however, been assented to by all commentators. Thus, as Celsius (Hierobot. ii, 251) says, "Syrus interpreps, Onkelos, et Jonathan errores voce utuntur, Lev. xxviii, 14; 1 Sam. xvii, 17; xxv, 18; 2 Sam. xvii, 18." Arias Montanus and others, he adds, render kalli by the word toastum, considering it to be derived from χειμάζει kalêw, which in Hebrew signifies "to toast" or "parch." So in the Arabic kali signifies any thing cooked in a frying-pan, and is applied to the beans which have been simmered in a little oil or curry; kalli and kalâ signify one that fries, or a cook. From the same root is supposed to be derived the word kali or al-kali, now so familiarly known as alkali, which is obtained from the ashes of burned vegetable substances. But as, in the various drawings of Scripture where it occurs, kalli is without any adjunct, different opinions have been entertained respecting the substance which is to be understood as having been toasted or parched. By some it is supposed to have been grain in general; by others, only wheat. Some Hebrew writers maintain that flour or meal, or others that parched meal, is intended, as in the passage of Ruth ii, 14, where the Sept. translates kalli by ἄλατον, and the Vulg. by potenta. A difficulty, however, arises in the case of 2 Sam. xvii, 28, where the word occurs twice in the same verse. We are told that Shobai and others, on David's arrival at Mahanaim, in the farther limit of the tribe of Gad, "brought bread, and basins and earthen vessels, and wheat, and barley, and flour, and parched corn (kali), and beans, and lentils, and parched pulse (kali), and honey, and butter, and sheep, and cheese of kine, and milk, and oil and butter." It is plain that there is here a doubt how these various articles of food were prepared. This is a striking representation of what may be seen every day in the East: when a traveller arrives at a village, the common light beds of the country are brought him, as well as earthen pots, with food of different kinds, and for a meal. A meat is often put into the pot, or else it is boiled up; and for the rest is eaten cold, or else it is boiled up, and drink it as a draught, the refrigerating and satisfying qualities of which they justly extol (Kitto, Pictorial Bible, ii, 557). Parched grain is also, no doubt, very common. Thus in the bazars of India not only may rice, obtained in a parched state, but also the seeds of the Nympheum, and of the Nelmum spectro-

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PARCHED GROUND

zeug, or bean of Pythagoras, and most abundantly the pulse called green by the English, on which are chiefly fed. This is the Cicor aristaeun of botanists, or chick pea, which is common even in Egypt and the south of Europe, and may be obtained everywhere in India in a parched state, under the name of chelene. Belon (Observ. ii, 50) informs us that large quantities of it are mortifying instead of refreshing, and this is evident from the magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim caravan to Mecca (comp. Hasekliquist, p. 191). Considering all these points, it does not appear to us by any means certain that the kals is correctly translated "parched" in all the passages of Strabo and Pliny, in Lev. xxiii. 14: "Ye shall eat neither bread, nor parched corn (kali), nor green ears, until . . ." So in Ruth ii, 14: "And he (Boaz) reached her parched corn (kali), and she did eat." 1 Sam. xvii, 17: "Take now for thy brethren an ephah of parched corn." And again, xxxv, 18, where five measures of parched corn are mentioned.

Bochart remarks (Hieroz. ii, i, 7) that Jerome renders kals by frirum cicer, i.e. the parched cicer or chick pea; and, to show that it was the practice among the ancients to parch the cicer, he quotes Pausanias (xvi, 9, 6, b, 7). Hirt (De Planta Bethlehem, p. 249, and others; and allows from the writings of the rabbins that kals was also applied to some kind of pulse. The name kals seems, moreover, to have been widely spread through Asiatic countries. Thus in Shakespeare's Henry V, ii, 14, kals, from the Sanscrit kola, from which is derived pulse—leguminous seeds in general. It is applied in the Himalayas to the common field-pulse. It is cultivated in the Himalayas, also in the plains of North-west India, and is found wild in the Khadie of the Junna, near Delhi; the corra matter of the natives, called kalasa in the hills (Iliust. of India, p. 200). Hence we are disposed to consider the pea, or the chick pea, as more correct than parched corn in some of the above passages of Scripture. See also Gesenius, Theeuar. p. 1215; Celsius, Herobot. ii, 231 sq., where other methods of interpretation are collected. Some have even supposed kals to be a kind of coffee bean! The predominant opinion of interpreters, however, sustains the rendering of the A.V., since wheat or barley, roasted on the ears and then rubbed out, is still common among the Bedouin (see Leach, in Macmichael's Journal, 226), and in Palestine (Robinson, Ros. B. ii, 394). Thus Thomson remarks, "A quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn-bushes, and the cut ears are laid in it until the chalk is mostly burned off. The husks are thus sufficiently removed and it is a favorite article all over the country" (Land and Book, ii, 510). Tristram likewise observes, "We once witnessed a party of reapers making their evening meal of parched corn. A few sheaves of wheat were brought down, and tossed on the fire of brushwood. As soon as the straw was consumed, the charred heads were Dexterously swept from the embers on a chark spread on the ground. The women then beat the ears and tossed them into the air until they were thoroughly winnowed, when the wheat was eaten at once while it was hot. This seems to be the " pulses, or " of the Bible, in Lev. (Nat. Hist. of the Bible, p. 492). See EARS (OF CORN).

Parched Ground is the rendering of the Hebrew sharaab, בַּעֲשֵׂה, in Is. xxxv, 7. This word properly means "heat of the sun," as the A.V. renders it in Is. xlix, 10. Hence it is used to designate a phenomenon which is frequent in Arabia and Egypt, and may be occasionally seen in the southern parts of Europe; called by the Arabs Sarab, and by the French Le Mirage, by which name it is commonly known in English. Descriptions of this illusion are very given by travelers. It consists in the appearance of a lake or sea in the midst of a plain where none in reality exists. It is produced by the reflection of the rays of light from strata of air heated by the sand or the sun; and it frequently extends itself from the thin line of reflection to fill himself in the midst of nothing but glowing sand. It is often used proverbially, or for the sake of comparison, by the Arabs, as in the Koran (Sur. xxiv, 39): "But as for those who believe not, their works are like the sherab of the plain: the thirsty imagines it to be water, but when he reaches it, it is not." The same figure occurs in Is. xxxv, 7: "The sharaab shall become a lake," i.e. the illusive appearance of a lake in the desert shall become a real lake of refreshing waters. See Gesenius and Henderson on Isaiah, and comp. the descriptions and explanations in Kitto's Physical History of Palestine, p. 147, 150, 151. See MIRAGE.

Parchi, Estori ben-Moses, a noted Hebrew scholar, was a native of Provence, and belonged to those exiles who were driven from France in the year 1306, under Philip IV, the Fair, one of the most rapacious, perhaps the most thorough, sovereigns in the history of France. At the time of the expulsion Parchi must have been a young man yet, for in the introduction to his work he gives us a description of the miseries which he had to undergo in the following words: "They drove me out from the college; naked I have walked the streets of my father's house, as a young man, and was obliged to wander from country to country, from people to people, whose languages were foreign to me." Parchi found a resting-place in Palestine, where he wrote his יִשְׂרָאֵל, which treats on the topography of Palestine, and is especially valuable for the geography of the Holy Scriptures, the Talmud, and the Middle Ages, for numismatics and chronology. It was first published at Venice, 1549, and has been edited with a very valuable introduction by H. Edelmann (Berlin, 1846 and 1852). See Fürst, Bibl. Jud. i, 359; Zunz, in Asher's Itinerary of Benjamin of Tudela (London, 1841), ii, 389-448; Gratz, Gesch. d. Juden, vii, 268; Frankel's Monatschrift, 1851, 1852, p. 528; Jost, Gesch. d. Judenth. u. d. Sekret. iii, 62; Zunz, Zur Geschichte u. Literatur, p. 465, 555, 536. (B.P.)

Parchment is the rendering in the A. V. at 2 Tim. iv, 13 of the Greek μετανοία, a skin, from which the English membrane is derived. The apostle Paul in this passage bids his opposite, and to the Church at Rome, whither be charges him to require strictly, careful things; "but especially the parchments," what these parchments were to which so much importance seems to be attached can only at this time be matter of conjecture. Parchment is prepared from the skins of animals, generally sheep, in an untanned state. It is one of the oldest inventions of writing materials, and was known at least as early as 500 years B.C. Herodotus speaks of books written upon skins in his time. Fliny, who speaks of the goods, places them as early as 480 B.C. Plato, telling us that it was made at Pergamos (hence the name Pergamum, corrupted into English parchmen in the reign of Eumenius II, in consequence of Ptolemy of Egypt having prohibited the exportation of papyrus. Possibly the Pergamian invention was an improvement in the parchment, skins for skins, which had been used centuries before. The manufacture rose to great importance in Rome about a century B.C., and parchment soon became the chief material for writing on; and its use spread all over Europe, and retained its prevalence until the invention of paper from rags, which from its great durability proved a formidable circumstance for literature (Chambers). Parchment is now rarely used except for literary diplomas and such
PARCHON, SALOMON BEN-ABRAHAM, one of the earli-er Jewish grammarians and lexicographers, who flour-ished about 1130 at Calatajude, in Aragon. He after-wards emigrated to the peninsula of Salerno, where he most probably died about 1160. Being anxious to furnish his co-religionists in Italy in some a qualitative and exegetical labors of his brethren in Spain, Parchon compiled, in the year 1160, a Hebrew lexicon, entitled יִדְּרָע הָרַבָּה. Though it is substi-tually a translation of Ibn-Ganach's celebrated lexicon [see IX, Ganach], yet Parchon also introduces in its the labors of Chajuj, Jehuda Ha-Levi, Ibn-Ezra, etc.; and the index is composed of many words by the Parchon himself. From the Targums, the Mishna, Tossefta, and the Talmud. The work is divided into two parts; the first containing a grammar of the Hebrew language, and the second a lexicon. It has been published by Stern (Priesburg, 1844), with a valuable introduction by Rappaport, in which this erudite scholar gives a succinct history of the study of the Hebrew language, and of the different periods in which the great grammarians lived. Parchon also wrote a commentary on the Prophe-tes and Hagiographies, which has not as yet come to light. See F. Steinschneider, Bibliographisches Hand-buch [Leipsic, 1859], p. 108; Furst, Bibliotheca Judaica, iii., 66.

PARCLOES (or PARCELOS) is an architectural term applied to enclosures, railings, or screens, such as may be used to protect a tomb, to separate a chapel from the main body of the church (especially those at the east end of the aisle of a cathedral), or in the front of a gallery, or for other similar purposes. It is either of open work or close. A distinct chapel is often formed in this manner, e.g. a chantry chapel. See Chapels.

Pardée, Richard Gay, one of the most noted Sun-day-school workers of our day, and one of the most re-markeable of American lay-workers in the interests of the Christian Church, was born at Sharon, Conn., Oct. 12, 1811, and was the oldest of a family of twelve chil-dren. His boyhood was spent on his father's farm, upon Sharon Mountain, and Richard attended the com-mon district school. This was the only schooling he ever had. At the age of seventeen he went to Seneca Falls, N.Y., to live with an uncle, and was engaged for a time as a clerk in the post-office, but afterwards learned the dry-goods business. He was at this time strongly inclined to a life of gayety; but about 1851 he was converted, and ever after he most faithfully served the Church and his God. He became at once active in Sunday-school work, and being of a quick, perceptive turn of mind he fathomed the imperfections of Sunday-school training as it prevailed at that time, and applied himself to bring about improvements. While living in Palmyra, N.Y., where he had engaged in business, he became intimate with Mr. L. B. Tousley, the well-known children's missionary of that region, and the two friends made frequent missionary tours together through the western part of the state, addressing large meetings of church workers, and friends of Sunday-schools. Pardée was at that time a Presbyterian elder, and superintendent of the Sunday-school of the church to which he belonged, and also corresponding secretary of the "Wayne County Sunday-School Union." From 1851 to 1856 he resided at Geneva, N.Y., and then removed to New York City to enter the business of "The New York Sunday-School Union." As the agent of that organization, his busi-ness was to promote in every legitimate way a healthy activity in the cause of Sunday-schools, but especially to secure the establishment of mission-schools. The agen-t was well aidsed to effect the task assigned him, and the work accomplished became at once a spur and a model for Christian workers in this line of effort in other cities. The mission-schools of the New York Sunday-school Union became a notable feature in the religious move-ment of the great metropolis, and had a wide influence in leading to similar operations elsewhere. He resigned his position in the Union in the fall of 1863 to take a position as agent in a life insurance company, but he so conditioned his employers that he had perfect liberty to go and come when he pleased, and he became thenceforth a frequent visitor in every state in the union except California, everywhere welcome, and everywhere carrying with him an influence rich in blessing. He was also sent for by the students of several of our largest theological seminaries, and delivered in each a course of familiar lectures on the practical details of Sunday-school organization and labor. Among the institutions in which he thus labored were the Presbyterian Theo-logical Seminary at Princeton, the Union Seminary in New York, and the Episcopal Seminary in Philadelphia. These blessed labors were suddenly cut short by death, Feb. 24, 1869. A more gentle, genial, loving spirit was never met. Without being remarkably original, he was yet eminently progressive in his ideas, always keeping himself on the top of the advancing wave; and the new ideas which he gathered and scattered in such rich profusion were in turn scattered all over the country through the columns of the Sunday-school Times, to which he regularly contributed from the establishment of that paper until his hand ceased to hold a pen. Mr. C. C. North, the noted Meth-odist lay-worker, in a eulogy which he pays the much-lamented Pardée, writes (N. Y. Christian Advocate, Feb. 18, 1869): "It has not been within my province to write of philosophic powers, of scientific researches, of brilli-ant poetic conceptions, or of splendid oratory; but of traits, virtues, and usefulness, so singular and so rare, that while the generation past produced but one Raikes, the present has given birth to but one Pardée." His two volumes, the Sunday-school Worker and the Sabbath-school Index, are widely known and prized. See Dr. John S. Hart in Sunday-school Times, April 3, 1869.

Pardés (パスデス, i.e. Paradise) is the acrostic comprising the four exegetical rules, עְסָרָה, פָּרְדֵּס, בּוֹשֵׂש, הַשָּׁם, by which the rabbis explained the Scriptures. Im-mEDIATELY after the close of the canon of the Old Testament became an object of scientific treatment among the Jews. A number of God-fearing teachers arose, whom, by their instruction, encouragement, and sol-emn admonitions, rooted and built up the people in their scriptural faith. As the Bible formed the central point around which their legends, sermons, lectures, discussions, investigations, etc. clustered, a homiletic-exegetical literature was in the course of time de-veloped, called Midrash (q. v.), from פָּרְדֵּס (from פָּרְדֵּס, "to study, expound")—a term which the A. V. renders by "Story," 2 Chron. xiii. 22; xxiv, 27), which became as mysterious in its gigantic dimensions as it is in its or-i gin. In the Middle Ages we find a number of rabbis who felt the study of the Bible had not all the sciences, as well as the requirements of man for time and eternity, an answer to every question, and that every repetition, figure, parallelism, synonym, word, letter, nay, the very shape and ornaments of the letter or titles, must have some recondite in every fly's wing or an ant's foot had its peculiar significance," the text was explained in a fourfold manner: viz. 1. פָּרְדֵּס עֲשָׂרָה. 2. פָּרְדֵּס בּוֹשֵׂשׂ. 3. פָּרְדֵּס הַשָּׁם. 4. פָּרְדֵּס רָדָא. The one called פָּרְדֵּס עֲשָׂרָה, simple, primary, literal, aimed at the simple understand-ing of words and things, in accordance with the primary exegetical law of the Talmud, "that no verse of the Scrip-ture ever practically travelled beyond its literal meaning," פָּרְדֵּס עֲשָׂרָה (Jebamoth, 24a), through
It might be explained, homiletically and otherwise, in innumerable new ways. The second, ἁμνὸς, means “hymn,” i.e., the discovery of the indications contained in certain seemingly superfluous letters and signs in Scripture. These were taken to refer to laws not distinctly mentioned, but either existing traditionally or newly promulgated. This method, when more generally applied, became the principal method of interpretation, a method that also adhered to the “Notarikon” of the Romans. Points and notes were added to the margins of scriptural MSS., and the foundation of the Massorah, or diplomatic preservation of the text, was thus laid. The third, σφαίρα, was homiletic application of prophetic and historical dicta to the actual condition of things. It was a peculiar kind of sermon, with all the side-issues discussed, parable, gnomes, proverbs, legend, and the rest, exactly as we find it in the New Testament. The fourth, ἱμάλατος, σχέτος, ἀρχαίος, was a science into which but few were initiated.

It was theosophy, metaphysics, angelology, a host of wild and glowing visions of things beyond earth. Faint echoes of this science survive in Neo-Platonism, in Gnosticism, in the Cabala, in Hermes Trismegistus. It was also called “the Creation” and “the Chariot,” in allusion to Ezekiel’s vision. Yet here again the power of the vague and mysterious was so strong that the word Paradies or Paradise gradually indicated this last branch, “the secret science only.”


1. PARDIES, IGNAZE GARTON, a French Jesuit, much noted for his attainments in philosophy, mathematics, and belles-lettres, was born, of distinguished parentage, at Paris in 1536. After due training at the schools in Paris, he conceived the purpose of entering the Society of Jesus, and joined the order in 1562. For several years he was employed as instructor in polite literature. His leisure he employed in speculative studies, and soon came to be noted for his mastery of the Cartesian philosophy. Pardies claimed not only to have mastered Descartes’s views, but to have improved upon that system. He died in 1673, before he had really developed his own philosophical theories into a system, and there is not enough extant in his writings to judge of him as an original mind. Pardies had the reputation in his own day of a writer much cultivated, and with a neat and concise expression and pure diction. He had a dispute with Sir Isaac Newton regarding his New Theory of Light and Color in 1672. His works are not of interest to us. A list of them is given in Hoefer, Nouv. Biogr. Générale, xxxix, 190, 191. See also Bayle, Hist. Dict. s. v.; Niecor, Memoires, vol. i and ii; Chaupépil, Nouv. Dict. histor. s. v. (J. H. W.)

2. PARDY, a Jewish family, several members of which have become distinguished as rabbins and writers.

3. ABRAHAM, a younger brother of Isaac, also a learned and pious man, who lived at Amsterdam.

4. DAVID (1), third son of Joseph (1), went with his father to Amsterdam, and officiated there, while his father was yet alive, as rabbi of the synagogue Beth Israel, which was built in 1618. Through the efforts of David Pardo in 1639, the three synagogues were united to form from that time forward one single and inseparable community of Spanish and Portuguese Jews. In the same year a rabbinical school, “Talmud Thora,” was established, which attained to eminence, and where Saul Levi Morteira, Menasse ben-Israel, Isaac Aboab, and David Pardo lectured. Pardo published the Spanish translation of the Compendio dos Dinos, by Zaddik ben-Joseph Formon, the Compendio dos Dinos (Amst. 1610), which was also printed in Hebrew letters, in a new edition. He died in 1652, leaving behind two sons, Joseph and Josiah.

5. DAVID (2), perhaps a descendant of Isaac Pardo (a son of Isaac, according to Fürst, who seems to confuse this David with David Pardo, No. 1), lived at Spalatro in the last century, and distinguished himself as a writer. He wrote, דַּנְיָל, a super-commentary on Rashi’s commentary on the Pentateuch (Venice, 1760); דַּנְיָל, a commentary on the Mishna (ibid. 1792); דַּנְיָל, a commentary on the six orders of the Tosefta (Livorno, 1790); דַּנְיָל, a collection of decisions (Amst. 1756); דַּנְיָל, in which he surpassed his father. At Salonica, his native place, he was president of the Jewish college אֶבֶרְתָּן, and acquired reputation as a good preacher. Towards the end of his life he went to Scopia, in order to be near his sons, where he died shortly after his arrival.

6. JACOB (1), son of David (2), was rabbi at Ragusa, and wrote, דַּנְיָל, a commentary on the earlier prophets, viz. Joshua, Judges, Samuel, and Kings (Venice, 1784); דַּנְיָל, prayers and religious poems (ibid. 1800); דַּנְיָל, prayers occasioned by the earthquake at Ragusa (ibid. 1780).

7. JACOB (2) CHAJIM (ben-David Samuel ben-Jak, ben-Dan) was born at Ragusa in 1818. He was educated at the university in Padua, and was noted for his remarkable attainments. When eighteen years of age he wrote, דַּנְיָל, a commentary on Micah; reprinted in S. D. Luzzatto’s דַּנְיָל, as well as Pardo’s “cinque discorsi.” He died in 1839, when about to enter upon his official duties as rabbi at Verona. Pardo’s death was regarded as a great loss to the Jewish community. D. Chan. Viterbo and Jos. Almanzi gave vent to their feelings in two poems, which were published (Prague, 1839). Though Pardo died so young, he was yet distinguished for his oratorical talent, and the Jews looked upon him as one of their ablest men in the pulpit. After his decease five of his discourses were published.

8. JOSIAH (1), son of Joseph (1), succeeded his father in the rabbiship, and afterwards went to London, where he wrote his הַדְּרֵי הַלֵּבָנָה, “The Pure Table,” an abridgment of the Jewish rites, of which many editions have appeared. He died before 1860. His son David (3), who likewise officiated as rabbi at London, published the הַדְּרֵי הַלֵּבָנָה at Amsterdam, dedicating it to the vestry of the London congregation.

9. JOSIAH (2), a pupil and son-in-law of Saul Levi Morteira, also officiated as chacham or rabbi until, in 1674, he went in the same capacity to Curaçao, and afterwards to Jamaica. His son David (4) was rabbi at Surinam, where he died about 1717.

See Kayserling, Die Pardos, in Frankel’s Monats- schrift, 1859, p. 886 sq.; De Rossi, Dizionario storico della autorit Ebrei, p. 267 ( Germ. transla. by Hamberger);
PARDON

Grütz, Czech, J. Juden, ix. 372; x. 7, 9, 14; Lindo, Hist. of the Jews in Spain and Portugal, p. 370; Kayserling, Sephardim, p. 169, 201, 203, 296; Wolf, Bibl. Hebr. i, 325; iii, 281, 296; First, Bibl. Jud. iii, 66 sq.; Fink, Sephardim, p. 462. (B. P.)

Pardon (prop. some form of "έφη, to cover, i.e. forgive") is in the theology of the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. On the nature of pardon, it may be observed that the Scripture represents it by various phrases, as only a lifting up or taking away of sin (Psa. xxxii. 1), a covering of it (Psa. xxxix, 2), a non-imputation of it (Psa. xxxiii, 2), a blotting it out (Psa. li. 1), a non-remembrance of it (Heb. viii. 12; Isa. xxxi. 29). In character, it is an act of free grace (Psa. li. 1; Isa. xxxi. 29); 2, a point of justice, God having received satisfaction by the blood of Christ (1 John i. 9); 3, a complete act, a forgiveness of all the sins of his people (1 John i. 7; Psa. cii. 2, 8); 4, an act that will never be repealed (Mic. vii. 19). The author or cause of pardon is not any creature, angel, or man; but God. Ministers preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy (1 Thess. ii. 4; Rev. xii. 5, 6). See Absolution; Indulgences; and the article below, Pardons. There is nothing that moves the heart of a godly man more for which pardon can be procured: wealth cannot buy pardon (Prov. xi. 4), human works or righteousness cannot merit it (Rom. xi. 6), nor can water baptism wash away sin. It is the pre-requisite of God alone to forgive (Mark ii. 7), the first cause of which is his own sovereign grace and mercy (Eph. i. 7). The meritorious cause is the blood of Christ (Heb. ix. 14; 1 John i. 7). It is to be sought by prayer. See Forgiveness.

Pardons of sin and justification are considered by some as the same thing, and it must be confessed that the toil of those who seek to be justified they agree, and without doubt every sinner who shall be found pardoned at the great day will likewise be justified; yet they have been distinguished thus: 1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. 2. Pardon frees from punishment, and justification from guilt; neither one nor the other can be true. 3. Justification does (Rom. v. 1). "If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore a man must be what the Scripture declares—"...therefore, knowing how deeply we are in debt, let us pay the true cost of our sins in the gift of God." After all, however, these two may be distinguished, yet they cannot be separated; and, in reality, one is not prior to the other; for he that is pardoned by the death of Christ is at the same time justified by his life (Rom. v. 10; Acts xxii, 38, 39). See Charteris, A Scriptural Defence of the Indulgence, s. v.; Owen, On Paul's Pardon. Hervey, Works, ii, 328; Dwight, Theology; Fuller, Works; Griffin, On Atonement, Appendix; Knapp, Theology, p. 385; New Englander, Jan. 1783, art. iii. See Justification.

Pardon Bell is the same as the Ave (q. v.), which was tolled three times before and after service; it was first expressed in the English Church by bishop Shaxton. It derived its name from the indulgences attached to the recitation of the angelus.

Pardoner. See Questor.

Pardons, or the release from the temporal punishment of sin, the popes of Rome claim to have the power to grant. It is held by Romanists that the pope, in whom this power is lodged, can dispense it to the bishops and inferior clergy for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed that holy men may accomplish more than is strictly required of them by the divine law; that there is a meritorious value in this overplus; that such value is transferable, and that it should be disposed of, by the pope in a spiritual treasury of the Church, for the benefit of souls subject to the disposal of the pope, to be, on certain conditions, applied to the benefit of those whose deficiencies in endowments of such a compensation. A distinction is then drawn between the temporal and the eternal punishment of sin; the former of which not only can be, but is, systematically provided for, not only in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church, and in the case of any individual may be ameliorated or terminated by the intercession of saints, but of the offenses most meritorious of the saints, etc., as may be necessary to balance the deficiencies of the sufferer. The privilege of selling pardons we have treated we have in the art. Indulgences. We content ourselves, therefore, in this place by stating what the Roman doctrine of pardons is; and yet this is no small task, for, as part of his work, he has so many crotchetts about it that one can scarce tell where to find them. We shall endeavor to explain it in these following propositions in the language of Beveridge:

"First, they assert, as Bellarmine saith, that many holy prayers, andMODEL, according for every ounce of their merit, must beought than the guilt of the temporal punishment which they were obnoxious to for faults committed by them contrary to the Gospel.

"Secondly, hence they say, as Johannes de Turrecremata, 'That one can satisfy for another, or one can acceptably perform satisfactory punishment for another's viro, because they suffer more than is due to their own sins.' And so, if the guilt of the temporal punishment which men undergo more than is due to their own is satisfactory for other men's sins.

"Thirdly, using they who thus undergo satisfactory punishments for others do not appoint the fruit of this their satisfaction to any particular persons, it therefore, as Robertus de Prato saith, 'is common to the whole Church in common, so that it is now called the common treasury of the Church,' which, however, is fetched whatsoever any others lack of due satisfaction.

"Fourthly, as Bellarmine saith, 'It is the foundation of pardons.' So that, as he saith, 'The Church hath power to apply this treasure of satisfaction, and by this to grant our pardons.'

"By this, therefore, we see how some sight into this great mystery, and perceive what they mean by pardons. For so saith he, 'A gift or grace, or indulgence is the remission of a temporal punishment due to God without the sacrament, by the application of the satisfaction of the Church.' Or, as Bellarmine saith, 'An ecclesiastical pardon or indulgence is a relaxation of a temporal punishment by God's judgment due to the sacrament of penance.' Or, as Robertus de Prato saith, 'An indulgence saith, 'An ecclesiastical pardon or indulgence is a relaxation of a temporal punishment by God's judgment due to the satisfaction of the Church. The pope, on behalf of the Church, grants indulgence by him who hath lawful authority to do it.' But let us hear what a pope himself saith concerning these pardons of the pope, his decretals, and his plenary indulgences: 'The pope of Rome may, for reasonable causes, grant to the same saints of Christ who, charity uniting them, are members of Christ, whether they be to this life or in purgatory, pardons out of the superabundance of the merits of Christ and the saints: and that he need, for the living as well as for the dead, by his sportive power of granting pardons, to dispense or distribute the treasure of the merits of the saints, and to give indulgences by himself, after the manner of an absolution, or to transfer it after the manner of a suffrage.' So that, as Durandus saith, 'Thus the difference from this matter is, that one day, one, or several, for their sins, in part or in whole, according as it pleases the Church to communicate more or less from the treasure.' And hence it is that we find it said in the book of indulgences or pardons, that 'popes Sylvester and Gregory, who consecrated the Lateran Church, gave so many pardons that none could number them but God.' Benefice being witness, who said, 'If men knew the pardons that are dispensed from Christ, they would not need to go by sea to the Holy Sepulchre.' In the chapel of the saints, 'The pope, bishop of Rome, that stood before the throne of Jerusalem. Whosoever shall ascend those stairs with devotion hath for every sin nine years of life, and the pope has in his power to apply them, and he shall be free one soul out of purgatory.' So that it seems the pope can not only give me a pardon for sins past, but to come to another place, only give me a pardon for my own sins, but power to pardon other men's sins, else I could not redeem a soul from purgatory.
"We have been the larger in the opening of this great Romish mystery; because we need do no more than open it. When the door is opened, it shows a dark and impious doctrine, utterly repugnant to the Scriptures. For this doctrine, thus explained, is grounded upon works for salvation; for 'God so loved the world,' of these three works that the Romish Church fetches all her pardon. Now this is but a bad foundation, contrary to Scripture and the fathers; and the fathers held to a different interpretation of the fourteenth article. And if the foundation be rotten, the superstructure will be most unstable. Against which supposition one man may, and doth satisfy for another; whereas the Scriptures hold forth 'Christ [as our propitiation] for us, who died for us, that is, for our sins,' (Rom. iii. 24, 25.) Lastly, this doctrine supposes that a pope, a priest, a noble creature, can pardon a man from sin, or 'sins;' whereas the Scriptures hold forth the prerogative only of the true God. For 'who is a God like unto thee, saith the prophet Michæl, that pardonneth iniquity, and passeth by the transgression of the remnant of his people.' (Is. lxxxiii. 10.) And therefore did Ambrose, Saint Chrysostom, and in short, nearly all the fathers say, that the Scriptures do not give to men any power of pardon, but to have the Desiderata, to the Dialecticis by the anonymous writers known as Grammaticus Leidenensis and Grammaticus Meermannianus. An edition by G. H. Schäfer, containing the treatises published by Koenius, and one or two additional, among which was the tract of Manuel Moschopulus, De Testa Fides, was subsequently published (Leips. 1811, 1850), with copious notes and observations by Koenius, Bastus, Bousinaude, and Schäfer, and a Commentatio Palaeographica by Bastius. Several works of Pardus are extant in MS.; they are on grammar; the most important are apparently that Pedi συμπεριλλήφθων Αγίας ΚΑΙ ΚΑΙΝΑΙΣ ΚΑΙΝΑΙΣ ΠΩΤΗΡΙΩΝ ΡΟΜΑΙΩΝ, κ. τ. λ., De Constructione Orations, et de Solacesvio et Barbarismo, etc.; that Περὶ τῶν ποιμῶν τῶν Ποιητῶν, De Troia Poëtica, et especially a collection entitled Εὐγενικεῖς θείς τῶν ανδρών τῶν ποιητῶν κυρίων, ἐ. ἡ. Λ., Expositiones in Comites s. Hymni s. Hymnorum, et Fotorumque totius Anti, et in Trivio Magne Hebdomadiacae et Fœtorum Deipara, a grammatical exposition of the hymns of Cosmas and Damascenus, used in the Greek Church— a work which has been, by the oversight of Posaevino, Sixtus of Sena, and others, represented as a collection of Homilies and Sermons. See Allatius, De Georgios, p. 416, ed. Paris, et apud Fabric. Bibl. Graec. xii, 122 sq.; Koenius, Prof. in Gregor. Corin.: Fabric. Bibl. Graec. vi, 195 sq., 320, 411: lix, 742.

**PARDUS**

*Pardus, Georgius* (or *Gregorius*), a noted Eastern prelate, who is supposed to have flourished after the 11th century, although the time is not exactly known. He was the first writer we have in which he lived is a passage in an unpublished work of his, De Constructione Orationis, in which he describes Georgiós Pisis, Nicolaus Callieois, and Theoros Prodomus as "more recent writers of iambic verse." Nicolaus and Theoros belong to the reign of Alexius I Comnenus (A.D. 1081-1118), and therefore Pardus must belong to a still later period; but his vague use of the term "more recent," as applied to writers of such different periods as the 7th and 11th or 12th centuries, precludes us from determining by his work to what period he may be placed. He was archbishop of Corinth, and hence he has sometimes been called Corinthus; but Allatius, in his *Dictiona de Georgios*, pointed out that Pardus was his name and Corinthius that of his see, on his occupation of which he appears to have disused his name and assumed the title of archbishop. The most published work is *Pedi ἐκλειστων των παρακενθητων μεταβατικων*, De Dialectica et Corinthis decadentis. It was first published with the *Eremotet: of Demetrius Chalcondylas and of Moschopulus, in a small folio volume, without note of time, place, or printer's name, but some of his verses were published in the *Psalterium* (Panzer, Annal. Syrop. ii, 96). The full title of this edition is *Περὶ ἐκλειστῶν τῶν παρακόπων παραβατικῶν*, De Dialectica et Corinthis decadentis. It was afterwards frequently reprinted as an appendix to the earlier Greek dictionaries, or in the collections of grammatical treatises (e.g. in the *Theatrion Compendiopic of Aldus* [Ven. 1496, fol.]: with the works of Constantine Lascaris [ibid. 1532, 4to]; in the dictionary of Aldus and Asenius [ibid. 1524, fol.], and of De Sessa and Ravanis [ibid. 1526, fol.], sometimes with a Latin version. Sometimes (as in the Greek lexicons of Stephanus and Scalpula) the version only was given. All these earlier editions were made from two or three MSS., and were very defective. But in the last century Gisbertus Koenius, Greek professor at Franeker, by the collection of fresh MSS., published the work in a more complete form, with a preface and notes, under the title of Γενημέτοριος κατάλογος κοινών Κάρπων εἰς ελληνικόν, *Gregoria Corinhi Metropoleis de Dialectica* (Leiden, 1766, 8vo). The volume included a supplement of two new treatises, De Dialectica and De Eretica, by the anonymous writers known as Grammaticus Leidenensis and Grammaticus Meermannianus. An edition by G. H. Schäfer, containing the treatises published by Koenius, and one or two additional, among which was the tract of Manuel Moschopulus, De Testa Fides, was subsequently published (Leips. 1811, 1850), with copious notes and observations by Koenius, Bastus, Bousinaude, and Schäfer, and a Commentatio Palaeographica by Bastius. Several works of Pardus are extant in MS.; they are on grammar; the most important are apparently that *Pedi συμπεριλλήφθων Αγίας ΚΑΙ ΚΑΙΝΑΙΣ ΚΑΙΝΑΙΣ ΠΩΤΗΡΙΩΝ ΡΟΜΑΙΩΝ*, κ. τ. λ., De Constructione Orations, et de Solacesvio et Barbarismo, etc.; that *Περὶ τῶν ποιμῶν τῶν Ποιητῶν*, De Troia Poëtica, et especially a collection entitled Εὐγενικεῖς θείς τῶν ανδρών τῶν ποιητῶν κυρίων, ἐ. ἡ. Λ., Expositiones in Comites s. Hymni s. Hymnorum, et Fotorumque totius Anti, et in Trivio Magne Hebdomad. and Fœtorum Deipara, a grammatical exposition of the hymns of Cosmas and Damascenus, used in the Greek Church— a work which has been, by the oversight of Posaevino, Sixtus of Sena, and others, represented as a collection of Homilies and Sermons. See Allatius, De Georgios, p. 416, ed. Paris, et apud Fabric. Bibl. Graec. xii, 122 sq.; Koenius, Prof. in Gregor. Corin.; Fabric. Bibl. Graec. vi, 195 sq., 320, 411: lix, 742.

**FAR THE NAILS**

*Ράδος* (Ράθος) ἰτικά, *lit. make the nails*; *Sept. πιπωρινυχια*; *Vulg. circumcideres unguere*. This expression occurs in Deut. xxii, 12, in reference to female captives taken in war: "Thou shalt bring her home to thine house, and she shall shave her head, and she shall be thy servant all her life, and pay all the hire of her sale;" which is, as Roberts observes, "I doubt not, the true meaning. This woman was a prisoner of war, and was about to become the wife of the man who had taken her captive. Having thus been taken from her native land, having had to leave her earliest and dearest connections, and now to be the wife of a foreigner and an enemy, she would naturally be overwhelmed with grief. To acquire a better view of her state, let any woman consider herself in similar circumstances. She accompanies her husband or father, the enemy to their native land, and partakes of all the sorrows and joy. She is carried off by the hand of a ruthless stranger. Poignant, indeed, would be the sorrow of her mind. The poor captive was to 'shave her head' in token of her distress, which is a custom in the East to this day. A son on the death of his father, or a woman on the death of her husband, has this token of their sorrow and grief. To shave the head is also a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or brother was among the slain, or because she had been sold in token of sorrow. To shave the head is also a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or brother was among the slain, or because she had been sold in token of woman's sorrow. But this poor woman was to suffer her nails to grow as an additional emblem of her distress. That it does not mean she was to pare her nails, as the
text has it, is established by the custom of the East, of allowing them to grow when in sorrow. The marginal reading, therefore, would have been much better for the text. When people are performing penance, or are in captivity or disgrace or prison, or are devotees, they suffer their nails to grow; and some may be seen, as were those of the monarch of Babylon in his sorrow, 'like birds' claws,' literally folding round the ends of the fingers, or shooting through the backs of their hands.' (Or loc. cit. ad loc.) See NAIL (of the Finger).

Paré. See PAREUS.

Pareau, John Henry, a noted Dutch Orientalist, was born, of French parentage, in the second half of the last century, probably about 1770. He was for some time preacher at Deventer, later at Utrecht. At the last-named place he became professor of Oriental literature at the university. He died in 1830. He is the author of various useful and reputable works relating to Biblical criticism and interpretation. His *Institutio Interpretis Veteris Testamenti* (Tr. ad Rh. 1822, 8vo), a valuable compendium of sacred hermeneutics, has been deemed worthy of a place in the *Bibliotheca Sacra* (Leyden) in 1818. He published a prize essay in Latin on the mystical interpretation of the Scriptures, in which he aimed a successful blow at the principles of interpretation adopted by modern German neologists. He also wrote on Hebrew antiquities, especially on the illustrations of the books of *Jeremiah*, the 13th chapter of 1 Corinthians, and in a dissertation on the book of Job defended the position that Job was acquainted with the doctrine of a future state, etc. (J. H. W.)

Pareia, a surname of Athenae (Minervia), under which she was worshipped in Laconia.

Parent (greek).—As early as the giving of the decalogue, and were to be honored by their children as a religious duty (Exod. xx. 12; Lev. xix. 3; Deut. v. 16); but as the law was promulgated more fully, their relation to their children was more accurately defined and more firmly established in society. The respect due to parents was inviolable. A child who cursed (Exod. xx. 17; Lev. xix. 9; comp. Deut. xxvii. 16; Prov. xx. 20; Matt. xi. 4) or struck his parents (Exod. xxi. 15) was punishable with death. Even obstinate disobedience on the part of sons, who, in spite of all parental reproofs and influence, continued to be flagrantly wicked, was punished by the judicial investigation and proceeding with this matter (Deut. v. 16; Philo, opera, i. 371; Joseph. ant. iv. 8, 24; Apion, ii. 27). Pareicide is not mentioned in the Mosaic law (so that of Solon [Cicero, Pro R. Aem. c. 25] and of Romulus [Plutarch, Vit. Rom. c. 22]. On the Egyptian law for this crime, see Dio. Sic. i. 77). The support of old or infirm parents was a matter of course, but in the Talmud is expressly enjoined on children (see Lightfoot, p. 908; comp. Potter, Greek Antiq. ii. 618 sq.). The father, as head of the family, had very great authority over his children. But the Jewish law, unlike the Egyptian (yet there the power was limited, see Dio. Sic. i, 77), and that of the ancient Gauls (Caesar, Bell. Gall. vi. 19), did not allow parents the power of life and death over their children; although it has been inferred from Judah's sentence of Tamar (Gen. xxxviii. 24; comp. Liv. iv. 41) that the father of the family, during the patriarchal period, exercised also the functions of a criminal judge. (On the extent of parental authority among the Romans, Zimmern's Geschichte d. Rom. Privatrechts, i. ii, 305 sq., may be consulted.) Under the law, however, he not only patronized the settled household economy, but married his sons (Gen. xxvi; Exod. xxi. 9 sq.; Judg. xiv. 2 sq.) and daughters (Gen. xxix. 16 sq.; xxxiv. 12) at his own pleasure; could sell the latter into slavery (Exod. xxii. 7, comp. Plutarch, Vit. Sol. ch. 10), and could even annul any vows which they had made without his knowledge (see Numb. xxx. 6, and comp. Gams, Erbrecht, i. 136). But by the time of Christ the traditional expositions of the law had lessened the parent's authority (Matt. xv. 5, See Vow. Comp. Michaelis, Mos. ii. 108 sq. in the Munich edition was ascribed to the blessing of a parent, and the curse of one was accounted a great misfortune (Gen. xxvii. 4, 12; xiii. 2 sq.; Sirach iii, 11. See Grotius, ad loc. Comp. Homer, oik. ii, 194; li. ix, 454; Plutarch, Timol. vi; Pinto, Leg. ii, 381 sq.). See CHILD; FAMILY; OLD.

By the old Roman law parents had power of life and death over their children, and in certain cases could sell them into slavery without redemption. The Christian emperors, however, soon modified and finally abolished this arbitrary power. In many heathen nations it still continues. Among civilized communities the duties of parents to children have in all ages, as a general rule, been recognised as relating to their health, their maintenance, their education, and morals. See EDUCATION; PEDAGOGICS.

Parent, Francois-Nicolas, a French priest, was born in Paris, 1722. Being curate of Boisissaine-la-Bertrand, near Melun, when the Revolution broke out, he embraced its principles with ardor; and having re-nounced the ecclesiastical career by a letter addressed to the National Convention (Nov. 4, 1798), and inserted in the *Journal des Débats*. In that day he was married, and became compiler of the *Journal des Campagnes*. He worked also on the *Courrier Français*, which then appeared, but found small resources in these occupations. He dragged out a miserable existence until the Consulate, when he obtained a moderate employment in the police, section of customs. Having lost this place upon the Restoration, he entered a printing-house as corrector, and died in poverty, Jan. 20, 1822, at Paris. We have of his works, Recueil d'hymnes philosopohiques, civiques et moraux (Paris, 1789, 8vo). He left several works, e.g., Les Mésaventures de Manon du sang:—Raisonnons tous—Mon Epinepine et mes Confessions. See Mahul, Ann. nécrol.; Feller, Dict. Hist.

Parentino, Bernardo, called also Fra Lorenzo, an Italian painter, was born at PARENZO, in Istria, in 1467. He was a pupil of Andrea Mantegna. Lanzi says that he was a 1782. Being curate of Boisissaine-la-Bertrand, near Melun, when the Revolution broke out, he embraced its principles with ardor; and having re-nounced the ecclesiastical career by a letter addressed to the National Convention (Nov. 4, 1798), and inserted in the *Journal des Débats*. In that day he was married, and became compiler of the *Journal des Campagnes*. He worked also on the *Courrier Français*, which then appeared, but found small resources in these occupations. He dragged out a miserable existence until the Consulate, when he obtained a moderate employment in the police, section of customs. Having lost this place upon the Restoration, he entered a printing-house as corrector, and died in poverty, Jan. 20, 1822, at Paris. We have of his works, Recueil d'hymnes philosopohiques, civiques et moraux (Paris, 1789, 8vo). He left several works, e.g., Les Mésaventures de Manon du sang:—Raisonnons tous—Mon Epinepine et mes Confessions. See Mahul, Ann. nécrol.; Feller, Dict. Hist.

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1. The first was held at 380, according to the most common opinion, under Julian the Apostate, who was proclaimed emperor at Paris, in May, 380. St. Hilary had recently arrived in Gaul from Constantinople, and at his entreaty the heretical formulary of Ariminum (A.D. 358) was rejected. Among the fragments which remain of his doctrine, St. Hilary has been justified by the bishops of this council to those of the East, in which they return thanks to God for having delivered them from the Arian heresy, and for having enabled them to learn the real sentiments from the Orientals. They then give an open profession and clear exposition of the doctrine of Nestorianism and Monophysitism. In the act of搐, they sign that they had, through ignorance, done at Ariminum, and promise to perform whatever the Orientals required of them, to the extent of deposing and excommunicating all in Gaul who should resist. Further, the bishops declared that those who had consented to suppress the word οβία, or substance, both at Ariminum and at Nice in Thrace, had been chiefly induced to do so by the false statement made by the Arian party, that the confession of faith which they were called upon to sign had had the sanction of the Oriental bishops, who, as such, had been the first to banish the word. The act of the Council is, as it were, a reply to this controversy with the Arians, "And we," they added, "received it, and have always preserved the use of it inviolably; we have used this word ὁμοούσιος to express the true and actual generation of the Son of God, of the same God and the same substance, it is only to exclude the idea of creation, adoption, etc. We recognise no likeness worthy of him but that of true God to true God . . . We revoke all that we have done ill through ignorance and simplicity, and we excommunicate Aetiusus, Ursacces, and Valens, Gaius Magnus and Justinus." About this time several other councils were held in Gaul, by means of St. Hilary, upon the same subject. See Labbé, Conc. ii, 821; Baronius, p. 302, § 229; and Ragel, note 27.

2. Another important council was held at Paris in 357, under king Childeric I, and at which the archbishops of Bourges, Rouen, and Bordeaux were present. Ten canons were published. Among these are most important:

1. Against those who detain Church property.

4. Against marriages within the degrees prohibited; forbad marriage between brother's widow or wife's sister.

5. Enacts that the election of the bishop shall be left free to the people and clergy; that no one shall be installed contrary to the prayer of the clergy, or the will of the metropolitan and the provincial bishops.

These canons are subscribed by fifteen bishops, among whom were St. Prætensatus of Rouen, Leo of Bordeaux, Germanus of Paris, and Euphronius of Tours. See Labbé, Conc. 357, p. 814.

3. The next Parisian council of importance occurred in 573. Thirty-two bishops (six of whom were metropolitan) attended. It was called to terminate a difference between Chilpéric and Sigebert, the two brothers of the king Gontran. Promotus, who had been uncanonically consecrated bishop of Châteauneuf by Ogdins of Rheims, was deposed, but was not removed, apparently, until the death of Sigebert. See Labbé, Conc. v, 918.

4. In the spring of 577 a council of the Church was convened at Paris by Chilpéric; forty-five bishops were present. The so-called Prætensatus of Rheims, upon a false accusation of having favored the revolt of Merovee, the king's son, and plotted his death. (Although Prætensatus was innocent of the charge of conspiracy against the king in favor of Merovee [or Merovig], who was his grandson, he had been guilty of marrying the latter to Hidulph, the widow of his son, which was also alleged against him. Sigebert appears to have used intimidation to induce the bishops to condemn Prætensatus. The place of his banishment was probably Jersey.) St. Gregory of Tours refused his consent to the act, and Sigebert and Melanias put into his place. See Labbé, Conc. v, 925.

5. In 615 a council was convened under king Clotaire II. This was the most unusually attended of the Gallic councils up to that period. Seventy-nine bishops from all the newly united provinces of Gaul were present. Fifteen canons have been preserved, but others probably were published. Among the most noteworthy enactments are:

1. Declares elections of bishops made without consent of the clergy null and void.

6. Declares that he secular judge may try or condemn any priest, or any ecclesiastic, without first giving warning to the bishop.

14. Forbids marriage with a brother's widow, and other incestuous relations.

15. Forbids a Jew to exercise any public office over Christians, and in case of his obtaining such an office, contrary to canon, insists upon his being baptized with all his family.

Most of the other canons refer to the property of the Church and of ecclesiastics. King Clotaire published an edict for the execution of these canons, with some modification however, since he commanded that the bishop elected according to the canons should not be consecrated without the leave of the prince. See Labbé, Conc. v, 1649.

5. In November, 825, a council convened, and the bishops who attended addressed a synodal letter to the emperor Charlemagne, in which they expressed their approval of the letter of Hadrian to the emperor Constantine and his mother Irene, so far as relates to his rebuke for their audacity and rashness in removing and breaking the images, but his command to adorn them (as adored) they refuse to approve, styling all such adoration superstitious and sinful; they also declare that in their opinion the testimonies which he had collected from the holy fathers in support of his view, and had inserted in his letter, were very little to the purpose. They further declare that, without approving the acts of the Council of Constantinople in 254, they condemn the second Council of Nicaea, and hold that it was no light error on the part of those who composed it to assert not only that images should be venerated and adored (colit et adorari), and called by the title of holy, but that even some degree of holiness was to be attained through their means (verum etiam sanctificationem ab eis ad invasiones sacris sanctorum). They declared their adhesion to the Caroline books. See Goldast, In Dec. Imp. ds Imag.; Labbé, Conc. vii, 1652.

7. Another important synod was held at Paris June 6, 859, under Charles the Debonnaire. It was composed of the four provinces of Rheims, Sens, Tours, and Rouen; twenty-five bishops attended, besides the four metropolitans of the above-mentioned provinces. The council was held in the church of St. Stephen the elder. The acts of the council are divided into three Books of Canons.

Book I relates to ecclesiastical discipline.

Canon 7. Forbids to baptize except at the canonical times, without the consent of the clergy.

9. Directs that persons baptized in illness, beyond the proper canonical times for baptism, shall not be admitted to holy orders, according to the twelfth canon of Neo-

10. Declares that all property amassed by bishops and priests after their ordination shall be considered as belonging to their churches, and that their heirs shall have no part of it.

11. Declares that the pastors of the Church ought to possess the property of the Church without being possessed of it, and that no granting of the property from the Church should be despised. It condemns also those worldly people who are ever complaining that the Church is too rich.

12. Orders that the proceedings of the council shall be held annually.

13. It is intended as a check upon the abuse, forbids them to confer and to perform any other function peculiar to the episcopate.

24. Forbids women to take the veil until thirty days after their husbands' death, at which time they were by the emperor's edict free to marry again.

25. Forbids women to touch the sacred vessels, or to give the vestments to the priests; also forbids them to...
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give the holy Eucharist to the people: an abuse which it seems had crept in in some places.
47. Forbids to say mass in private houses, or in gardens and woodlands except when on travel, and in extreme cases when people are very far from a church.
48. Forbids priests to eat alone.
49. Book II relates to the duties of princes and lay persons. It condemns the error of the persons who think that, having been baptized, they must eventually be saved, whatever sins they may commit. It contains a collection of twenty-seven of the foregoing canons, which the bishops forwarded to the emperor Louis and Lothaire, specially requesting the execution of some of the number.

See Labbé, Conc. vii, 1590.

8. In the autumn of the year 849 a council convened at Paris, which was composed of twenty-two bishops from the provinces of Tours, Sens, Rheims, and Rouen. These prelates addressed a letter to Nomenaul, the duke of Bretagne, concerning his proceedings in the Council of Rennes in the preceding year, on which occasion he had taken for his own use the property of the Church, which, they stated, was the property of the poor. He had driven the lawful occupants from their sees, and had put mercenaries and thieves in their places; and he had favored the revolt of Lambert, count of Nantes, against king Charles. See Labbé, Conc. vii, 58.

9. The next important ecclesiastical synod at Paris was held in 1050, in the presence of king Henry I. Many bishops attended. A letter from Beranger was read, which gave great offence to the council, and he was condemned, together with his accomplices—also a book by John Scottus upon the Eucharist, whence the errors which they had condemned were taken. The council declared that if Beranger and his followers would not retract, the whole army of France, with the clergy at their head in their ecclesiastical vestments, would march to find them, wherever they might be, and would besiege them until they should submit to the Catholic faith, or should be taken in order to be put to death. See Vercell, Council of (1050). See Labbé, Conc. ix, 1059.

10. Some time after Easter, 1147, a synod was convened at Paris by pope Eugenius III. Many cardinals and learned men attended it. The errors of Gilbert de Poirée, bishop of Poitiers, upon the subject of the Trinity, were examined; two doctors, Adam of Petit Pont and Hugo of Champfleury, attacking him vigorously. He was accused chiefly on the four following grounds:

1. "Il est de la plus haute Délité que Seigneur non esse Deum." (That the Divine Essence was not God.)
2. "Quod procedit per hominem omnium esse Jessus Christus, non esse Deus." (That the Divine Essence was not God.)
3. "Cunctum speculatissimorum ei non esset Res ignotum." (That the Divine Essence was not an attribute, in any sense.)
4. "Quod Divini Natura non esset incarnata." (That the Divine Nature was not incarnate.)

St. Bernard, who was present, disputed with Gilbert; but the pope, in default of certain evidence, deferred the decision of the question to a council to be held in the year following.

See Labbé, Conc. x, 1147.

11. A synod was held in 1186. It was an assembly of all the French archbishops, bishops, and chief seigneurs, whom the king, Philip Augustus, desired to exhort his subjects to make the voyage to Jerusalem in defence of the Catholic faith. See Labbé, Conc. x, 1181.

12. In another council, held three years afterwards by the same king, the payment of the Saladin tenth was ordered, i.e. the tenth of every one's revenue and goods for the succor of the Holy Land. See Labbé, Conc. x, 1763.

See Labbé, Conc. x, 1783.

13. The next important Parisian council was held in 1901 by Octavian, the pope's legate, assisted by several bishops. Evraud of Nevers, the governor of the district, said to have been one of the Vaulois, was convicted of heresy; and having been carried to Nevers, was there burned. See Labbé, Conc. xi, 24.

14. A council was held in 1210, in which the errors of Amauri, lately dead, were condemned, and fourteen of his followers sentenced to be burned. Also Aristotle's Metaphysics, which had been brought to Paris and translated into Latin, shared the same fate; and a decree was published that it should be translated, read, or kept, under pain of excommunication. Labbé, Conc. xi, 49.

15. In 1218 Robert de Courçon, cardinal and legate, whom the pope had sent into France to preach the Crusade, convened a synod at Paris. Several canons of discipline were published, which are divided into four parts.

Part I refers to the secular clergy, and contains twenty

1. The rules of modesty of deportment; that the hair be kept cut short; forbids talking in church.
2. Forbids to employ a priest to say mass who is unknown, except he have letters from his own bishop.
3. Forbids the division of benefices and prebends.
4. Forbids the temporary or permanent appointment of rural deans in consideration of money received.
5. Forbids to possess more than one benefice with the cure of the same place.

Part II relates to the canons, and contains twenty-seven canons.
6. Forbids to take money from any one entering upon the monastic state. Forbids monks to possess property.
7. Forbids to receive any one into the religious life under the age of twenty.
8. Enjoys bishops to cause the suspicions little doors and windows to be blocked.
9. And 5. Exhort to charity and hospitality towards the poor.
10. Forbids monks to wear white leather gloves, fine shoes and stockings, etc., like those used by the laity; to use any other cloth save white or black; and to dye out of the religious life.

Part III relates to monks, etc., also to abbots, abbeses, etc., and contains twenty-one canons.
11. Forbids monks to wear white leather gloves, fine shoes and stockings, etc., like those used by the laity; to use any other cloth save white or black; and to dye out of the religious life.
12. Expels monks to leave their convent in order to visit their relations, except for a very short time; and directs that they shall have letters written by the bishop, etc.
13. Forbids them to dance in the cloisters, etc., anywhere else, and declares that it is better to dig or plough on Sunday than to dance.
14. Directs that albes who fall in their duty shall be excommunicated; and, if they do not amend, shall be deposed.
15. Directs that abbots, priors, and other superiors who offend in the same manner shall be punished.
16. Directs that they who lead an irregular life shall be deposed.
17. Forbids abbots and priors to threaten or maltreat any who may propose a measure to the chapter for the reformation of the house or of its head.

Part IV relates to the duty of bishops and archbishops.
18. Directs them to keep their hair cut round, so as not to project beyond the mitre; and gives other directions for the observance of the religious life.
19. Forbids them to wear mantis in bed, and to occupy themselves with matters of sadness and conversation while the service is being said.
20. Forbids them to hunt, etc., to wear precious furs, and to ride on the back of horses.
21. Directs that they shall cause some good book to be read at the beginning and end of their repastas.
22. Prohibits the sale of the bullion of the Festival of Fools, celebrated every 1st of January.
23. Directs that they shall be held every year. Orders also confirmation, and the correction of disorders in the dioceses.

24. Directs that they shall not permit women to dance in cemeteries or in holy places, nor work to be done on Sundays.

See Labbé, Conc. xi, 57.

16. Jan. 28, 1226, another Parisian synod was convened by the legate to consider the affairs of England and of the Albigenses. In consequence of the decision, Louis VIII ceased from his pretensions against England, and turned his arms against the Albigenses. The legate, in the pope's name, excommunicated John, count of Toulouse, count of Comminges, with all his counsels, and confirmed to the king and his heirs forever the right to the lands of the said count, as being a condemned heretic. Amauri, count de Montfort, and Guy, his uncle, ceded to the king whatever rights they possessed over the lands in question. On March 29, same year, the king, Louis VIII, convinced
another council upon the subject of the Albigeneses.— 

Raynold, 1, 554 (note). See Labbé, Conc. xi, 800.

17. A synod was convened in Paris in 1255, by Henry, archbishop of Sens, and five other archbishops, on occasion of the murder of a chanter of the cathedral. The synod, at the head of the order of preaching friars complained of certain things said and preached by some seculars, doctors in theology, to the prejudice of his order. William de Amour and Laurent, both doctors-regent in theology at Paris, being examined upon the subject by the prelates, denied the justice of the charge. Subsequently S. Amour wrote a book, entitled The Perils of the Last Days, in which he attacked the preaching friars without mercy. At last the dispute between the latter and the University of Paris being so warm that the friars were obliged to send to Rome to appease it. The pope, however, sided entirely with the friars. See Labbé, Conc. xi, 738.

18. A council was held March 21, 1260, by order of St. Louis, to implore the aid of heaven against the conquests of the Tartars. It was ordered that pro-
cessions should be made, blasphemy punished, luxury in dress and at table repressed, tournaments prohib-
eted for two years, and all sports whatever put a stop to, except practice with the bow and cross-bow. In the following year, another council, when he acts were renewed. See Labbé, Conc. xi, 783.

A synod was held in December, 1281, composed of four archbishops and twenty bishops. Much com-
plaint was made of the conduct of the mendicant or-
der, who persisted in preaching and bearing confession in spite of the bishops, upon pretext of having the pope's privilege for doing so. A bull by Martin IV, bearing date Jan. 10, 1280, was, however, produced, which confirmed the claim of the Franciscan friars; but, nevertheless, with this clause, that those persons who chose to confess to the friars should be bound to confess also once a year to their own priest, according to the order of the Council of Later-
an; and that the friars should sedulously exhort them to do so. See Dobulialy, iii, 465.

20. In 1302, April 10, a council convened at Paris to consider how to heal the difference between the king, Philip the Fair, and the pope, Boniface VIII. The for-
mer in the preceding year had thrown into prison 

Bernard de Saiset, bishop of Pamiers; upon which the pope wrote to Philip complaining of the act, ac-
companying the letter with the bull Aescusa Filios in which the pope openly did not receive himself of by thinking that he had no superior, and that he was in-
dependent of the head of the ecclesiastical hierarchy. Philip assembled his barons with the prelates at Notre 

Dame, and laid before them his ground of complaint against the pope and his bull, which he caused to be 
read. Thereupon the barons addressed a letter to the 
cardinals, in which, very strong language, they 

complained of the pope's conduct in pretending to 

consider the king as his subject, and that he held his tem-
poral authority of him. The prelates were more back-
ward in giving an opinion in order to excuse the pope, and to maintain peace. This, how-
ever, was not suffered, and they were clearly informed that if any one of them presumed to hold a contrary opinion to that of Philip and his lords, he would be 

laid upon as the enemy of the sovereign and king-

dom. They then addressed to the pope a letter con-
ceived in a much milder strain than that of the barons, in which they implored him to be cautious, and to

preserve the ancient union between the Church and State; and, moreover, to revoke the mandamus by which he had cited them to appear at Rome. The answer of the 
cardinals to the barons was to the effect that the pope had not absolutely declared that the king ought to 

acknowledge that he held the temporality of him, a 

statement which the pope himself in his answer to the 
bishops by no means corroborated. This was not strict-
ly speaking an ecclesiastical council, but a national as-
sembly; two others of the same kind were held in 

the following year, upon the subject of the differences be-

tween the king and the pope. In September, in that 

year, a bull excommunicating Philip, but on the eve of the very day on which he had in-

 tended to publish it he was seized by William de No-
garet, the French general, and though released from 

confinement almost immediately, he never recovered 

the mortification and sorrow which this blow inflicted 

on him, and on Oct. 11, 1283, he died at Rome. See 

Labbé, Conc. xi, 1474.

21. In 1310 Philip de Marigni, archbishop of Sens, 

convened a synod at Paris to deliberate upon the case of the Templars; after mature consideration, it was 

decided that some should be merely discharged from 

their engagement to the order, that others should be 

sent freely away, after having accomplished the 

course of penance prescribed; that others should be 

strictly shut up in prison, many being confined for 

life; and, lastly, that some, as, for instance, the 

religiosi, should be given over to the secular arm, af-

ter having been degraded by the bishop if in holy or-

ders. All this was accordingly done, and fifty Tem-

plars were burned in the fields near the abbey of St. 

Antony, not one of whom confessed the crimes im-

puted to them. The oaths, on the contrary to the 

which they maintained the injustice of their sentence. See Labbé, 

Conc. xi, 1385.

22. A council was held March 3, 1323; William de 

Melium, archbishop of Sens, presided. A statute of 

four articles or canons was published, which was al-

most word for word identical with that drawn up in 

the Council of Sens, A.D. 1293, under the same prelate.

Canon 1. Directs that the people shall fast on the 

eve of the holy eucharist.

2. Directs that a friar's interdict shall be laid upon any place in 

which a cleric is detained by a secular judge.

4. Of the life, conversation, and dress of clerks.

23. On March 6, 1410, a council was held, presided 

over by the same archbishop, assisted by five bishops. 

Thirteen canons were published.

1. Complains of the treatment of the clergy by the secur-

al judges, and sets forth that the former were contin-

ually imprisoned, and imprisoned without trial. 

10. Directs that beneficed clerks shall employ a part of 

their revenue in keeping in order and repairing their 

church and a shrine.

13. Confirms the bull of John XXII, given May 7, 1297, 

by which the Order of the Angels is given to those 

who repeat it three times at night.

24. A national council was held at Paris in 1395, at 

which the Latin patriarchs of Alexandria and Jerusa-

lem were present, together with seven archbishops, 

forty-six bishops, and a large number of abbots, deans, 

and doctors in theology. The object of the council, 

convoked by Charles VI, was to consider the best 

method of putting an end to the schism caused by the 

rival popes Benedict XIII and Clement VII. 

The Eastern patriarch, Simon of Alexandria, was unami-

ously elected to preside. The council met at (Feb. 2) by the majority, was that the best means of 

securing the peace of the Church would be for both 

claimants to resign their pretensions. The king's un-

cles, the dukes of Berri and Burgundy, were in conse-

quences sent as ambassadors to Rome to Benedict. See 

Labbé, Conc. xi, 2511, Appendix.

25. Another national council was held May 22, 1398; 

convoked by the same prince. There were present, 

besides the regular Alexandrian patriarch Simon, the 

Latin patriarch of Alexandria, eleven archbishops, 

sixty bishops, and the superiors of all the monas-

tries of universities, and others of the clergy. Simon 

Cramand opened the council. In the second session, 

held in July, it was agreed that the best way of bring-

ing Benedict to reason was to deprive him not only of
the power of collating to benefices, but of the entire exercise of his authority. For this purpose the king published, July 27, his letters patent, entirely suspending the pope's authority in the kingdom: this edict was published at Paris, in February, and in September. This suspension lasted until May 30, 1408, when the king revoked it, and promised, in his own name and that of his realm, true obedience to Benedict XIII. See Spicil. vi, 157.

26. A national council, composed of clergy from all parts of France, was held in 1408, to take measures for terminating the schism. The council resolved to demand the convocation of a general council, and to withdraw from the obedience of Benedict XIII. The withdrawal was carried into effect on August 7, and the pope was forbidden to take any money out of the country. In the following session, held at St. Martin's, certain theologians and canons discussed the question, some speaking in favor of Benedict, and others against him; and in the last session, Dec. 20, the king's advocate declared his adherence to the demand of the universality for a general council, and an entire withdrawal from the obedience of Benedict; upon a division both these points were carried. After this, both Benedict XIII and Gregory XII promised to renounce the pontificate for the sake of peace, neither of them, however, doing it, and in 1409 and 1410, having created four cardinals, in spite of the opposition of those then existing, the latter withdrew from his obedience, appealing to a general council and to his successor. In answer to this appeal, Benedict published a bull excommunicating all persons whatsoever, even kings and princes, who refused to resort to conference as the means of restoring peace to the Church. This bull was condemned at Paris, and torn up as inimical to the king's majesty. Pedro of Luna was declared to be schismatic, obstinate, and heretical, and every person forborne to style him anything but either Benedict, pope, or cardinal, or to obey him, etc.

27. A national council was held in 1408, convoked to deliberate upon the government of the Church, and the presentations to benefices: first, The declaration of the favorers and adherents of Pedro of Luna was read; then, a great number of articles were drawn up, upon the manner in which the French Church should be governed during the neutrality. These articles come under five principal heads.

1. Concerning the absolution of sins and censures rescinded: for which the pope's bull permitted that rescissions be had to the pontifical of the Holy See (the president of the penitentiary court at Rome, among others) which rescripts have been set up in the Benedict II in 684); or, if that cannot be, to the ordinary.

2. Concerning dispensations for irregularities, and for making the church in the council was made to substitute all those matters which were usually carried to the pope.

It was further resolved that the revenue of all benefices enjoyed by the followers of Pedro of Luna should be seized and put into the king's hands. See Labbé, Conc. xi, 2518.

28. A synod convened in 1429, from March 1 to April 28, by call of John de Nanton, archbishop of Sens, who was assisted by the bishops of Chartres, Paris, Meaux, and Troyes, his suffragans; also by the provosts of the bishop of Auxerre and Nevers, and a great number of abbots and other ecclesiastics. Forty regulations, relating to presentations to benefices, were made the substitute for all those matters which were usually carried to the pope.

The dispensation of bans, were drawn up. The following are the most remarkable:

1. Orders canons and other clerks connected with the church to attend duly to their divine service in an edifying manner, to chant the Psalms reverently, and in rigorous verse, so that one side of the choir should not begin before the other.

2. Exhorts the clergy to act as models of piety and correct behavior to the laity; not to be careless in doing justice, but to act with justice and mercy for the sake of the income to be derived from it.

3. Against the capturing of the church for three months as a base to the prejudice of persons in irregular life and ignorant of the epistles, gospel, and other parts of the holy scriptures.

Other regulations refer to the conduct of canons, and direct them to expel their parions to confession five times a year, to observe the stalls, the Assumption, All Saints, and Christmas, and also at the beginning of the Mass to receive scripures, and also to progress of sacred objects, abbesses, priors of orders of St. Benedict, of Franciscans, of the monastic orders, prescribing annual chapters, modesty of apparel, and how it would be exacted from any one entering upon a monastic life.

Regulation 25. Forbids barbers, and other persons in trade, to use any mercer's goods on Sundays and fairs.

29. Forbid the celebration of marriages out of the parish church, and too great laxity in dispensations of bans.

See Labbé, Conc. xii, 392.

25. An important synod, sometimes called the Council of Sens, but more properly of Paris, from Feb. 3 to Oct. 9, in the church of the Great Augustines. Cardinal Antoine du Prat, archbishop of Sens and chancellor of France, was president. He was assisted by seven bishops, viz. the bishops of Chartres, Auxerre, Meaux, Paris, Orleans, Nevers, and Langres. The council were chiefly to condemn the errors of Luther, and to reform the discipline of the Church. Sixteen decrees were published relating to the faith, and forty upon discipline. Among the first the following are the principal:

1. Declares that the Church Catholic is one, and cannot be divided.

2. That it is visible.

3. That the Church is represented by an ecumenical council, which has universal authority in determining questions of faith, etc.

4. That to the Church it belongs to determine the authenticity of the canonical books, and to settle the sense of Holy Scripture.

5. That the pastoral traditions are certain and necessary, and to be firmly believed.

6. That the constitutions and customs of the Church are to be submitted to with respect, and her rule of conduct to be obeyed.

7. That the reasons of fasting and abstinence are to be observed under pain of anathema.

8. That the celibacy of the clergy being ordered by the Father of heaven as a days practice from all eons by the second council of Countrigh, as a law ordained in the apostolical times; they who teach the contrary are to be treated as schismatics.

9. That monastic vows are not at variance with Christian perfection; to be observed, etc.

10. That they who take from the number of sacraments, and who deny their efficacy to confer grace, are to be treated as heretics. This decree treats of each sacrament in detail.

11. That the necessity of the sacrifice of the mass is supported by several passages of Holy Scripture, especially by Luke xxii. Thall houcianes, this victim for sin, this conceually in the 'pure offering' of which the prophet Malachi speaks.

12. After refuting the opinions of Luther upon the subject, and after showing it to be a rule of prayer for the dead, this decree goes on to state that, after baptism, the guilt of sin being remitted, there still remains the temporal penalty to be paid, and that he who may be compelled to expiate their faults in the other world, and that it is a solitary custom to offer the holy sacrifice for the dead.

13. Concerning the worship of saints, they declare it to be firmly established in the Church that the saints hear our prayers, they are close to our sorrows, and feel joy in seeing us happy; and that Holy Scripture proves this.

14. Declares that it is not idolatry to venerate images; that the intention is to honor them whom they represent, and remind us of and make us imitate their holy actions.

15. That man's free-will does not exclude grace; that the divine grace can help, for, as God does not take away, we and choose us, but that he will glorify those only who make their calling and election sure by good works.

16. That faith in no wise excludes works, especially
those of charity; and that men are not justified by faith only.

Then follows a list containing thirty-nine errors main-
tained by the heretics of the time. Of the forty decrees on
discipline the following may be noticed:

2-3. Relate to persons to be admitted to holy orders or to
be held for the purpose of being, and enact that they who are admitted to
holy orders without being properly qualified are to be sus-
pected until they are sufficiently instructed.

6. Forbids imposing the Holy Scriptures and works of the
church without the consent of the diocesan.

10. Orders all persons to bring all books in their pos-
session relating to faith or morals to their bishop for ex-
amination.

26. Of proper persons to be licensed to preach.

See Labbé, Conc. xiv. 462.

30. March 15, 1612, a council convened, and was
presided over by cardinal du Peron, archbishop of Nantes.

The book of Edmund Hickner concerning the ecclesiasti-
cal power was condemned. See Labbé, Conc. xv. 1628.

Paris Manuscript.
The only uncial MS. of the New Testament thus known consists of two fragments in the National (formerly Royal. Later Imperial) Library at Paris, appended to No. 90, usually designated as W, of the Codex Gospels (formerly Codex Regius), and contain-
ing Luke xi. 34-37; x. 12-23. They belong to the 8th

century. They have been published by Tischendorf, Monum. Sacra Inedita (1868), who regards them as
originally forming part of the same MS. to which the

Notre-Dame Paris (W) was attached. See Proc. R. H.,
Horne’s Introd. iv. 204; Schreiner, Introd. to N. T. p. 117. See Manuscrits, Biblical.

Paris Protestant Missionary Society.

This society was formed in 1822, under the title of
Société des Missions Evangéliques de Paris. A meet-
ing was held for the purpose at the house of S. V. at
Wilder, Esq., an American merchant, then residing in
Paris, which was attended by the presidents of the Re-
formed and Lutheran Conspiracies; by other pastors,
lay members of the two churches; by various foreign
Protestants then in Paris, among whom were
Rev. Daniel Wilson, Rev. S. S. Wilson, and Rev. Jonas
King, and by Messrs. Cook and Craggdon, Wesleyan mis-
ionaries then in France. One object of the society
was declared to be to enlighten the public mind, through
the press, as to the character and importance of the
different missions of Protestant Christendom, and anoth-
er to establish an institution for young persons recommended by the different mission-
ary societies, to whom it might be necessary to study
some of the Oriental languages. Rev. Jonas King, be-
ing then in Paris, and having received an invitation
from Rev. Mr. Fisk, after the death of his associate,
Rev. Mr. Parsons, to join him in the mission to the
Holy Land, the new society assumed, for a given period,
his support. The committee issued an address, setting
forth the object of the society, and soliciting contribu-
tions. They also established the monthly Concert of
Prayer.

Subsequently this society directed all its efforts to
Southern Africa, where their missions have been very
energetically and successfully prosecuted to the present
time. They have nineteen stations, among several dif-
ficent tribes, with fifty missionaries, and a large num-
er of native assistants, and 8254 communicants. See
South Africa.

Paris Sanhedrin. See PARIS SANHEDRIN.

Paris, François (1), A French ascetic author, was
born at Chartillon, in the neighborhood of Paris, about
the middle of the 17th century. He died in 1718, at
an advanced age. He was a servant in the house of
Vanniers, furrier of Sons, where, as a young man, he
stayed, he was educated for holy orders by his master,
and was presented to the living of St. Lambert, near
the monastery of Port-Royal-des-Champs. From this
he removed—driven away, it is said, by fear of the
weakness of the faith—and lived his latter days in the
sub-vicar at Saint-Etienne-du-Mont. He finally set-
tled in Paris, where he died, Oct. 17, 1718. He pub-
lished several works, among others, De l’Usage des ac-
crements de pénitence et d’excommunication (Paris, 1673, 1674,
12mo), in which he is said to have been assisted by his
friends Arnauld and Nicole.—Les Psaumes de ma de prières (ibid. 1690, 12mo); this work has reached
more than ten editions:—Explication des commandemens
de Dieu (ibid. 1698, 2 vols. 12mo);—Martinlgrope, ou le
de la vie des saints (ibid. 1694, 12mo);—L’Envoi
des psaumes (ibid. 1684, 1685, 4 vols. 8vo);—a good
translation of the Lamentations (ibid. 1706, 1728, 1800).
See MORÉ, GRAND Dict. Hist.

Paris, François de (2), commonly known as the
Abbe Paris, was born at Paris June 80, 1600. His
father, being an eminent counsellor of the Par-
lement, designed him, as his eldest son, to succeed
him in his office, and consequently bad him study
law. But the son, determining to be an ecclesiastic,
was admitted into holy orders, and in the disputes
occasionally by the bull Unigenitus, he attached him-
self vehemently to the Jansenist party. From that
time, he was not permitted to enter into the society
of the rules necessary to occupy a curacy, he resolved
to devote himself to retirement. Having made trial
of different solitudes, he at length fixed upon a
house in the suburb of St. Marceau, where he spent
his time in prayer and the most rigorous acts of pen-
ance. His father having left him by will only one
fourth of his wealth, Francois devoted himself to
manual labor in order to increase the funds for
charity which he distributed among the poor. He
died in consequence of the severity of the discipline
which he observed, May 1, 1727. He is chiefly cel-
brated for what occurred after his death. The Jansen-
ists canonized him, and pretended that miracles
were wrought at his tomb. One of the contempo-
raries of Francois de Paris writes as follows regard-
ing these strange occurrences at the grave of this
departed ecclesiastic:—Several miracles have taken
place, very opportunely, in cases of paralysis. The
people sing of their own accord, and intone the Te
Deum. This gives great pleasure to the Jansenists.
A beggar and another, having thought proper to
take jests upon the assembled crowd, the people
drove him away, and in consequence no one in the
neighborhood will bestow any alms upon him for the
future. The portrait of the bienheureux Paris has been
engraved, and is cried about the streets. The people
will not only refuse alms, but prohibit the signing of
the hymn of Rome if this go on.’ One of the earliest of the
supernatural phenomena attributed to his agency was
the cure of a young female named Anne Lefranc,
who seems to have been in the last stage of consumption.
No sooner was she laid upon the worst sick-list than
the most distressing symptoms disappeared in-
stantaneously, and within a few days her recovery
was pronounced complete. As the event became a
subject of loud and boisterous excitement among the en-
emies of the Constitution, archbishop de Vintimille
instituted an inquiry into the facts. One hundred
and twenty witnesses came forward to verify the prodigy;
fifty were examined—among them the mother, the
brother, and the sister of the patient, and the surgeons
who had attended her—and their evidence proved by
no means satisfactory upon several points of essential
importance. The archbishop decided that, in the face
of so many inconsistencies and contradictions, the tale
was unworthy of credit. On July 24, 1731, he pub-
lished a mandatement to that effect; he condemned
a dissertation which had been circulated in defence of
the miracles, and prohibited that tale to be read, and
generation at the tomb of M. Paris for the future. “Not
withstanding this,” says Barbier, “such a crowd collect-


PARIS MANUSCRIPT 677

PARIS

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ed on the morrow, St. James's day, that by four o'clock in the morning it was not possible to get into the church of St. Médard, or into the little cemetery which contains the tomb." Maddemoiselle Lefranc appealed to the Parliament against the archbishop's decision; and by way of challenging further investigation, twenty-thousand marks were laid before it as a sum for the successful prosecution of fresh marvels of the same kind, which now multiplied so rapidly that their very number became an argument of no small weight against them. It appears that those who resorted to the tomb were mostly females suffering under various forms of nervous disease, partially paralyzed, or subject to hysterical affections. These poor creatures were seized with spasms or convulsions, which led to a state of delirious frenzy; and not infrequently, whether from abnormal tension of the imagination, or from the action of some occult physiological cause, such paroxysms were followed by an abatement of the morbid symptoms. The nervous system was relieved; the crippled limb resumed its functions; a healthy reaction set in, and infirmity for the time took flight. Such phenomena are, and always will be, popularly classed as supernatual; but it is perhaps, so designed by nature—whence it is a good sense—relatively, that is, to our own feeble ideas and apprehensions of the organic economy of nature. The terms natural and supernatural serve, in fact, only to express the limitations and imperfections of human knowledge. The noted case of the abbe Bicheran, though it has been discredited by the copiously appearing testimony of several learned Jesuit agitators, will not stand the test of sober and rational criticism. Throughout the year 1731 the ferment continued to increase. One case produced an extraordinary sensation: that of a woman, who, being in sound health, pretended to be paralyzed, and proceeded to St. Médard in a spirit of mocking incredulity. Her folly was promptly punished; she was struck with real paralysis of the whole of the right side, and was carried away on a litter to the Hôtel Dieu, in the midst of an excited crowd, who proclaimed this novel portent through the streets. The process-verbナル recording the event was signed by twenty-six persons of established credit in various sections of society, including magistrates of the Parliament and canons of Notre Dame. Individuals of high rank were to be seen from time to time among the throng of devoted persons who paid their respects to the shrine of St. Médard—the princess-dowager of Conti, the marquis de Legale, the vicomte de Nessemond, the chevalier Folard (a literary writer of considerable reputation), the historian Rollin, and a councillor of the Parliament named Carri de Moissac. The same case was repeated many times, according to his own account, a most memorable recollection for his assiduous pilgrimages to St. Médard. He was converted, by an ineradicable and irresistible impulse, from the extreme of scepticism to a profound acceptance of the whole cycle of Catholic belief. Montgiron recorded his own experience, together with his convictions of the truth of the miracles, and the grounds on which he formed them, in a quarto volume, entitled La vérité des miracles opérés par l'intervention de M. de Paris. He was imprudent enough to present this work to Louis XIV, whereupon a lettre de cachet convicted him to the Bastile; and, after being transferred from one place of confinement to another, he ended his days a prisoner in the citadel of Valence. The conviction movement thus ran its course through various stages, until it reached an ultimate development of undefined and inexplicable immorality. At this point it was obviously impossible that it could be any longer defended or countenanced by men of respectable character; and the leading Jansenists were accordingly compelled to repudiate all connection with it, though for the sake of their names they were willing to have the imputation laid to Colbert, Caylus, and Sonnen in declared in favor of the earlier manifestations; but with regard to the absurdities and excesses which followed they used the language of unqualified condemnation. The most influential of the apostle of persecution took the same line; the famous Duguet, Jérôme Bérouse, author of the Histoire de Port-Royal, Bourlier, Delan, D'Asfeld, Petitpied, and others, earnestly reproached the prevailing mania, and deprecated the obloquy which it brought upon the party. Petitpied, a veteran of the universalist of well-known ability, burned himself in 1735 a public declaration, which was signed by thirty doctors of the Sorbonne, to serve as a public manifesto of their sentiments at this crisis. These divines solemnly declared that the convulsions were the work of God, and declared them to be more powerful than the device of Satan. It was madness, they said, fanaticism, scandal, blasphemy, to attribute to God what could not possibly proceed from him. A reply was immediately put forth on behalf of the convulsionists, who taunted the doctors with deserting their colors and betraying their convictions. "Though standing on the same footing with them in point of principle, they now sought to deprive them of the most cogent proofs and arguments whereby those principles were established; after having furnished them with arms, they had cut away from them the support of which those were to be made. They have found their enemies and win the battle." The apellants were thus divided against themselves; the learned, the right-minded, the moderate found it necessary to stand aloof from the thorough-paced enthusiasts, drawing a broad distinction between different forms of lunacy and moving to different planets. The government of France, which had shown exemplary forbearance with this strange outbreak of fanatical delusion, was at length obliged to put a stop to the decep- tions by closing the church-yard of St. Médard, in which the bones of François de Paris rest. It was walled up in January, 1732. Paris is the author of several com- mcnentaries on the New Testament. They were pub- lished after his death. See Jarvis, Hist. of the Church of France, vol. ii, chap. viii; Journal of Sacred Liter- ature, xxviii, 71 sq. See Jansenists. (L.B.)

Paris, Matthew, an English Benedictine monk of the 17th century, was born about 1195. He joined the order at St. Albans in 1217. He was soon marked as a man of the highest character, and distinguished as a musician, poet, orator, theologian, painter, and architect. His books were never printed, but were received, and monastic discipline, on which account he was sent to Norway by the pope. After his return to England Matthew Paris stood high in the favor of king Henry III, who used to converse with him in the most familiar manner, and who derived much historical information. Paris had besides a large number of in- fluential friends, and a wide circle of acquaintances among the clergy. After the departure of Roger of Wendover, in 1285, Paris was chosen to succeed him as annalist of the monastery. A man of his marked prob- ity could not be expected to discharge this duty in any politic spirit, and he reproved vice without distinction of persons, and did not even spare the English court itself; at the same time he showed a hearty affection for his country in maintaining its privileges against the encroachments of the pope and his creatures and officers, who riled all their engines to destroy his privileges. Of this we have a clear though unwilling evidence in Baronius, who observes that Matthew Paris remonstrated with too sharp and bitter a spirit against the court of Rome, and that, except in this particular only, he bore himself with all due respect for the bishops and clergy, but that he did not find hearty recognition among his learned coreligionists, the people did not withhold their approbation, and as far down as the days of the Reformation English
men pointed with pride to this the most considerable and trustworthy Latin chronicler. This work is entitled Historia Major, and consists of two parts: the first, from the creation of the world to William the Conqueror; the second, from that king's reign to 1250. He carried on this history afterwards to the year of his death in 1259. Richard's, a monk of the church of St. Allains, added it to 1272 or 1273, the year of the death of Henry III. Paris made an abridgment of his own work, which he entitled Historia Minor. The MS. of this work is in the British Museum. He also published some other pieces explanatory on the ords with the meaning of the Church. An account of those papers may be seen in Basle. The first edition of the Historia Major was published at London by archbishop Parker in 1571, and was reproduced at Zuirich in 1606; later and more complete editions are those of London in 1640-41; and in 1684. An English translation was published in Bonh's Antiquarian Library. Matthew Paris died in 1259. See Inset, Excles. Hist. of England; Burton, Ch. Hist. of England.

Parish is now generally used to designate a certain extent of territory in city or country, with its church and church equipment. The word is from the Greek πανοικία, which signifies habitation, sojourning, or living as a stranger or in exile; for so it is used among the ancient Greek writers. The term is derived from the Hebrew word "אִשָּׂא, a foreigner, by παροκείμενος (Gen. xxv, 13, etc.), and the word "παρακατά, a dwelling-place, by παρο κείμενος (Ps. cxix, 54)." The primitive Christians seem to have obtained the word from the Jews. These were in the habit of calling sojourners in a society, i.e., Jews who had come from foreign parts and established themselves either in a synagogue of their own or in a temporary place of worship—the πανοικία. At the beginning of Christianity its adherents were very much in the condition of these Jewish sojourners. The primitive Christians lived, as we know, in a retired condition, sequestered from the world, and little mixing with its affairs. For this reason St. Peter addresses them as παροκείμενος, etc., "as strangers and pilgrims" (1 Pet. ii, 11). This number of strangers in the heathen cities was called the πανοικία, over which there was set, by apostolical authority, a bishop, a παροκάτω, a chosean, an inspecotor, or a rook coled, a head of the congregation; all which names denoted the episcopal authority, and which in a little time centred in the one most usual name of παροκάτω, or bishop, as is plainly seen by the Ignatian epistles. Thus the πασχαντος and πανοικία became relative terms; he that had the superintendence of a church was called a bishop, he that was the bishop, and the congregation under his care was called the πανοικία. Hence, in the earliest days of the Greek Church, the word πανοικία was used to signify what we now call a diocese; and thus, in the apostolic canons, a bishop that leaves his diocese for another is to be reduced to lay-communion. Hence it is said, "The bishop of the diocese of Alexandria departed this life." And again, "the glory of the diocese of Cesarea." The Latins took up the same way of expression, from the Greek, denoting a diocese by the word "parococh", which may be rendered "district" or "province," after the time of Charlemagne. But it is to be observed that when the word "parococh" signified a diocese, the word "diocesis" signified a parish. So in the Council of Agatha, presbyter dum diocesis tenet, "while the presbyter is in possession of his living." And in the third Council of Orleans, diocesis is the same with basilica, a parish church.

The distribution into parishes appears to be comparatively modern. Originally all the clergy were (in the opinion of the Episcopalian churches) but custodians of the bishop, and served in his church, at which all the faithful assembled. Necessity, no doubt, and convenience gave rise to the division of parishes; for when the number of believers so increased in large and populous cities that a single church could not care for them, there was a necessity of erecting other churches. At Alexandria, and afterwards in Rome, a number of minor churches were opened, which were served by the clergy, at first not permanently attached to them, but sent from the principal or bishop's church, and in progress of time permanently fixed in the charge. The city of Rome had above forty such churches, there called tiniti (q. v.), before the end of the 3d century. In France the Council of Vaison speaks of country parishes in the beginning of the 5th century. In England we have not so early an account of them, because the reception of the religion in the country, both by clergy and laity, made no mention of parishes. Dugdale and others think Honorius, the fifth archbishop of Canterbury, divided so much of the nation as was converted into parishes about the year 640; but others understand this division rather of dioceses than parishes. In England the first legislation on the subject occurs in the laws of Edgar, about 970. The parochial division of districts seems in great measure to have followed the civil distribution into manors, or other feudal divisions of territory; and it is probable that it is to the same state of things that we owe the priest officiating in a memorial church being chosen, with the bishop's consent, by the lord of the manor. The parochial revenue, however, by no means followed the same rules which now prevail. Settlement in a parish, whether in city or country, did not immediately entitle a church to the revenue of the clergy. The clergy, whether in tithes, oblations, or any other kind; for anciently all Church revenues were delivered into the common stock of the bishop's church, whence, by direction and approbation of the bishop, a monthly or annual division was made among the clergy under a seigneurial jurisdiction. At Constantinople no parish church had any appropriated revenues till the middle of the 5th century. In the Western Church, particularly in Spain, in the middle of the 6th century, the bishops and city clergy still had their revenues out of a common fund. See Moxa. But the country clergy were upon a different footing; and from this time we may date the appropriation of revenues in Spain to the country parochial churches. In Germany and France the revenues of the parochial churches seem to have continued in the hands of the bishops some ages longer. Broughton says: "Some are of opinion that the bishops had their portion of the ecclesiastical revenues with the parochial clergy for a considerable time after the first settlement of parishes; for they suppose that originally the bishop's cathedral was the only church in a diocese from whence all ecclesiastical revenues of that district were enjoyed by the country people, who for some time resorted to the cathedral for divine worship. Afterwards, by degrees, other churches were built for the convenience of such as were at too great a distance from the cathedral, some by the liberality of the people themselves, others by the bishops, and others by the Saxons kings; but chiefly the lords of manors were the great instruments in this work of founding parish churches. The bishops seem voluntarily to have relinquished their title to parochial revenues, though whether they made any canon about it is uncertain. At first, all ecclesiastical income, from whatever district, was carried into a common fund, which was placed at the disposal of the bishop, and was generally divided into four parts—for the bishop, for the clergy, for the poor, and for the Church. By degrees, however, beginning first with the rural parishes, and ultimately extending to the cities, the parochial revenues were placed at the disposal of the parish clergy (subject to the same general threefold division, for the clergy, for the poor, and for the Church); and in some places an abususe claim, which was early reprobated, arose upon the part of the lord of the manor to a portion of the revenue. Properly, a parish has but one church; but when the district is extensive, one or more minor (succeurial) churches, sometimes called "chapsels of ease," are permitted.
The first duty of the incumbent is to perform public worship in the parish church every Sunday, according to the form prescribed by the Book of Common Prayer, which is part of the statute-law of England. He must live in the rectory, be the spiritual guide and guardian of the souls of the parishioners, and be present at all their marriages and deaths. He is bound, as a general rule, to reside in the parish, so as to be ready to administer the rites of the Church to them.

The parishes of the diocese of London were divided into rural Deaneries, each with a Rector who was the head of the parish. The parishes were further divided into sub-parishes, each with a Vicar or a Priest. The incumbent was responsible for the spiritual welfare of the parishioners, and for the maintenance of the church and its furnishings.

The parishes were also responsible for the care of the poor, and the incumbent was expected to take an active role in this. The poor were supported by the parishioners through contributions to the poor rates, and the incumbent was expected to ensure that these contributions were collected and used for the benefit of the poor.

The incumbent was also responsible for the education of the children of the parish, and was expected to provide a school or other educational facility. The incumbent was also responsible for the care of the churchyard, and for the burial of the dead.

The incumbent was also responsible for the administration of the church, and was expected to manage the church's finances, and to ensure that the church was in good repair.

The incumbent was also responsible for the care of the clergy, and was expected to provide a living for the clergy, and to ensure that they were properly educated and trained.
establishment of baths and wash-houses, watching and lighting. Returns are made of all parish and local rates to Parliament every year. The parish property, except the goods of the parish church, which are vested in the churchwardens, is vested in the overseers, who hold and manage the same as a fund for the stated maintenance of the Poor-law Board in order to sell it. Of late a statute has authorized benefactors to dedicate greens or playgrounds to the inhabitants of parishes through the intervention of trustees.—Chambers.

In Scotland the division into parishes has existed from the most ancient times, and is recognized for certain civil purposes relative to taxation and otherwise, as well as for purposes purely ecclesiastical. The Court of Session, acting as the commission of teinds, may unite two or more parishes into one; or may divide a parish, or disjoin part of it, with the consent of the heritors (or landholders) of a major part of the valuation; or apart from their consent, if it be shown that there is within the disjoined part a sufficient place of worship, and if the titulars of teinds, or others who have to pay no less than three fourths of the additional stipend, do not object. By act 7 and 8 Vict. c. 44, any district where there is an endowed church may be erected into a parish quadra sacra, for such purposes as are purely ecclesiastical. Endowed Gaelic congregations in the large towns of the Lowlands may similarly be erected into parishes. Hence the peculiar Scottish parochial division for civil purposes relates to the administration of the poor-law. Under the old system the administrators of the poor-law were the Kirk-session in country parishes, and the magistrates, or certain managers selected by them, in burghal parishes. The acts 8 and 9 Vict. c. 83, which remodelled the poor-law of Scotland, retained the old administrative body so long as there was no assessment; but, on a parish being assessed, substituted for it a new one, consisting in rural parishes of the owners of heritable property of £20 yearly value, of the majority of whom were resident within the limits of the Kirk-session, a certain number of members chosen by the persons assessed; and in burghal parishes of members, not exceeding thirty, chosen by the persons assessed, four members named by the magistrates, and not above four by the Kirk-session or sessions. The Board of Supervision may unite two or more parishes into a combination for poor-law purposes. There is not the same extensive machinery for parochial self-government that exists in England. The burden of supporting the fabric of the church falls on the heritors, and is thus lightly thrown on the laity. Highways are likewise nearly all repairable by the parish, and there is no election of surveyors or way-wardens. The meeting of the inhabitants in vestry, which so often takes place in England, is unknown in Scotland, and hence the rate-payers do not interest themselves so much in local affairs. Many of the duties which in England are discharged by parochial officers, are in Scotland discharged by the sheriff-clerk, a county officer. In Scotland there is a school in every parish, while in England the parochial school is unknown. See Parish-School.

In England, the parish has undergone considerable modification. It is in its present condition far more liberal than the Church of England parochial system, and may be fairly pronounced republican in character. There is, first, in each diocese a committee of "patronage" or appointment, consisting of the bishop, with two clerical and one lay member, elected by the Diocesan Synod. Then in each parish the parishioners, who must be members of the Church of Ireland, elect three lay communicants to be nominators for the parish. When a vacancy occurs, these two bodies form a Extraordinary Synod, in which the presbyters, in orders, bishop, presbytery, and laymen, and the parish, are both fairly represented. The bishop is ex officio president, and has both an ordinary and a casting vote. Provision is made for filing vacancies in both branches of this board. If the bishop should not be satisfied with the fitness of the clergyman so nominated, he may decline to institute; but, if required, must give him his reasons in writing. Provision is also made for an appeal in behalf of the clergyman so rejected. If no nomination is made to the bishop in three months after a vacancy, he shall appoint a fit person to fill the vacancy, and the clergyman so appointed shall be a nominee of any cure shall signify to the bishop, in writing, their desire to leave the nomination to him, he may institute any duly qualified clergyman whom he may think fit. A clergyman resigning cannot withdraw from the duties of his cure until his resignation has been formally received and registered by the bishop, and notified to the churchwardens. Nor can an incumbent be removed without his own consent, unless upon the decision of a competent tribunal. These regulations seem fairly to consider the rights of all parties. A parish cannot be kept vacant by its own perversity or negligence, nor any loyal parish unduly obstructed in its choice. A clergyman is not to be dismissed without canonical cause, and by authority, nor yet to be obstructed upon an unwilling people. The bishop's ultimate responsibility and prerogative is recognized, and a fair opportunity given to keep the clergy employed, and to put the right man in the right place. There is besides a general sustentation fund, which is to become the chief support of the clergy, and is intended to give to the ministry an income irrespective of employment, so that conscientious may not at their will withhold the pastor's salary.

In the United States the Protestant Episcopal Church adheres to the parish idea. The whole of each diocese is divided into parishes, and the spiritual wants of each geographical parish are confided to the local Church and its pastor. But the parish is of course purely ecclesiastical. There were, however, in our colonial days parishes set off and named by the civil authority. These existed in South Carolina, Virginia, and Maryland, almost coeval with their settlement as colonies of Great Britain. With the civil records of our states, after the Kirk-session, a certain number of members chosen by the persons assessed; and in burghal parishes of members, not exceeding thirty, chosen by the persons assessed, four members named by the magistrates, and not above four by the Kirk-session or sessions. The Board of Supervision may unite two or more parishes into a combination for poor-law purposes. There is not the same extensive machinery for parochial self-government that exists in England. The burden of supporting the fabric of the church falls on the heritors, and is thus lightly thrown on the laity. Highways are likewise nearly all repairable by the parish, and there is no election of surveyors or way-wardens. The meeting of the inhabitants in vestry, which so often takes place in England, is unknown in Scotland, and hence the rate-payers do not interest themselves so much in local affairs. Many of the duties which in England are discharged by parochial officers, are in Scotland discharged by the sheriff-clerk, a county officer. In Scotland there is a school in every parish, while in England the parochial school is unknown. See Parish-School.

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PARISH CHAPLAIN

PARISH SCHOOLS

No exercises of the parish officers are now performed in the main by the town organization. The term "parish" is also used in a popular but inaccurate way to signify the members of the congregation worshipping in the church of any denomination.

It may not be out of place here to add that the Protestant Episcopal notion of the parish is fast dying out in this country. There is now an agitation on foot to give it greater efficiency by creating such a sustentation fund for the church as has existed in England, but if that should fail, it is likely the parish system will have to be altogether abandoned, or be confined to the narrow limits of its own membership. In 1867 the parochial distribution gave rise to a most animated discussion. Dr. Stephen Tyng, Jr., by invitation of the deceased principal of the Church, preached at the Congregational church (St. James's) at New Brunswick, N.J. The rector of the Protestant Episcopal church held his ground, as Dr. Tyng had not asked his consent, and the matter was carried to the highest courts in the Protestant Episcopal Church. There has never been a definite settlement reached. Dr. Tyng, though an offender against the canon, remains in that Church, and his own congregation support the action, frequently repeated since him by his other clergymen of the Protestant Episcopal Church. One of the ablest editors for the Literature on the subject was presented by the American Presbyterian, March 26, 1868. The High-Church view was taken by the New York Church Journal, and we refer to its pages for a general representation of the parish question from 1868 to our own time, especially to their publications of Dec. 9, 1875, and Feb. 9, 1876. For general inquiry on the parish system we refer to Riddle, Christian Antiquities, p. 272 sq.; Coleman, Ancient Christianity Exemplified; Blunt, Hist. Diet. s. v.; Green, Short Hist. of English People, p. 66 sq.; Watten, Stoats, Ecclesiastical Archeology, s. v.; Freeman, Comparative Politica, p. 116, 417.

Parish Chaplain is an assistant stipendiary, temporary or permanent; the medieval curate, whose pay was six marks a year in 1347. In 1562 they had become scarce, preference being given to unbenedic clerks to the office of miss priest, who celebrated annally, without care of souls. Very stringent regulations were then made in order to secure curates, while the pay of the others was not to exceed five marks a year.

Parish Churches exist in a monastic or cathedral church, as at Norwich, Kilkenny, Carlisle, Chester, Salisbury, and Hereford. Spanish churches have usually an attached sagrario or parroquia, or parish church, which communicates with the main building; at Strengnits, in the south aisle, there is a peasants' church. Nice, like Manchester and Ripon, are also parish churches. The Austin canons of Thornton, Carlisle, and Christchurch, and the secular canons at Hereford and Chester, left the navies open for the parish altar; the Benedictines, who at Rochester, Westminster, St. Albans, and other places, built a separate parish church, yet tolerated it within the nave at Bollin and Tynehead. At Romsey, Marring, St. Bevens (Bishops-gate), Croyland, and Dunstable, the north aisle, and at Leominster the south aisle, formed a parish church. At Lincoln bishop Sutton removed the parishioners of St. Mary Magdalene out of the nave. In order to give still further relief at Chichester, Scarborough, and Manchester, side chapels were erected externally to the nave aisles; a large church at York and a church of St. Cross at Ely were appended on the north, as at Rochester and Waltham on the south of the nave; and at Sherborne a western ante-church.

Parish Clerks, in England, is an officer of the parish of some importance, his duty being to lead the responses during the reading of the service in the parish church. He is appointed by the parish, unless some other custom of a peculiar kind exists in the parish. He must be twenty years of age, and has his office for life, but is removable by the parson for sufficient cause. By the statute 7 and 8 Vict. c. 59, a person in holy orders may be elected a parish clerk. Under some of the Church Building Acts governing the new churches built in populous parishes, he is annually appointed by the minister. The salary of the parish clerk is paid out of the church-rate.

Parish Priest. (1) A mediival reader in a parish is 1127; a temporary assistant in choir to a resident incumeben, without cure of souls, under 50 years of age, in 1297, received forty shillings a year, while the chaplain had five marks, and the mass priest was paid fifty shillings. He is called a temporary vicar in 1408. (2) In 1523, a curate in a parish church. (3) A rector or vicar in 1298; called by John de Athon perpetual curate or perpetual vicar. The temporary parish priests only preached if they had a license. Either of the three meanings of the word can only be ascertained by the context of the passages in which it occurs. Annual chaplains, in 1296, were required not to be the rectors of the churches without the consent of the people. In 1305 these stipendaries, or chaplains, were often maintained by their friends; they attended church in surplice, and could only celebrate mass, bury, and hear confessions by the permission of the incumbent. See Curate.

Parish Schools have existed in the Church since the 4th century. Of course we refer to schools for secular instruction. Catechetical schools existed much earlier. See Catechetics. In the 7th century we find enactments regarding parochial or parish school. (See Council of Constantineople, A.D. 680, and of Trulia, A.D. 692.) In later times many of these schools were abandoned, but the instruction of the young is given to the monastic establishments. After the Reformation parochial schools became quite common in Germany, but with the modern provisions for instruction by the state the parochial schools have been abandoned, except by the Romanists and the Jews. The latter call them Congregational Schools.

In England there is no such thing as a parish school—that is, a school existing for the benefit of the parishioners, endowed by the state, or supported by taxes on the parishioners. Every school beyond charity schools is, as a rule, less voluntary in its character, and endowed, if at all, by private benefactors. In Scotland, however, it is essential that in every parish there shall be a parish school, for a statute of 1696 made it compulsory on the heritors—i.e., the chief proprietors—to provide a schoolhouse, and to fix a salary for the teacher. If the heritors neglected to supply a school-house, the presbytery was empowered to order one at the expense of the heritors.

In Scotland, as early as the reign of David I, there were grammar schools in the principal towns, and is many of the monasteries. There were also "lectura schools," as they were called, in which the young were taught to read the vernacular language. These seminaries were placed under the superintendence of the clergy, who held a monopoly of the learning of their region. Still, for example, in the cartulary of Keltow, all the churches and schools in Roxburgh were bestowed by David I on the monastery of Kelso and the schools of Perth and Stirling were confirmed to the monks of Dunfermline by Bishop, bishop of St. Andrews, from 1160 to 1175. The first effort of the Scotch church to confine the education of the people was made in the year 1494, when it was enacted, under a penalty of twenty pounds Scots, that all laity and substantial freeholders "should put their eldest sons and heirs to the schools, for that six or nine years of age, and to remain at the grammar schools until they be competently founded and have perfect Latin;"
and thereafter to remain three years at the schools of arts and jure (law), so that they have knowledge and understanding of the laws, through the whilk justice may remain universally through all the realm. No poor child however, otherwise than for the education of the common people until the period of the Reformation. In the First Book of Discipline, ch. vii, the importance of schools is strongly inculcated, in order that the youth may have knowledge and learning to profit and comfort the Church. It is declared to be a matter of necessity that “every parish should have one schoolmaster appointed—such a one, at least, as might be able to teach grammar and the Latin tongue, if the town were of any reputation. If it were a country parish, where the people conformed to the doctrine only once in the week, there must either be a minor in the Church, who added point take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechism, as we have it now translated in the Book of Common Order, called the ‘Order of Geneva.’” It was further provided that “no father, of whatsoever rank, should use his children at his own fancy, especially in youth, but that all were to be compelled to bring up their children in learning and virtue. The rich and powerful were to be exhorted, and, by the censure of the Church, compelled to dedicate their sons to study, and agreed that the children of the poor was to be done at their own expense. The children of the poor were to be supported at the charge of the Church if they showed a genius for letters.” It was also appointed that when the ordinary curriculum had been passed through, “the children should either proceed to further knowledge, or else they must be set to some handie craft, or to some other profitable exercise: providing always that first they have the knowledge of God’s law and commandments, the use and office of the same, the chief articles of the beleefe, the right form to pray unto God, the number, use, and effect of the sacraments, the true knowledge of Christ Jesus, of his offices and natures, and such other points, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any man to be admitted to the participation of the Lord’s table.” At this period, however, there was no law which compelled the heritors or parishioners to establish schools or to provide salaries for the teachers. The Church courts of the ministers, in their several parishes, exerted themselves strenuously to supply this defect. Measures were taken by the Kirk Session to provide for the education of the poor out of the parochial funds, and in cases of youths of promising ability and remarkable diligence, it was not uncommon to give an additional sum to prepare them for the university. It was declared that it was a moral duty of every father to see that his children from the age of six be taught as above noted. And as for se, as ar able to sustein ther bairnes at the school, and do ther deyntye to the teacher for them, they shall be commanded to put them to the school, that they may be brought up in the fear of God and virtue: quhilk if they refuse to do, they shall be called before the session and admonished of their deyntye.” A number of the ministers established and endowed schools at their own expense. Their zealous efforts to promote the education of the people were attended with great success. It appears from a report of the visitation of a number of the parishes in 1511 and 1618 that at that early period, of the parishes visited, “those which had were more than double in number to those which had not schools.” In 1618 the privy council empowered the bishops, in conjunction with the heritors, to take care of the schools in their respective dioceses, and to assess the land for that purpose, for the advancement of true religion, and the teaching of children “in civility, godliness, knowledge, and learning.” This act, however, was not vigorously carried out, and in 1626 an effort was made by Charles I to remedy the defects. But the act of the privy council in 1616 was confirmed by the Parliament in 1633, and under its authority a number of additional schools were erected in the more cultivated districts of the country. Five years later the General Assembly gave directions for the settling of schools in every parish, and providing entertainment for men able for the charge of teaching youth.” A representation was made to his majesty that the “means hitherto appointed for schools of all sorts have both been little and ill paid,” and presbytery were ordered to see “that every parish should have a school where children are to be bred in reading, writing, and grounds of religion.” The revival of the Presbyterian form of Church government, which took place at this period, gave a powerful impetus to the cause of education, and there is good reason to believe that some time before 1700 they were establishe in almost every part of the Lowlands of Scotland. We are told by Kirkton that before the restoration of Charles II “every village had a school, every family almost had a Bible; ye, in most of the country all the children of any age could read the Scriptures.” The dimensions which soon after broke out in Scotland unfortunately prevented the nation from reaping the benefits of this judicious policy, and threatened to reduce the whole country to a state of absolute barbarism. After the Revolution, however, had established peace and order in the land, an act was passed, declaring that “there be a school founded and a schoolmaster appointed in every parish (not already provided), by advice of the presbytery; and to this purpose that the heritors do in every congregation meet among themsell—concerning a common order and method of educating and modifying a stipend to the schoolmaster, which shall not be under 100 merks (£2 11s. 14d.), nor above 200 merks (£11 2s. 2d.), to be paid yearly at two terms.” The teacher was required to subscribe the Confession of Faith, and to promise to conform to the worship and discipline of the Church. The schoolmaster was required to stipulate for a constant attendance thereon, and to modify his stipend in case of sickness or injury, and to be paid yearly at two terms. The right of appointing the schoolmaster and selecting the branches to be taught was vested in the heritors of each parish; while the duty of examining the teacher before his indiction to office, and of judging of his qualifications, and of superintending and visiting the school, was intrusted to the Kirk Session. This famous act laid the foundation of Scotland’s proudest distinction, and has proved one main source of her subsequent prosperity. For more than a century after the enactment of this law the Scottish parochial schools were wholly supported by the heritors. The legislation provided for the education of the poor out of the parochial funds, and in cases of youths of promising ability and remarkable diligence, it was not uncommon to give an additional sum to prepare them for the university. It was declared that it was a moral duty of every father to see that his children from the age of six be taught as above noted. And as for se as ar able to sustein ther bairnes at the school, and do ther deyntye to the teacher for them, they shall be commanded to put them to the school, that they may be brought up in the fear of God and virtue: quhilk if they refuse to do, they shall be called before the session and admonished of their deyntye.” A number of the ministers established and endowed schools at their own expense. Their zealous efforts to promote the education of the people were attended with great success. It appears from a report of the visitation of a number of the parishes in 1611 and 1618 that at that early period, of the parishes visited, “those which had were more than double in number to those which had not schools.” In 1618 the privy council empowered the bishops, in conjunction with the heritors, to take care of the schools in their respective dioceses, and to assess the land for that purpose, for the advancement of true religion, and the teaching of children “in civility, godliness, knowledge, and learning.” This act, however, was not vigorously carried out, and in 1626 an effort was made by Charles I to remedy the defects. But the act of the privy council in
revision, which fell due in 1858, but was delayed by temporary acts until 1857. Various attempts were made during the interval to increase the endowments of the schoolmasters, and to adapt the system to the existing state of the country, but the prejudices and conflicting interests of rival sects rendered them abortive. At length an act was passed in the session of 1861, mainly through the exertions of Lord-advocate Moncrieff, which has preserved the see of the Kirk, and given a greater degree of autonomy to the parochial schools. The minimum salary has been raised to £35 and the maximum to £70 a year, with a house of not less than three apartments, besides the kitchen. Instead of the examination by the presbytery, the schoolmaster elect is to be examined by a board chosen by the university court of one or other of the four Scottish universities, and composed of six professors (three of whom must be professors of divinity), or by their deputies, one half of whom must be graduates of arts, and the other ministers or licentiates of the Church of Scotland. The electors may, if they shall see fit, nominate two or three persons to be tried by the examiners, whose duty it shall be to determine which of them is the best qualified for the office. The parochial teachers are not now required to subscribe the Confession of Faith of the Established Church, or to profess that they will submit themselves to its government and discipline. But before induction into office the schoolmaster elect must solemnly declare that in the discharge of his official duties he will never endanger, directly or indirectly, to its possible prejudice, the divine authority of the Holy Scriptures or to the doctrines contained in the Shorter Catechism; and that he will faithfully conform thereto in the instruction of his pupils; and that he will not exercise the functions of his office to the prejudice or subversion of the Church of Scotland, as by law established, or of its doctrines and privileges. If any schoolmaster should be guilty of contravening this declaration, the secretary of state may, on the complaint of the presbytery or heritors, appoint a commission to inquire into the case, and to censure, suspend, or deprive the offender, as they shall find to be just, provided that this sentence shall not take effect until it has been confirmed by the secretary of state. A schoolmaster charged with immoral conduct, or cruel and improper treatment of his scholars, is henceforth to be tried, not by the presbytery, but by the sheriff of the county, on complaint being made by the heritors or minister, or of any six heads of families in the parish whose children are attending the school. The sheriff's decision is final, and not subject to review. When the schoolmaster of any parish is disqualified, through imprisonment, bankruptcy, or death, a report by one of her majesty's inspectors of schools, to have failed, from negligence or inattention, efficiently to discharge his duties, a meeting of the heritors and ministers may compel him to resign his office. But they are empowered to grant him a retiring allowance, amounting to at least one third of his salary.

Parishioners, in 1290, 1281, and 1305, were required to find in every church a chalice, principal vessels, a silk cope for principal festivals, two others for the rector of the choir on those days; a procession cross, a cross carried before the dead, a hier, a holy-water vessel, with salt and bread; oculatory, paschal candlestick, censer, lantern, and little hand-bell (for preceding the vesture); two candlesticks for acolytes before the high altar; a chalice, paten, corporal, linens, antependium, great chasuble; ordinar, missal, and manual; high-altar frontal, three surplices, a pyx, rogation busters, bells and ropes; a font with lock and key, chrimatory, images, the image of the patron saint, the church light (before the altar); the repairs of the nave and tower, glass windows, sashes, and churchyard fence. In 1014 parishioners were called the priest's hyrmen, or hyrmen. In 994 the only church furniture expressly required comprised holy books, bosal, vessels, and mass vestments. The sovereign is the parishioner of the archbishop of Canterbury.

Parishioners, in 1789, which marked an entirely new epoch in the history of Europe, was not without influence on the history and condition of the Jews. The contest between tradition and revolution, the priestly and the democratic, still continued. Of things in Europe, concerning the Jews and their position in society, began with that year in France. Two years before the Academy of Metz had convened an assembly to consider the best means of making the Jews happier and more useful to society. Among the works which were published at that occasion was written by the abbe Gregoire (q. v.): Essai sur la regeneration morale, physique, et politique des Juifs (Metz, 1789), and another by Salkind Horwitz, afterwards librarian of the Royal Library at Paris —Apologie des Juifs (ibid. 1786). The revolution which was occurring in the public opinion, and the breaking down of the barriers which separated Jews from the Christian world, occasioned much discussion on the question, and through the influence of Mirabeau and Rabat St. Etienne, the National Assembly, in 1791, admitted the Jews of France to equal rights with other citizens. During the supremacy of Napoleon the condition of the Jews in France remained on the same footing as during the Reign of Terror. He only showed severity towards the Jewish population in the provinces of the Rhine, where they had long been in ill repute on account of their usury. Thus in 1808 he issued an imperial edict, imposing on every Jewish creditor who would go to law against a debtor the obligation to procure a certificate of good conduct, attested by the local authorities, declaring that the said creditor was not in the practice of taking usury or pursuing any disgraceful traffic. Two years prior to this edict, in 1806, Napoleon had, according to the ideas of the time, given a report by one of her majesty's inspectors of schools, to have failed, from negligence or inattention, efficiently to discharge his duties, a meeting of the heritors and ministers may compel him to resign his office. But they are empowered to grant him a retiring allowance, amounting to at least one third of his salary.
answer which was to be the first and principal occupation of the Sanhedrin. The questions were as follows:

1. Is polygamy allowed by the Jewish law?
2. Is the marriage law to be observed by the Jews living in the Dispersion?
3. Are Jews allowed, by their regulations, to intermarry with Christians?
4. Were the Jews in France regarded as French people or as strangers or as brethren?
5. In what respect would the Jews stand towards the French according to the Jewish law?
6. Do those Jews who are born in France consider the French law as binding upon them?
7. Are Jews allowed, by their regulations, to intermarry with Christians?
8. Are the Jews in France regarded as French people or as strangers or as brethren?
9. In what respect would the Jews stand towards the French according to the Jewish law?
10. Do those Jews who are born in France consider the French law as binding upon them?
11. Are Jews allowed, by their regulations, to intermarry with Christians?
12. Are the Jews in France regarded as French people or as strangers or as brethren?

To these twelve searching inquiries the Sanhedrin, after due and careful deliberation, sent the following answers:

1. Polygamy is unlawful, being declared such by the rabbis held at Worme in 380.
2. Divorce is allowed by the Jewish law for various causes; but on this subject the Jews cheerfully obey the decisions of the civil laws of the country.
3. Intermarriages with Christians are not forbidden; but as differences and disputes often arise as to the ceremony of marriage and the education of children, such marriages are regarded as involuntary.
4. The Jews in France are considered as the same as the Jews in the Jew, the only distinction being that of religion.
5. The Jews, even while they were oppressed by the French monarchs, regarded France as their country.
6. No law or regulation has been enforced to prevent the religious liberty of the Jews.
7. The Jews in France and Italy enjoyed the equal protection of the laws at that time, there was no necessity to confer any jurisdiction or authority on their teachers.
8. The election and authority of the rabbis are governed solely by custom.
9. No law or regulation has been enforced to prevent the religious liberty of the Jews.
10. The election and authority of the rabbis are governed solely by custom.
11. The Mosaic law forbids the Jews to engage in any kind of business. The Talmud enjoins that every Jew shall be taught some trade.
12. The Mosaic law forbids the Jews to engage in any kind of business. The Talmud enjoins that every Jew shall be taught some trade.

The Sanhedrin was convened, to which Jews from other countries, and especially from Holland, were invited, that the principles laid down by the first Sanhedrin might acquire the force of law among the Jews in all parts. The answers of the former were sanctioned, and a plan of reform adopted exactly suited to the emperor's purpose. The Jews, and even the rabbis, were to be governed by consistories, which, of course, were to be governed by Napoleon.

Parity, in ecclesiastic judicial parlance, signifies the equality of rights of different religious denominations in their relations to the state; those states, therefore, are parital which have granted equal rights to the several churches established in their domains. The principle of parity, totally unknown to Christian antiquity and the Middle Ages, has but gradually attained recognition since the very first century. It was only partially acknowledged in the relations of the Lutheran and the German empire to the Augsburg (religious) compact of 1556, which however excluded the Reformed (Calvinistic) Church; yet for the single territories to the right of the Rhine, the principle was determinative. In the Peace of Westphalia (1648) this territorial principle was restricted or abolished; but the denominational character, in spite of the imperial statutes, continued in the single territories with manifold restrictions. The Netherlands, after their struggle for liberation, and Cromwell and the English commonwealth of the 17th century, were the first to pronounce and practice the principle of religious toleration (q. v.) at least of all evangelical sects; in Germany it was the great elector who carried out the parity of the Reformed with the Lutheran Church at the Westphalian peace. But only after the principle was recognized, or, as it was most maxim prevalent in the 15th and 16th centuries—had yielded to the influence of the doctrine of universal human rights, the idea of the state parity for the different churches came to prevail, and is now incorporated in the constitution of the European states. In Germany parity was formally declared only as late as the act of the Rhenish Confederation, by art. xvi., in 1806. In America it has been acknowledged since the establishment of the Union; in Pennsylvania it had been introduced by William Penn, who may properly be considered the founder of our parity idea. In the details,
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the position of the several religious corporations towards the state is regulated according to the constitution and laws of the state in which they are situated. It is a notable fact that every one of the generally recognized religious communities shall enjoy equal rights and equal protection in the state; and in this respect parity is only a part of universal freedom in religious matters. Parity asks no more than that the state deal equally with every religious denomination, but by no means that it permits every one to draw the full practical consequences, irrespective of the communal life of the state. Thus, for instance, the reservation of the "place" (q. v.) was not incompatible with parity.

PARK, Thomas, F.S.A., was born in 1769. He was brought up in a goodnumerous, but gave his attention to literary pursuits. He was the author of one hymn that has found its way into various collections—"My soul, praise the Lord; speak good of his name." He was employed in the editorialship of various books, including the "Works of J. Hammond" (1803), the "Works of John Dryden" (1806), the "Works of T. Wharton," a work called "Nuga Antiqua," by Sir J. Harrington; and the "Works of the British Poets," in 42 small volumes (1808). The "Harleian Miscellany" was published under his direction in the same year. He died in 1834. (S. S.)

PARKER, Alexander, a noted Quaker preacher, one of the most intimate friends and frequent companions of George Fox in his early days, was born about 1628. Like most of his brethren in the ministry, he suffered much for his religious testimony, and was diligently engaged in the Lord's service. There is little to be found on record concerning this saintly man. The latter part of his life he spent in London, where he died in peace with man and God, Jan. 8, 1689. See Janney, "History of the Friends," ii. 483, 484.

PARKER, Alvin H., a Presbyterian minister, was born in Castleton, Vt., in 1795. He graduated at Middlebury College, Vt.; studied divinity in the theological seminary of Princeton, N. J., and was licensed and ordained by the Philadelphia Presbytery in 1825. His first call was to the Church at Cold Spring, Cape May County, N. J.; and he afterwards preached at Salem, N. J., and Middletown and Ridley churches in Delaware County, Pa. He was without charge some time previous to his death, which occurred July 6, 1864. Mr. Parker was a good preacher and an excellent pastor. See Wilson, "Presb. Hist. Almanac," 1865, p. 140. (J. L. S.)

PARKER, Benjamin Clark Cutler, a clergyman of the Protestant Episcopal Church, son of bishop Samuel Parker of New England, was born at Boston, June 6, 1796, and was educated at Harvard University, class of 1813. He determined to enter the ministry; and, after pursuing his studies very carefully and assiduously, he was ordained priest May 17, 1826. He then preached in various places, and finally took charge of the "Floating Chapel for Seamen" in New York City, where he labored fifteen years with ability and fidelity. He died at New York Jan. 28, 1852.

PARKER, John, a noted minister of the Church of the New Jerusalem, was born in Harbourne, England, in 1823, and early joined the Wesleyans. He was but moderately educated, and for many years followed the trade of brass-finishing. In 1853 he was led to change his Church relations through the instrumentality of the Rev. Dr. Bailey, of London. Mr. Parker now became a most ardent advocate of Swedishborgian doctrines, and engaged in discussions both publicly and privately. In 1863 he removed to Canada, and settled in Toronto. In 1868 he finally entered the ministry. He had previously addressed large audiences on the New Jerusalem doctrines in the Toronto Park on Sunday afternoons, and became mainly instrumental in gathering the Toronto New Church Society. After his ordination he was most assiduous in his labors as the minister of the Toronto Society, making also many missionary tours into country places in Ontario and to the backwoods of Michigan, so that, besides those in Toronto who acknowledge Mr. Parker as the instrument of their introduction into the New Church, many isolated societies throughout Ontario and the West for the same reason remember him. In 1871 he severed his connection as pastor with the Toronto Society, and was engaged in missionary work for the General Association of the New Church in Canada, when, admonished by the symptoms of an impending illness, he returned to Toronto for medical advice, but never made any promising rally. He died Aug. 25, 1872. Mr. Parker enjoyed the confidence and esteem of his own Church people to a remarkable degree. As a speaker his manner was easy, and his voice pleasing; his mental powers having been of a high order, he sought truth—natural, scientific, and spiritual—very earnestly, and he had the faculty of expressing his convictions to others in simple language. He was a genial, kind-hearted man, with strong antipathies, to which he did not hesitate to give expression. See The New-Jerseymen's Messenger, New York, Oct. 2, 1872. (J. H. W.)

PARKER, Matthew, an eminent English prelate, noted especially for his connection with the Nag's-Head Consecration, is so closely related to the history of his own times that the period of his activity is regarded as an essential part of the history of the Church of England, or, as some say, "the Bishop of Parker's history is that of the Church of England." He was born at Norwich Aug. 6, 1504, and was educated at Corpus Christi College, Cambridge. While at the university he was a distinguished student, especially of the Scriptures and of the history of the Church; even to antiquarian minutiae; yet, in spite of his strong leaning to the past, he was from an early period favorably disposed towards the doctrines of the Reformation. He was first created Bible-clerk, or scholar, and afterwards fellow of his college. He was so learned that he was among those eminent scholars invited by cardinal Wolsey to Oxford, to furnish and adorn his new magnificent foundation. This invitation Parker did not choose to accept; but, residing in his own college, he pursued his studies with the greatest application for five or six years; and, in this period having read over the fathers and councils, acquired a thorough knowledge of divinity. He was ordained a priest in 1527, and lived in close intimacy with some of the more ardent Reformers. In 1533 he was appointed chaplain to queen Anne Boleyn, who thought very highly of him before her fall, and married her daughter Elizabeth to avoid herself of Parker's wise and pious counsel. In 1535 he obtained the deanship of the monastic college of Stoke-Clare, in Suffolk—Roman Catholicism, it must not be forgotten, being still the professed religion of the land, as Henry had not yet forsaken the Church of Rome. Here the learned bishop continued his pursuit of classical and ecclesiastical literature, and at the same time set himself to correct the prevailing decay of morals and learning in the Church by founding a school in the locality for the purpose of instructing the youth in the study of grammar and humanity. Here, too, he appears for the first time to have definitely sided with the reforming party in the Church and State; the sermons which he then preached contain bold attacks on various Roman tenets and practices. In 1537, after the queen's death, Parker was made one of the king's chaplains, and continued in the bold and uncompromising course notwithstanding that complaint was entered against him to lord-chancellor Audley. In 1538 Parker took the doctorate in divinity; in 1541 he was installed prebend in the cathedral of Ely; in 1542 he was presented with the rectorate of Ashwell; in 1545 with that of Newmarket and Cambridge and Stoke; and when, in 1548, he resigned this living, he was presented with the rectorate of Bingham, in Norfolk. In this year he also received further expression of royal favor by being made master of Corpus Christi College, his alma mater at Cambridge. In the year following his college elevated him
to the vice-chancellorship, and presented him with the rectorcy of Landbeach, in Cambridgeshire. In 1547 he renounced the obligations of priestly celibacy and married a daughter of a Norfolk gentleman. As this step caused much agitation, he drew up his defence, entitled De Conjugio Suauerdatis. By Edward VI he was nominated to the deanery of Lincoln in 1552; and under this prince, as under king Henry, he lived in great reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, because he was married, and was placed in a prison, but the real cause was his zeal for the Reformation. Parker was so disliked by the papists that he was even obliged to hide himself, though it does not appear that the Romish emissaries cared to find him in his concealment. His low circumstances he endured with a cheerful and contented mind; and during his retirement turned the book of Psalms into English verse, and wrote and considerably enlarged his De Conjugio Suauerdatis.

The death of Mary and the accession of Elizabeth called Parker from his learned retirement. Sir Nicholas Bacon, now lord-keeper, became the earl, and Sir William Cecil, secretary of state, both old Cambridge friends, heartily recommended Parker for the archbishopric of Canterbury, and the queen, approving of their choice, caused his consecration in Lambeth chapel, Dec. 17, 1559, by Egerton, bishop of Chichester; Scory, bishop of Hereford; and Dr. Lyme, bishop of Worcester. The archbishop of York, Dr. Wodkin, suffragan-bishop of Bedford. We mention this circumstance so minutely because the Romanists invented a tale afterwards that he had been consecrated at the Nag's-Head inn or tavern in Cheapside. But this notorious and improbable falsehood was fully confuted by Mason (Vita ecclesiastica del Church of England concerning the Consecration and Ordination of Bishops [1633, fol.]), by Bramhall (Consecration of Protestant Bishops Vindicated), and by Courayer (Defence of the Validity of English Ordinations [1728, 2 vols.]). By the bishop's wish, he was promised the archbishopric of York; and so that to believe it nowadays requires more than even popish credulity. The period now opening up is one of the most remarkable in English history. Parker held the archbishopric for more than fifteen years. These were years of changes in the State and in the Church. For all there was the restoration of the Church Establishment to the condition which it had enjoyed previous to the accession of bloody Mary (q. v.). And this of itself was no easy matter in the unsettled state of ecclesiastical affairs. The hierarchy was dissected as a body, and dispersed among strange and untravelled channels. A strong spirit of dissension had developed within the very heart of the establishment—the germs of Puritanism had begun to spring up. There can be no doubt that all this was attributable to the caprices of the new monarch herself. She had pledged herself to a restoration of Protestant principles, and yet was so much addicted to various papish practices, such as the idolatrous use of images, and was so strongly, we might say violently, in favor of the celibacy of the English clergy, that several parties developed within the Church, some favoring her, others opposing her; some approving her notions, others insisting upon a less or a more decided radical departure. Possibly all the factions might—by wise and considerate action have been harmonized. But then came the great difficulty of satisfying also those who, having been abroad while the papists controlled, now, on their return home, desired the adoption of the Swiss or Continental doctrines and practices in toto. Parker himself, being rather of a conservative turn of mind, had been chosen for the archbishopric, just as the primates of England are generally chosen for their willingness to reconcile the most irreconcilable parties. The dignity of their office has, in their judgment, culminated in obedience to the policy and the passions of the sovereign. Cranmer's chief work had been to celebrate and then to undo royal marriages, to carry out the law of the six articles, to publish the Bible when it pleased the king that his subjects should read it, and to recall that book when the king found that its circulation was becoming dangerous to his pretensions. Parker's office was to carry into execution the law which made it criminal to read a prayer-book, and his treason itself to refuse to take the oath of spiritual supremacy. Parker assumed this task, and endeavored to carry it out to the letter. He had never seen Protestantism under any other form than that which it wore in Edward's reign. He had no thought of a religious revolution upon some alleged reference to Scripture merely. Imbued with a deep veneration for antiquity, he simply desired the elimination from the English religious system of what recent inquiry had detected as undeniable blemishes. Puritans and Lutherans must stand aside, the establishment must be preserved at all hazards, and everything that savored of a mutinous individualism, incompatible with a hierarchical organization, must be rigorously repressed. This very attitude forced him into intolerant and inquisitorial courses, the result of which was most damaging to the interests of English Protestantism. The Church was divided into factions, a reign of terror and persecution was inaugurated that constituted the germs of the revolution which at one time threatened to destroy the very life of the English nation.

Archbishop Parker has been, however, too severely condemned. The miseries and misfortunes endured by the Puritans and English dissenters generally, for it must be considered that he was driven, rather by the attitude of the queen than by his own choice, into severe measures; and yet it should be borne in mind, too, by his apologists that as he grew older he became harsher, the conservative spirit increasing with his years. To forbid "preaching" or meetings for religious discourse was something very like persecution, though probably something very like treason to the Church was talked in these pious conventicles. The archbishop, we must remember, was responsible not only for the prosecution of the innovators, as those were called who dared to dissent from the Act of Uniformity. In 1565 the queen ordered the primate and other English bishops to see that uniformity was maintained in the Church of her realm. For several years the measures adopted were of so mild a nature that the Dissenters, with a passive relation; but in 1572, made bold by the encouragement of the earl of Leicester, the Puritans put forward a sacrilegious Admonition to Parliament, in which, among denunciations of the Prayer-book and the hierarchy, there was a demand to reduce the religious establishment into the form of a new Church, whose "holy discipline" should copy the Presbyterian models then exhibited in Scotland and Geneva. Thus a favorable termination of the contest was made almost impossible. This was an open defiance of the whole ecclesiastical hierarchy and of the temporal constitution of England so closely interwoven therewith. The hour seemed to have brought a most important epoch, and the archbishop, though violent and determined, was yet wise enough to comprehend the situation. Severity was most unlikely to check the Disciplinarians; and hence Primate Parker determined upon a literary examination of the Puritan pamphlets. John Whitgift first prepared an answer; later, when Cartwright returned from abroad, he also answered the admonition. Both these great champions of the establishment proved most valuable aids to the archbishop, but they failed to convince their adversaries. A few concessions at the beginning of the queen's reign would have satisfied such men as Foxe, Coverdale, and Humphrey; but now nothing less would have been satisfactory than an unconditional surrender of ecclesiastical patronage, ecclesiastical revenues (including those of the monasteries), and institutional power. The contest waged hottest, archbishop Parker was suddenly stricken with death, May 17, 1575. Fuller (who must have his pun, however bad) says of him: "He was a Parker indeed, careful to keep the
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fences." But if we cautiously consider the times and the circumstances, we must pronounce him to have been a good man, generally judicious, and of considerable ability. When he was first drawn from his seclusion and studies, he seemed very sincerely and persistently to see and believe that the spiritual life was the only life to live. His judgment to the peremptory will of Elizabeth. Parker rejoiced that he was the first bishop who was consecrated without any of what he calls "the old idle ceremonies of the Aaronitic garments, gloves, rings, sandals, slippers, mitre, and pall." Neither must his vast literary labors be forgotten. It is to Parker we owe the Bishops' Bible, undertaken at his request, carried on under his inspection, and published at his expense in 1568. He had also the principal share in drawing up the Book of Common Prayer, for which his skill in ancient liturgies peculiarly fitted him, and which strikingly bears the impress of his broad, moderate, and unsectarian intellect. It was under his presidency, too, that the Thirty-nine Articles were finally reviewed and subscribed by the clergy (1562). Among other literary performances, we may mention that Parker published an old Saxon Homily on the Sacrament, by Edric of St. Alban's, to prove that transubstantiation was not the doctrine of the ancient English Church. "Parker's good fortune in putting thus to shame and eventual silence the idle boasts of Rome has earned him a place between political writers and controversial historians." (q. v.) Parker also edited the histories of Matthew of Westminster and Matthew Paris (q. v.), and superintended the publication of a most valuable work, De Antiquitate Brittanniae Ecclesiae, probably printed at Lambeth in 1572, where the archbishop, we are told, had an establishment of printers, engravers, and illuminators. He also founded the "Society of Antiquaries," and was its first president; endowed the University of Cambridge, and particularly his own college, with many fellowships and scholarships, and with a magnificent collection of MSS. relating to the civil and ecclesiastical condition of England, and belonging to nine different centuries (from the 8th to the 16th). Of this collection, Fuller said that it "was the sun of English antiquity before it was eclipsed by that of Sir Robert Cotton." There is a minute and excellent catalogue of these MS. collections in the Public Library at Cambridge which has never been printed. Those who desire a careful but churchly estimate of archbishop Parker must consult the Life written by the indefatigable Strype (Oxf. 1711), and Hook, Lives of the Bishops of the Church, 3 vols., by Soames, 4th Ed., and the Ref. Ch. of England, iv, 579 sq.; Strype, Annals, i, 282 sq.; Burnet, Hist. of the Ref. iii, 887 sq.; Soames, Elizabeth Hist. ii, 15 sq., 174 sq., 201–218; Hallam, Contin. Hist. of England, i, 282 sq., etc.; Cunningham, Reformer; Neal, Hist. of the Puritans, i, 292 sq., esp. when he speaks of Archbishop Parker, p. 22 sq.; Middleton, Evangel. Biogr., ii, 171 sq.; Skents, Hist. of the Free Churches of England, p. 14 sq.; Butler, Ecclesia Historia, ii, 449 sq.; Marsden, Ch. Hist.; Collier, Eccles. Hist., ii, 542–549; Palmer, Ch. Hist. i, 430; Hume, Hist. of England, iv, 201 sq.; Deane & Thomson, Short Hist. of the English People, p. 383 sq., 454 sq.; Froude, Hist. of England (see Index in vol. xii); and especially Gibbon's estimate in his Posthumous Works, iii, 566.

Parker, Nathaniel, D.D., a Unitarian minister of the Congregational body, was born at Reading, Mass., June 5, 1785, and was educated at Harvard University, class of 1810. After graining ten years in teaching at Worcester, Mass.; then studied theology; in 1805 was appointed tutor in Bowdoin College, Me.; in 1808 he was settled as pastor of a Congregational Church in Portsmouth, and there ministered until his death, Nov. 21, 1847. While at Portsmouth, and after Andrew P. Peabody had been ordained his colleague, when the division of the Congregational body in New England into two parties was recognised, Parker took part as a professed Unitarian. Henry Ware, Jr., published a volume of Parker's Sermons, with a memoir (1865). See also

Ware, Biographical Sketches of Unitarian Ministers, ii, 25; Sprague, Amner of the Amer. Pulpit, viii, 411.

Parker, Robert (1), a Puritan divine of considerable learning and teaching, was educated at Benet Col-lege, Cambridge, and after graduation (1688) was made a Fellow of the College. He was also a Commissioner of the Ecclesiastical Court of Wilts. In 1607 he was obliged to quit the country, and he found refuge in Holland, because he had dared to publish A Discourse against Symbolizing with Antichrist in Ceremonies. Parker died in 1614. After his death was published De Politica Ecclesiastica Christi et Hierarchica opposita, libri tres, in quibus tam vera disciplina fundamenta, quam oneris referre de cadem controversia, summum cum judicio et doctrina methodico pertractatur (Frankl. 1616, 4to) — A Discourse concerning the Puritans (1641, 4to) — The Mystery of the Vials opened in the 16th Chapter of Revela-tion (1651, 4to) — Exposition of the Fourth Vial (1654, 4to). See Darlow, Cyclop. Bibliog. a. v.; Neal, Hist. of the Puritans.

Parker, Robert (2), a pioneer minister of the Methodist Episcopal Church, was born at Fishing Creek, Luzerne County, Pa., March 30, 1792; was converted at the age of eleven years, and joined the Methodist Church. He entered the Genesee Conference in 1820, and continued a member thereof until his death, being forty-seven years in faithful, active work, and seven years in the Conference at Large. The General Conference at the time above mentioned included Western and portions of Central and Northern New York, part of Pennsylvania, the whole of Upper Canada, and a part of Michigan. His first charge was Canisteo Circuit, and in 1827 he was appointed to Painted Hills Circuit, in Oregon, and in 1832 was assigned the work in Reedsvalle, which was included in his first circuit. His earlier circuits required three hundred miles' travel, which occupied six weeks' time. Riding from morning till evening twilight through thick forests marked only by Indian trails, swimming rivers, climbing hills and fording streams, with his baby in a high chair on his膝, or school-house or barn, or out of doors, summer and winter, this veteran did an amount of labor for his Master that few modern preachers conceive of. His life was one of remarkable purity and earnestness, being always willing to work wherever there was work to do. For the last two years of his life he was almost entirely bereft of reason by a paralytic stroke. Yet he never lost his hold on the higher life, but prayed as intelligibly and eloquently, and sang the old familiar hymns as sweetly, as when in the vigor of manhood. He died in the Sparta Circuit on May 13, 1854, in the 22d year of his Ministry. See The Minutes of the Conferences M. E. Ch. p. 875; Combs, Hist. Gen. Conf. ch. ii, § 1; Boehm, Autobiography.

Parker, Samuel, D.D. (1), a prelate of the English Church, was born at Northampton in September, 1640. He was of Puritan extraction, and was married by certain Puritan customs, when, as a young man, he entered Waltham College, Oxford. He studied later at Trinity College. He was there brought in contact with persons of a very different turn of mind, particularly with Dr. Ralph Bathurst, who is said by the writers of his Life to have been chiefly instrumental in drawing him over from the Puritans. Parker, at the Restoration, became a zealous advocate for episcopacy. He had an active pen, which he employed about the time of the Restoration, and for a few succeeding years, in repeated attacks on the Puritan, or, as it was then become, the Non-conformist press. The controversy is almost forgotten, and we think it needless to r ecount the titles of his tracts. One of his writings, A Discourse in Vindication of Bishop Bramhall (Lond. 1670), called forth the "Rehearsal Transposed" of Andrew Marvell, in which the controversy is almost lost. Parker replied in A Reproof to the Rehearsal Transposed (Lond. 1673); but Marvell's was too much for him, and in everything he subsequently wrote he showed how keenly he felt the castigation. He was favored and promoted in the Church. In 1667 he was made
chaplain to archbishop Sheldon; in 1670 he became archdeacon, and in 1672 a prebendary of Canterbury, and had the livings of Ichham and Chartham. When king James II contemplated the reunion of England with the General Church, with its head in the Roman pontiff, he looked among the English divines for per-
note:... see the History of the Consecrations in the Ecclesiasti-
l., i, 9 sq.; (Lond.) Gentleman's Magazine, 12, 7 sq.

Parker, Samuel (2), son of bishop Samuel Parker, was an excellent scholar, but a man of singular modesty. He married a bookbinder's daughter at Oxford, where he resided, and appears to have had a situation in the city; for declined taking the oaths at the Revolution, and therefore did not enter into orders. He published Bibliotheca Biblica; being a Commentary upon all the Books of the New and Old Testa-
ments, gathered out of the genuine Writings of Fathers and ecclesiastical Historians, and Acts of Councils down to the Year of our Lord 651, etc.; comprehending the proper allegorical, or mythic, and moral Import of the Text, etc. [anonymous] (Oxf. 1720, etc., 5 vols. 4to). This is a commentary of profound learning and re-
search. It is to be regretted that it was not carried beyond the Pentateuch. An Abrégé de l'Ecclesiastical History of Eusebius. His son founded the bookselling establishment at Oxford which still remains in the family.

Parker, Samuel (3), D.D., an American prelate, was born in Portsmouth, N. H., Aug. 28, 1744, and passed A.B. in Harvard, 1764. He then became a teacher, and after having for nine years followed this profession, de-
termined to enter the ministry. Though educated in the Congregational Church, he repaired to England for or-di-
dination by the bishop of London, and in 1778 became assistant in Trinity Church, Boston. During the Revo-
lution he was in eminent peril for his royalist declara-
tions, and was at length obliged to omit the prayers for the king. In 1779 he became rector of Trinity Church, New York, and was actively engaged as agent for the propagation of the Gospel. In 1808, upon the death of bishop Bass, Parker was elected bishop. He died, how-
ever, only a little while later, Dec. 6, 1804. Bishop Parker was distinguished for his benevolence. He was a devoted and considerate friend of the poor, who in his death incurred the loss of a father. His publications are, The Annual Election Sermon before the Legislature of Mass. (1793);—A Sermon for the Benefit of the Bos-
ton Female Asylum (1803); and other occasional ser-

Parker, Samuel (4), a minister of the Methodist Episcopal Church, one of the most eminent pioneers of Methodist in the West, was born in New Jersey about 1774. He was converted at fourteen; in the year 1810 entered the itinerant ministry; in 1815 was presiding elder on Indiana District, which was then one of the most important fields of the Church, and was greatly improved and enlarged under his labors; in 1814 he was on Miami District; and in 1815-1819 on Kentucky District. An important position in the Missionary Conference it held. In 1816 he went to Indiana District, where he was converted; in 1817 he sent the bishops to send him in 1819; but he was soon stricken down with disease, and died Dec. 20 of the same year. His preaching was of the most eloquent and irresistible
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character. He possessed an exceedingly musical voice, a clear, keen mind, an imagination which, though never extravagant, afforded frequent and brilliant illustrations of his subject, while his ardent piety imparted wonderful tenderness and power to his appeals. Withal his personal appearance was striking. He was nearly six feet six inches in height, and of a remarkably neat and comely countenance, with a full forehead, and a black, piercing eye.

Parker's whole life was one of ceaseless and glorious toil for the kingdom of Christ. He was one of the princes of Israel, and his early death deprived the Church of one of her most needed laborers in the West. He was a Hebrew, and was one of the leaders of the Congregational Church of the Western Methodist ministry. See Minutes of the Annual Conferences, i, 358 ; Meth. Mag., 1825, art. Wm. Beauchamp, et al.; Stevens, Hist. of the Meth. Epis. Church, iv, 665, 578; Finley, Sketches of Western Methodism, p. 296; McFerrin, Hist. of Methodism in Tennessee, ii, 321 sq.; Redford, Hist. of Methodism in Kentucky (see Index in vol. ii). (J. H. W.)

Parker, Samuel (6), a Presbyterian minister, was born at Ashfield, Mass., April 23, 1779. He was of Puritan ancestry, noted for their piety and decided character. During 1798 and 1801 he pursued his preparatory studies under the superintendence first of the Rev. Mr. North, of Barnstable, Mass., and afterwards of Dr. Smith of Ashfield. He graduated at Williams College in 1806, taught a year in the academy at Brattleboro, Vt., and in the fall of 1807 went to Shelburne, Mass., and commenced theological study with the Rev. Theophilus Packard. In the pecuniary straits, as well as the demand for duty, he was licensed at the end of the year 1808 by the Northern Congregational Association of Hampden County to go to Steuben County, N.Y., and to Northern Pennsylvania. After three months there, he entered the Andover Theological Seminary, and graduated with the first class of that institution, immediately after which he was sent by the Massachusetts Missionary Society to Middle and Southern New York. He died February 20, 1877.

Parker, Samuel (7), an English lawyer and author, was born at Fowkestone, Kent, in December, 1724. He was educated at Gonville and Caius College, Cambridge, and at the University of Leiden. He returned to England in 1745, and was elected fellow of Corpus Christi College, Cambridge. In 1750 he was appointed tutor of his college, and in 1756 he was called to the bench. He died April 12, 1795.

Parker, Theodore, an American theologian of the extreme rationalistic order, was possessed of one of the brightest intellects of this century, and in many respects was fitted by nature to lead and teach. He is held to be the founder of any school in religion or philosophy.

Theodore Parker was born in Lexington, Mass., Aug. 21, 1810. He was descended from an old Puritan family. His grandfather and other near relatives were people of influence, and took a prominent part in the Revolutionary struggle. His father, John Parker, was a millwright and pump-maker by trade, but he also tilled a large farm, and was besides noted for rare intellectual culture. He possessed some scientific knowledge, and though a remarkably exact man in religion and philosophy, was withal a godly man. He rejected the predestination theory in toto, and as the Calvinists were then in the ascendency, he came to dislike the Church. He was disinclined to believe all the miraculous in the Scriptures, but yet he never consented to part with the Germ of the Bible as, in a general sense, an inspired book, and not only went himself regularly to Church service, but also insisted upon daily worship in his family and their Church attendance. Theodore Parker's mother was a woman of more than ordinary ability and distinction, and possessed the faculty of guarding her children; in short, was an example of sweet, fresh, and instructive piety. As a youth Theodore Parker also enjoyed the advantages of a fair physical development. He was invited to activity in his father's shop and in the open field, and while he thus acquired habits of industry he also secured a well-developed frame and great physical endurance. His intellectual training depended largely on his own choice, and that was decidedly con
trolled by his knowledge. He was daily occupied in reading, in school and out. In the summer months, when others were enjoying a nap under the trees, he refreshed himself with his book. The extent of his reading was astonishing. Before he was eight years old he had read the translation of Homer and Plutarch, Halle's Ancient History, and all the other volumes of history and poetry that came in his way. Books of travel and adventure were eagerly devoured. He went through Colburn's Algebra in three weeks. Nor did books alone engage his interest. He studied the stars and the flowers. The foreign fruits in Boston market, the nuts and leaves that came wrapped around bales of goods from distant parts of the world, attracted his attention. Even the structure of the hills and the formation of the stones on his father's farm excited his curiosity. In the virtues of toll and economy his whole life was a school. In the summer he was employed in the usual labors of the farm and the workshop, digging, ploughing, haying, laying stone wall, mending wheels, repairing wagons, and making pumps, with as much conscience, if not with as much delight, as in the pursuit of his studies. Theodore Parker was always useful to fill up the time.

He wanted more books than his father could afford to give him, and he could obtain them only by work. His first Latin grammar was the gift of his father; the Latin dictionary was paid for by picking huckleberries when he was twelve years old. The gift of expression was as precious to him as the gift of acquisition. He was an impassioned declaimer and a skillful mimic. While yet a schoolboy he had all the political events of the day at his tongue's end, and greatly amused the gossips of the country tavern by his wise discussions of them. But his superiority called forth no jealousy among his comrades. He was always full of fun, and took part in play with the other boys in the most robust style. The testimonies to his moral character are of this stamp. He was modest, pure, single-minded, frank, and truthful. His thoughts were busy with literature; his mind was always active and so eager as to preserve him from the temptations of his age.

He began to teach at seventeen, taking charge of district schools in the neighborhood for four successive winters. The last place at which he taught school he left with regret, and even determined to improve himself that he would frequently encourage his scholars to take up studies he was himself desirous of pursuing. Thus he formed a class in French after having
taken only a very few lessons himself, and Spanish without having enjoyed the instruction of a master for a single lesson. In a library room, and to enable him to Cambridge to be examined for admission to Harvard College. He was admitted; but being a non-resident, and unable to pay the tuition fees, he was not entitled to the degree of A.B. In 1840, however, the degree of A.M. was conferred upon him by the same college. On March 25, 1831, he went to Boston in fulfillment of an engagement to assist in the instruction of a private school. He transported thither eleven octavo volumes, his entire library, and fell to work with indomitable resolution and energy. He received fifteen dollars a month and his board for teaching Latin, Greek, French, and Spanish, mathematics, and all branches of philosophy. He taught six hours a day, and from May to September seven hours. He remained in Boston just one year; whether the engagement was closed on his motion or not we do not know; but this we do know, that the work proved too much for his strength. He needed air and exercise, but he needed society even more. He next opened a private school at Watertown, where he found much to encourage him—pleasant social relations, the friendship of the Rev. Dr. Francis, the Unitarian clergyman there, and the employment of his brother-in-law, Eliza H., whom he had married in 1837. Mr. Parker's achievements in scholarship during his residence in Watertown were remarkable. He pursued the study of Latin and Greek authors, and read the most of Cicero, Herodotus, Thucydides, Pindar, Theocritus, Bion, Moschus (the last four of which he translated); and Zephylus. He wrote for a Sunday-school class a history of the Jews; increased his studies in metaphysics, taking up Cousin and the new school of French philosophers; and entered upon a course of theology. Every Saturday he walked to Cambridge and to Charlestown for instruction in Hebrew. In addition to this, he devoted a portion of his time to the German poets, Goethe, Schiller, and Klopstock, and the works of Coleridge engaged a share of his attention. An occasional novel by Sir Walter Scott or a poem of Byron beguiled his leisure hours. His studies," says his biographer, Frothingham, "ran into the early morn- ing. The landlady kept the lamps well supplied, but there was no oil in his lamp when the day broke." In 1834 Parker entered the Cambridge divinity school, where he remained two years and three months. He was so poor that he was obliged to eke out his scanty means by taking four or five pupils, and to prac- tice the most rigid economy. In his journal he says that he did not take up the theological course without many misgivings, and that he had even taken preliminary studies looking towards the law as a profession, because he feared he was doing nothing for his mind and that he was not fitted to teach in the pulpit, the nutritious dulness of Sunday services, and the fact that the clergy did not lead in the intellectual, moral, or religious progress of the people. In this account of his experience as a minister, how- ever, Parker is continually substituting his own conclu- sions for his early impressions. In certain cases we can detect great discrepancies between the state- ments contained in this document and the real facts. For example, among the "five distinct denials" of the popular theology with which he alleges that he entered upon his theological education, the first is "the ghast- lily doctrine of eternal damnation and a wrathful God." This he states that he made way with somewhere from his seventieth to his tenth year. But he had forgotten the confession of his faith which he made in a letter to his nephew, Columbus Greene, on April 2, 1834 (see note- paper the examination on this topic in The Advocate, Jan. 1873, p. 17, 18). At the theological school Parker made a marked impression. He soon came to be regarded as a pro- digious athlete in his studies. He made daily acquaint- ance with the Bible and the classics. He was a great Biblical scholar, and which the younger members of the school did not know even by name. He would dive into the college library, and fish up huge tomes in Latin and Greek, which he would lug off to his room, and study by the light of one little oil lamp. A boarding-school girl goes into a novel. His power of speech also began to attract attention. He was the best debater, if not the best writer, in Divinity Hall. He finished his term at the divinity school in the summer of 1836, and, after preaching as a candidate in Bere- stable, Greenfield, Northfield, and other vacant parishes in Massachusetts, accepted a call to settle in West Rox- bury, where he was ordained in June, 1837. This was a quiet country place. His parish was small, and com- posed mostly of plain people, and his salary of six hun- dred dollars a year. Doleful, surrounded by no bewildering conceptions, the village was near Boston and Cambridge, and promised leisure for the work on which his heart was set. The absorbing pursuit of this period was the literature of the Bible. He devoted a share of his time to the Egyptian and Phenician alphabets; he dabbled with ancient inscriptions and coins; the orphic poems at- tracted his attention; but the Bible literature led all the rest. Still, all literature in his eyes was sacred literature. All facts were divine facts. He came to look upon man as a progressive being, and developed the notion of his development very simply in a theo- logical way. He felt that development, writers of the liberal development theorists, Lubbock, Tylor, Hittel, etc.; only he was more considerate to Christianity. Parker's journal is filled with curious inquiries into the mysteri- ous phenomena of nature and life. To the last he was always gleaning accounts of miracle and prophecy. His reading was universal in its range. He took up Cham- man the poet, Herrick, With, Wharton, Wotton, Flecknoe, Surrey, Suckling. There was honey for him in every flower. The early Christian hymns, the Mi- lesian fables, Cupid and Psyche, Campanella, biogra- phies of Swedenborg and other famous men who had been his mental recreations. Hume, Gibbon, Robertson were trifles; Schleiermacher, Bouwerke, Baur, Hegel, Leib- nitz, Laplace were more serious. Bopp's Comparative Grammar, Karcher's Analetheo, Meiner's History of Reli- gions, Rimann's History of Atheism (Latin) are ex- emples of the solid reading. The books that were not at hand, Abelard, for instance, and Averroes, he sought from afar. Wilkinson and Rosellini were familiar to him. Hesiod he commented on minutely. Plato was a constant companion. No book is mentioned without some notice of the sentiments and arguments of its author. So extensive was his course of study that the truthfulness of his statements have been called in question; and Prof. Prentice, in his reviews (Meth. Rev. Jan.-Oct. 1878), after detailed examination, pronounces Parker guilty of exaggeration and very inaccurate in scholar- ship. "He certainly did not make the discovery that attracts so much attention in the history of his gift. . . . Mr. Parker read too much, his life through, to read well; he attempted too many languages to know any accurately. . . . The merest inspection will show not only that his mode of life was unfavorable to study, but also that he had more to do; his orphic poems to burst his mind with." We cannot endorse this harsh criticism. Theodore Parker's intellectual ability has been sur- passed very rarely in this country. With naturally great powers, he had subjected himself to a thorough discipline till he attained to a surprising degree of mental strength and vigor. His memory was very re- tentive: and it is said that he could repeat a whole volume of poetry, and would often learn by heart a poem of four or five hundred lines from a single reading. It had been carefully cultivated, but not, as is too often the case, to the neglect of the other faculties. We must confess, however, that Parker's range of stud- ies was too vast and too supercilious to avail much, and that his intellectual constitution un fitted him for original work. True, his intellect was keen and subtle, and bored into every thing, determined to find the kernel, if it had not a kernel. But it had not a kernel that his range was lateral and horizontal, and lacked both height and depth. He saw sharply through shams reasoning
in other people, could prick all wind-bladders with the needles of his criticism and satire, or, as Mr. Beecher has it, "he had a habit of striking at the root of things with very vigorous blows," and hence was quick to run down a falsehood, but he was just as impotent to establish a truth. His intellect was colored mainly by his tempestuous sensibilities. He had not even enough of the intuitive faculty, notwithstanding his abundant materials for the conclusion, which he learned from Kant, for intellectual sympathy, and hence he could not enter into other people's beliefs so as to understand them and get their outlook.

The society which Parker found at West Roxbury was of special value to his culture. His immediate neighbors, a circle of persons used to the refinements of life, accomplished in literature and art, with high tone of sentiment, and "that rich flavor of character which distinguishes people well bred." In his student days at Cambridge, and in his earliest days of ministerial life, Theodore Parker had been a most ardent admirer of the Unitarian Channing. But gradually Emerson's influence came to predominate and crowded out Channing. In 1887 Parker and Channing read Strauss's Leben Jesu together, and in the discussion of their own views on this subject it soon developed that Channing was conservative and Parker was radical in his theologian. By 1839 Emerson's influence was most decidedly in the ascendency, and fast growing, though silently, to vast power. This is very clearly apparent in an article which Parker published about this time in the Boston Qu. Rev. on "Palfrey's Lectures on the Jewish Scriptures and Antiquities," and in the Thursday lecture on "Inspirations," preached in January, 1840, in which he talks about the folly of thinking that the divine goodness had exhausted itself, and the probability that new Christs would be manifested among mankind. He began to hint, too, that we might equal or even transcend Jesus Christ in spiritual insight and moral excellence. In November of this year he gave further proof of his departure from conservative theology by attending the Chardon Street Convention, then held in Boston. This meeting was called to discuss the ministry, the Sabbath, and the Church. Men of all shades of opinion were invited, under the management of Edmund Quincy, to share in the deliberations. Parker was advised by Channing to keep clear of the affair, but was bent on going on. Of course the convention was a motley throng, and there was, therefore, no real possibility of persuading them. No candid and thoughtful believer had much chance of a hearing, and a questionable name hangs over the convention. Parker seems to have taken no active part in their discussions; but a record in his journal shows that he meant to push his peculiar views: "I have my own doctrines, and shall support them; still I think the convention as it may." In this mood he resolved to write a sermon on Idolatry, and he ministers the points for discussion. These will help us to detect the drift of his meditations. After a few well-delivered blows at mammon and love of gain, he uncovers the real objects of the discourse by saying that the Church makes an idol of the Bible; that it loves Jesus Christ as God, though he is not God; that the Church, ministry, and Sabbath are regarded as divine institutions, though they are merely human. This sermon he preached on the occasion of the Rev. C. C. Shackford's ordination at Howes Place Church, South Boston, May 19, 1841. The discourse was entitled The Transient and the Permanent in Christianity, and it hit flatly repudiated the theory of the infallible and miraculous inspiration of the Bible. The Church, he declared, that the order of the Church, was harsh and sarcastic. The more conservative Unitarians were shocked at such sentiments, and a general dissatisfaction arose that a man holding these views should be recognised as a Unitarian clergyman. His connection with them could only be an embarrassment to them. Thus in the midst of the pretense that the rights of free thought and free speech were involved in the question, he refused to withdraw from them, as they would gladly have seen him do. They, on the other hand, refused to expel him from their association lest he should thus be afforded the position of a martyr. Yet he was punished for his heresy. For ecclesiastical and civil ostracism social proscription was substituted. People ceased to know him, ministers refused to exchange with him; he found the congregations shut against him, and the effort was made to reduce him thus to silence. Debarred from the general privileges he had hitherto enjoyed, he withdrew himself altogether to his vicarage at West Roxbury, where, however, the storm might rage elsewhere, he always found peace. It speaks well for him that all attempts to alienate the feelings of his parishioners failed. They were his firm and constant friends. In this quiet abode he continued to study, read, think, and find domestic happiness; yet his eye watched the movement of the storm he had raised, and ever and anon he intervened in the conflict. Early in May, 1843, he sent the last sheet of his Discourse on Matters pertaining to Religion to the printer, and in somewhat more than a twelvemonth later his translation of De Wette's Introduction followed. Of the former work, we may say in this place that it was evidently an effort on the part of the author to give the reader, not a rational view from entangled alliances. It is a vigorous rejection of the authority of the evangelical faith. The peculiar dogma of the book is the sufficiency of human nature for all its functions. "Man's religion is a joint development from the mere survival of the older world. God, duty, and immortality are conceptions which arise of themselves in human souls. Out of these fundamental ideas all religious systems have been built up."

The autumn of 1843 found Parker so much worn out by toil that a voyage to Europe was recommended for recreation. A friend was near to supply the pecuniary needs of such a journey, and he set out September 9, to remain a whole year on the other side of the Atlantic. It proved no holiday trip for sight-seeing, but a serious pilgrimage. He returned like a student from his task. Unfortunately, however, his visit to the Old World had filled him with vast and ambitious schemes. The little church, of which he had been a pencil-drawing on the fly-leaf of his European journal, in sight of the splendid cities with their vast cathedrals, had made him discontented for less, and he determined to meet all the demands of the nearer, broader fields and greater responsibilities. He deemed himself called to higher work. But how to get beyond his circumscribed circle of influence at West Roxbury, now that even the most radical of Unitarian clergy dared not to invite him to his pulpit, was the question. His sympathizers were numerous in all the churches, and evinced their love for him by constantly crowding his little country church Sunday after Sunday, whither many came from the city to sit under his preaching. He soon saw very clearly that he must first leave the little lamp that came to its own deal, and so he wrought with them until they were powerful and enthusiastic enough to promise his support in the metropolis; and in January, 1845, about a year and a quarter after his return from Europe, Parker removed to Boston, with a view of forming a permanent congregation in that city. It was as yet simply an experiment, it was to be an unre- ceivable. The masses are ever ready to applaud the destructive elements in society. Those who toil quietly to build up are hardly known, but those who come to tear down and destroy are warmly welcomed, loudly praised. It was such a movement as this that the church was being made to realize. The masses are ever ready to applaud the destructive elements in society. Those who toil quietly to build up are hardly known, but those who come to tear down and destroy are warmly welcomed, loudly praised. It was such a movement as this that the church was being made to realize.
and who denied that there was "any great moral or religious truth in the New Testament which had not been previously set forth by men, for whom no miraculous help was ever claimed," still professing to be a Christian minister! There was no Church organization, and no sacraments were administered. The public services consisted simply of a single discourse every Sunday on some literary, philosophical, theological, or political topic, having more or less of a moral or religious tinge, according to the taste and the strain of prayer. His congregation, which was large, as might be expected, was made up of men of diverse religious opinions, comparatively few of whom agreed with him, except in his thorough opposition to evangelical Christianity and his general philanthropic sentiments. The majority of the audience could not have had a preference for what had a taste for religious discussion, but who had reasoned themselves away from the Bible—had become dissatisfied with the churches, and had passed into various phases of unbelief. There were atheists, deists, physical and spiritual pessimists, sceptics, spiritualists, come-outers, universal sceptics, and sectarians. There were many persons of high culture, wealth, and social position. The more radical reformers, dissatisfied with the indifference of some of the churches to great public vices, and the complicity of others in them, naturally gathered about him. Pusey was a man of poetic min., and delighted to pour forth his scorching invective upon those religious bodies who only rebuked unpopular wickedness. Thus a large element of his congregation consisted of those who, having no special religious or irreligious principles, were attracted by the interesting manner, the novel matter, the trenchant wit, and other high intellectual qualities of his discourses. He was not what is popularly termed an eloquent speaker—though he was something far better. Neither his person, attitude, gesture, nor elocution indicated the great speaker. He used no splendid declamation, no soaring flight, no electrifying of the audience as by some rhetorical machiner. He had learned, what so few of our scholars ever know, how to convey great thoughts in common language. Not that his vocabulary was meagre or vulgar—though there was sometimes an approach to coarseness in his expressions. On the contrary, his range of language was remarkably extensive, and his command of appropriate terms almost unlimited. He was thus able to popularize the most abstruse thought, and convey it in the most familiar language. He was an ardent reformer, his views were boundless and his brief similes and metaphors sometimes gave possession of a valuable idea which whole pages of writing might otherwise have failed to bring out. In reading as well as in hearing him, all felt that an ordinary man was placing before them extraordinary thoughts. It is true that sometimes when he was discoursing on some popular sin before which the Church and the political parties had been awed into silence, his soul would become mightily stirred, and then the momentum was almost terrific. A natural rhetoric would marshal his phrases in wonderful order; his fire would sometimes leap into the eyes of those who heard them; there was then an eloquence which inspired whole multitudes after the sublimest manner. Ordinarily, however, he spoke in a plain, easy, conversational way, using familiar but striking illustrations, garnishing, and yet helping the argument with strokes of irresistible humor, not sparing the terri- ble sarcasm in which he was an adept, often palpably extravagant in his statements, now and then violating the conventional canons of good taste, but always making his point tell, at whatever sacrifice. Besides his ordinary sermon on Sunday, he was said to have engaged largely in parochial duties, attending to the wants of the poor and the afflicted. Of these we find no definite account; but from the benevolent character of the man we have no doubt that he devoted some time to those genial employments. In addition to the duties of his parish, his public labors were very numerous. He lectured before lyceums all through New England and many other Northern states, to the amount of eighty or one hundred times in a year; was present at and addressed many kinds of meetings for the promotion of temperance, antislavery, education, the rights of women, etc.

Though often in feeble health, Theodore Parker seldom allowed physical languor to intermit his work. He knew the value of the necessity of sleep, rest, or recreation. He grew up thoughtless of the simplest conditions of physical health. For more than ten years before his death he manifested symptoms that caused great anxiety to every one but himself. 

But it was not till the beginning of 1869 that he was compelled to leave his work, and after a year of improvement of his health in another climate. On February 3 he sailed for Santa Cruz, where he remained until the middle of May, when he took passage from St. Thomas for Southampton. His stay in Switzerland and Italy was unusually pleasant. The fatal moment did not long delay to strike. After suffering intensely from the capricious climate, and still more from the spiritual atmosphere of Rome, he found a welcome resting-place in the beautiful Florence, where in the midst of flowers, which he loved so well, he died shortly after his arrival. He had been a su- dden death at an earlier life that, like Goethe and Channing, he might not be deterred from labor by the prospect of immediate death. Shortly before his decease he addressed to his congregation in Boston a letter containing a few remarks of the sort of earnestness and passionate interest at the Melodion. He now rests in the little cemetery outside the walls of Florence; his tombstone, at his own request, simply recording his name and the dates of his birth and death.

See, besides the preface to his works, Life by Weir (Boston, 1873, 2 vols. 8vo), and by Frothingham (1874); A Discourse occasioned by the Death of Theodore Parker, delivered by P. W. Perfitt in South Place Chapel, Finsbury, on Sunday evening, May 27, 1869 (1869); The late Theodore Parker, a discourse delivered in South Place Chapel, Finsbury, on Sunday evening, June 6, 1869, by Henry N. Hooper, published at the request (1869); Three Discourses delivered on the Occasion of the Death of Theodore Parker, by the Rev. Messrs. Warren, Newhall, and Haven (N. Y. 1869); Harst, History of Rationalism, p. 664 sq.; Farrar, Critical History of Free Thought, p. 329 sq.; Moschet (Qu. Rev. April-October 1878; July, 1859, p. 435; Brit. and For. Rev. Rev. Oct. 1867, art. vii.; London Qu. Rev. vol. iii., art. i.

Parker, Thomas, a noted Puritan divine, was son of Robert Parker, and was born June 8, 1655. He studied some time at Oxford, and in Ireland under Dr. Usher, receiving his degree of M.A. while at Leyden in 1617. He taught and preached for some time in Newbury, England. He came to New England in May, 1634; was co-pastor with Mr. Ward, of Ipswich, about a year; and then began the settlement of Newbury, Mass., and became the first minister of the Church in that place. A bitter controversy on Church government, lasting for years, united him with his church. He died April 24, 1677. He was eminent for learning and piety. He published a Letter to a member of the Westminster Assembly on Church government (1644)—The Proph- ecies of Daniel Expounded (London, 1646, 4to)—The Truths of God's Word (London, 1647, 4to)—The Wonders of the World Revealed, or True Observations of Certaine Peculatoria ad Vitam, with some works of Dr. Ames. See Brooks, Lives of the Puritans, vol. iii.; Mother, Magnalia; Sprauge, Annals of the Amer. Pulpit, i., 41 sq.

Parker, William, D.D., F.R.S., an eminent English divine, was born near the opening of the 18th century. He was educated at Baidil College, Oxford (M.A. 1728; B.D. 1731; D.D. 1746). After entering the min-
isy became rector of Little Ilford, Essex; vicar of St. Catharine Cree, London; and rector of St. James's, Westminster. He died in 1802. Dr. Parker published The Nature and Reasonableness of the Inner and Outward Mission to the Holy Ministry considered (ordination sermon), and other sermons, of which a list is given by Darling, Cyclop. Bibliog. ii, 22 sq.

Parker, William E., a minister of the Methodist Episcopal Church, South, was born in Virginia in 1789. His parents, who were Presbyterians, removed to Ohio while he was still a boy. In that new and stirring population he developed into an active and industrious man. Many of his neighbors sent their produce every autumn to New Orleans in flat-boats. The love of excitement and a curiosity to see that semi-tropical region, and the hope of bettering his fortune, induced him to go frequently to that distant city, and he became so familiar with the river-bed that he was finally employed as a pilot; after a time he learned the trade of a cooper, and for many years, both in Ohio and Kentucky, carried on the business. He was fully grown to maturity before he became religious. But when he heard the Methodist doctrine of free grace he was drawn towards the cross. So anxious was he to know the plan of salvation, that even while engaged at his trade he availed himself of Dr. Wesley's Clarke's Commentaries on his bench, that he might glean some grains of knowledge while for a moment at any time he stopped to rest his body. After joining the Church he soon became class-leader, then local preacher; and as such he was ordained deacon at Maysville in 1834, and in 1850 he was received into theKentucky Conference. He was admitted, and, having filled his probation, was admitted into full connection in 1851. As a preacher he was studious, faithful, and full of zeal; as a pastor he was diligent. While on the New Columbus Circuit, where he labored most faithfully, both in the pulpit and from house to house, he was stricken down. During his sickness he was patient in suffering, but grieved that he could not be at work. Though he suffered much in body, his soul seemed filled with the love of God. He died May 28, 1871. See Minutes of Annual Conferences of the Meth. Episc. Church, South, 1871, p. 569.

Parker Society is the name of an English organization of churchmen started in 1841, for the purpose of a complete republication of the writings of the Reformers. We append a list of the works published and proposed to be published by the Parker Society:

- The Apology of Thomas Cranmer, 1549-53
- Burnet's Brief History of the Reformation
- Whitgift's History of the Church
- Tindal, Frith, and Barnes
- Bollingen's Decade
- Allen's Whitney
- Denny's Minsebes
- Pilkington's History of the Church
- Phillipps's Hist. of England
- Cotton's Armorial
- Juxon's Historia Ecclesiae Anglicanae
- Sands's History of the Church
- Hutchinson, Grindal, Hooper, Latimer, Bradford, Fox, Tanner, and others

Royal authors—
- The Institutes of the Christian Religion
- Volumes relative to the reign of Queen Mary
- Theologian's: Documents of the reign of Queen Elizabeth
- Zurcher's Letters (two series)
- Letters and Documents from archbishop Parker's MSS. in C.C.C.C.
- Occasional Services of Queen Elizabeth's reign; the Homilies; some volumes of Sermons preached before King Edward VI and Queen Elizabeth at Paul's Cross, in the universities, and on various occasions; several volumes of Tracts and Small Pieces; various Letters and Documents; the Reformatic legum Ecclesiasticarum; queen Elizabeth's Prayer-book; Devotional Poetry of the sixteenth century; Christian Meditations and Prayers, and some other devotional manuals. It was calculated that the work, when done, would be in about two hundred and fifty volumes royal octavo, and fifty volumes demy, and the whole might be completed in sixteen years from the commencement of publication. The work is now being executed, and probably will be printed as fac-similes, and these were to be the standard original.

Parkhurst, John (1), D.D., an English prelate of some note, was born in 1511 at Guildford, in Surrey. He received his preparatory training at the grammar school of his native place, and then proceeded to Merton College, Oxford. After graduation he was tutor at his alma mater for five years. In 1540 he was appointed English prelate Jewell (q.v.). In 1548 Parkhurst was sent with the living of Bishop's Cleve in Gloucestershire, but on the death of Edward VI Parkhurst retired to Switzerland, and there imbued Calvinistic views. On the accession of queen Elizabeth he returned to his native country. He now advocated Puritanic notions, very much to the displeasure of his former pupil, who was highly esteemed by archbishop Parker. This primate in 1560 caused Parkhurst to be elevated to the bishopric of Norwich. As Parkhurst after this favored the most liberal concessions to the Dissenters, he fell under displeasure with the archbishop and the queen, and his last years were eminently marked by reviling and opposition from the High-Church party. He was accused of inability for the bishopric, was declared in his dotage, and was reported very superstitious, when the truth is that he simply had faith in ecclesiastical miracles, and put a favorable construction on the failings of his fellow beings of whatever class. He was certainly a learned and pious man. He died Feb. 2, 1574. Bishop Parkhurst was one of the translators of the "Bishops' Bible," of which his share was the Apocrypha, from the book of Wisdom of Solomon. Some of his letters were published by Strype, and others are still in MS. in the British Museum.

His publications are:
- Epigrammata in Mortem duorum Fratrum, etc. (Lond., 1592, 4to) — Epigrammata Seria (1600, 4to) — Ludens; see Epigrammata Juvenilia (1593, 4to); — Fides Christi, carm. Lat. in 16, fol. Lond. 1598, 4to; — In Thom. Cranmeri, O.C. C. Akena Oeconomia; Novum, Hist. del Principum; S纪念碑, Historia Gentis; etc. (Lond., 1604, 4to; — Hook, Eccles. Digl. vii, 548 sqq.; — Allibone, Dict. ofBrit. Auth. Mod., vol. ii, s. v. Parkhurst, John (2), a noted English Biblical scholar, was born of honorable parentage in June, 1728. He was educated at Rugby Grammar School, and afterwards at Clare Hall, Cambridge, where he took the degree of B.A. in 1748, and that of M.A. in 1752. He was for some years a fellow of his college; then took orders in the Church of England, but never obtained any preferment, having succeeded to a considerable estate, which rendered him independent. He acted, without receiving any salary, as curate of the church at Catesby, the preferment of which was in his own gift. He died at Epsom March 21, 1757. Parkhurst was a man of great integrity and firmness of character. He always lived in retirement, though he possessed qualities which fitted him to shine in society. In spite of a weak constitution he was a most laborious scholar. His chief work was A Serious and Full Examination of the rev. John Wesley (1758), demonstrating against the doctrine of the faith of assurance as held by Mr. Wesley (see Wesley's Works). Parkhurst, however, devoted himself chiefly to Biblical studies. In 1762 he published an English Hebrew Grammar, which has passed through several editions. His Greek and English Lexicon to the New Testament, with a Greek Grammar, appeared in 1785. Of this work there are several editions, both in quarto and octavo; the first of the octavo editions was prepared for his daughter on her marriage.

A new edition, by the Rev. Hugh James Rose, B.D., was published in 1829. The only other work published by Mr. Parkhurst was The Divinity and Pre-existence of our Lord and Saviour Jesus Christ demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of Early Opinion concerning Jesus Christ (London, 1787, 8vo). Dr. Priestley replied to this work in "A Letter to Dr. Horne." Parkhurst's lexicology, though now superseded, enjoyed a considerable reputation at the time of their first appearance, and certainly were very useful in their day. Their great blemish is their many fanciful and ridiculous etymologies bearing traces of the Hutchinsonian opinions of their author. See English Cyclop. s. v.; Kitto, Biblical Cyclopedia. s. v.; Allibone, Dict. of Brit. and Amer. Auth. s. v.; Horne, Biblical Dictionary (1828) s. V. — Birketesh, Christian Student, p. 888; Orme, Bibl. Bibb. s. v.; Chalmers, Biog. Dict. xxiv, 130; Lond. Genl. Mag. vol.
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Harvard College, where he graduated in 1721. He entered the ministry that year as pastor of the Church at Westminster, Mass. He died in 1782. He published, Reformers and Interveners sought by God, a sermon (Boston: Northeast Sermon, 1761, 8vo).


PARKMAN, Francis, D.D., a Unitarian minister, was born in the city of Boston June 4, 1788. He was educated at Harvard University, class of 1807. He studied theology under Dr. William E. Channing, and at the University of Edinburgh. He was ordained Dec. 8, 1818. From 1813 to 1849 he was pastor of the New North Church in Boston. He died at Boston Nov. 12, 1852. Dr. Parkman published The Origin of Sympathy (1829), and some occasional sermons and addresses. The Parkman professorship of public eloquence and pastoral care at the Cambridge Theological School was founded by his munificence; and he took an active part in nearly all the most important charitable institutions of his native city. See Drake, Dict. Amer. Biog. s. v.; Sprague, Annals of the Amer. Pulpit, viii, 449; Allibone, Dict. of Brit. and Amer. Authors, s. v.

PARKS, Isaac, D.D., a minister of the Methodist Episcopal Church, was born in Granville, N. Y., Sept. 6, 1803. He was converted when about twenty-two years of age, and licensed to preach in 1829 by Rev. Tobias Spicer. In 1834 he was admitted into the Oneida Conference, and appointed to East Cayuga Circuit; in 1836, to Carthage; in 1837, to Brownville; in 1838 he was appointed to Callicoon Circuit, and subsequently to Grotton, Fleming, Newfield, Morrisville, and Skaneateles. In 1848 he was stationed in Stockbridge; in 1849 he was called to supply the place of the presiding elder on the district. From 1850 to 1854 he was presiding elder of Otsego District, and from 1854 to 1858 of Oneida District. In 1858-59 he was stationed in Canastota: in 1860-61 in Fort Plain. The General Conference of 1860 transferred Fort Plain to the Troy Conference. In 1862-63 he labored in Gloversville; 1864-65 in Cambridge; and in 1866-67 in Whitehall. In 1868 he was appointed a presiding elder of the Old School District. He died April 15, 1869. He was a laborious and faithful minister of the Gospel of Jesus Christ. He took a deep interest in the cause of education, and was elected regent of the University of New York in 1857. His social qualities were very striking. He was always cheerful and genial, always enjoying the smiles of happy society. Sulleness and gloom could not live in his presence. All who knew him loved him. See Minutes of Conferences, 1870, p. 140, 141.

Parks, Martin F., an American minister of the Gospel, who distinguished himself by a most consistent and graceful influence on the younger generation in North Carolina in 1804 of pious Methodist parents. He chose a military career, and was educated at West Point. While at the academy he was converted under the preaching of Melvillay, and after having been over a year and a half in the United States service, felt obliged to enter the ministry of the Gospel by a direct and immediate experience to this holy work. He joined the Virginia Conference, and preached for years with great success. "The force and beauty of his language, the fervor of his appeals, and the rapture that kindled in his heart while he preached, were at times almost irresistible; his listeners were borne along on the rapid, sparkling current of his eloquence." He was at the opening of Raudolph Macon College appointed professor of mathematics in that institution. But after a time he determined to change his Church relations, and he finally became a deaconary in the Protestant Episcopal Church. In this new relation he was equally successful until disease closed his labors. He died on the ocean while on his way from Europe, whither he had gone to regain his health, in the year 1854. See Bennett, Memorials of Methodism in Virginia, p. 729-731. (J. H. W.)

Parliamentary Church is a church erected un-
der the authority of an act of Parliament. In England such a church is generally called a district church; and the acts of Parliament authorizing such churches are known as the Church Building Acts. In Scotland similar churches are called Quoad Sacra churches. See Parish.

Parlor is the rendering occasionally of three Heb. words: 1, "עֵדֶּרֶת, chider,” an enclosed place (1 Chron. xxviii:11; Sept. αὐλοτής, Vulg. cubiculum), especially an inner room or “chamber” (as elsewhere almost invariably rendered); 2, רָעְבָּא, lakahă, a bedroom (1 Sam. ix:22; Sept. κατάλυμα, Vulg. triclinium), especially a corner cell or “chamber” (as elsewhere nearly constantly rendered) in a courtyard; 3, רָעְבָּא, eliyyă, an upper room (Judg. iii:20, 23, 24, 25; Sept. εἶπραπόω, Vulg. conservandum), especially “the chamber” (as elsewhere usually rendered) over the gate or on the roof. See Chamber. In Judg. iii:20-28 the words in the original imply “an upper chamber of coolness,” no doubt such as are still found in the mansions and gardens of the East, to which the owner retires to enjoy a purer air and more extensive prospect than any other part of his dwelling commands, and where he usually takes his siesta during the heat of the day. It is kept as a strictly private apartment, no one entering it but such as are specially invited. See House. Kittō ob- serves (note in Pict. Bible, ad loc.) that “it appears to have been a dwelling-study, a retreat detached from the main building, but having a communication with it, and also with the exterior. It also probably enjoyed a free circulation of the air, which rendered it particularly agreeable in the heat of summer, especially in so very warm a district as the plain of Jericho.” See Upper Room.

Parlor (Locatorium, spekehouse) designates in ecclesi- astical language the room in which monastics commun- icated with tradespeople and visitors at the convent; also with the obedientiaries during reading or cloister time.

Parma, a former duchy of Upper Italy, but now a part of the Italian kingdom, is bounded on the north by Lombardy and Venice, east by Modena, south by Genoa and Tuscany, and west by Piedmont, and contains in all 1278 English square miles, with a population (1889) of 285,790. The Apennines, which cross the southern division of the duchies, send off spurs northwards, and give to the northern part of the country the character of a plain, gently undulating, but sloping uniformly to the sea, to which country is the principal outlet of the country. The plain, which is very fertile, produces rich crops of grain (including rice), leguminous plants, fruits of all kinds, olives, and grapes; while marble, alabaster, salt, and petroleum are the chief mineral products. Next to agriculture, the production and manufacture of silk, the rearing of cattle and poultry, cheese-making, and the extraction of the mineral products afford the chief employment. Silk and cheese are the chief exports. The Roman Catholic religion was until its recent union with the kingdom the only one tolerated, though a few Jews and Mohammedans were allowed to pass and return. The condition of education, much improved of late, is still very defective.

History.—Parma and Piacenza, which was a part of the recent duchy, belonged in the time of the Roman empire to Cisalpine Gaul, and after its fall came under the rule of the Lombards, to whose rule succeeded that of the kings of Italy and the German emperors. In the 12th and following centuries they joined the other territories of Northern Italy which were struggling for liberty and independence, and consequently became involved in wars and civil strife. Gibellin and Guelph parties were maintained by these strife, they fell under the domination of the powerful houses of Este, Visconti, and Sforza; but in 1499 they passed under the yoke of the French monarch, Louis XII, from whom they were soon recovered by the emperor Maximilian, and handed over to pope Leo X in 1518. They continued under the sovereignty of the popes till 1648, when they were alienated by pope Paul III, and with the surrounding territory were erected into a duchy for his natural son Pier-Luigi Farnese, the younger brother of Alexander Farnese, who was regent of the Low Countries. On the extinction of the male line of Farnese in 1731, by the death of the eighth duke, Antonio, his niece Elizabeth, the queen of Philip V of Spain, obtained the duchies for her son Don Carlos, who, however, exchanged them in 1735 with Austria for the throne of the Two Sicilies. In 1748 they were restored, along with Guastalla, to Spain, and became a duchy for the infante Don Philip, with a reversion to Austria in case of the failure of his male descendants, or of any of them ascending the Spanish or Neapolitan throne. This arrangement was confirmed in 1765 by the treaty of Vienna, which was signed between Maria Theresa and Maria Carolina, who was an able and enlightened ruler, and expelled the Jesuits in 1768. He died in 1802, and his dominions were immediately taken possession of by the French, and were incorporated with France, under the designation of the department of Taras, in 1805. In 1814, by the treaty of Paris, Parma, Piacenza, and Guastalla were presented as a sovereign duchy to the ex-empress Maria Louisa, a proceeding strongly opposed by the king of Spain, who demanded them for his sister, Maria Louisa, the widow of Louis, king of Etru- ria, and chief of the house of the Ferdinand. However, in 1817, it was settled that Maria Louisa of Spain should possess the duchies, and that on her death they should descend to Ferdinand Charles, duke of Lucca, the son of Maria Louisa of Spain, and the rightful heir; and on failure of his heirs Parma should revert to Austria, and Piacenza to Sardinia. The empress governed very well after the Austrian fashion, but with gentleness, though liberal sentiments were looked upon by her with little favor. On her death in 1847 the duke of Lucca suc- ceeded as Charles II, and certain exchanges of territory, previously settled by the great powers, took place. With Turin and Modena the chief of which being the transfer of Guastalla to Modena in exchange for the districts of Villa France, Treschietto, Castevoli, and Me- lazzo, all in Massa-Carrara, resulting in a loss to Parma of about 77 English square miles of territory, and a gain of 198 English square miles. This transfer was not made without great discontent on the part of the inhabitants. The duke’s rule was severe and tyrannical, and on an address being presented to him with a view of obtaining a reform of certain abuses, and a more lib- eral political constitution, similar to what Tuscany had obtained (1830, see Tuscany), he violently opposed it, and consented to the occupation of his territory by Austrian troops. In March, 1848, a revolution broke out, and the duke was compelled to grant the popular demands, but he almost immediately retired from the country. Parma joined with Sardinia in the war of 1848-1849 against Austria, but on the triumph of the latter power was compelled to receive Charles III (his father, Charles II, having resigned his throne, March, 1849) as its ruler. The new duke recalled the constitution which his father had been compelled to grant, and punished with great severity the active agents of the revolutionary movements in his dominions. His arbitrary measures were effectively seconded by his chief minister, an Englishman named Ward, who shared the public obloquy with his master. After Charles III’s assassination in March, 1854, his widow, Louise-Marie-Therese de Bourbon, daughter of the last duke of Berry, assumed the government for the benefit of her son Robert I, and made some at- tempts at political reform; but owing to the excited state of the people they were little effective, and she and her son were compelled to leave the country in 1859, on the outbreak of a new war between Saniniana and Austria. On March 18 of the following year the country was annexed to Sardinia, and now forms a part of the kingdom of Italy, constituting the two provinces of Parma (area 1261 English square miles, population
PARMA

268,502) and Piacenza (area 965 English square miles, population 210,903), a few of the outlying districts, amounting to about 150 square miles, being incorporated with other provinces.

Parma, the chief town of the province of the same name in Italy, and formerly the capital of the duchy of Parma, is situated on both sides of the river Parma, twelve miles south from the Po, seventy-five miles south-east from Milan, and about the same distance eastward from Genoa. It is reported to have been the seat of a Church council in 1187, presided over by pope Gregory VIII, but nothing is known of the synodal decisions. See Hefele, Conciliaevsch. v, 649; also iv, 791.

Parsam'tha (Heb. Parashat'shah, פָּרָשָׁתָה, prob. from the old Per., frsh, very, and matisha, the greatest =perarmash; Sept. Μαριαμωθανία, τ. Μαριαμωθανίαν), the seventh named of the sons of Malamai slain by the Jews in Shushan (Esth. ix, 9). B.C. 473.

Paremele, Aahbel, D.D., a Presbyterian divine, was born in West Stockbridge, Mass., Oct. 18, 1784. He received an early pious training, and during a revival in 1802 he was converted, and soon after entered upon a course of study, intending to obtain a liberal education and enter the ministry; but his health became impaired, and he was compelled to desist from study. In 1806, having given up the hope of a collegiate education, he began the study of theology with the Rev. Lemuel Haynes, of Rutland, Vt., where he remained for more than a year, and then completed his course with the Rev. Holland Weeks, of Pittsford, Vt. He was licensed Sept. 27, 1808; entered upon his work in Cambridge, Vt., where he labored six months, and the next six months at Hinesville, Vt.; in October, 1809, he commenced preaching in Malone, N. Y., and was ordained pastor of the Congregational Church in that place Feb. 10, 1810. After a pastorate of more than thirty-five years he resigned. In April, 1845, he came pastor to Bangor, N. Y.; in 1848, chaplain in the state prison at Clinton, N. Y.; in 1851, pastor at Champlain, N. Y.; in 1854, at Constanta, N. Y.; and in 1857 he returned to Malone, and preached in his old pulpit till his death, May 24, 1862. Dr. Paremele loved the work of the ministry with all his heart. He was an excellent minister, and naturally gifted as a speaker. See Wilson, Preb. Hist. Alumni, 1868, p. 506; Congregational Quar. 1862, p. 392. (J. L. S.)

Paremele, David Lewis, a somewhat noted Congregational minister, was born in Litchfield, Conn., Nov. 11, 1785; received his preparatory training at the school of his native town, and then entered upon mercantile employment. He was this all a time member of the Protestant Episcopal Church, but the frequent appeals from Dr. Lyman Beecher, which he heard, for a devoted and active Christian life, influenced Paremele finally to change his Church relations, and he became while at Goshen, whither he had removed, a member of the Congregational Church. Having amassed a tolerable competency, and feeling called of God to preach, he forsook the counting-desk, and entered upon the study of theology under the direction of his pastor, Dr. Harvey. When Paremele finally offered himself before the Middlesex (Conn.) Association, he was by that body approved and licensed to preach. After laboring for a season in several parishes as a temporary supply, he was, at the age of thirty-five, ordained and installed as pastor of the Congregational Church and society in Bristol, Conn. Although entering on the public ministry thus, compared with many, late in life, it was evident that God had ordered his previous course of training, even in things secular as well as religious, that he might be the better fitted for the work of the office of God. His ministry of ten years in Bristol was eminently useful and successful. The congregation was largely increased. Special revivals were enjoyed, and the Church greatly strengthened and prospered. At the end of ten years' constant labor, "instant in season, out of season," he felt the need of temporary rest. He was not, however, allowed to remain long unemployed. The Church and society in Litchfield, South Farms (now Morris), soon sought his labors, and he was shortly after installed as their pastor. The Church was considerably divided, but his labors were blessed, promoting their union and strength; and his ministry of twenty years as their sole pastor was one of great spiritual benefit to them and to their children. "As a watchman on the walls of Zion, he was ever vigilant against the incursions of error. As a shepherd, intimated by the great Head of the Church with the care of the flock, like his namesake of old, 'So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands.'" In consequence of waning bodily health and strength, Paremele gave up the responsible charge of his Church, and removed to Litchfield in 1861; and there he died, June 29, 1865. "His end was peace; he rests from his labors, and his works do follow him." He was deeply interested in all benevolent and religious enterprises; and, after having made ample provision for the earthly comfort of his wife and children, be gave it in M. L. L. to the people of his benefact ceilings to several of them. See Congreg. Quar. April, 1866, p. 211 sq.

Parmenides (Παρμενίδης, probably a contraction for παρμενίδης, constant), the sixth named of the seven first deacons (q. v.) of the Church formed at Jerusalem (Acts vi, 5). A.D. 29. Nothing more is recorded of this man, but the history of the young college that he suffered martyrdom at Philippi under Trajan (Baron. Anm. ii, 55). Hippolytus asserts that he was at one time bishop of Soli. In the Calendar of the Byzantine Church he and Prochorus are commemorated on July 28th.

Paremnianus. See Pararmianus.

Paremnius, a Donatist prelate, flourished in the second half of the 4th century. Upon the decease of Donatus the Great in A.D. 360 Paremnianus was chosen his successor as anti-bishop of Carthage. He was, however, soon driven from this episcopal seat, and only reinstated under Julian the Apostate. He was at the head of the Donatist party until the close of the 4th century. Two of his writings are lost; they are noteworthy, as one of them was replied to by Optatus of Milevi in his De Schismate Donatistarum aderv. Parmen., and the other occasioned a reply from St. Augustine (Contra Epistolam Parmenianum, lib. iii). The strict adherents of Parmenianus are called Pararmianitae. See Donatist.

Parmenides (Παρμενίδης), a noted Greek philosopher of the 5th century B.C., who belonged to the school of the so-called Eleatic philosophers, was a native of Elea, in Italy. He was descended from a noble family, and is said to have been induced to study philosophy by Aminias (Diog. Laert. ix, 21). He is also stated to have received instruction from Diogenes the Pythagorean. Later writers inform us that he heard Xenophon, the founder of the Eleatic school; but Aristotle (Met. i, 5) speaks of it with some doubt. We read that Parmenides gave a code of laws to his native city, which was so highly esteemed that at first the citizens tooled every year on the feast of Parmenides, and Panathenaic and stopped at the house of Pythodorus. As this visit to Athens probably occurred about B.C. 454 (Clint. Fast. Hell. p. 864), Parmenides would have been born about B.C. 519. But to this date two objections are urged: first, that Diogenes Laertius (ix, 25) says that Parmenides flourished in the 6th or 7th Olympiads, that is about B.C. 568; and consequently, if he was born B.C. 519, he would only have been about sixteen in the 69th Olympiad; and, secondly, that Socrates is stated by
Plato, in his dialogue entitled Parmenides, to have conversed with Parmenides and Zeno on the doctrine of ideas, which we can hardly suppose to have been the case, as Socrates at that time was only thirteen or fourteen. Athenaeus (xi, p. 505) accordingly has censured Plato for saying that such a dialogue ever took place.

But the charge has been anachronized. It was founded on a fact that Socrates when a boy had heard Parmenides at Athens. Plato mentions, both in the Theaetetus (p. 180) and in the Sophistes (p. 127), that Socrates was very young when he heard Parmenides. We have no other particulars respecting the life of Parmenides. He taught Empedocles and Zeno, and with the latter he lived on the most intimate terms (Plato, Parm., p. 127). He is always spoken of by the ancient writers with the greatest respect. In the Theaetetus (p. 183) Plato compares him with Homer, and in the Sophistes (p. 287) he calls him "the Great" (comp. Aristot. Met., i, 6). Parmenides wrote a poem, which is usually cited by the title Of Nature— 

Παρ ίατες (Sext. Empir. Adv. Mathem., vii, 111); Theophrastus, Ap. Diaq. Laert., viii, 55), but which also bore other titles. Suidas (s. v.) calls it Ψευδολογία; and adds, on the authority of Plato, that it was written in hexameters. The character of Plato (Sплод, p. 297) however, to which Suidas refers, perhaps only means an oral exposition of his system, which interpretation is rendered more probable by the fact that Sextus Empiricus (Adv. Mathem., vii, 111) and Diogenes Laertius (i, 16) expressly state that Parmenides only wrote one work. Several fragments of this work (On Nature) have come down to us, principally in the writings of Sextus Empiricus and Simplicius. They were first published by Stephanus in his Poetics Philosophica (Par. 1570). The text is extant in a Latin version by Päpillone, with a translation in verse (Zullichau, 1765). Brandis, in his Commentationes Eleaticae (Altona, 1815), also published the fragments of Parmenides, together with those of Xenophanes and Melissius; but the most recent and most complete edition is by Karsten, in the second volume of his Philosophorum Graecorum veterum, praeviam quam ante Platonem floruerunt, Operum Reliquia (Brux. 1836).

The fragments of his work which have come down to us are sufficient to enable us to judge of its general method and subject. It opened with an allegory, which was intended to exhibit the tendency to hang by the truth. The allegory is represented as drawn by himself along an unстроed road to the residence of Justice (Δικαιοσύνες), who promises to reveal everything to it. After this introduction the work is divided into two parts: the first part treats of the knowledge of truth, and the second explains the physiological system of the Eleatic school. That great search concerning the substance of things occupied Parmenides; but, instead of finding unity in nature, he discovered it in mind alone. It is the reason which conceives and bestows unity on plurality; so that true reality is such a scheme of Parmenides is pure idealism, and open to all the objections to which one-sided schemes are liable. He exercised much influence on the speculations of Plato. See Rüth, Essai sur Parménide et Éleus (1840); Ritter, Hist. of Philos.; Lewis, Hist. of Philos.; Ueberweg, Hist. of Philos. i, 40, 54 sq., 247; Cocker, Christianity and Greek Philosophy, pp. 307-309; Cudworth, Intellectual System (see Index in vol. iii); Butler, Ancient History, vol. ii; Smith, Dict. of Class. Biog. s. v.; Journal of Spec. Philos. Jan., 1870, art. i. See also Eleatics, and Parmenidean philosophy.

Parnassian, Francesco Mazzuoli, familiarly known as Parmeggiano, a noted Italian painter, who devoted himself to the study of sacred art, was born at Parma Jan. 11, 1593. He studied under his uncles, who were artists of celebrity, and in his sixteenth year finished a picture of the Baptism of Christ. In 1521 Correggio's visit to Parma afforded Parmigianino the opportunity to study the style of that great artist, and thereafter the efforts of Parmigianino betray that influence. In 1522 he painted, among other works, a Madonna with the Child, and St. Jerome, and St. Herennius. In 1527 he painted the dryads in the works of Raffaello. Parmigianino now aimed to combine with the grace of Raffaello the contrasts of Michael Angelo and the grace and harmony of Correggio. By Parmigianino's admirers it was said at this time that "the spirit of Raffaello has possessed him." In 1527 he removed to Bologna, where, among other works, he painted for the church of St. Petronius the Madonna della Rosa, now in the Dresden Gallery. He returned to Parma in 1531. Having engaged to execute several extensive frescoes in the church of S. Maria Storica, after repeated delays, he was thrown into prison for breach of contract, and on being released, instead of carrying out his undertaking, he fled to Casal Maggiore, in the territory of Cremona, where he died in 1540. Vasari, in his notice of Parmigianino, attributes his misfortunes and premature death to a passion for alchemy; but this oft-repeated story has been disproved by the researches of late biographers. Parmigianino executed several etchings, and some woodcuts are attributed to him. His works, especially his easel-pieces, are very scarce. The prominent features of his style are the elegance of form, grace of line, contrast in the attitudes, perfect knowledge of the chiaroscuro, and the charm of color. But his figures are often characterized by excessive slenderness rather than real elegance of form, and his graces sometimes degenerate into affectation, and his contrasts into extravagance. Parmigianino was celebrated for the ease and freedom with which he designed, and for those bold strokes of the pencil which Albano calls divine. There are a few altar-pieces by Parmigianino; the most valued is that of St. Margaret in Bologna, a composition rich in figures. Guido preferred it to the St. Cecilia of Raffaello. See Affo, Storia di F. Mazzola (1784); Bellini, Cenni intorno alla Vita ed alle Operi di Mazzola (1844); Mortara, Memoria della Vita di Mazzola (1846); Mrs. Jameson, Memoirs of Early Italian Painters; Spooner, Biog. Hist. of the Fine Arts, vol. ii, s. v.; English Cyclopædia, s. v.

Par'nach (Heb. Par'nak, פַּרְנָאָכ, perhaps spyf; Sept Φώριοι), the father of Elizaphan, which latter was prince of the tribe of Zebulun at the close of the Exod (Num. xxxii, 25). B.C. ante 1618.

Parnass (πάρνασσ = παρουσία, shepherds) is a name by which the rulers of the synagogue in the time of Christ were called. A place that had at least "ten men of leisure" (batallinim), as they were technically called, i.e. men who could devote the whole of their time to the requirements of the synagogue, enjoyed the privilege of erecting a synagogue. These men filled the different offices required for the administration of the affairs of the synagogue, and were called presbuters or elders = παρουσιοι (because old men were generally selected for those offices), or parnasim or shepherds (because they had both the ecclesiastical and civil affairs of the community (or shepherds). The term parnas, of which parnasim is the plural, is Arabic, and is used in the Chaldee paraphrase for the Hebrew word (Iv, 22), "shepherd" (comp. Ezek. xxxiv, 5, 8, 23; Zech. xi, 15, 16, etc.). This appellation was in the Old Testament already given to God, who performs the office of affording and caring for his people in the best manner, Ixx, 14, 15. Hence it is applied to his representatives, who exercised religious and civil care over the community (e. g. Jer. iii, 15). As these rulers had to feed the poor with bread, and their respective congregations with knowledge and understanding, the title "shepherd" was appropriated to them. The
Talmud declares that "every shepherd (מגלה) who leads his congregation in gentleness has the merit of leading them in the path for the world to come" (Sanh. 92 a); and that "the Holy One, blessed be he, moved the congregation which has a shepherd who conducts himself haughtily towards his flock" (Chagig. 5 b). From this custom of calling the administrators of the synagogue "shepherds" came the application of the name to those who bear office in the Church. See FARMOR. (B. F.)

Parnassus, a mountain greatly celebrated among the ancients, and regarded by the Greeks as the central point of their country. It was in Phocis. It has three steep peaks, almost always covered with snow, and seen from a great distance, the highest being fully 8000 feet above the level of the sea; but as only two of them are visible from Delphi, it was customary among the Greeks to speak of the two-peaked Parnassus. On its southern slope lay Delphi, the seat of the famous oracle, and the fountain of Castalia. The highest peak of Mount Parnassus was the scene of the orgies of the worship of Bacchus, and the poets were required to adapt to the power of that deity the language of poetry the feelings which appear to have taken a lasting possession of his mind. In 1776 was published his first collection of elegiac poems, which have been so much admired by his countrymen that they have earned for him the title of the French Tibullus. On the breaking out of the French Revolution he became deprived of the property which he had inherited from his father, and he was compelled to obtain a livelihood by the cultivation of his talents. A painful and striking change now appears in his writings, which he had the weakness to admit, in a letter to his friend the Marquis de Sade, the rival of Tibullus became the feeler copyist of Voltaire, and his Paralysie perdu, Galanteries de la Bible, and Guerre des Dieux, by their disgusting profanity and absence of genuine poetic feeling, will only be remembered by posterity as indications of the corruption existing at a period when "everything evil was rank and luxuriant." So strong indeed was the feeling excited against Parny even in France on account of the last mentioned of these three poems that his name was repeatedly passed over among the candidates for the honors of the Institute. However he was admitted into it in 1807, in the place of Devaines. Most of his other poems are, with few exceptions, inferior to his early productions. He died in Paris Dec. 5, 1814. His works have been published in 5 vols. 18mo by Didot, Paris, 1808, and at Brussels, in 2 vols. 8vo. The best edition, however, is that by M. Boissoudne in the Collected Oeuvres of Eugene Francois (Lefevre, Paris, 1827). A volume was published in 1826, entitled Les Poésies indites de Parny, with a notice of his life and writings by M. Tissot. See English Cyclop. s. v.; St. Beuve, Essais, vol. X. 285 sqq. See also Notice sur la Vie et les Oeuvres de M. de Parny (1829).

Parochial Board, in Scotland, is the board in each parish which manages the relief of the poor. In England the same duty is performed by overseers, and in some cases by guardians of the poor. See Parish.

Parochial relief is the relief given to paupers by the parish authorities. See Pauperism.

Parochial Schools. See Parish Schools.

Parolini, Giacomo, an Italian painter, was born at Ferrara. According to Baraulli, who wrote his life, his father died when he was five years old, and his maternal uncle took him under his protection, and, perceiving in him a genius for painting, placed him with the cavalier Peruzzi at Turin, with whom he remained until he was eighteen, when he entered the school of Carlo Cignani. On his return to Ferrara Parolini finished some pictures left incomplete at the death of Maurizio Scannavino, who had been his fellow-student under Cignani. He did this out of regard to his friend, for the relief of his orphaned family. He executed many works for the churches, and a multitude for the collections. Though inferior to Cignani in the grandeur of his conceptions and the masterly style of his chiaroscuro, he yet sustained the credit of his school by the elegance of his design and the savviness of his coloring, particularly in his flesh-tints, in which he excelled, and for which reason he was fond of introducing into his pictures the nude female figure. He was unusually successful in the design of his female figures, children, and cherubs.
PAROLINI

says his pictures of Bacchanals, festive dances, and Car-
pacci take partake much of the playful and elegant style of
Albano, and are found in almost every collection at
Ferrara. His principal works for the churches are three
altar-pieces in the cathedral, and a grand fresco, repre-
sented on the festa of St. Anastasia, adorning it with glory amid a
group of angels, in the church of that saint at Ferrara. Lanzi
pronounces this work a grand production, well executed,
which greatly raised his reputation. He died in 1738,
and "with him," says Lanzi, "was buried for a sea-
son the reputation of the Ferrarese school in Italy." 
Zani, differing from all others, calls him Giacomo
Filippo, and says he was born in 1667, and died in 1787.

Parolini, Pio, was an Italian painter of Udine.
According to the abbe Titi, Parolini resided chiefly at
Rome, and was admitted a member of the Academy of St.
Luke in 1678. He painted the ceiling of one of the
capels of the Sts. Carlo at Carso, representing an allegorical
subject, which was ingeniously composed and well col-
ored.—Spooner, Biog. Hist. of the Fine Arts, ii, 665.

Parone, Francescisco, an Italian painter, was born
about 1600 at Milan. According to Baglioni he was the
son of an obscure artist, who taught him the rudiments
of the art. At an early age he went to Rome, where he
enjoyed the good fortune of being taken under the
protection of the marquis Giustiniani, for whom he
painted several pictures. He studied the works of the
best masters with great assiduity, and had already
begun to distinguish himself when he died, in 1634, in
the flower of his life. His principal work is an altar-
piece in the church of the monastery of St. Romualdo at
Rome, representing the martyrdom of that saint—a
grand composition of many figures, executed in the
style of Caravaggio.

Paros, one of the larger islands of the Greekian
Archipelago. See Greece.

Parosh. See FLK.

Pa'rosh (Heb. Paroesh, 327/2 18a; see: Sept. Pho-
ep, but Φωκες in Ezra ii, 3; A. V. "Parosh," in Ezra vii,
3), a Jew whose retainers or descendants, in number
2172, returned from Babylon with Zerubbabel (Ezra ii,
3; Neh. vii, 8). Another detachment of 150 males, with
Zechariah at their head, accompanied Ezra (Ezra vii,
3). Seven of the family had married foreign wives
(Ezra x, 25). They assisted in the building of the wall
of Jerusalem (Neh. iii, 25), and signed the covenant
with Nehemiah (Neh. x, 14), either individually, or per-
haps representatively in the person of Parosh himself,
if then surviving. B.C. ante 545-446.

Parousia. See Eschatology; Millennium.

Paroy, Jacques Dr., a French painter on glass,
was born at St. Pourcin-sur-Allier, towards the close of
the 16th century. After acquiring the elements of
design and painting, he visited Rome for improvement,
and studied under Domenichino. It is probable that
he gained his knowledge of glass painting in his native
country, as that art had already been practiced in the
south of France in great perfection by Frere Guillaume,
or Guglielmo de Marcilly. Paroy executed several fine
works in Venice, and then returned to France. At
Paris he painted the windows in the choir of St. Marie,
and designed the Judgment of Susanna for the chapel of
St. Sebastian mounted on glass for Nogare. There are four beautiful paintings by Paroy in the
parish church of St. Croix at Gannat, representing
St. Ambrose, St. Jerome, St. Augustine, and St. Greg-
ory.

Parr, Elizannah, D.D., an eminent English divine,
founded in the reign of King James I. Parr was edu-
cated at King's College, Cambridge, and after taking holy
orders he became rector of Palgrave, Suffolk. His
expression of the Epistle to the Romans is a useful
work, "equally remarkable," says Dr. Williams, "for soundness
of sentiment, familiarity of illustration, and want of taste
in style and composition." His Works were repeatedly
published (4th ed., corrected and enlarged, Lond. 1651,
fol.). They contain, Exposition on the Epistle to the
Romans (on ch. i, on the first two verses of ch. ii, and
on ch. viii-xvi); —The Grounds of Divinity expounded
and applied (6th ed. Lond. 1636, 12mo): —Abo,
Framing of Private Prayer. Direction concerning the
Framing of Private Prayer.

Parr, Richard (1), an English prelate, flourished in
the first half of the 17th century. He was made
bishop of Sodor and Man in 1653. He died in 1654.
He published a Sermon preached at the burial of Sir
Robert Spencer (Oxf. 1638, 4to), and Concilio ad Clerum
(1639) on the Thirty-Nine Articles.

Parr, Richard (2), D.D., an exemplary Irish di-
vine of note, was born at Fermoy, Ireland, in 1617.
He was educated at Exeter College, Oxford. After
taking holy orders he held several minor appointments,
and in 1658 became vicar of Camberwell. He re-
mained in this position for thirty-eight years. He
died in 1691. In doctrine he was a Calvinist. He
wrote Life and Letters of Archbishop Ussher, and The
Christian Reformation (Lond. 1660, 8vo); and pub-
lished many Sermons.

Parr, Samuel, LL.D., a learned English divine
noted as a profound scholar, was born in 1747, at Har-
row-on-the-Hill, Middlesex. He was educated at the
place, and at St. John's College, Cambridge. He accepted in 1767
the living of a situation of usher at Harrow, under Dr. Summer; at whose death in 1772 he offered himself as a candidate for the
mastership, but without success. He first opened an acad-
emy at Stanmore, which began under very promising
appearances; but which, ultimately failing, he gave up
in 1776, and then became master of the grammar school
at Colchester; whence, in 1778, he removed to that of
Norwich. In 1780 he was presented to the rectory of
Asterby, Lincolnshire. In 1783 he obtained the perma-
nent curacy of Hatton, in Warwickshire, and a prebend in St. Paul's Cathedral. In 1789 he exchang-
ed Hatton for the rectory of Wadenhoe, in Northampton-
shire, though he still continued to live at the former place, to
which he was much attached, and the parish church of
which he greatly ornamented. In 1802 Sir Francis Bur-
dett gave him the rectory of Graffham, in the county of
Huntingdon, and this completed the course of his
Church preferment. He died in 1825. As an elegant
classical scholar Dr. Parr stood pre-eminent among his
contemporaries; his prodigious memory and extent of remem-
brance were admirably combined with a remarkably
discerning power in conversation; and it is to be regretted that the greater part of his labors as an author had reference to topics which
were of a temporary nature, and therefore, though writ-
ten with vigor, are fast sinking into oblivion. Dr. Parr
has not left a single great work, nor will his name go
down to posterity associated with any important prin-
ciple or extensive literary undertaking. His fame rests
upon a learning which, whatever may have been its
accuracy and extent, has bequeathed to the world no
memorable results. Parr was a man of great talents,
of aagreeable manner, and of pre-eminent conversa-
tional powers; but he was vain, arrogant, and over-
bearing. His friends uniformly represent him as pos-
sessing much benevolence and kindness of feeling; but
he required the utmost submission, and exacted the
most devoted attention from all who approached him.
In his literary and political disputes he was argu-
med and declared with the freeness of party feeling and
the petulance of self-love, and forgot alike both the equi-
ties and the decencies of controversy. Though of unques-
tionable ability, he spoke and wrote with the fluency
of ready knowledge, rather than that soundness of original thought or the compass of a philosophic
spirit. He was determined and violent in his social
views, as his opinions on the slave-trade and Test-Act
questions fully testify. It must be stated, however,
that on these subjects his mind underwent a change in the latter part of his life. Still his notions about civil and religious liberty were never the clearest or the most comprehensive; for while he could recommend conciliation to the Roman Catholics and the Unitarians, he did not hesitate to suggest persecutions against Methodists. He left a vast number of pamphlets behind him, consisting of his correspondence, and of historical, critical, and metaphysical disquisitions. His published writings, with a memoir by Dr. Johnstone (1826), fill eight thick octavo volumes. They relate to matters historical, moral, and metaphysical, and show a copious erudition, a ready conception, and a vigorous and ample style. He published 'Tracts by Warburton and a Warburtonian' to annoy bishop Hurst, the editor of Warburton; and felt no compunction about injuring the fame of Warburton, whom he pretended to admire and respect, if he could only annoy Hurst, who had given him no offence save what a mortal self-sacred might imagine. See Field, 'Memoir of Dr. Parr' (1826); Parrian (1826); Allibone, 'Dict. of Brit. and Amer. Authors', s. v.; Blackwood's Magazine, Jan., May, June, 1851.

Parricide (Lat. 'parricide') is rather a popular than a legal term. In the Roman law it comprehended every one who murdered a near relative; but in English the term is usually confined to the murderer of one's father, or of one who is loco parentis. The parricide does not, in any respect, differ in British and American law from the Methodist, Pirri, who both are punishable by imprisonment. The term 'parricide' was punished in a much more severe manner, being sewed up in a leather sack, along with a live cock, a viper, a dog, and an ape, and cast into the sea to take his fate with those companions.

Parris, Samuel, a Congregational minister, was born in London in 1655. He studied at Harvard University, but did not graduate, and engaged in mercantile labor. He became a successful merchant in Boston, but finally felt it his duty to enter the ministry. He was the pastor of the church at Danvers, Mass., from 1689 to 1696. The Salem witchcraft commenced in his family in 1692. His daughter, and his niece, Abigail Williams, aged eleven, accused Tituba (a South American slave), living as a servant in the family, of bewitching them. Mr. Parris beat her, and compelled her to confess herself a witch. John Tituba's husband, on his own safety, turned accuser of others. Nineteen were hung, and Gyles Corey perished in his delusion. Mr. Parris had been a zealous prosecutor, his Church in April, 1698, brought charges against him. He acknowledged his error, and was dismissed. After he had been reigning two or three months, they removed to Concord, and preached six months in Dunstable in 1711. He was buried at Sudbury, Mass., Feb. 27, 1720. See Life of Parris, by S. P. Fowler, to Essex Institute (1857, 8vo).

Parrish, Daniel H., a minister of the Methodist Episcopal Church, South, was born about 1845, of pious parents. In 1855 he joined the Board of Missions as an itinerant preacher, and in the various stations that he was called upon to serve he labored zealously for the cause of Christ. He commanded the attention which intelligence, piety, and warm and generous sympathies usually secure. He was uncorked from the crucifers of last and earnest in exhortation; and in none of the duties of his work did he appear to greater advantage than in the labors incident to revivals. A friend writes, "In these his soul took delight, and great success attended his efforts." He died in February, 1872. See Minutes of Conferences of M. E. Church, South, 1871, pp. 525, 620.

Parrish, Joseph M., a Quaker noted for his philanthropy, was born in Philadelphia Sept. 2, 1779. Even as a youth he distinguished himself by his pious life. In his twenty-second year he engaged in the study of medicine, and after entering the medical profession became noted for his skill. He was also an elder in the Society of Friends, and by a noble and consistent life gained the esteem of his fellows. Dr. Parrish especially interested himself in the welfare of the African Americans. He watched with deep concern those measures and plans by which African bondage was to be perpetuated in efforts to shield them from injury. He was also the friend of the colored people, and early advocated their emancipation. He died March 18, 1840. See Janney, Hist. of Friends, iv, 126, 127.

Parrish, Nathan Cowery, M.D., a minister of the Methodist Episcopal Church, was born in West Chester, Ohio, Dec. 17, 1834. When he was about fourteen years of age his father died; when about sixteen years of age he began to teach. In 1856, while a student in Brookville College (in the preparatory department of which he was at the same time a teacher), he was converted. In 1858 he received his degree in divinity. He soon after felt impressed that he was called to preach; but he hesitated long to abandon his life-plans. At last, however, his convictions became so settled and thorough that he applied for work in the Kentucky Conference, and was employed by the presiding elder on Vanceburg Circuit. Charge. He was theuling inclination to the course of study, and was appointed to Venice Circuit. His subsequent appointments were as follows, viz.: To Wayne Street, Piqua; Carr Street, Cincinnati; Venice Circuit, Miami Circuit, Morrow Station, where he remained three years. At the conference of 1875 failing health warned him to rest for a season, and a special call to the West was granted him. He died Feb. 15, 1875. Dr. Parrish was a man of sterling worth. Of him it could be faithfully said, he was "diligent, never unemployed, never triflingly employed. During his entire ministry he was in the habit of spending from six to ten hours per day in study. As a preacher he was earnest, practical, and eloquent. As a pastor he was faithful. With the irreigious he maintained a dignified familiarity that honored his office, made him hosts of friends, and gave him large audiences. He had also a happy faculty of interesting children, and he diligently instructed them. See Minutes of Conferences, 1875, p. 115.

Parrocq, Etienne, a French painter, was born in Paris about 1720. He painted historical subjects, but attained little reputation. He executed several scriptural works, which were Christ on the Mount of Olives. There are several etchings by him, in a bold, free style, among which is The Triumph of Mordecai (after De Froy).

Parrocq, Pierre, a French painter and engraver, was born at Avignon in 1664. He received his first instruction in art from his uncle Joseph, also a noted painter, after which he went to Rome, and studied under Marotti. On his return he travelled through Languedoc and the Provence, and left many valuable productions in sacred art in different churches: among them the Resurrection and the Ascension of Christ, at the chapel of the White Penitents at Avignon. He was invited to Paris, and there executed a number of magnificent works. At Marseilles he painted the Coronation of the Virgin, in the church of St. Maria. His engravings are inferior.

Parry, Richard D.D., an English divine, was born about the beginning of the second quarter of last century. He was a student of Christ Church, Oxford, and obtained the degree of M.A. March 31, 1747; B.D. May 25, 1754; and D.D. July 8, 1757. After taking holy orders he was made rector of Wichampton, in Dorsetshire, and preacher at Market Harborough, in Leicestershire, for four years, and in the latter county he was in the commission of the peace. Dr. Parry was a very learned, active, and able divine. He died miserably poor at Market Harborough, April 9, 1780, scarcely leaving sufficient to defray the charges of his funeral. His publications are:
The Christian Sabbath as Old as the Creation (1758, 4to); he was then chaplain to lord Vere.—The Scripture Account of the Lord's Supper; the substance of three sermons preached at Market Harborough in 1755, 1756.—The Fig-tree dried up, or the Story of that remarkable transaction as it is related by St. Mark considered in a new light (1758, 4to)—:—Defence of the Lord Bishop of London's Interpretation of Job's "I know that my Redeemer liveth" (against Warburton [1760, 8vo]):

—A Dissertation on Daniel's Prophecy of the Seventy Weeks (Northampton, 1762, 8vo)—:—A Sermon upon a Letter from the Rev. Dr. Kennicott to the Printer of the "General Evening Post" wherein the printed Hebrew Text in Psa. xci, 10 is vindicated, and the Doctor's Charge against the Jews of having wilfully corrupted the Prophecy is confuted (London, 1765, 8vo). Other works: Harmony of the Four Gospels:—The Genealogy of Jesus Christ in Matthew and Luke explained (1771, 8vo).

PARRY, William, some time president and theological tutor at Wymondley Academy, Herts, was born in the year 1764 at Bermondsey, by Westminster, in Monmouthshire. He was the eldest of twelve children, most of whom died young. When he was about seven years of age he removed with his father to London, where he attended the ministry of Dr. Samuel Stennett. At the age of seventeen he publicly professed his attachment to the Church of England, becoming a member of the Church at Stepney, then under the pastoral care of Mr. Brewer, by whom, at the age of twenty, he was introduced to the academy at Homerton. Under the instructions of Drs. Conder, Gillions, and Fisher, Mr. Parry remained during six years, pursuing, with unremitting ardor and perseverance, the studies to which he had devoted himself. He was ordained at Little Baddow, Essex, in the year 1780. To his suggestion and benevolent activity while resident at Baddow may be attributed the formation of "The Benevolent Society for the Assistance of Widows and Orphans of Dissenting Ministers in the Counties of Essex and Herts," also "The Essex Union," whose object is to promote the extension of the Gospel in the county. In the year 1791, when an opposition was made to an application of the Dissenters for a repeal of the Test and Corporation Acts, more especially by the nondenominational gentlemen, and clergy of the county of Warwick, he animadverted with great eloquence and force on their resolutions in three letters addressed to the earl of Aylesford. The pamphlet on the "Inquisition of the Netherlands and Muscovy" in the year 1786, he maintained for its author an extensive reputation. Shortly after its publication proposals were made to Mr. Parry, by the trustees of W. Coward, Esq., to become theological tutor in the dissenting academy which had for some years been conducted at Northampton and Daventry by Drs. Doddridge and Ashworth. An earnest desire of extended usefulness led Mr. Parry to accept those proposals, and in the year 1799 he took an affectionate farewell of his beloved flock at Baddow, after having labored among them for twenty years with great acceptability and fidelity. Mr. Parry entered on his new and important office at Wymondley (to which place the academy was removed) with all that intense application which naturally resulted from the high sense he entertained of its responsibility. As a lecturer Mr. Parry was distinguished by perspicacity and classical simplicity; and by a happy union of dignity and affection he secured the love and veneration of the students intrusted to his care. In undertaking the office of tutor, Mr. Parry did not resign that of a minister of Christ. Immediately after his settlement at Wymondley a small chapel erected on the premises, where a congregation was raised and a Church formed, over which he presided as pastor till the time of his decease. With the exception of a charge delivered at the ordination of one of his students, Mr. Parry appeared but once in the character of an author after his removal to Wy- mondy, which was in a work of a controversial kind with Dr. Williams, of Rotherham, On the Origin of Moral Evil. It had been his intention to write a history of the Dissenters, a work for which he was well qualified, and for which he had made considerable preparations; but in the round of his labors the design was interrupted, and never afterwards resumed. He died in November, 1818. The death—bed of Mr. Parry was one of calm and holy triumph; he rested with unshaken confidence on the rock of ages, and entered with a smile the gloomy valley which was to be his portion to the end; he was the last of the reformed generation of the eighteenth century. The writings of Mr. Parry are characterized by clearness of conception, with great accuracy and felicity of expression.

Paraseism. See Paraseis: Persia.

Parases (i.e. people of Par, or Pera, the name of ancient Persia) are a remnant of the old inhabitants of Persia, who to this day continue faithful to the ancient Persian religion as reformed by Zoroaster (q.v.). Parases also are called "fire-worshippers" or "fire-worshippers"; Mogh, from their priests the Magi; and by themselves Beh-Din, "Those of the excellent belief;" or Mazdaaman, worshippers of Ormuzd; by the Turks Ghaur or Ghuwar, which is commonly, but against all linguistic laws, derived from the Arabic Kafir (a word used by the Mohammedans to designate all who have been first bestowed upon this sect by their Arabic conquerors in the 7th century), but which is evidently nothing more than an ancient proper name taken from some pre-eminent tribe or locality, since the Talmud (Jebum, 30 b, Gitt. 17 a, etc.) already knew them only by this name (Cabrera); and Origen (Contra Cels. 291) speaks of Kabiri or Persians, asserting that Christianity has adopted nothing from them.

What the pre-Zoroastrian religion of Persia was is not yet determined, and in all likelihood will not soon be definitely settled. By philosophical research it has been made clear that in primitive or pre-historic times the religious faith of the Persians and Hindûs was identical; in other words, that Paraseism is but an outgrowth of Brahminism (q.v.). It appears that in consequence of certain social and political conflicts between the Iranians and the Aryans, who were in the latter period of Hindustan proper, an undying feud arose, in the course of which the Iranians foreswore even the hitherto common faith, and established a counter faith (Ahura). The ancient but now hostile gods were transformed into demons, and the religious rites of the Aryans, which had always been marked by all mischief and wickedness. The founder and organizer of this new religion is reputed to be Zarathustra (Greek, Ζαραθσούρης, Ζαράθσούρης; Latin, Zoroaster; mod. Persian, Zerdosht, Zerdusht), and he is usually distinguished from his predecessors in the priesthood by the name of the addition of his family name, Spitama. (For a summary of what is known and speculated about the person and time of this great reformer, see the article Zoroastrianism.) We shall here confine ourselves to the merest essentials of Paraseism.) Zoroastrianism, as the new religion is sometimes called, is of uncertain date. The Zend-Avesta, the Parsee Bible, is ascribed to Zo- roaster, but its varieties in doctrine make it evident that it was composed in different ages. Thus the dualism, which is now a characteristic of Paraseism (see below), is not found in the most ancient sections of that book, and there are very early chapters that contain traces even of a polytheistic nature-worship, in which the gods have no personal existence, but are mere powers, such as the sunshine, the wind, the earth, and fire. Hardwick takes the ground that the modifications in the religion of Indian Persian heartened, that give it the view that we so often encounter it, contain in the 5th century B.C., and continued until the Sassanid revival in the time of Artaxerxes, or the 3d century of the Christian era (A.D. 226). He also holds that the Avesta was not given its present shape any earlier
than the last-named period (Christ and other Masters, ii, 374).

Whatever the date of the origin of Parseeism, the principles of Zoroaster's theology are easily accessible, and we now turn to a consideration of these. In the account, we are given the early religious history of the Persian people. Taking for granted that such a prophet as Zoroaster flourished at some time in Persian history, we encounter him as the reformer of the Persian religion. From the too-sensuous Aryan system the Iranians had developed a distinct conception of the things spiritual and the self-consciousness and intelligence. But the attempt to subordinate one power to another, in order to establish the supremacy of one God, was first conceived by the author of Zoroastrism. Its especial glory is to have established as the principle of its theology a monotheism as pure as ever the followers of the Jehovahistic faith enjoined. The supposed Zoroaster first taught the existence of but one deity, the Ahura, who is called Mazda [see Ormuzd], the Creator of all things, to whom all good things, spiritual and worldly, belong; Zoroaster's conception of the Supreme Deity is sublime. All the highest attributes, except that of Fatherhood, are assigned to him. He is the Creator of all earthly and spiritual life. He is the Holy God, the Father of all truth, the "Best Being of all," the Master of purity. He is supremely happy, possessing every beauty, and every virtue, immortality and immutability, and abundance of every earthly good. All these he bestows on the good man who is pure in thought, word, and deed, while he punishes the wicked. All that is created, good or evil, fortunate or misfortune, is his work. He is to be served by purity, truth, and goodness in thought, word, and deed, by prayers and offerings. The works of agriculture are especially pleasing to him. No images of him were allowed. In spite of some mixtures of physical ideas, such as the ascription to him of health, and the conception of him as in some sense light, the main body of the Zoroastrian theology is essentially that of the Supreme Being are the genius, who stand between God and man; Sassaba, the instructor of the prophet, the friend of God, and the protector of the faith; and Aramait, the genius of the earth and the guardian of piety, and perhaps some others. The existence of evil was accounted for by the supposition of two primal causes, which, though opposed to each other, were united in every existing being, even in Ahura-Mazda himself, and by their union was produced the world of material things and of spiritual existence. The cause of good is Vohu-Mano, the good mind, from which springs Gaya, or reality and existence, in the physical world. The evil cause is Anau-Mano, "naughty mind," from which springs non-reality (Ajsyati); to it all evil and disvaluable things belong. But, as united in Ahura-Mazda, the two principles are called Spento-Manys, the dark spirit. No personal existence is ascribed to these; they both exist in Ahura-Mazda, but they are opposed to one another as creators of light and darkness, of life and death, of sleep and waking. In the course of time, through the operation of the principle whereby attributes become personified, this primal cause became correlated into a systematic dualism. Thus the two causes appear as distinct and opposed personal beings, Ahura-Mazda or Ormuzd, of whom Spento-Manys is a title, and Angro-Manys or Ahriman. These two existed separately and independently from all eternity, each ruling over a realm of his own, and constantly at war with and striving to overthrow the other. All the good and pure creations of Ormuzd are directed and spoiled by those of Ahriman, who cannot create independently, but only brings evil into being to counterwork, ruin, and destroy the good works of Ormuzd. Under each principle is a hierarchy of ministers, of personal beings created by these respective lords, whom they serve and obey in every way. The first created and chief of these to Ormuzd are his six councillors, in later times made seven by including Sassaba or Ormuzd himself. They are all called "immortal saints," and each rules over a special province of creation. These are in their origin personifications of abstractions, representing the gifts of Ormuzd to his worshippers. Ahriman has also a council of six (later seven) evil beings, the counterparts of Ormuzd's councillors, who work evil in the spheres over which the latter preside. Under these, on each side, are hosts of other spirits. Those of Ormuzd are the "good spirits," headed by Sassaba and the Fervers, invisible protectors of all creation. Ahriman's hosts are the "evil spirits," the exact counterparts to these. The two principles are considered as co-equal and co-eternal in the past; neither is absolutely victorious as yet. Their strife extends throughout all creations; every existing thing is ranged on one side or the other; nothing can be neutral. But at the last three principal beings from Zoroaster will appear, who will convert all mankind to Zoroastrism; evil will be conquered and annihilated; Ahriman will vanish forever, and creation will be restored to its primitive purity.—A later development still as made to the unity of the Supreme. It was therefore held that the two principles emanated from a being called Zarvan-Akaraana, time without bounds, into whom they will again be in the end absorbed. This doctrine rests on a misinterpretation of texts in the Avesta (see Haug, Zoroastrism, p. 30 sq., 264). It is held by the Parsees as a belief, as it is in Persia. Man is represented as created by Ormuzd in purity and holiness; but through the temptation of the Devil he fell, and became exposed to sin and evil. Every man is bound to choose whether he will serve Ormuzd by good deeds, industry, and piety, or Ahriman by the contrary vices. According as he chooses, so is he rewarded or punished in another world. For Zoroaster had taught the hope of a future life. According to him, there are two intellects, as there are two lives—one mental and the other bodily: and, again, there are two kinds of man, earthly and a future life. There are two kinds of the departed—Heaven (Garo-Demana, the House of the Angels, Yazna, xxviii, 10; xxxiv, 2; comp. Isa. vi, Revelat., etc.) and Hell (Drajo-Demana, the residence of devils and the priests of the Deva religion). Between the two there is the gathering of those who have not been able to gather in the land of judgment, which the souls of the pious alone can pass. There will be a general resurrection, which is to precede that judgment, to which the souls of the righteous will be sent by Ahura-Mazda. The place of the dead will be a wretched place, which they will enter. The souls of the just, in the wretchedness, darkness, and sin, will then be renewed; death, the archfiend of creation, will be slain, and life will be everlasting and holy.

The Zoroastrian creed gradually became corrupted, until, in the time of Alexander Severus, Ardashir "Ariazos" (comp. Mirkhond, ap. de Sacy, Memoires sur l'Ant. de la Perse, etc., p. 59), the son of Babegan, called by the Greeks and Romans Araxaxares or Artaxares, who founded the Sassanide dynasty, gave the restoration of the partly lost and partly forgotten books of Zoroaster, who in effect became the inspiration of a Magian sage, chosen out of 40,000 Magians. The sacred volumes were then translated out of the original Zend into the vernacular, and disseminated among the people at large, and fire temples were reared throughout the length and breadth of the land. The Magi or priests were all-powerful, and of the land, and they were have dedicated principally against the Greeks. "Far too long," wrote Ardashir, the king, to all the provinces of the Persian empire, "for more than five hundred years, has the poison of Aristolos spread." The fanaticism of the priests often led to open persecution against Christians and Jews. The latter have left us some account of the tyranny and oppression to which they as unbelievers were exposed—such as the prohibition of fire and light in their houses on Persian.
fast-days, of the slaughter of animals, the baths of puri-
ification, and the burial of the dead according to the
Jewish rites—prohibitions only to be bought off by
heavy bribes. In return, the Magi were cordially
hated by the Jews, and remain branded in their writ-
ings with the name of dupes of heathenism (Shahb, 72 a).
To accept the instruction of a Magian is pronounced to
be a Jewish sage to be an offence worthy of death (Shahb,
75 a, 156 b). This mutual animosity does not, how-
ever, appear to have long continued, since in subse-
quent times we frequently find Jewish sages (Samuel
the Tanna) in terms of friendship and confidence,
with the later Sassanide kings (comp. Moed Katon,
26 a, etc.).
From the period of its re-establishment, the Zoroas-
trian religion flourished uninterrupted for about four
hundred years, till, in A.D. 651, at the great battle of
Nahavand (near Ecbatana), the Persian army, under
Yezdegerd, was routed by the caliph Omar. Under
Mohammedan rule, the great mass of the inhabitants
were converted to the religion of Islam. A very small
number, still clinging to the ancient religion, were for
many years at least considered as heretics by the
Mohammedan Church, Mahommed the Ghiznevideh, Shah Abbas, and others, were
conspicuous by their uttering persecution of them; and the
manner in which they were held up to general detesta-
tion is best shown by the position assigned them in most
popular Mohammedan tales as sorcerers and criminals.
There were, however, some notable exceptions; and that
the Zoroastrians became nearly exterminated, and after untold suffering
for two hundred years a colony found its way to India.
Those that remained in Persia, being permitted to reside
only in one district and under the most mortifying re-
strictions, gradually sank into ignorance and degrada-
tion, and procured a precarious living by performing
menial labor; but, notwithstanding all this oppression, they
have always maintained the character of honest,
chaste, and industrious citizens. At present there are,
according to the very latest information, about eight
thousand Guereves (as they are now called) scattered
over the vast dominions of their ancestors, chiefly in
Yezd and twenty-four surrounding villages. There are
a few at Teheran, a few at Ispahan, at Shiraz, and some
at Baku, near the great naphtha mountain.

During those fierce persecutions of the 7th century
many of those who still adhered to the religion of their
forefathers found a refuge in the mountainous districts
of Khorassan, where, for about a hundred years, they
lived in the free and undisturbed exercise of their re-
ligion. At length, however, when the sword of the persecutors had been lowered in</gallery>
The traditions of the Parsees teach that the sacred fire which Zoroaster brought from heaven has been kept continually burning in the consecrated temples, and is fed with choice wood and spices. The Parsees claim to have brought that fire from the temple in Persia, and for ages they have kept it alive throughout the land. They are called Fire-worshippers, but they call themselves "those of excellent belief." Their temples contain no idols, but are entirely plain, and contain nothing that they regard as sacred but the fire which is burning on the altar, and which they assert has not only been kept burning through all the ages, but will be kept burning to the end of the world. All intelligent Parsees, however, spurn the imputation that they worship the sun or fire. Ahura-Mazda being the origin of light, his symbol is the sun, with the moon and the planets, and in default of them the fire, and the believer is enjoined to face a luminous object during his prayers. Hence also the temples and altars must forever be fed with the holy fire brought down, according to tradition, from heaven, the nullying of whose flame is punishable with death. The priests themselves approach it only with a half-mask (Penum) over the face, lest their breath should defile it, and never touch it with their hands, but with holy instruments. The fires are of five kinds; but however great the awe felt by Parsees with respect to fire and light (they are the only Eastern nation who abstain from lightning), yet they never consider these, as we said before, as anything but emblems of Divinity. They assert that they worship the one true spiritual God alone, but reverence the sun and fire as the highest manifestation of God. The ignorant Parsees, however, do not so discern in their worship, and pay adoration to the sun and fire as divinities; and the intelligent excuse them because, say they, if so ignorant as to be unable to comprehend the true God, they may as well be suffered to adore His brightest manifestations. The intelligent ones claim that when they look up to the sun, they look up to the greatest manifestation of the worship only Him. "We see them," says Graves (in a letter from India to the Northern Christian Advocate, 1875), "in the street, on the docks, or anywhere that they may happen to be at the time of the going down of the sun, apparently in adoration. We have seen them in their carriages stop on the terrace and put themselves in a position of worship. They gather on the shores of the sea as the sun goes down, and raise their hands and bow with the most profound reverence. From their beautiful homes on Malabar Hill they look up in worship and adore the setting sun as it sinks into the sparkling sea."

The Parsees practice also five kinds of "sacrifice," which term, however, is rather to be understood in the sense of "service." They offer the bloodless eating of animals for public or private solemnities; prayer; the Darus sacrarium, which, with its consecrated bread and wine in honor of the primeval founder of the law, Hom or Heemoh (the Sainars, Somal), and Dahnam, the personified blessing, bears a striking outward resemblance to the sacrarium of the Lord's Supper; the sacrifice of Akipsh, consisting either in flagellation or in gifts to the priest; and, lastly, the sacrifice for the souls of the dead. The purification of physical and moral impurities is effected, in the first place, by cleansing with holy water (Nirang), earth, etc.; next, by prayers (of which sixteen, at least, are to be recited every day) and the recitation of the divine word; but other self-castigations, fasting, celibacy, etc., are considered hateful to the Divinity. The ethical code may be summed up in the three words—purity of thought, of word, and of deed; a religion "that is for all time and not for any particular nation," as the Zoroastrians say. It need hardly be added that superstitions of all kinds have, in the course of the tribulations of ages, and the intimacy with neighboring countries, greatly defaced the original purity of this creed, and that its forms new
very much among the different communities of the present time.

There are two sects of Parsees in India, the Šāṁsky and the Kudmīn, both of whom follow in all points the religion of Zoroaster, and differ merely as to the precise institution of the religion of the last king of the ancient Persian monarchy. The only practical disadvantage which arises from this chronological dispute is that there is a month's difference between them in the time at which they observe their festivals. The Kudmīns are few in number, but several of the most wealthy and influential of the Parsees belong to this sect. About thirty years ago a keen discussion, known among the Parsees by the name of the Kudmīn controversy, was carried on in Bombay, and though argued with the greatest earnestness and animation on both sides, the contested point in regard to the era of Yazdegird has not yet been satisfactorily settled. The difference was first observed about two hundred years ago, when a learned Zoroastrian, named Jamasp, came from Persia to Surat, and while engaged in instructing the Mobeds, or Parsee priests, discovered that there was a difference of one full month in the calculation of time between the Zoroastrians of India and those of Persia. It was not, however, till 1746 that any great importance was attached to this chronological difference. In that year the Kudmīn sect was formed, its distinguishing tenet being an adherence to the chronological view imported by Jamasp from Persia, while the great mass of the Parsees in India still retained their former mode of calculation. At first sight this might appear a matter of too small importance to give rise to a theological dispute, but it must be borne in mind that when a Parsee prays, he must repeat the year, month, and day on which he offers his petition, and this circumstance leads to an observable difference between the prayer of a Kudmīn and that of a Shensky, and the same difference of course exists in the celebration of the festivals which are common to both sects.

Something like a very serious schism has lately broken out in the Parsee communities, and the modern terms of Conservative and Liberal, or, rather, bigot and infidel, are almost as freely used with them as in Europe. The sum and substance of these innovations, stoutly advocated by one side and stoutly resisted by the other, is the desire to stop early betrothal and marriage, to suppress the extravagance in funerals and wedding, to educate women, and to admit them into society. They wish to abolish the worship of the Nirang—a filthy substance in itself—as well as to reduce the large number of obligatory prayers. The task of the pious Parsee in prayer is certainly no small one. He has to repeat his devotions sixteen times at least every day. First on getting out of bed, then during the morning prayer, again when he takes his bath, again when he cleanses his teeth, and when he has finished his morning ablutions. The same prayers are repeated whenever, during the day, a Parsee has to wash his hands. Every meal—and there are three—begins and ends with prayer; before going to bed the work of the day is closed by prayer. Two counter alliances or societies—the "Guides of the Worshippers of God" and the "True Guides"—respectively—are contending for the objects of their different parties.

The literature of the Parsees will be found noted under PERSE and ZEND-AVESTA. Besides the latter, which is written in ancient Zend, and its Gujarati translation and commentaries, there are to be mentioned, as works essentially treating of religious matters, the History of Zoroaster, by Mr. Meineck, or Lampiran-ravang of the Parsees; the Saddar, or Summary of Parsee Doctrines; the Shabdistan, or School of Manners; the Desatur, Sacred Writings, etc. All these have been translated into English and other European languages. The Gujarati knowledge of the Parsees is not connected with their religion, and were altogether steeped in the grossest ignorance, until the recent efforts for their elevation. As we have said above, the Parsee merchants of India sent a member of their denomination to Persia, with the view of ameliorating the condition of their poor brethren residing in that kingdom. The curiosity of the Persian king stood in need of an oxidation, and the friendly mission of Lijind Lushak. This worthy man, being a British subject, enjoyed in his mission all the privileges which that mother-country of liberty so bountifully confers. Mahana visited the several settlements of the poor Guebre, and acquainted himself with their wants and burdens. Backed by his constituents in India, he made himself responsible to the Persian government for the punctual discharge of the annual poll-tax that was to be levied on the Guebre subjects of the realm. By this measure he put himself in direct connection with all the communities of Persian Guebre, and, moreover, became the medium of their political complaints to government. He thus liberalized them at once from those endless troubles to which they had hitherto been subjected. He at the same time took care to establish schools and complete possession of the incumbrance, and to inform that his success has been so complete in this undertaking as to induce Mohammedan fathers to send their children to the excellent Guebre school at Teheran.

Of works treating on the subject of this article, we mention principally, Hyde, Veterum Ex, Pers, Historia (Oxon. 1760, 4to); Ouseley, Travels in the East (Lond. 1819); Anquetil du Perron, Exposition des Usages des Parsees; Naggi, Essays on the Sacred Language, Writings, and Religion of the Parsees (Bombay, 1802; 8vo), especially essay iv; Rawlinson, Four Great Monarchies, iii, 93-196; iv, 329-347; Bunnen, God in History, bk. iii, ch. vi, and Appendix, notes D, E, Egypt, iii, 474 sq.; Müller, Chips from a German Workshop, i, 158 sq.; also 79 sq., 116 sq., 146 sq.; Narro, Manners and Customs of the Parsees (Liverpool, 1861); id., The Parsee Religion (ibid. 1861); Franjaz, The Parsees (Lond. 1858); Hardwick, Christ and other Masters, ii, 861 sq.; Clarke, Ten Great Covenants, ch. v, Theol. Rev. Jan. 1871, p. 96-110; Spiegel's art. "Parasismus", in Herzog's Real-Enzyklopädie, xi, 115 sq.


Parasimony. See Covetousness.

Parson in English ecclesiastical law means the incumbent of a benefice in a parish. He is called parson because he represents the Church for several purposes. He must be a layman, of the Established Church of England, and duly admitted to holy orders, presented, instituted, and inducted; and at least twenty-three years of age. When he is inducted, and not before, he is said to be in full and complete possession of the patronage, and is called in law persona impersonata, or "parson impersonate." The theory is that the freehold of the parish church is vested in him, i.e. he represents the church, and in the eye of the law sustains the person thereof, as well in suing as in being sued in any action touching the same. As the legal owner, the parson has various rights of control over the chancel. He is also the owner of the churchyard, and as such is entitled to the grass. As owner of the body of the church, he has a right to the control of the church bells, and is entitled to prevent their being removed. He has a right to notice of the marriage of all persons in the parish. The distinction between a parson and a vicar is, that the parson has generally the whole right to the ecclesiastical dues in the parish, whereas the vicar has an appropriator over him, who is the real owner of the dues and tithes and the vicar has only an inferior portion. The duty of the parson is to perform divine ser-
vice in the parish church under the control of the bishop, to administer the sacraments to parishioners, to read the burial-service on request of the parishioners, and to mar- ry them in the parish church when they tender them- selves. He is bound to reside in the parish, and is sub- ject to penalties and forfeitures if he without cause abs- ent himself from the parish. He is subject to the Clergy Discipline Act, in case of misconduct. One may cease to be a parson, by death, cession in taking another benefice, consecration, promotion to a bisho- ricia, resignation, or, lastly, deprivation, either by sen- tence of the ecclesiastical court, or, in pursuance of divers penal statutes, which declare the benefice void for some neglect or crime. See Walcott, "Oec. Archael. a. v.; //Church Dict. a. v.; Chambers, Cyclop. a. v.// See Parish.

Parsonage, a common term for the residence of a parson or minister in many churches.

Parsons, Charles Booth, D.D., a minister of the Methodist Episcopal Church, was born in Enfield, Conn., July 23, 1836. In early life he was an actor, but hav- ing become convinced finally that he could not serve God as he should in that employment, he took up the stage and all its associations in 1837, and joined the Church, to become a preacher of the good tidings, in 1840, as a member of the Kentucky Conference. At the time of the separation of the Southern branch of Methodism, Parsons joined the Methodist Episcopal Church, South; but at the close of the civil war he went back to the mother Church, and gave his influence to the support of the Northern, or, rather, Union cause, and became also a most devoted friend of the freedmen, especially in the state of Kentucky, where he was then residing. Parsons's early training for the ministry al- ways attracted to him large audiences, and somewhat stunted his style as a preacher. Those who had the pleasure of hearing him in his best days bear testimony to his ability, and the scores who have been converted under his ministry are the living witnesses of his suc- cess. His favorite pulpit themes were the cardinal doc- trines of the New Testament, as taught by his Church. He seemed to have a clear conception of these truths, and before large congregations he defended them with ability, and urged them with singular pathos and pow- er. He happily united the qualities of the able de- bater and the attractive orator. His pronunciations were clearly stated, and sustained by the conclusive reason- ing of the one, and sufficiently adorned by the embellish- ments of the other. His sermons were remarkable for the uniformity of their excellence. Nearly every effort was a success, and a small number of sermons were written on each of the cardinal points. He wrote one whom it is competent to criticise pulpit oratory, "his grim picture of that hardened wretch who stood at Calvary, clanking the spikes that were so soon to be driven through the hands and feet of the blessed Re- deemer." This is a good sample of the dramatic per- vading his discourses. Nor was he distinguished alone for the ability and success of his pulpit ministrations, but also for his wisdom in council and his administra- tive capacity. In the meridian of his life he was removed from the itinerant's extensive field to the invalid's lim- ited one, coming from the pulpit to the sick-room. In af- fliction and death, which occurred in Louisville, Ky., Dec. 8, 1871, he exemplified the truth of what he had preach- ed in life. He was a good man, a kind friend, a popu- lar minister, and his name will long survive. He was the author of quite an interesting volume, entitled The Stage and the Pulpit, now out of print, and he was one of the commissioners of the Church South to settle the claims of that Church with the Methodist Episco- pal Church; but, as is well known, that settlement failed to give satisfaction, and a final arrangement was not made until 1874.

Parsons, David, D.D., a Congregational minister, was born Jan. 28, 1748, at Amherst, Mass. He gradu- ated at Harvard College in 1774, entered the ministry in 1776, and was ordained pastor in Amherst, Oct. 2, 1782, and resigned Sept. 1, 1819. He felt much interest in the cause of education, and gave land for the site of an academy which has been established. Ambrose Col- lege. Parsons died May 18, 1828. He published several of his Sermons (1788, 1795, et al.). See Sprague, Annals of the Amer. Pulpit, ii, 120.

Parsons, Henry M., an American Presbyterian minister, was born at Glen's Falls, N.Y., July 27, 1813. He received a careful training from his parents; gradu- ated at Union College, Schenectady, in 1835. He studied theology under Hugh N. Wilson, D.D., at Southampton, N. Y.; was licensed and ordained Oct. 8, 1847, pastor over the Moriches Church, Long Island. Soon his health began to fail him, and at the earnest solicitation of his people he tried a southern climate; he spent a winter in Cuba, where he served as a chaplain for the season at Havana; but after two years' absence he returned and labored another year with his people on Long Island. His health was still poor, and thinking that an inland climate would help him, in 1852 he accepted a call from Warrior Run Church, Pa., where he continued to labor for two years. At length he gave up preaching and travelled for his health, but died Aug. 10, 1859. Mr. Parsons was the author of Christ in the Desert. His mind was well-balanced, his descriptive powers ex- cellent; and his letters from abroad bear evidence of nice discrimination and clear perception. See Wilson, Prob. Hist. Almanac, 1861, p. 104. (J. L. S.)

Parsons, Jonathan, an American Presbyterian minister, was born at West Springfield, Mass., Nov. 30, 1705. He was educated at Yale College, class of 1729. As a student at New Haven he gave many indications of uncommon genius. Soon after graduation Parsons began to preach. He was ordained minister in 1731 of Lyme, Conn., where he continued until 1748. The last thirty years of his life were spent at Newburyport, in one of the largest congregations in America. His labors were incessant, and he sometimes sank under his exertions. During his last sickness he enjoyed the peace of a Christian. He expressed his unwavering assurance of an interest in the favor of God through the Redeemer. He died July 19, 1776, at Newburyport. As a preacher he was eminently useful. During some of the first years of his ministry his style was remark- ably exact, but a little later he began to be attracted when his attention was occupied by things of greater importance, his manner of writing was less polished, though perhaps it lost nothing of its pathos and energy. In his preaching he dwelt much and with earnestness upon the doctrines of grace, knowing it to be the design of God to have his religion to humble the pride of man and to exalt the grace of God. His invention was fruitful, his imagination rich, his voice clear and com- manding, varying with every varying passion, now forc- eful, majestic, terrifying, and now soft and persuasive and melting. He was eminent as a scholar, for he was familiar with the classics, and he was skilled in the Latin, Greek, and Hebrew languages. He was ac- counted a dexterous and masterly reasoner. He pub- lished at Boston, Letters in the Christian History (1741): —a Lecture (1742); —Lectures on Justification (1746); —Good News from a Far Country, in seven Discourses (1756); —Observations, etc. (1757); —Manna Gathered in the Morning (1761); —Infant Baptism from Heaven, in two Discourses (1765); —A Sermon on the Death of G. Whifield (1770); —Letters on Baptism (1770); —Free- dom from Tyranny, A Sermon on the Day of Christ (1774); —Sixty Sermons on various Subjects (1780, 2 vols. 8vo). See Searl's Sermon preached at the funeral obsequies; Allen, Amer. Biog. Dictionary, a. v.; Sprague, Annals of the Amer. Pulpit, iii, 47-52; Amer. Qu. Rep. xiv, 109.

Parsons, Joseph (1), a Congregational minister, flourished in the early part of last century. He was born about 1671, and was educated at Harvard College,
PARSONS, Joseph (2), also a Congregational minister, was born about 1708, and was educated at Harvard College, where he graduated in 1720. He studied theology, and became pastor at Bradford, Mass., where he died in 1765, in the thirty-fifth year of his ministry. He published three occasional Sermons (1741, 1744, and 1759).


PARSONS, Levi, a Congregational minister, who was employed also in missionary labors, was born July 18, 1792, in Goshen, Mass. He graduated at Middlebury College in 1814; was ordained Sept. 8, 1817, and labored under the Vermont Missionary Society a year, when he was sent on an agency into Palestine by the American Board. He sailed with Rev. P. Fisk for Smyrna Nov. 8, 1819, and arrived Jan. 15, 1820, whence they went to the island of Scio, and in November Mr. Parsons started for Palestine, reaching Jerusalem Feb. 12, 1821, where he remained. For seven years he labored among the Jews on the island of Syra, he reached Smyrna Dec. 3, and sailed to Alexandria, where he died, Feb. 11, 1822. Mr. Parsons was a good scholar, and very amiable and interesting in his manners. His life was thoroughly devoted to benevolent work. His biography was written by his brother-in-law, D. V. Morton (1824). See also Amer. Miss. Mem., p. 583; Sprague, Annals of the Amer. Pulpit, ii, 644; Wilson, Presb. Hist. Almanac, 1866, p. 221; Christian Monthly Spectator, vii, 316.

PARSONS, Moses, a Congregational minister, was born at Gloucester, Mass., in 1716. He graduated at Harvard College in 1736; taught school at Manchester, and subsequently at Gloucester; was ordained at Byfield, Mass., in 1744, and continued pastor of that Church until his death in 1783. He published several Sermons (1765, 1772, 1775). See Sprague, Annals of the Amer. Pulpit, i, 448 sq.; Memoirs of Chief Justice Parsons (his son), ch. ii, viii.

PARSONS, Philip, a noted English divine, was born at Gloucester, Eng.; in 1729. He was educated at Sidney Sussex College, Cambridge. Having taken orders, he was appointed to the Free School of Oakham, Rutlandshire. In 1761 he was presented to the school and curacy of Wye, became rector of Eastwell in 1767, and of Soham in 1788. He died in 1812. He published Dialogues of the Dead with the Living (Anon. (Loud, 1779, 8vo):—Six Letters to a Friend on the Establishment of Sunday-schools (ibid. 1786, 12mo). See Darling, Cyclop. Bibliog. ii, 41; Allibone, Dict. of Br. and Amer. Authors, ii, 41; (Loud) Gentleman's Magazine, vol. lxxxi.

PARSONS, Robert, better known as Father Parsons, a noted English divine, originally a Protestant, but finally an ardent adherent of the Roman faith, and a most influential member of the Society of Jesus, was born of very humble parentage at Netherstowey, near Bridgewater, in Somersetshire, in 1546. He was as a boy remarkable for his native endowments and his devotion to study. The vicar of the town, interested in the promising youth, gave him instruction in Latin and Greek, and when he had been properly prepared for college contributed liberally towards Robert's support at Oxford. He graduated at a very early age in 1563. In the university Parsons was remarkable as a clever disputant in scholastic exercise, then much in vogue; so that, having taken his first degree in arts in 1568, he was the same year made probationer-fellow of his college; and, taking pupilla, was presently the most noted tutor in it. He entered into orders soon after, and was made socius sacerdos, or chaplain-fellow. In 1572 he proceeded M.A., was bursar that year, and the next dean of the college; but being charged by the society with incontinency and embezzeing the college-money, he was dismissed from a formal and public accusation allowed him, out of respect for his learning, to send in his resignation, Feb. 1573-4. After quitting Oxford he went first to London, and thence, June, 1574, through Antwerp to Louvain, where, meeting with the Jesuit father, William Good, his countryman, he spent a week in the spiritual exercises at the college of the Jesuits. He next proceeded to Padua, there to study medicine, in order to practice it for a support; but he had not been long at Padua before the unsettled state of his mind and of his affairs excited in him a curiosity to visit Rome. This visit fixed him heartily as a Jesuit; for here meeting with some Englishmen of the order, he became so impatient to be among them that he went back to Padua, settled his affairs there, and, returning to Rome, May, 1575, was chosen a member of the Society of Jesus, and admitted into the English college. He was indeed framed by nature, as a Jesuit, to be a very brilliant and zealous soldier of the faith; being fierce, turbulent, and bold, and he soon made a distinguished figure in it. Having completed the course of his studies, he became one of the principal penitentiaries, and was in such credit with the pope in 1579 that he received the commission to perform the pontifical function at the papal conclave at Rome, founded in queen Mary's time, and to establish it as a college or seminary for the English. Later he was sent, together with Campian, to England to influence the Anglican clergy towards a return to the Roman Church, and in this mission proved himself a most dexterous and wily messenger. As the law at the time forbade the admission of papal emissaries, Parsons carefully concealed his purpose, and made himself known only to those he knew he could safely trust. He at one time prided himself in having so far succeeded in his purpose, that the covering of the Anglican Church to the Romish fold was very imminent. But at this very time, so suspicious to him as he believed, his co-laborer was discovered by the watchful agents of lord Burleigh and imprisoned. Parsons thereupon hastily passed over into France, and stopped at Rouen. While in England he had found means to privately print and put in circulation books advocating the re-establishment of the papal Church in England, and on kindred subjects; and now, not being otherwise employed, he printed others, which he likewise caused to be dispersed there. In 1583 he was so successful in carrying on this plan, that he was made superior or prior to the English mission by one Heyward. However, the management of that mission was left to him by Aquaviva, the general of the order, and he was appointed prefect of it in 1592. In the interim, having procured for the English seminary before mentioned at Rome a power of choosing an English rector in 1586, he was himself elected into that office the following year. Upon the profligie preparations in Spain to invade England, father Parsons was despatched to Madrid, to turn the opportunity of the present temper of its monarch, the son of the Jesuit, to induce the king to abandon the intrigues that nearly brought them into the Inquisition. Parsons found means to elude the severity of that tribunal; obtained of the king that his majesty should appoint one of the judges, and himself another, for this Inquisition, and then set about the main business of the voyage. He caused seminaries to be erected for the purpose of supplying England from time to time with priests, who should keep alive the spirit of Romanism that he had kindled, as well as opposition to the Protestant crown, and to prepare the papists there to join with any invasion which those abroad might propose. Thus, for instance, he dealt with the duke of Guise to erect a seminary for such a purpose in Normandy; and now he prevailed with Philip II to erect such in Spain; so that in a short time they could not only boast of their
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seminaries at Rome and Rheims, but of those at Velle-duche, Sciville, and St. Lucar in Spain, at Lisbon in Portugal, and at Douai and St. Omer in Flanders. In these the English Roman Catholic youth who were sent to them were educated in violent prejudices against their native country, and their minds formed to all the purposes that father Parsons had in his head; one of these was to persuade them to abandon the church and the infants of Spain to the crown of England. In support of this scheme he published his *Conference about the next Succession to that Crown*, advocating as lawful the intended deposition of queen Elizabeth. After the defeat of the Spanish Armada, father Parsons left no means in his power untired to invite the duke of Guise, at that time all-powerful in France, to a second invasion; and when nothing effectual could be obtained that way, he endeavored to raise a rebellion in England. He tampered with the earl of Derby to appear at the head of it, and when that nobleman refused to be led into dialogical schemes he was poisoned, it is charged, by Parsons’s procurement. Nor is this the only charge brought against Parsons. We find Sir Ralph Winwood informing secret agents Cecil from Paris, in 1602, of an attempt to assassinate the king. He also, in a letter to his correspondent, the archbishop, at the instigation of father Parsons (Winwood, *Memorials*, vol. i). Finding all his projects against queen Elizabeth blasted, he plotted the exclusion of king James by several means; one of which was exciting the people to set up a popular form of government, for which purpose he translated one of his pamphlets in the French language, and published another in his own. Another was to engage the pope in a design of making his kinsman the duke of Parma king of England, and securing the assistance of lady Arabella by marrying her to the duke’s brother, cardinal Farnese. Cardinal Farnese was at that time king of France in a long account of both these projects in one of his letters, and in another mentions a third, wherein himself he had been dealt with by Parsons, which was that the pope, the king of France, and the king of Spain should agree among themselves for a successor for England who should be a Catholic, and that they should join their forces to establish him on the throne (Osmant, *Letters*, pt. ii, lib. iii). However, even the death of his friend, cardinal Allen, in 1594, drew Parsons’s attention for a while off these weighty public affairs upon his own private concerns. It was chiefly by his interest that the cardinal had obtained the purpose which had been the subject of his attack upon the court, and the dignity was worth his utmost endeavors, and he turned every stone to compass it. For that purpose he employed some Jesuits to set about in Flanders a petition to the king of Spain, subscribed by great numbers of people, in which they used words with much art, rank, and quality. He applied also to that monarch by John Piraques, one of his prime confidants, but received no answer; and then repaired himself to Rome in 1596, under pretense of settling some quarrels that had arisen in the English college there during his absence. He had the year before been complimented, in a letter from some of the principal persons of his order there, on the assured prospect he had of succeeding; and upon his arrival was visited, among others of the highest rank, particularly by cardinal Bellarmine, who encouraged him to wait upon the pope, as he did, with an account of the reports that were spread all over Flanders, and even at Rome, of his holiness’s design to confer the purple upon him, and that the king of Spain had written to his holiness regarding this promotion. But in a personal interview with the pontiff, Parsons learned that there had been sent to him many complaints of him from the secular clergy, that, instead of bringing him into the sacred college, he had some thoughts of stripping him of the posta he was already possessed of. To avert this disgrace, Parsons withdrew on pretense of health to Naples, and he formed and disseminated many complaints of him from the secular clergy; the pope (Clement VIII) in 1606, Parsons now continued to devote his attention mainly to the successful termination of the English work, and under the next pontiff, Paul IV, enjoyed greater favor at Rome. When suddenly brought to a sick-bed, and his recovery was regarded as extremely doubtful, the pope indulged Parsons in all the ceremonies usually granted to cardinals at the point of death. Upon his decease at Rome in 1610 his body was embalmed, and interred, pursuant to his own request, in the chapel of his college, close to that of cardinal Allen.

The Jesuits all abound in praise of father Parsons, but there are many Romanists who impeach the integrity of his character. Thus cardinal D’Ossea, in a letter to the king of France, giving an account of father Parsons’s *Conference about the next Succession to the Crown*, declares that he was a man who regarded neither truth nor reason. Pasquin also at Rome thus exposed Parsons’s factious and plotting humor: "If there be any man that will buy the kingdom of England, let him repair to a merchant in a black square cap in the city, and he shall have a very good pennyworth thereof." To conclude, the imputation laid upon him by the English secular Romish priests, as well as the Protestants, that Parsons was a person of a turbulent and seditionous nature, is sufficiently supported by his numerous writings, the titles of which are as follows:

*A brief Essay for Jesus’s Refusal to go to Church, with a Dedication to Queen Elizabeth*, under the fictitious name of John Howlet, Dec. 15, 1580: *Reasons for his coming into the Mission of England*, etc.; by some ascribed to Campian: *A brief Censure upon two Books written against the Reasons and Proofs of the Author of a Practical Treatise of Jesus’s Fidelity*, all written and printed while our author was in England: *A Defence of the Censure given upon his two Books*, etc. (1688): *De persequutione Anglicana epistolae* (Rome and Ingolstadt, 1682): *A Christian Directory* (Rome, 1683): *A New and Universal Board of Particulars for the Year 1691*; these two parts being printed erroneously at London, our author published an edition of them under this title, *A Christian Directory, guiding Men to their Salvation, etc., with many Corrections and Additions by the Author himself*; this book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury, and has gone through eight editions, the last in 1782: *Responsio ad Eliz. Regiam editicum contra Catholicos* (Rome, 1598), under the name of Andr. Philosopher: *A Conference about the next Succession to the Crown of England, etc.* (1694), under the name of D. Philip; *A Summary of the Proofs on both Sides of the Wordsward of the turbulent and seditionous Watchword of Sir F. Hastings, Knight, etc.* (1599), under the same name: *A Copy of a Letter written by a Master of Arts at Cambridge, etc.* (written in 1584, and printed about 1608): *theatrum sive comedia de Anarchia* or *sona’s Green Coat*, being sent from abroad with the binding and leaves in that livery: *Apologeticall Epistle to the Lords of her Majesty’s Privy Council, etc.* (1601): *Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by Pope Clem. VII*, etc. (St. Omer, 1601): *A Manifestation of the Folly and bad Spirit of secular Priests* (1692): *A Deacondrom of ten quid Esthological Questions* (1602): *De Peregrinationes*: *An Answer to O. C. whether the Papists or Protestants be true Catholics* (1603): *A Treatise of the three Conversiones of Paganism to the Christian Religion*, published (as are also the two following) under the name of N. D. *Nicholas Doleman* in 3 vols. 8vo (1603, 1604): *A Relation of a Trial made before the King of France in 1600 between the Bishop of Erezow and the Lord Pleiss Murphy* (1604): *A Defence of the precedent Relation, etc.* (1605): *A Review of ten public Disputations, etc., concerning the Sacrifices and Sacrament of the Altar* (1604): *The Forranner of Bell’s Downfall of Popery* (1605): *An Answer to the Fifth Part of the Reports of Sir Ed- ward Coke*, etc. (1606, 4to), published under the name of a Catholic Divine; *A Declaration of Questions put by the King* (1607): *A Treatise tending to Mutilation towards Catholic Subjects in England, against Thomas Morton, afterwards bishop of Durham (1607)*.
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— The Judgment of a Catholic Gentleman concerning King James's Apology, etc. (1698) — Soler Reckoning with Thomas Morton (1609) — A Discussion of Mr. Hartley's Answer to the Judgment of a Catholic Englishman concerning the Oath of Allegiance (1612) — this book, being left not quite finished at our author's death, was altered and completed afterwards by two others, edited by a heretic. The following are also posthumous pieces: The Liturgy of the Sacrament of the Mass (1620) — A Memorial for the Reformation, etc.; thought to be the same with The High Court and Council of the Reformation, finished, after twenty years' labor, in 1566, but not published till after our author's death, and republished from a copy presented to James II, with an introduction and some animadversions by Edward Gee, under the title of The Jesus's Memorial for the intended Reformation of the Church of England under their first Popish Prince (1686, 8vo). There is also ascribed to him A Declaration of the true Causes of the Great Troubles presupposed to be intended against the Realm of England, etc.; seen and allowed, anno 1581. Parsons, besides, translated from the English into Spanish, A Relation of certain Martyrs in England, printed at Madrid, 1590, 8vo. See Dr. James Aitcheson: Daniel Defoe, Memoirs of Gregor Pannartz (papal legate in England under Charles I); Henke, Kirchenreform; vol. ii.; Dodd, Ch. Hiat., sees Index); Lingard (Rom. Cath.), Hist. of England; Hallam, Literary Hist. of Europe; id., Comit., Hist. of England; Green, Hist. of the English People; E. Loefnitz, Great Britain: The Life of, vol. ii, 1823, 544: Nutt, Ch. Hist. of England; (Lond.) Gentleman's Magazine, 1823, p. 412 sqq.; Allibone, Dict. of Brit. and Amer. Authors, ii, 1517, 1518.

Parwanatha is the name of the twenty-third of the deified saints of the Jainas in the present era. Parwanatha and Mahavira, the twenty-fourth, are greatly revered amongst the Jains by a name of soluill of Benares, called Belupara, there is a temple dedicated to the birthplace of Parwanatha. See JAINAS.

Parthake, to receive a share. The saints are partakers of Christ, or of the heavenly calling. By receiving Jesus Christ and his Spirit into their hearts, they possess them and their blessings and influences as their own, and are effectually called to the heavenly glory (Heb. iii. 1-4; vi. 4). They are partakers of God's promises and benefits; they have an interest in all the promises, and shall receive every blessing therein contained (Eph. iii. 6; 1 Tim. vi. 2). They are partakers of the divine nature and of Christ's holiness, when through union with Christ and fellowship with him in his righteousness and spirit, their nature is conformed to Christ (2 Pet. i. 4). They partake of Christ's sufferings, and of the affections of the Gospel, when they are persecuted for their adherence to the truth and example of Christ (1 Pet. iv. 19; 2 Cor. i. 7; 2 Tim. i. 8). They partake of the grace of Paul, and other ministers, when they receive spiritual edification from their ministry (Phil. i. 7). Hypocrites are partakers of the Holy Ghost. Some of them in the apostolic age enjoyed his miraculous gifts and operations; and in every age they receive such convictions, or other influences, as are separable from a state of grace (Heb. vi. 4). Men become partakers in other men's sins by consenting, consenting, inclining to, rejoicing in, assisting to commit, or sharing the profits or pleasures of their sin; or by occasioning them by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder their sin; or by commanding, exciting, or hiring men to sin; or by defending, exalting, or commending their sin; by neglecting to reprove, and promote the proper punishment of sin; and by not making mention over and praying against sin (Rev. xviii. 4; Eph. v. 11).

Parthenai (or Partheny). Anne de, an accomplished and pious lady, the wife of Anthony de Pons, count of Marennes, was Duchess of Ferrara, daughter of Louis XII, and one of the brightest ornaments of the court of Renée de France. She was a protector of learning, and was herself, on account of her abilities and accomplishments, the delight of every society into which she entered. She understood Greek and Latin, and took great pleasure in conversing with theologians and reading the Scriptures, which induced her to turn Protestant, and to give succor to the Reformed cause.

Parthenay, Jean de, lord of Soubise, a hercule leader among the Protestants of France, was descended from an ancient Romish family of his name, and was born about 1512. He chose the profession of arms, and having brouht himself into so great a repute that he commanded Henry II's troops in Italy about 1550. Before he left Italy he imbibed the sentiments of the Reformed religion at the court of Ferrara, under the auspices of Renée. After his return to France lord Soubise applied himself with extraordinary zeal to propagate his principles in the town and neighborhood of Soubise, and he succeeded so well that in a little time the mass was forsaken all about the place by a great part of the people. He held frequent conferences with Catharine de Medici, queen-mother of Henry III, who became in her heart his proselyte, though she had not courage enough to declare it openly; and the duchess of Montespenser, who was always present at these conferences, was so much wrought upon by Soubise's discourse that she desired on her death-bed to have the sacrament administered to her according to the Calvinistical form. The queen-mother, when she came to be regent of the kingdom during the infancy of Charles IX, appointed Parthenay gentleman of the chamber to the young monarch in 1661; and he was likewise created a knight of the order of the Holy Ghost. The same year the prince of Condé, the hereditary viscount of Soubise, was also set at liberty, and in the very beginning of the religious war that prince, looking on the large city of Lyons which had declared for the Protestant cause, as not in safe hands under the baron d'Adret, appointed Soubise to that important command in 1662; and he answered fully all the expectations which the prince had conceived of him. He performed a hundred bold actions there, and resolutely kept the city, defending it effectually against all difficulties both from force and artifice. The duke of Nevers besieged it to no purpose, and the queen-mother attempted in vain to overreach him by negotiation. He persevered in maintaining the Protestant cause with unabated ardor till his death in 1566, when he was about fifty-four. His wife, Antoinette Bouchard, eldest daughter of the house of Aubeterre, is also noted as a most devoted advocate of the Protestant cause.

Parthenia, a surname of Artemis (Diana), and also of Hera (Juno).

Parthenius, an Eastern prelate, flourished in the second half of the 17th century. He was successor to Cyril Lucas (q. v.) in the patriarchate of Constantinople. Parthenius was a man of unusual mental powers, and in his position held remarkable sway. Not only in the East, but also in Russia his influence was felt. Opposed to all reformatory inroads, he freed the Church from Calvinistic doctrinal tendencies, as well as everything that betrayed the influence of Protestant ideas. He was also the principal promoter of the 'Opolec' which was held at Constantinople under the pope Muger (q. v.), prepared, and which is the synod at Jerusalem in 1762 was adopted as the principal confession of the whole Greek Church. Parthenius died very near the close of the 17th century. See Neale, Hist. of the Eastern Church (patriarchate of Constantinople).

Parthenon is the temple which the Greeks dedicated at Athens to Minerva (q. v.). It is one of the most celebrated of the Greek temples, and is usually regarded as one of the most perfect specimens of Greek architecture.
architecture. Many of the sculptures have been removed from the Parthenon in modern times, and the different capitals of Europe highly prize the secured relics from this historic place. See ATHENS.

Parthenos (Gr. a virgin), a surname of Athene (Minerva) at Athens, where the Parthenon was dedicated to her.

Parthia. See PARTHIAN.

Parthian (Parthia). Parthians are spoken of in Acts ii, 9 as being with their neighbors, the Medes and Elamites, present at Jerusalem on the day of Pentecost. The persons referred to were Jews who had settled in Parthia ( Parsa in Ptolomy, Parsua in Strabo and Arrian), and the passage shows how widely spread were members of the Hebrew family in the first century of our era. See DARIAPAR. The term originally referred to a small mountainous district lying to the north-east of Media. Afterwards it came to be applied to the great Parthian kingdom into which this province expanded. To the history of the Parthians there seems to have been an alliance from the Old Testament, that in Daniel (Dan. xi. 44; comp. Tact. Hist. v. 8) to the campaigns of Antiochus Epiphanes.

Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesan. It lay south of Hyrcania, east of Media, and north of Sagartia. The country was pleasant, and fairly fertile, watered by a number of small streams flowing from the mountains, and absorbed after a longer or a shorter course by the sands. It is now known as the Atak or "skirt," and is still a valuable part of Persia, though supporting only a scanty population. In ancient times it seems to have been densely populated; and the ruins of many large and apparently handsome cities attest its former prosperity (see FRASER, Khorasan, p. 245).

The ancient Parthians are called a "Scythic" race (Strabo, xi. 9, § 2; Justin, xii. 1-4; Arrian, iv. 1), and probably belonged to the great Turanian family. Various stories are told of their origin. Moses of Choreen calls them the descendants of Abraham by Keturah (Hist. Armen. ii. 63); while John of Malala relates that they were Scythians whom the Egyptian king Sesostris brought with him on his advance from Scythia, and settled in a region of Persia (Hist. Univ. p. 26; comp. Arrian, l. c.). Really nothing is known of them till about the time of Darius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. We may fairly presume that they were added to the empire by Cyrus, about B.C. 550; for that monarch seems to have been the conqueror of all the north-eastern provinces. Herodotus speaks of them as being contained in the 16th satrapy of Darius, where they were subdued with the Chosraians, the Sogdians, and the Aryans, or people of Herat (Herod. iii. 29). He also states that they served in the army which Xerxes led into Greece, under the same leader as the Chosraians (vii. 66). They carried bows and arrows and short spears, but were not at that time held in much repute as soldiers. In the final struggle between the Greeks and Persians they remained faithful to the latter, serving at Arbela (Arrian, Exp. Alex. iii. 8), but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country (ib. 28). In the division of Alexander's dominions they fell to the share of Eumenes, and Parthia for some time was counted among the territories of the Seleucids. About B.C. 256, however, they ventured upon a revolt, and under Arsaces (whom Strabo calls "a king of the Dahae," but who was more probably a native leader) they succeeded in establishing their independence. This was the beginning of the great Parthian empire, which may be regarded as rising out of the ruins of the Persian, and as taking its place during the centuries when the Roman power was at its height. During the Syro-Macedonian period the Parthians and the Romans had no separate spheres, but under the Romans the Parthians defended the party of Antigonus against Hyrcanus, and even took and plundered Jerusalem (Josephus, Ant. xiv. 18, § 2; War, i. 18).

Parthia, in the mind of the writer of the Acts, would designate the entire area, which extended from India to the Tigris, and from the Chosraian desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthia in the list of those present at Pentecost. Parthia was a power almost rivalling Rome—the only existing power which had tried its strength against the Greek, and not been accepted in the end. By the defeat and destruction of Crassus near Carrhae (the sculptural Haran) the Parthians acquired that character for military prowess which attaches to them in the best writers of the Roman classical period (see Horace, Od. ii. 19; Stat. lib. i. 150; Virgil, Georg. iii. 31; Ovid, A. et A. Am. i. 299, etc.). Their armies were composed of clouds of horsemen, who were all riders of extraordinary expertness; their chief weapon was the bow. They shot their arrows with wonderful precision while their horses were in full career, and were proverbially remarkable for the injury they inflicted with these weapons on an enemy who attempted to follow them in their flight. The government of Parthia was monarchical; but as there was no settled and recognised line of succession, rival aspirants were constantly presenting themselves, which weakened the country with internal dissension, and especially as the Edessa were found to be of interest to foster dimensions and encourage rivalries. From the time of Crassus to that of Caracalla they were an enemy whom Rome especially dreaded, and whose ravages she was content to repel without levenging the dominion dislike of Nerva and Trajan; but his expedition, which was well conceived and vigorously conducted, deprived them of a considerable portion of their territories. In the next reign, that of Hadrian, the Parthians recovered these losses; but their military strength was now upon the decline, and in A.D. 226 the last of the Arsacides was forced to yield his kingdom to the revolting Persians, who, under Artaxerxes, son of Hannan, succeeded in re-establishing their empire. The Parthian dominion thus lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our era.

It has already been stated that the Parthians were a Turanian race. Their success is to be regarded as the subversion of a tolerably advanced civilization by a comparative barbarism—the substitution of Tartar manners for the Aryan polish and refinement. They aimed indeed at adopting the art and civilization of those whom they conquered, but their imitation was a poor travesty, and there is something ludicrous grotesque in most of their more ambitious efforts. At the same time they seem to have added certain modifications of nobleness and taste, more especially where they followed Greek models. Their architecture was better than their sculpture. The famous ruins of Ctesiphon have a grand
Ornamentation of Arch at Takt-i-Borjan.

deur of effect which strikes every traveller; and the Parthian constructions at Akkerkuf, El Hammam, etc., are among the most remarkable of Oriental remains. Nor was grandeur of general effect the only merit of their buildings. There is sometimes a beauty and delicacy in their ornamentation which is almost worthy the Greeks. For specimens of Parthian sculpture and architecture, see Sir R. K. Porter, Travels, vol. i, plates 19-24; vol. ii, plates 62-66 and 82, etc. For the general history of the nation, see Hermon, Manual of Anc. Hist., p. 229-305, Eng. trans.; Smith, Dict. of Greek and Roman Greg. s. v.; and especially Rawlinson's Sixth Oriental Monarchy—Parthia (Lond. 1871), on whose article in Smith's Dict. of the Bible the above is chiefly founded. The geography of Parthia may be studied, besides the ancient authorities, in Cellar, Notit. ii, 700; Mannert, v, 102; Forbiger, Handb. ii, 546 sq. See also Amer. Ch. Rev. Oct. 1873, art. iii; Bibliotheca Sacra, April, 1874, art. viii.

Participation, the act of sharing jointly with others in any object or benefit. "Participation" is what is meant by "communion," when applied by the apostle to the body and blood of Christ sacramentally received. The "communion" is on the part of the receivers of that ordinance; the Greek word which is so rendered (κοινωνία) not signifying communication, as from the priest, of any benefit of which he is the dispenser, but the partaking together, the joint enjoyment, of the spiritual benefits of which Christ, by the sacrifice of himself, has called us to be partakers. See COMMUNION.

Particular Baptists. See Baptists.

Particular Redemption. See Redemption.

Particularists, a name sometimes applied to Calvinists (q. v.), at least such as hold the doctrine of particular redemption and a limited atonement. See GRACE.

Partington, John, M.A., an English divine, was a native of Scotland. The time of his birth is not known to us. In 1732 he became minister of a dissenting congregation at Hampstead. He also preached at Founders' Hall, London, in 1738. He died in 1749. Partington published a Sermon (Jan., 1717) on the right Improvement of the Gifts of God's Bounty (Lond. 1739, 8vo).

Partington, Josiah, a Presbyterian minister, was born in Manchester, England, Dec. 25, 1801. He was educated privately, and studied theology under the care of a minister. In 1823 he immigrated to the United States, was licensed and ordained by Niagara Presbytery, and preached successively in the churches of Knowlesville and Byron, N. Y.; Pelham, C. W.; and in Youngstown, N. Y., where he died, Feb. 14, 1864. Mr. Partington was a man of sterling piety and earnest zeal for the Master. He possessed special command of language he was good at length, by frequent repetitions of it, being able to destroy him." Egmont and Heymen (ii, 49) give an account of the manner of taking snipes in the Holy Land, very much like the Arab way of catching partridges. They say that if the company be numerous, they may be hunted on horseback, as they are then never suffered to rest till they are so tired that they may almost take them in your hand. But snipes delight in watery places. David, therefore, being in dry deserts, might rather mention the partridge.

It will be seen by the marginal reading that the passage in Jeremiah may bear the following interpretation: As the kōrd "gathereth young which the bath we brought forth." This rendering is supported by the Sept. and Vulg., and is that which Maurer (Comment. on the passage of the text).

Parti, MIDDLE WALL OF (μεταόχης) τοῦ 

Partridges, from a bas-relief, Khorsabad.
PARTRIDGE

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in Ier. l. c.); Rosenmüller (Sch. in Ier. l. c.), Gesenius (Theaur. s. v.), and scholars generally adopt. In order to meet the requirements of this latter interpretation, it has been asserted that the partridge is in the habit of stealing the eggs from the nests of its congener and of sitting upon them, and that when the young are hatched, their care is assumed by the hens; a similar meaning of the simile: the man who has become rich by dishonest means loses his riches, as the fictitious partridge her stolen brood (see Jerome in Ieron. l. c.). It is perhaps almost needless to remark that this is a mere fable, in which, however, the ancient Orientals may have believed, as is evident, for instance, in a passage in the Arab. naturalist Damir, quoted by Bochart (Herios. ii. 638), which shows that in his time this opinion was held with regard to some kind of partridge. The explanation of the rendering of the text of the A. V. is obviously as follows. Partridges were often "hunted" in ancient times as at present, either by hawking, or by being driven from place to place till they become fatigued, when they are easily captured or killed in the manner above described. Thus nests were not only constantly disturbed, and many destroyed, as already, in I. 13, is indicated; but the birds taking shelter from such disturbances would enrich himself by unjust means—"he shall leave them in the midst of his days." The expression in Ecclus. xi. 80, "like as a partridge taken (and kept) in a cage," clearly refers, as Shaw (Travel. l. c. has observed) to a "decoy partridge," and is equivalent to the Greek σταφυλία Superstition almost certainly has been traceable, as is evident from the context and the Greek words; comp. Aristot. Hist. Anim. ix. 9, § 3 and 4. The "hunting this bird upon the mountains" (1 Sam. xxxvi. 20) entirely agrees with the habits of the Greek partridge (Cuculus sabulicus) and the desert partridge (Ammoperdix Heyi). The specific name of the former is partly indicative of the localities it frequents, viz. rocky and hilly ground covered with brushwood. Our common partridge (Perdix cinerea), as well as the Barbary (C. petrosus) and red-leg (C. rufa), do not occur in Palestine.

Late commentators state that there are four species of the tetrao (grouse) of Limneus abundant in Palestine; the francolin (T. francolinus), the katta (T. alchata), the red-legged or Barbary partridge (T. petrosus), and the Greek partridge (T. sabulicus). In this now obsolete classification there are included not less than three genera, according to the more correct systems of recent writers, and not one distinctly a grousse occurs in the number, though the real T. urupulosis, or cock of the woods, is reported as frequenting Asia Minor in winter, and in that case is probably no stranger in Libanus. There is, however, another species of which the Arab. name is the katta (ganga, cota), and pin-tailed grousse of author, a species very common in Palestine, and innumerable in Arabia; but it is not the only one, for the sand-grouse of Latham (P. arenaria) occurs in France, Spain, Barbary, Arabia, Persia, and on the north side of the Mediterranean, or all round Palestine. P. Arabicus, and probably P. exustus, or the Arabian and singing gattas, occur equally in the open districts of the south, peeping the desert along with the ostrich. All are distinguished from other genera of Tetraonoe by their long and powerful wings, enabling them to reach water, which they delight to drink in abundance; and by this propensity they often indicate to the thirsty caravan in what direction to find relief. They feed more on insects, larvae, and worms than on seeds, and, none of the species having a perfect hind toe that reaches the ground, they run fast: these characteristics are of some importance in determining whether they were held to be really clean birds, and consequently could be the seder of the Israelites, which our versions have rendered "quail." See Quail. The francolin forms a second genus, of which P. ornatus, or the common-tree-partridge, is the Syrian species best known, though most likely not the only one of that country. It is larger than the gatta; the male is always provided with one pair of spurn (though others of the genus have two), and has the tail longer than true partridges. This species is valued for the table, is of handsome plumage, and common from Spain and France, on both sides of the Mediterranean, eastward to Bengal. The partridge is a third genus, reckoning in Syria the two species belonging to the same genus, the red-legged and the black and crescents on the sides; but the other markings differ, and the Barbary species is smaller than the Greek. They are inferior in delicacy to the common partridge, and it is probable that Perdix rufa and the Caspian partridge, both resembling the former in many particulars, are no strangers in Asia. The expostulation of David with Saul, where he says, "The king of Israel is come out to seek a sheep, as when one doth hunt a partridge on the mountains," is perfectly natural; for the red-legged partridges are partial to upland brushwood, which is not uncommon at the mountains and mountains of Palestine; and the kott sitting on her eggs and not catching them (Jer. xvii. 11) alludes to the liability of the nest being trodden under foot, or robbed by carnivorous animals, notwithstanding all the care and interesting mancuvres of the parent birds to save it. Not that they are timid; for they nestle not on the ground, but in a male and female sit and anxiously watch over the safety of their young. This explanation renders it unnecessary to resort to exploded notions drawn from the ancient. Little regard is paid to specific and generic identity by the rabbinical and Arabic writers. As for the species of birds of this genus are already indicated in various tongues to the extremity of Africa and of India; among which Otis curvata and Otis Avara are so called at this day, although the first mentioned resides on the plains of Western India, the second in Arabia. Both these, however, appear to be the same species. "Cory" is likewise applied in Capriaria to a bustard, which from an indigenous word has been converted by the Dutch into American. Notwithstanding the pretended etymology of the word, by which it is made to indicate a long neck, none of the genus, not even Otis Denhami (a large bird of Northern Africa), has it long, it being, in fact, middle-sized in all. Thus it would appear that the type of the name belongs to Otis, and it might be maintained that species of that genus were known to the Hebrews, by their name korrét, were it not for the fact that birds bearing this name were hunted by the Hebrews, which could not well have been the case had they not included other genera: for bustards, being so immense, were not known by the Hebrews as partridges, having it, were clean. The ganga, or katta, being provided with a small, incomplete one, may have offered an instance where the judgment of the priesthood must have decided. See Unclean (Birds).

The following account of the bird denoted by the Heb. korré, taken from Tristram's Nat. Hist. of the Bible, s. v., is probably the most correct: "The commonest partridge of the Holy Land is the Greek partridge (Cuculus saubulicus), a bird somewhat resembling our red-legged partridge in plumage, with their beautiful feathers on the flanks, and deep-red legs and bill, but much larger, approaching the pheasant in size, and very distinct in habits from our grey partridge. In every part of the hill country, whether wooded or bare, it abounds, and its ringing cries can be heard like the tolling of a bell, coming and sending every dog farther than any dog, screening themselves from sight by any projecting rock as they run. The covesys in autumn are very large; but the birds do
not pack very much in winter, probably from the necessity of dispersing themselves to obtain food. In the wilder parts of Galilee the Greek partridge is especially abundant. The Syrian bird is, I am inclined to believe, a distinct variety from any other. In coloration it closely resembles the Indian Chukor partridge, but it is much larger, exceeding even the specimens from continental Greece in size, and it has a deeper black gorget than the bird from other countries. Whether it be a species or variety, the Syrian bird is undoubtedly the largest and the finest of all the true partridges. The Greek partridge inhabits a wide range from east to west, extending from Galicia, in the west of Spain, through the Pyrenees and Alps to Greece, Asia Minor, Persia, and Northern India—at least, the species of all these countries are very closely allied.

"The true partridge of the wilderness is another and very different bird (Ammoperdix Heyg), decidedly small-er than the common English partridge, and a bird of most delicate pencilling in its plumage. The bill and legs are a rich orange color, the back finely mottled, a bright white spot behind the eye, and the flanks striped with purple and red-brown. It is peculiar, so far as we know, to Arabia Petraea, the basin of the Dead Sea and its wadies, and to the eastern strip of the wilderness of Judea, where it supplants in some degree the larger species, though both are found in the same localities. In the neighborhood of the Cave of Adulam it is very plentiful, and it often lays its beautiful cream-colored eggs in holes in caves, as well as under the shelter of crevices of rocks. It runs with wonderful agility up and down the cliffs, and its call-note is like that of the other partridge.

"In the rich lowland plains, as of Gennesaret, Acre, and Phoenicia, the place of the partridge is taken by the francolin, a bird of the same family, well known in India as the black partridge, and formerly found in Southern Europe as far as Spain, but now quite extinct on the Continent. The francolin (Francolinus vulgaris) is as large and heavy as the red grouse, concealing itself in the dense herbage and growing corn of marshy plains, where its singular call can be heard, as on Gennesaret, resounding at daybreak from every part of the plain, while not a bird can be seen. It is distinguished from the kojei, or partridge, by the Arabs, but was doubtless included under hord by the Hebrews. The male bird is very beautiful, with deep black breast, flanks black with large white spots, and a rich chestnut collar fringed with black and white spots.

Syrian "Black Partridge" (Francolinus vulgaris).

"With the partridges may also be included the sand-grouse (Pterocles), of which several species occur in great abundance in the more arid parts of the country. Some have supposed the sand-grouse to have been the 'qauil' of the Israelites in the wilderness—both, as it appears, needless conjectures. The sand-grouse are recognised by very distinct names by the Orientals. They are a peculiar group of game birds, in some respects approaching the pigeons, and inhabit the sandy regions of Africa and Asia in myriads. Two species are found so far north as Spain, and in the 'Landes' in the south of France. One of these (Pterocles armarius), the common sand-grouse, the khaadyr of the Arabs, inhabits the wilderness of Judea, and the other (P. natarius), the pin-tailed sand-grouse, the kata of the Arabs, may be seen passing over the barren parts of the Jordan valley and the eastern desert by thousands at a time. It was beautifully described by Russell in the Natural History of Aleppo, more than a century ago. Two other species, also common in Arabia and Egypt, abound in the wilderness of Judea and near the Dead Sea (P. cuatus and P. Senegalensis), both birds remarkable for the delicate markings of their plumage, but, like all the species of the genus, of a general sandy hue, which admirably assists them in escaping observation on the bare plains." See Bird.

Syrian "Kata Partridge" or Sand-grouse (Pterocles Alchata or Satarus).
Ephesian Church, and held this position until his death on the wreck of the steamer “United States” on the Ohio river, Dec. 4, 1808. He published Sunday-school Illustrations (Philadelphia. 1851, 1880; very popular)—The Shepherd’s Voice (1853)—Union Notes on the Gospels (1856—58, 2 vols. 1860); this is based on an English work, and has been reprinted in several publications of the New Testament circulation. He also contributed to many periodicals, and wrote a number of children’s stories. See Newton, God’s Interest in the Death of his People (Philadelphia. 1869).

Parvis (parvis) is the name given to an enclosed space, paradise (q.v.), or atrium, or to the court in front of a mosque, which is usually surrounded with cloisters. The name applies to a space given some ancient synagogues. The cloister-garth at Chichester is still called paradise; and the space around a church is usually termed parvis in France. The latter term is often, however, employed to denote a room over the porch of a church, which is often used for a library, as the residence of a chantry-priest, or as a record-room or school.

The parvis is a relic of the primitive arrangement: the ancient basilicas had a fore-court, surrounded with porticoes, and containing in the centre tombs, wells, fountains, and statutes. At the close of the 15th century the parvis began to be enclosed, and only slightly marked out, to show the episcopal jurisdiction. On it scaffolds were erected, on which deliquent clerks were exposed, and criminals did open penance; the relics were exhibited, and the inferior clergy were ranged, while their superiors and great personages went round singing the Gloria. At Rheims, and Notre Dame, Paris, the parvis was enclosed with a low wall; at Amiens and Lisieux the raised platform exists; and at Rheindeck, Pictiers, the coped wall, with kneeling angels, dogs, and lions, and its five entrances remain perfect. A trace of the same plan may be seen in front of Liebfeld. At Laach, and St. Ambrose’s, Milan, the parvis and cloister remain; and the fore-court at Parenzo, Salerno, Aschaffenburg, St. Clement’s, and other churches at Rome.

Parsach (Heb. Pasach, פָּסָחַ, cut off; Sept. Pascha x.r. Φασχα) the first named of three sons of Japhlet, of the tribe of Asher (1 Chron. vi. 35). B.C. circ. 1618.

Passagio or Pasaçægini, a Christian heretical sect which arose in Lombardy towards the close of the 12th century, sprang out of a mixture of Judaism and Christian- tianity, occupied perhaps by the conquest of Jerusalem. This sect held the absolute obligation of the Old Testament upon Christians in opposition to the Mu- scelion, who maintained only the authority of the New Testament. Here they likewise practised the rites of the Jewish law, with the exception of sacrifices, which ceased to be offered at the destruction of the Temple of Jerusalem; consequently they circumcised their followers, abstained from those meats of which the use is prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. They also revived the Ebionitish and Arian doctrines on the subject of the person of Christ, maintaining that he was not equal, but subordinate to the Father, and indeed merely the highest or purest of the creatures of God. The Passagi were condemned as heretics by the Council of Verona in A.D. 1184, and, under the name of Circumcisci, they are mentioned also in the laws against heresies issued by Frederick II in 1224. “The name of this sect,” says Neander, “reminds one of the word pascha (passage), which signifies a space; and very properly employed to denote pilgrimages to the East, to the Holy Sepulchre crusades. May not this word, then, be regarded as an index, pointing to the origin of the sect as one that came from the East, intimating that it grew out of an intercourse with Palestine? May we not suppose that from very ancient times a people of Judaising Christians had survived, of which this sect must be an offshoot? The way in which they expressed themselves concerning Christ, as being the
first-born of creation, would point also more directly to the connection of their doctrine with some older Jewish theology than to a later purely Western origin. "There are also some who believe the Passagi to have been Jews, who, to escape persecution, assumed enough of Christian practices and doctrines to be passed un molested, like the Cathars (q.v.). (J.L.W.)

Passagian. See Pasaig.

Pascal, Blaise, one of the most remarkable of men; sublime in his virtuous life; eloquent in his defence of the truth; wonderful in his vast acquisitions; remarkable for his genius; one, in short, associated with all the great spiritual events of the highest order of the 17th century, and all that is bright and pure in the practice of holiness. Boyle characterizes him as 'one of the sublimest spirits in the world.' Locke calls him the "prodigy of poets," and why should he not be called a prodigy? It is certainly not a very common thing to meet in the same mind in perfect harmony, as we see in Pascal's, the reasoning powers of a great mathematician and the imagination of a great poet—the genial warm-heartedness of a philanthropist and the playful satire of a satirist. His best deliberations are those of a philosopher; or to find the canvas on which were wrought out these prodigies of genius ever aglow with the well-ordered contrasts, the graceful variety, and the rich coloring of a painter of human life and manners. Blaise Pascal was born at Clermont, in Auvergne, on June 19, 1623, and died there on August 19 of the same year. His family was one of considerable influence in the province, several of his ancestors having held high offices in the government of France; and his father was at the time president of the Court of Aids in Auvergne. Blaise evinced in his early childhood an inquisitiveness of mind and an acuteness far above the average standard of boys. As he was deprived of his mother when only three years of age, his father, who was an eminent mathematician, and associated much with men of learning and science, undertook the sole charge of his son's education, and to that end settled in Paris. For the purpose of concentrating all the boy's efforts upon languages, his father kept out of his reach all books treating the subject of mathematics, for which he had early evinced a decided taste; and it is recorded that by his own unaided speculations, he wrote of figures and their squares on the floor, he made some progress in geometry. One account represents him as having thus mastered the first thirty-two propositions of the first book of Euclid's Elements, when his father suddenly surprised him in his studies, and was so moved by the boy's attainments that he forthwith set about teaching him the rudiments of mathematical investigations; and Blaise made such rapid progress that at the age of sixteen he composed a treatise on Conic Sections which displayed an extraordinary effort of mind, and evinced a strength of reasoning and knowledge of science fully equal to anything that had appeared. It extorted the almost-incredible admiration of his contemporary, Des Cartes. But this was not the only extraordinary performance of Blaise Pascal. In his nineteenth year he invented an ingenious machine for making arithmetical calculations, which excited the admiration of his times; and afterwards, at the age of twenty-four years, the conjecture of Torricelli that the atmosphere had weight, and that this quality might account for effects before ascribed to the horror of a vacuum, led him to institute many able, and decisive the experiments on this subject, which confirm the truth of Torricelli's ideas, and established his own scientific reputation. The results of these labors were collected into two essays, which appeared after his death, On the Equilibrium of Liquids, and On the Weight of the Atmosphere. Unfortunately Pascal's health gave way before the cares and labors of theological and scientific undertakings; he was made to suffer by the judgment of the Sorbonne, and hold the Jesuits to have gained the cause. Pascal changed the order of battle. He addressed himself to the public; appealed from authority to common-sense, declaring that it was easier to understand the age of the world, and the apparent life of eighty the never passed a day without suffering, Being forbidden all work by his doctors, he threw him-
one's self read and understood by such a tribunal was no small task; but Pascal disposed of it so happily that it made a *chef-d'oeuvre* of *Les Lettres Provinciales*. They were not read and he was often employed twenty days on a single letter; one (the eighteenth) he wrote over more than thirteen times; and all, after being written, he transmitted to Arnauld and Nicole, to be carefully revised and corrected. We shall not stop to speak of the literary flattery with which he was often surrounded—his character was universally acknowledged. The most distinguished French critics unite in pronouncing it a perfect model of taste and style, which has exerted a powerful influence on the literature of succeeding times. Those of other countries who are acquainted with it unite in bearing testimony to its merit. *Les Lettres Provinciales*, which is by Lemaitre) are written, as if to a provincial friend, on the absorbing controversial topic of the day. The first three are devoted to the vindication of Arnauld, and the demonstration of the identity of his doctrine with that of St. Augustine. But it was in the last letters that the collection owed both its contemporary popularity and its abiding fame. In these Pascal addressed himself to the casuistry and to the direction of Arnauld's great antagonist, the Jesuits; and in a strain of humorous irony which has seldom been surpassed he holds up to ridicule their jejune tautology of principle on the obligation of restitution, on simony, on probable opinions, on directing the intention, on equivocation, and mental reservation, etc. The Jesuits and their friends loudly complain of the unfairness of the "Provincial Letters," and represent them as in great part the work of a special agent. The quotations, with the exception of those from Esco- bar, were confessedly supplied by Pascal's friends. It is charged that many of the authors cited are not Jesuits at all; that many of the opinions ridiculed and rep- roached have found their way into the teaching of the Church; that they have been formally repudiated and condemned by the society; that many of the extracts are garbled and distorted; that it treats as if designed for the pulpits and as manuals for teaching works which in reality were meant but as private directions of the judgment of the confessor; and that they are all or almost all, circumstances are witheld which would modify, if not entirely remove, their objectionable tendency. See Jesuits. There seems, however, to be no just ground for such complaint, and the frequent replies which have been made to this charge would hardly afford us an excuse for taking space here to consider this appeal. In all his exposures Pascal deals only with the maxims, and not with persons. There is nowhere the appearance of vindictiveness over a vanquished foe. If there be at times an indignation rising to the verge of aw- ful majesty, there is mingled with it a philosophy most tender and heartfelt; "he would take these men to his bosom and reform them, while he consigns their impious doctrines to destruction." What he says to the unsuspicous monk, when taking leave of him, is the ex- pression of his tender heart, "if God should take your eyes at length, my dear father, and if the other er- ors of your casuists have made no impression on you, let these last, by their very extravagance, compel you to abandon them. This is what I desire from the very bottom of my heart, relations between me and your doctors; and my prayer to God is that he would vouchsafe to convince them how false the light must be that has guided them to such precipes; my fervent prayer is that he would fill their hearts with that love of himself from which they have dared to give man a dispensation. What be uttered on his death-bed was the real motive which prompted him in all his controversies: "As one about to give an account of all his actions, I declare that all my conscience gives me no trouble on the score of my 'Provincial Letters'; in the work of recomposition of that which I was influenced by no other motive, but solely by regard to the glory of God and the vindication of truth, and not in the least by any passion or personal feeling against the Jesuits." Yet we do not wonder that the Jesuits charge Pascal with malice. For these letters were the handwriting on the wall against them, and the people interpreted it. " Thou art weighed in the balance, and art found wanting." All the efforts made to suppress the letters, which had been speedily translated into the Latin, the Spanish, and the Italian languages, and had been widely spread among all the nations of Europe, served only to pro- mote their popularity. Thus they were read at Rome, and burned by the hangman at Paris, yet they circulated freely everywhere, and their principles ac- quired much credit and authority among the people, and took deep root in their minds. The Society of Je- sus, in its efforts to suppress them, only accelerated its doom. From the moment of the publication of the "Provincial Letters" the order degenerated, the necessary conse- quence of a full discovery of its principles. It hastened to its dissolution; and if the "Provincial Letters" were not the means of the extinction of the Jesuits-brother- hood, they certainly accelerated its doom. Of course it was some time before public opinion was thoroughly aroused and the Jesuits were brought low. But the final blow came at last. In 1770 they were expelled from Portugal, in 1764 from France, in 1767 from Spain, and on July 21, 1773, they were suppressed by the papal bull. See Jesuits. If we judge of eloquence by such effects, then the "Provincial Letters" were truly elo- quent. Trivial and veheiment by turns, Pascal climbed to the very climax of eloquence. Sometimes he reminds us of the satire of the Dialogues of Plato; sometimes of the Phyllips of Demosthenes and Cicero. Voltaire calls him the first French satirist, and says: "The first comedies of Moliere have no more salt than the first *Provincial Letters*; Bossuet has nothing more sublime than the last" (Sicle de Louis XIV, ch. xxvii). "Pascal," says Diderot, "by his eloquence is more than ever able to ruin the name of Jesuit than all the controversy of Protestantism, or all the fulminations of the Par- liament of Paris. . . . He has accumulated so long a list of scandalous decisions, and dwelt upon them with so much wit and spirit, and yet with so serious a severity, that the order of Loyola became a byword with mankind." The "Provincial Letters" were, however, only a pas- time with Pascal. His great and favorite labors were of weightier matters. He desired purity in Christendom, and his heart longed for the strengthening of Christ's kingdom on the earth. In silence he prepared the mate- rials for a great work, which death prevented him from accomplishing. Yet the scattered fragments which re- main are sufficient to insure for their authentic the admi- ration of posterity. Persuading himself that there was need of a work on the evidences of the Christian religion, he aimed in his *Pensees* to show the necessity of a divine revelation, and to prove the truth, reality, and advan- tage of the Christian religion. He proposed to demon- strate the evangelical system by the Cartesian method. He undertook to prove the reality and the power of a miracle by the most severe logical induction. He sum- moned reason to lead the way to those elevated regions of thought in which she must resign her charge to the guidance of faith and adoration. From a review of the Bible, to relations between the living and the dead, and the revelation of God was to be wrought out a chain of internal evidences linking indissolubly together those
primary verities which our consciousness attests and the same verities which the Church has defined. Descartes had demonstrated the existence of God. Pascal wished to go much farther than his master, and by taking by the hand a doubting, indifferent reader, to seat him, docile and faithful, at the feet of religion. A pupil of Montaigne, filled with his spirit and his style, and with Montaigne's voice, whose grace and simplicity had been transmitted to him by Singlin and Sacy, he combined these two influences in the most remarkable manner. By a bold manoeuvre he attempted to turn the scepticism of the first master against rational metaphysics, to bring it to the adventurism of the second. For him, then, there is neither reason, justice, truth, nor natural law. Human nature is deeply corrupted by its original fall. Grace is the only resource, faith the only refuge for reason convinced of its own impotence. Small and incomplete as is the work, it is a mine of profound thought, and evangelical piety which deserves to be explored.

The ideas and sentiments, though partially evolved and imperfectly developed, display an intellect of surprising energy and expansion, a richness and novelty of illustration, a depth and pregnancy truly admirable—all expressed in a style terse and simple, without comparison with examples of that serene eloquence which becomes the philosophic and the Christian. Of course the unqualified approbation of the Protestant is not expected for these Pensées. There are sentiments foreign and repugnant to the Protestant, arising from that system of facts which, in Pascal's fixed and unchangeable view, he had learned from the Bible and the Church. No amount of gratitude for his high regard for Scripture authority, exerted an influence over him—sentiments on the subject of miracles, the character of the Church and some of its ceremonies, auricular confession, and the benefit of that easy and cheerful and indolent state of mind of which he was so painfully an example at the close of his life. Neither can the Protestant be perfectly satisfied with the very dark view of human life which he presents. Addison has wisely pointed out our way of escape from Pascal's extreme in the one direction and the world's escape in the opposite extreme, when he says: "To consider the world as a dungeon, and the whole human race as so many criminals doomed to execution, is an idea of an enthusiast; to suppose the world to be a seat of delight, where we are to expect nothing but pleasure, is the dream of a Sybarite." Waiving all these elements in the Protestant's view, the thought even in their unfinished state must be recognised as constituting the most effectual perhaps of all the successors by which uninspired man has relieved the human mind from the heavy burden of religious scepticism. Dr. Vincent, in his Life of Pascal, on Pascal's faith and religious zeal (and to which below), thus comments on Pascal's ability as a Christian apologist:

"He comprehended, he explained that it was not in the head, but in the heart of man, that the rebellious part was in the heart of men: and he illustrated, or, rather, he drew from the Gospel, and laid before us, under the form which was proper to his genius and suitable to his time, that beautiful doctrine of the knowledge and the comprehension of divine truths by the heart which is the dominant thought of the key of his apologetics. The heart! the intuition, the internal conviction of religious truths held up immediately as first principles are? A bold and sublime proposition, which one much greater than Pascal had professed before him.—Believe me, it is the ground where all the works of truth have their titles in it; it is its own proof in itself; it demonstrates itself by showing itself. And the heart is the mirror of the truth. But this mirror, badly placed, does not reflect the light until a divine hand has turned it towards the sun. The heart requires to be inclined; that in us which receives the truth, that in us which knows, believes, loves, is not the heart such as it is, it is the heart turned. The presence of the first, or the heart, the heart offering itself by humiliation to inspiration, as Pascal himself expresses it. Pascal here announces the need of the miracle, the necessity of the assumption, the need of the Holy Spirit; Christianity considered as existing in man, by the testimony, the reign of the Holy Spirit. The divinity and the human meet here in a glorified and ineffable unity.

Of Pascal as a writer, Dr. Vincent says:

"Pascal has not treated, has scarcely even touched any subject without having in some sort rendered it a domen subject to all me besides. The most accomplished, after him, seem reduced to come near him; so closely does his thought grasp the object, so closely does his expression grasp his thought."

"The notes of Voltaire" [to Pascal's "Thoughts"], Hallam tells us, "though always intended to detract, are sometimes misunderstood. We have had his eloquence absolutely annihilated, in effect on the general reader, even this antagonist."

The weak frame of Pascal was reduced to premature old age by infirmities which were aggravated by his ascetic habits. But he bore his trials with exemplary patience, and died in Paris, Aug. 19, 1662, while yet a young man. The gentle and holy spirit of Blaise Pascal then returned to him who gave it, leaving to the world a name which will ever live as the representative of splendid talents united to self-denying benevolence and ardent piety. Pascal's life was written elaborately by his sister, Madame Perier, and afforded the materials for an able and interesting article in the Dictionary of the Bylante. His Œuvres were collected and published in 5 vols. 8vo, 1778, well edited by the abbé Bossant. They were reprinted (Paris, 1819, 5 vols. 8vo), with an essay by M. François, "Sur les meilleurs ouvrages écrits en prose dans la langue Française." As we are writing, a new edition of Pascal's works is preparing by M. Mollière for Messieurs Lemerre's collection. His Pensées sur la Religion, et sur quelques autres Sujets, being unfinished, were published, with suppressions and modifications, in 1699; but their full value was only learned from the complete edition which was published by Faguer at the instance of M. Cousin (Paris, 1844, 2 vols. 8vo). It has the fault of reproducing Pascal in his first drafts, many of which he would himself have cast aside. Since then have appeared the following editions worthy of mention here: Pensées de Pascal, publiées dans leur texte authentique, avec un Commentaire, suivi d'une étude littéraire, par E. Havel (Paris, 1855); Pensées de Pascal, suivant le plan de l'auteur, avec des notes originales, par les additions, et les variantes de Port-Royal, par J. M. Frantin (2d ed. ibid., 1855); Pensées de Pascal, disposées selon un plan nouveau. Édition complète d'après les derniers travaux critiques, avec des Notes, un Index, et une Préface, par J. F. Astic (Lausanne, 1856, 2 vols. 4mo). This is considered the best of all the editions. It was inspired by St. Beuve. Another good edition is entitled Pensées de Pascal. Édition variéorre d'après le texte du MS. autographe, par Charles Laundure (ibid., 1861). Of all Pascal's works, the Lettres Provinciales have been the most frequently repeated. They have been translated into Latin in the lifetime of Pascal by Nicole, under the pseudonym of a German professor, "Wilhelm Wendroc;" and an edition in four languages appeared
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at Cologne in 1684. See Recueil de plusieurs pièces pour servir à l'histoire de Port-Royal (Utrecht, 1740); Mémoires pour servir à l'histoire de Port-Royal et de la Mère Angele (ibid. 1742); Nicole, Eloge de Pascal; Boulanger, Sentiments de M. sur la Critique des Pensées de M.-T. (1751); ibid. 1743; ibid. 1751); Concordece, Eloge de Pascal (1756); Voltaire, Remarques sur les Pensées de Pascal (Genève, 1764); Bonnot (Abbe), Discours sur la Vie et les Oeuvres de Pascal (1779 and 1781, 5 vols.); Ballet, Vie de Des Cartes, pt. ii, p. 88; Chatard, Description de l'Académie de Port-Royal (1751); Concordece, Eloge de Pascal (1776); Dumesnil, Eloge de Pascal (ibid. 1813); Raymondo, Eloge de Pascal, avec Notes (Lyons, 1816); Monnier, Essais sur Pascal (Paris, 1822); Villemain, Pascal comme écrivain et comme moraliste (Discours et Mélanges) (ibid. 1825); Cousin, Journal des Savants (ibid. 1839), p. 554; also, Bibliothèque de l'École de Chartres (ibid. 1842); also, Sur la nécessité d'une nouvelle Édition des Pensées. Rapport à l'Académie Française (ibid. 1842; reprinted with a new préface, ibid. 1843); Bordas-Demoulin, Eloge de Pascal; Concours de l'Académie (ibid. 1842); Faujas, Eloge de Pascal; Concours de l'Académie (ibid. 1842); Rapport, Rapport sur le Concours (ibid. 1842); Saint-Beuve, Port-Royal (ibid. 1842), vol. ii and iii, bk. iii; Nollet, Bulletin de la Bibliothèque (ibid. 1843), p. 107, 108; Pluquet (Abbe), Études sur Pascal (Montpellier, 1845-47); ibid. 1846; Études sur Pascal (Paris, 1846-47, 8vo); Engl. transl. Edinb. 1850, 12mo); Nisard, Littérature Française; Influence de Descartes sur Pascal (ibid. 1843), vol. ii, ch. iv, Revue des Deux Mondes, Le Sorcier de la Philosophie (Pascal, 1844-45, March 13, 1865); Thomas, De Pascalii, or vere Socratis fuerunt (Thése, 1844); Martin, Histoire de France; Cousin, Jacques-Benedicte Pascal (Paris, 1845); Lefèvre (Dr.), De l'Amulette de Pascal, Études sur le Rapport de la Sainte-Chapelle (ibid. 1845); Fargère, Lettres, Opuscules, etc., de Madame Perier, etc. (ibid. 1845); Edinb. transl. in the Edinburgh Rev., vii; Contes de la Vie de Pascal (Paris, 1848, 8vo); Lescure, La Méthode Philo- sophique de Pascal (1850); Recoil, Apologie de Pascal (Montauban, 1850); Maynarn (Abbe), Pascal, sa Vie et son Caractère, ses écrits et son génie (1856, 2 vols., 8vo); Chavannes, Revue de Théologie [S. Röller de l'auto- eur dans les Pensées] (1858), vol. viii; Astier, Revue Chrétienne [La Méthode apologetique de Pascal peut seul renouer les arguments de J. Rousseau] (1854); Villemain, Revue Chrétienne [art. sur l'Édition des Pensées par Astier] (1857); Rambert, Pascal, Bibliothèque de l'abbé de Genève; (1858); J. de St. Martin, Pascal a fait son temps (1893); Neville, Réponse; Schérer, Quelques Questions d'Apologie à propos de l'Article de Rambert et de Ernest Nartille, in the Nouvelle Revue Théol. (Strasbourg, 1858), vol. ii; Pressante, Deux ré- ceivues Discussions sur l'Apologie de Pascal (réponse à Schérer), in the Revue Chrétienne (Paris, 1858); Gérard, Revue de l'École de France et de la Littérature Française; Reuchlin, Pascus's Lebens (Stuttgart, 1840); Neander, Uber die Geschichtliche Bedeutung der Pensées de Pascal für die Religionphilosophie insbesondere (Berlin, 1847); Weingarten, Pascus alle, seine Christenheit und sein Port, Pascal, sein Leben u. seine Kämpfe (Leips, 1870); Eck- lin, Pascal (Basle, 1870); Nourisson, Tableau des Pro- ges de la Pensée Humaine (2d ed. Paris, 1859, 12mo), p. 457 sq.; Stephen, Lectures on the History of France (Lomil, 1852, 2 vols., 8vo), ii, 162 sq.; Jervis, Hist. of the Church of France (ibid. 1854, 2 vols., 8vo), i, 428 sq.; Demogest, Hist. de la Littérature Française; Bridge, Hist. of French Literature (Phila, 1874, 12mo), p. 171 sq.; Meemcheet, Littérature Moderne, vol. iii; Morell, Hist. of Modern Philosophy, p. 196, 197; Christ- ian, History of the Church of England, 1603 to 1689 (Kitching, 1855); Kitto,经常, Rev. 1854, 1855, 1856, 1857; Hist. Litt. vol. iii; Princeton Rev. Jan. 1854, art. iii; Meth., Quart. vol. xxvii, 5th part, Rev. Jan. 1868., art. viii; Biblical Repository, 1838, p. 170 sq.; Gérard, Essai d'histoire littéraire; Bridges, France under Richelieu, 170 sq.; Racine, Hist. Ecclesiastique, xii, 127 sq.; Ranke, Hist. of the Papacy, vol. ii; Zeitschr. für hist. Theologie, 1872, vol. iv, art. i; North British Rev. Nov. 1861, art. i.

Pascal, Jacqueline, a noted French female monastic, was the sister of Blaise Pascal, and greatly influenced that celebrated man in his ascetic practices. She was born at Montauban in 1625. She was a most devoted sister, but her peculiar notions of an ascetic life led her to Port-Royal herself, and finally brought Blaise to the same retirement. In her, Blaise much enjoyed the remarkable intellectual attainments and native talent. The poet Corneille used to visit her when she was yet a girl, and aid her in the development of her poetic talent. See Cousin, Jacqueline Pascal (Paris, 1849); Metz. Qu. Rev. July, 1854, art. iv.

Pascal, a term sometimes used to denote the festival of Easter (q.v.).

Pascha. See PASOVER.

Pascha Annuitus, an expression which was used in the Church of the early Middle Ages to designate the first anniversary day of baptism, which was observed by prayer and song by the baptized and his friends. It passed out of date in the 11th century, and the frequent efforts to re-establish the "Pascha annuitus" have failed. The Sunday Quasimodogeniti was the day appointed for such observance, and was therefore principally called Pascha or Pascha Annuitus.

Paschal, antipope of Rome, flourished in the 7th century. He was early admitted to the service of the Church, and was for some time archdeacon of the Roman Church. During the sickness of pope Conon, in or- der to take possession of the gold which this pontiff had bequeathed to the clergy and to the monasteries, he wrote to Jean Platys, exarch of Ravenna, and promised him this gold if he would consent to sustain his election to the pontifical throne. The exarch entered into this design, and his officers, the next day after the death of Conon (Oct. 22, 687), elected Paschal. Another party of the Roman people elected the archpriest Theodore, and took possession of the interior of the palace of Lat- eran, while the faction of Paschal could only occupy the exterior. In order to put an end to this scandalous struggle, the majority of the clergy, magnates, and people voted for a priest called Sergius (Dec. 16, 687). Theodore submitted; Paschal, on the contrary, re- 345sisted, and persuaded the exarch to come to Rome with his officers. The latter arrived, but finding Sergius expelled by all, he abandoned Paschal and his unhappy fate, requiring of the new pope, in order to confirm his nomination, the hundred pounds of gold which had been promised him. Shortly after Paschal, convicct of magic, was deprived of his office of archdeacon and imprisoned in a monastery, where he died imprisoned in 694. See Fleury, Hist. Ecclés. bk. xl, ch. xxxix; Anastasie, Vita Pontifex; Arland de Mouton, Hist. des souverains Pontifes Rom. vol. i.

Paschal II, a pope of Rome, was born at Rome near the middle of the 8th century. After taking the monastic vows he entered into holy orders, and was for several years abbot of the Benedictine monastery of St. Stephen at Rome. Pope Leo III elevated him to the cardinalate, and upon the death of pope Stephen V he ascended the papal throne, Jan. 25, 817, by the choice of both clergy and people, who, in their impatience urged him to assume the functions of the office without the imperial sanction, which was then regarded as indispensable. Paschal II was wise enough not to assume the responsibility of this step, and by special messenger informed the emperor of the disloyal precipitancy of the people. Of course the imperial forgiveness was thus
easily secured, and the pontiff became a favorite of the emperor. To Paschal the pretended donation by the emperor Louis the Pious is said to have been made. He crowned as emperor Lothaire, son of Louis the Pious, in the year 828, and died the following year. He was succeeded by Eugenius II. Shortly before his death Eugenius was irritated by imperial friends for the summary punishment he meted out to two ecclesiastics who were believed to have been imperialists, but Paschal's position is justifiable. The punished had been guilty of disloyalty to the pope, and though they were strongly connected with the imperialists, this was sufficient; if the pope should not immediately punish them if they were treacherous subjects of his. On the re-ouetbreak of the iconoclastic controversy at Constantinople, Paschal granted an asylum to those Greek priests who favored the use of images in churches. He is said to have gone three times which is found in the collection of the councils. See Pagi, Breviar. Pontif. Rom. ii, 25 sq.; Aschbach, Kirchenlex., s. v.; Bower, Hist. of the Popes; Riddle, Hist. of the Popes, i, 328 sq.; Milman, Hist. of Latin Christianity, ii, 418, 529; Baxmann, Gesch. der Politik der Päpste, v, 555, 563.

Paschal II, pope of Rome, was a Tuscan by birth. His family name was Ramieri. He was a native of Bleda, where he was born about the middle of the 11th century. He joined the Order of Cluni, and having been chosen by the interest of a cardinal, he was noticed by pope Gregory VII, who made him a cardinal. After Gregory's death and the short pontificate of Urban II, Paschal was elected pope. He refused the dignity, and even concealed himself, but was at last prevailed upon to accept the papal chair in 1099. He prosecuted the great contest of the investitures, begun by Gregory VII, with the emperor Henry IV, against whom he launched a fresh bull of excommunication. Henry's son and namesake, availing himself of this, revolted against his father, and, having deposed him, was acknowledged as king of the Germans by the title of Henry V. He then proceeded to Italy with an army, in order to cause himself to be crowned emperor. On the question of the investitures he was as stubborn as his father. After some conferences between him and the pope's ambassadors, Paschal proposed what appeared to be a reasonable compromise of the matter in dispute. "If the emperor," said he, "contends for his regal rights, let him resume the donations on which those rights are founded, the duchies, margravates, countships, towns, and manors which his predecessors have bestowed on the Church. Let the Church retain only its tithes and the revenues which it has received by bounty. If Henry renounces the right of investiture, the Church shall restore all it has received from secular princes since the time of Charlemagne" (Pagi, Vita Paschalis, i, 282 sq.; Feuchy, Hist. Eccles., v. 250). This proposal went to the root of the evil, and Paschal was probably sincere in making it; but the bishops, and especially the German bishops, who were possessed of large fiefs, strongly protested against it. In the mean time Henry arrived at Rome to be crowned, in 1100. He kissed the pope's feet according to custom, and entered hand in hand into the church of the Vatican; but here an explanation took place concerning the compromise, the result of which was that the treaty was broken off, and Paschal refused to consecrate the emperor. The particulars have been differently viewed by the Church writers. Some say that Paschal could not fulfill his proposed renunciation of the temporalities of the Church owing to the opposition of the bishops; others say that Henry would not give up the right of investiture, because his counselors, and among the rest several German bishops who were about his person, unwilling to risk their domains and revenues, pressed him not to renounce what they represented as an essential part of the imperial prerogatives and of the splendor of the imperial dignity. After repeated messages between the pope and the emperor, the latter, who wished to be crowned at all events, determined to frighten the pope into compliance. At the suggestion, it is said, of two German prelates, one of whom was the archbishop of Metz, Henry ordered his German soldiers to lay hands on the pope. A scuffle ensued; and the people of Rome, irritated by their prince's treatment, drove away the German soldiers, and drove them back with considerable slaughter to their camp outside of the town. Henry, however, kept possession of the person of the pope, whom he dragged after him, stripped of his pontifical ornaments and bound with cords. Paschal remained for nearly sixty years in a state of slavery. During which he was assailed by the remonstrances of his clergy, many of whom were prisoners with him in the German camp, until at last he yielded to their entreaties, consented to consecrate Henry unconditionally, and soon set up a bull the right of investiture. After the ceremony Henry returned to Germany, and Paschal thought it necessary to assemble a council in the Lateran to submit his conduct to the judgment of the Church. He declared to them at the same time that he would rather abdicate than break his word to the emperor, either by exchanging his persons or molesting him. After much deliberation, Paschal's cession of the right of investiture was solemnly condemned; and it was declared that the investiture of churchmen by lay hands was a heresy. The prelates and even the pope, in Frédéric's life of Paschal, approved of the proceedings of the Lateran council, and several of the turbulent German feudatories revolted against Henry. The emperor, however, kept the field, and, having defeated his revolted subjects, marched again to Italy to terminate the question with the see of Rome. Paschal, blamed and even personally insulted by the Romans because of his indulgence towards Henry and threatened at the same time by the latter, escaped to Benevento; and Henry, entering Rome, caused himself to be crowned again by the bishop of Benevento. After Henry's departure Paschal returned to Rome, but fell ill of plague and anxiety, and died in January, 1118. The question of the investiture was settled by a compromise in 1122, under Calixtus II, the successor of Gelasius. It was agreed that the bishops, being elected according to the canonical forms, should receive their regalia at the hand of the emperor, and do homage for them; but that in this ceremony the emperor should no longer use the ring and crosier, the insignia of spiritual authority, but the sceptre only. Paschal had also been in controversy with Henry I of England on the same subject, but they had settled in 1108 on similar terms. See Pagi, i, 286; Feuchy, v, 674; Baur, Gesch. d. Pol. d. Päpste, v, 287; Gföhrer, Gregorius V. u. sein Zeitalter, v, 529; Baxmann, Gesch. der Politik der Päpste, vol. v. See IV. Paschal III, antipope, was elected by the influence of the emperor Frederick I, in opposition to Alexander II, to be emperor. He took possession of Rome for a short time, Alexander being obliged to escape to Benevento, but with the departure of the imperial army from Rome in 1167 Paschal was obliged to quit also. He died short after (in 1168) at Viterbo. See Riddle, Hist. of the Popes, ii, 199; Milman, Hist. of Latin Christianity, iv, 396, 423-431. See also Alexander III. Paschal Candle. See Paschal Tapfer. Paschal Controversy designates the various disputes which have agitated the Church regarding the proper reckoning of Easter. The three synoptic Gospels are unanimous (Matt. xxvi, 17, 19; Mark xiv, 12-
16: Luke xxii, 17-19) in their statement that our Lord instituted the holy Eucharist in his last paschal supper. John is equally precise in saying that the Jews would not enter the judgment-hall "lest they should be defiled" through blood pollution, and be precluded from eating the passover in the evening (John xviii, 29). However, we have no record that our Lord celebrated the passover on one evening, and that the Jews should have deferred the memorial feast till the corresponding period of the next day? This is a real difficulty, which will be found discussed in full under Pasa- ovae. We here give the following as a possible solution. The Jews of the time of the new moon determined the Jewish calendar, an assembly was held in the Temple on the closing day of each month, to receive intelligence respecting the first $\phi \alpha \acute{\alpha} \nu\kappa \sigma$ of the new moon. If nothing was announced a day was intercalated, yet if the appearance of the moon was afterwards authenticated the intercalation was cancelled. This naturally caused much confusion, especially in the critical month of Nis- an. Hence (Talmud, Rosh Hash. 1) it was permitted that in doubtful cases the passover might be observed on two consecutive days. For the intercalation could hardly be known in Galilee; and, according to Maimonides (י"ע י"ק מ"א), in the more distant parts of Judaea the passover was in some years kept on one day, at Jeru- salem on another. Our Lord, coming in from the country, followed the letter of the law; but the main body of the Jews, observing rather the "tradition of the elders," sacrificed the passover on the following day in consequence of the intercalation of a day in the preceding month. Thus our Lord ate the passover on the evening of the 14th Nisan, and was upon the same day "the very Paschal Lamb" by the death of the cross (Harvey, Credea, p. 328).

Easter has been the high festival of the Church since the days of the apostles; though the primitive ritual in the west was very crude it followed inwardly the rule. Thus while the churches in a large majority celebrated Easter-Sunday on the first Lord's-day after the 14th of Nisan, on which our Lord suffered; others, as the Asiatic churches, commemorated our Lord's death on the 14th of Nisan as being the very day of the Saviour's cross and passion. This they did irrespectively of the day of the week on which it might fall. The paschal fast also was variously observed. Tertullian speaks of it as extending over the Holy Week (De Jejun. c. xiv); Epiphanius says, "The Catholic Church solemnizes not only the 14th of Nisan, but the entire week" (Herr. 1, 3), making a distinction from the Ebionite Quarto-decimani, who kept fast on one day only. The Church of the Ebionites is said to have observed the first Lord's-day following the pasch, or the day after the passover, making the 14th of Nisan a day of hybrid ceremonial, in which type and antitype, shadow and substance, law and Gospel, were hopelessly confused.

These three varying rules created a plentiful source of dissension; the Church was long unconscious of the coming evil, but while men slept the tares were sown. At first the bond of charity was known to be stronger than all—the difference of calendar made no alteration in the Gospel law of love. Thus Polycarp, bishop of Smyrna, having had occasion to visit Rome (A.D. 100) to confer with pope Anicetus on other matters, made the hypothesis that the Asiatic rule differed essentially from that of Rome. Both could claim apostolic authority, and therefore each reverently forbore from pressing a rival claim; while Ani- cetus assigned to his guest as his senior the privilege of consecrating the holy element; the Ebionites, on the other hand, would seem to have been the practice from the de- cree of an early synod (Euseb. Hist. Eccl. v, 23) convened to consider the case, which ordained that the Feast of the Resurrection should be celebrated on the Lord's-day and on no other; and that the paschal fast should then be brought to a close; for the ordinance would not have been needed if there had been nothing in this particular to amend. Hefele, however, sees in this decree a proof that the Asiatic Easter was always celebrated on the Lord's-day. The Council of Arles, A.D. 314, at which British bishops were present, similarly decreed that Easter should only be celebrated on the Lord's-day. Ireneus declares that with respect to the paschal fast there was a great divergence of practice, some churches fasting for one day, as the Ebionites, some for two; and some, as the Egyptians, for seven. Nothing can im- mediately precede the dawn of Easter; and he speaks of it as an old-standing discrepancy, ον ενωθεν μετα τω ημων γενωντας αλλα και πολυ πρωτον εις των προ ημων (Ep. ad Victor Frangm. c. iii, Cambri. ed.). The primitive Church, therefore, knew no fixed rule for the universal observance of the paschal fast.

With respect to the precise day on which our Lord's death should be commemorated, there was a threefold difference of practice. (1.) The Catholic Church affirmed that our Lord suffered on the 14th of Nisan; but seeing that the new creation dawned from Easter-morning, the Lord's-day following was the $\pi \alpha \chi \alpha \sigma \alpha \nu \alpha \tau \mu \alpha \nu \sigma \mu \nu$ and the Friday preceding was the $\pi \alpha \chi \alpha \sigma \alpha \nu \alpha \tau \mu \alpha \nu \sigma \mu \nu$. Thus the rule was fixed according to the day of the week on which our Lord suffered, and was declared to be the true ordinance, $\partial \gamma \xi \nu \delta \iota \varphi \iota \iota \iota \iota \iota \iota \iota$ (1 Cor. xiv, 20).

(2.) The Asiatic rule was professedly based upon the au- thority of the Ebionites, and of the Ebionite Quarto-decimani. The churches of Rome and of Antioch are said to have been adopted by the churches of Proconnesia (Hist. Eccles. v, 23) and those of the neighboring provinces, also in Mesopotamia, Syria, Cilicia (Athanas. Ad Afr. c. 2, de Synod. Arrim. et Sel.) and, as Chrysostom says, Antioch (In eoa qui Orat. in Pusea Sej. [ed. Bened. i, 688]). It was the belief of all the churches that our Lord was put to death on the 14th of Nisan, the day on which the paschal lamb was slain. But many denied that the Last Supper was installed at the paschal feast, or that our Lord celebrated the Passover at all in the last year of his minis- try, the statements of the synoptical Gospels notwithstanding (2 Cor. v, 10-16). The Asiatic rule commemorated the Lord's death on the 14th of Nisan, being guided by the day of the Jewish month, as the more general practice followed the day of the week on which Christ died. They were taunted for the Judais- ing practice, though the Church of Rome in its ritual and liturgy had more perhaps in common with the syna- gogue than the churches of Asia. The Quarto-decimani were but a small party in the Church. Still fewer in number (3) were the Ebionites or Judaising Quarto- decimani who held to the observances of the Mosaic law, and who the Church of Rome held to have made the 14th of Nisan a day of hybrid ceremonial, in which type and antitype, shadow and substance, law and Gospel, were hopelessly confused.

These three varying rules created a plentiful source of dissension; the Church was long unconscious of the coming evil, but while men slept the tares were sown. At first the bond of charity was known to be stronger than all—the difference of calendar made no alteration in the Gospel law of love. Thus Polycarp, bishop of Smyrna, having had occasion to visit Rome (A.D. 100) to confer with pope Anicetus on other matters, made the hypothesis that the Asiatic rule differed essentially from that of Rome. Both could claim apostolic authority, and therefore each reverently forbore from pressing a rival claim; while Ani- cetus assigned to his guest as his senior the privilege of consecrating the holy element; the Ebionites, on the other hand, would seem to have been the practice from the de-
keen perception of the truth of his own position, he was blind to all that might be advanced by others, and threatened with excommunication (A.D. 180) all those churches which commemorated their Lord's death on the first day of the week. It was the first germ of that system of aggression which reached its climax in the Hi" Gaza of Hieropolis. In Bithynia, the bishops and bishops of Bithynia were immediately held by his order (Euseb. Hist. Eccl., v. 23) in Palestine, Pontus, Gaul, Alexandria, Corinth, and Rome, and the more Catholic rule was everywhere pronounced to be binding. It was also determined that the festivals of the Paschal fast, and that the Lord's-day and no other should be the day for its celebration. The Asians remained unconverted and unconvinced, and continued to observe the 14th of Nisan as a day of mixed character, fasting till the ninth hour, and then rejoicing for the achieved work of man's redemption.

In opposition to a somewhat crushing array of names, not of individuals, but of churches, Polycrates, bishop of Ephesus, and a friend of Polycarp, put forth a writing in the name of the Asiatic bishops claiming the authority of John and Philip, whose tombs were still Eusebius, Hierapolis and many of the other venerable bishops, in favor of their own prophetic tradition. Still Victor pronounced them "heterodox," and not only essayed to cut them off from communion, ἀπόστιγμα τῆς ἑωσίας περιέχει, but he was told to pronounce them excommunicate, στυλητὶς ἐν διὰ γραμματίων, ἀκουσμηνοις ἁρδεύνην πάνω τοις ἱεροῖς ἀνακριβῶς ἀδύνατον (Euseb. Hist. Eccl., v. 24). The violent decree, however, was a mere "brutum fulmen," for none of the other churches assented to it, and Irenæus, bishop of Lyons, wrote a letter of excommunion to Victor on the subject. The result was that Rome stood alone in its extreme antagonism to the churches of Ephesus' communion.

Hitherto the paschal controversy had turned upon two points: (1) the proper day for the memorial of our Lord's death, and (2) the day on which the paschal fast should be resolved in the joyful commemoration of Easter. A third difficulty, of an Etoniotion complexion, arose (A.D. 170) at Laodicea, the capital of Phrygia Pacatiana, in Asia Minor; it was stated that our Lord instituted the holy Eucharist on the 14th, and was put to death on the 15th of Nisan, the Jewish method of computing the commencement of the day from sunset having been apparently ignored (Euseb. Hist. Eccl., iv. 26). The paschal feast of these schismatics combined the eucharistic with the paschal character which was introduced in the Syrian ordinance. The Church of course affirmed that the passover, like any typical observance, had only a temporary character, and that it was merged in the Christian commemoration of the sacrifice of Christ upon the cross. It was an entirely new phase of the Quaestodecanian theory, and caused an evil report of Judaizing notions to be attached to the orthodox followers of John and Philip and Polycarp. But the writers of the Asiatic Church at once denounced it as wholly inconsistent with Christian principle; and fragments still exist of writings that were put forth against it. The bishop of Ancyra, and Apollinaris, bishop of Hierapolis, both of whom followed the more orthodox Asiatic rule. "They err," says this latter writer, "who affirm that our Lord ate the passover on the 14th of Nisan with his disciples, and that he died on the great day of unleavened bread (i.e. on the 15th of Nisan). They maintain that Matthew records the event as they have imagined it: but their notion agrees not with the law; and thereby the Gospels are made to wear a contradictory appearance" (Chronicon Paschale, i. 18, in Dunbarton's Eshol. Hist. Script., xvi). This was the phase of the controversy which was adopted into Rome by Blasius, and was denounced at once by Irenæus (Euseb. Hist. Eccl., v. 20) in his treatise De Schismate. His follower, Hippolytus, took an active part against it (Fragm. in Chron. Paschale, i. 12, 13; and Philosoph., vi. 18); and Clement of Alexandria was induced by the treatise of Melito to refute the same error in his work on Easter, a few fragments of which are preserved in the Chronicon Paschale, (ibid. 14).

The Laodicene Quodrecedimus closely followed the Jews in their observance of the barley-harvest, or whenever the solar cycle required it, an entire month was intercalated at the vernal equinox. Hence in some years there was with them a double paschal celebration, and in others a total omission. Hence arose the reason why Easter was placed in the 5th century, but they caused an evil name to be attached to the orthodox Quodrecedimus practice, and greatly embittered the differences that already existed between some of the Asiatic churches and the rest of the Christian world. Further, the Catholic practice, like the Eastern, diverged into two branches, and the churches were unable to settle down upon one uniform rule. It is a question of astronomy; for the Jewish calendar ceased to be any trustworthy guide after the destruction of Jerusalem. The equinox was then taken as the fixed date from whence Easter should be calculated. The Christian church adopted and fixed the practice of reckoning from the equinox. At Rome it was March 18th; at Alexandria it was the 21st, according to the Macedonian calendar. The Asians, retaining their old custom, commemorated the death of our Lord on the full moon day of Pasch, as stated above. The new move for Easter on the first Sunday after the equinoctial full moon; but if the moon was at the full on Sunday, then on the succeeding Sunday, for the plain reason that the full moon in such a case coincided with the lunar age on the day of our Lord's death, and not of the resurrection. Hence those churches which followed the earlier equinox occasionally found themselves rejoicing in Easter festivities while the other churches were still practicing the mortification of Lent. And worse still, when the full moon fell on March 18th, Western churches celebrated their Easter accordingly; but the Alexandrian Church of necessity deferred their Easter till the next full moon, as being the first after the equinox of March 21. To obviate this difficulty various recurring cycles were devised, wherein the return of the full moon to the same solar position coincided after a certain number of years with the same day of the week, and the same day of the year. But they were more or less inaccurate.

The earliest was that of Hippolytus, bishop of Rome. As a rare waif of time, this was discovered inscribed on the right face of the pedestal of a marble statue of Hippolytus, who lived in the fourth century, and was buried (A.D. 1551) between Rome and Tivoli, near the church of St. Lawrence, and is now preserved in the Vatican. Eusebius (Hist. Eccl., vi. 22) attributes to Hippolytus the discovery of the cycle of sixteen years; and here it was found displayed for one hundred and twelve years (A.D. 292-393), Easter-Sunday in each of these years being given on the left face of the pedestal. But the cycle of sixteen years only showed the recurrence of the paschal-day with regard to the day of the year, and not of the week. The same ancient authority also shows that a fixed date was observed in 304, 305, and 312, Sunday, March 18 being assumed always as the vernal equinox. Dionysius, bishop of Alexandria (A.D. 246-265), set forth an eight years' cycle, Χρυσώματος καταραγείως (Euseb. Hist. Eccl., v. 70). Twelve years after his death Anatolius, an Alexandrian by birth and education, but bishop of Laodicea in Syria, wrote out the famous nineteen years' cycle, originally the observation of Meton the astronomer. The ancient Jews could only have celebrated the passover after the vernal equinox; therefore this, with him March 19th, was made the basis of construction. The Christian cycle was adopted by the Eastern churches, however, being advanced two days, to March 21; and whenever the full moon happened on Saturday, the next day, contrary to the Roman custom, was declared to be Easter-Sunday. The Asians still
followed the Jewish computation, as harmonising with the Saviour's practice, and cared nothing for the ecclesiastical calendar, which was to be occasionally anticipated; and for this reason the term Protopaschites was applied to them. The confusion caused by these differences has been very great, and especially in conterminous churches, where one custom ended and another began, but in the East it was not so, and that ancient rule was made to produce uniformity by synodal action. In that year the Council of Arles in its first canon decreed that Easter should be solemnized as "unio die et unio temporum per omne oratorium;" and the bishop of Rome sent forth an encyclical letter to enforce the desired harmony of action. Thus, in March AD. 331, it was resolved that the provincial could speak with no authority to the Church catholic; neither was the Roman bishop as yet the supreme pontiff, and practice continued to be discordant. It then became one of the two principal subjects for discussion and arrangement in the Council of Nice. No decree on the subject appears in its canons, and it is difficult to see any reason for the omission, unless it be that the fathers were unable to make up their minds upon a point that could only be settled by the astronomical expert. Thus they delegated to Eusebius of Caesarea the duty of determining by the best rule of observation the most accurate cycle to be adopted in framing the calendar. The Epistle of Constantine to the churches shows clearly the general points on which the Nicene fathers agreed, viz.: 1. That from henceforth the vernal equinox, and not the Jewish calendar, should determine the incidence of Easter. 2. That when the ecclesiastical full moon fell on a Sunday, Easter should be celebrated on the Sunday following; both for the reason already given, and because the Jewish festival would have been celebrated and over. Also, by making Easter by necessity the 17th Sunday after the vernal equinox, there was no longer danger of a double observance in the same year. But what ecclesiastical day was adopted, the Roman or the Alexandrian? The Latin translation of the Prodigy Paschalis of Cyril of Alexandria says that the Alexandrian Church, as representing the astronomical science of the day, was ordered to announce to the Church of Rome the true incidence of Easter in each year, and that it should be notified from Rome throughout the churches (Petavius, Doct. Temp. ii, App.; He- fele, Conc. i, 318; Ideler, Hombd. d. Chronol. ii, 258). Later councils, however, account (Ep. 121 al. 94), and Ambrose virtually says the same thing; the Nicene Council having, according to his statement, adopted the cycle of nineteen years, which, as has been shown, was the Alexandrian computation (Ambr. Ep. op Epis. cop. Eran). But, independently of the equinox, the paschal difficulties continued. The Church of Rome still clung to its faulty cycle of eighty-four years, the Alexandrian to that of nineteen; and it still continued to be a matter of reproach that the two principal churches of Christendom were often found to celebrate Easter on different days. The Council of Sardica, therefore, as seen by the lately discovered Festal Letters of Athanasius (Cureton, from the Nitrian Syr. MS., A.D. 843), endeavored to compose a difference by drawing out a paschal scheme for half a century. But it only defined the lunations, and (A.D. 897) matters showed worse than ever when Rome celebrated Easter on March 21, but the Alexandrian Church, since the 21st was its equinox, postponed the celebration till after the next full moon, or till late in April. The Quartodeciman party also still survived, the Nicene injunctions notwithstanding; as may be seen by the anathemas that against it were pronounced, Exarthis of the Council of Anacopia (A.D. 841), can. 1, and Council of Laodicea (A.D. 881), can. 1. It may be observed here that the Jews learned from the Christian Church to frame a paschal cycle, which was first adopted in the presidency of Hilile II at Tiberias, A.D. 338. The paschal difference to the continued use of the Christian Church on the 19th and 30th, induced by the less inconvenience and heart-breaking for another century and a half, till Dionysius Exiguus did good service to chronology by first dating events from the Christian era, and by giving Easter to the cycle of nineteen years for determining Easter. This he did by adopting the Alexandrian method of calculation, and reforming the Roman calendar accordingly, in which the churches of Italy readily acquiesced; while those of Gaul and Britain still held to their "old style." When the Heptarchy of England became the Diocese of Easter in Britain, although in Wales, and in the northern parts of the island, the old eighty-four years' cycle of Rome was still retained. A council was held on the subject, A.D. 664, at Streanechale (Whitby), king Oswy having found that his queen and her ladies were fasting in March whilst he indulged in the feasts of Easter. The Roman order was then fully confirmed in Britain. As Montalembert has justly observed, this difference had nothing to do with the Quartodeciman practice, which, in fact had died away in the 6th century (Moëne de l'Occid. iv, 169). In our present calendar, the Prime or Golden Number marks the particular year of the nineteen years' cycle; and these golden numbers, added in the margin from March 21 to April 18, indicate the days of the plenium on which Easter for each particular year depends, and which is the Sunday next following the Sunday of the Paschala; it being first fixed in Italy, and which case Easter falls on the following Sunday—Blunt, Dict. Hist. Theol. See also Hefele, Concilii Archi, vol. i; Ideler, Hombd. d. Chronol.; Chron. Paschalis, in Dictor. Byzant. Hist. Script. vol. xvi and xvii; Gieseler, Codices, Hist. vol. 1; Curtius, Festal Ep. of Paschala; Killen, Hist. of the Ancient Church, p. 611, 625; Neander, Dogm. vol. ii; Riddle, Christian Antiquities, p. 655 sq., 675, 676; Flouke, Divisions in Christendom; Lond. Quart. Rev. xix, 496 sq.; Christian Exezeriser, xxxviii, 41 sq.; Jahrh. für deutsche Theologie, 1870, No. 1. See EASTERDAY.

Paschal Light. See PASCHAL TAPER.

Paschal Solemnity, the weekly preceding and the week following Easter.

Paschal Taper, a taper used in the Roman Cath- olic Church at the time of Easter. It is lighted from the holy fire, and receives its benediction by the priest's putting five grains of incense in the form of a cross into the taper. This blessed taper must remain on the Gospel-side of the altar from Easter-eve to Ascension-day. See LYCHNOSCOPE.

Paschal Term, a name given sometimes to Eas- ter-day.

Paschall, Giovanni Luigi, a martyr to the Prot- estant cause in Italy, was a native of Cone, in Pied-mont. He was born about 1555, in early life was a soldier. Converted to God, he forsook the army and went to Geneva, there to study Protestant theology under Cal- vin. Paschall became so interested in the Reformed doctrines that he wrote pamphlets in their advocacy, and also urged the translation of the Bible into the Italian, in order that the populace might be more thor- oughly instructed in God's truth. From Geneva, where he received the freedom of the city, he went, with some other students, to Lausanne. At the latter place he continued his studies under Viret. About this time it happened that the poor Waldensian Christians of Cal- labria, in the southern part of Italy, appealed to Calvin for a teacher—for the Inquisition, first of all, robbed the flocks of their shepherds, in order the better to get the sheep into its power. The necessity was thus con- fronted by the principal persons of the Italian congrega- tion at Geneva, and they found no one better fitted for the task than Paschall, now at Lausanne. When he heard the news of this appointment he was on the eve of being married, but he concluded to postpone this step, and accepted the call more cheerfully. He was born at Luni. In 1559 Paschall was received with joy by the Walden- sian, and he began his work among them with great
On Sunday, Sept. 8, 1560, he was taken to the cloister of La Minerva, where his sentence was publicly read to him. After he had acknowledged the authenticity of his decription, and thanked God for the honor of which he was counted worthy, he was again conducted to prison. The next day, Sept. 9, the people went to the execution. The martyr was led bound to the Campo di Fiore, in sight of the castle of St. Angelo, where the pope had gone, accompanied by the cardinals and other prelates. As Paschali undertook to preach to the people, to the pope, and his prelates, there arose a great commotion, and every one demanded that he should be immediately put to death. Thereupon the executioner quickly threw the rope about his neck and strangled him, and with a short respite and a kneeing, Paschali died, saying, "Martyrs for the True Cause, p. 28 sq; M'Crie, Hist. of the Ref. in Italy."

Paschalinus, a Roman priest of note in his day, flourished near the middle of the 5th century. We first encounter him in A.D. 451, when he was bishop of Lifybaurn, in Sicily, as papal legate at the Council of Chalcedon. He there represented the interests of the Roman pontiff, together with Lucentius, bishop of Asculum, and Bonifacius, a presbyter. Paschalinus, of whose previous history and position in life we know nothing, seems to have held the chief place among the three legates, since he subscribed the acts of the council in the names of the pope before the others. An epistle of Paschalinus, De quatione Pastali, is still extant, addressed to Leo in reply to some inquiries from the pontiff with regard to the calculations for determining the festival of Easter. It will be found under its best form in the editions of the works of Leo, published by Quezel and by the brothers Ballerini. See Schlennon, Bilih. Patrum Lat. vol. ii, § 49; Bähr, Geschichte der röm. Literatur, suppl. vol. p. ii, §168; Smith, Dict. of Greek and Roman Bieg. and Myth. iii, 181; Cellier, Hist. des Act. Sacres, z, 170-175, 201 sq; Stob. i 222 sq.

Paschalinus, a Roman Catholic divine of the 5th century, flourished at Rome as deacon of a Church about A.D. 490. He was a friend of the antipope Laurentius, and sided with him. Paschalinus is reputed to have written De Spiritu Sancto libro duo, quibus symboli cærorum continetur, adversus errores Monac. Patr. cap. 82; and Casimir Oudin describes the work to Faustin Regensis.

Paschalinus Radbertus, Sr., a noted Benedictine of the first half of the 9th century, was a native of Soissons, France. He embraced the monastic life while yet a youth, and was educated and domiciled at the convent at Corby, in Aquitaine. He was there under the rule of Adrian, and when his house was burned, he withdrew to St. Fortrice.

The former of these abbots died in A.D. 826. Paschalinus first came into public notice in A.D. 851, when he was still a simple monk. A little after this he was employed as teacher, and in important missions. In A.D. 864 he was elected abbot of the convent, although he had never taken holy orders. In A.D. 851 he resigned this office, and died as simple monk in A.D. 865, at the abbey of St. Riquier, where his time was zealously devoted to the study of theology and philosophy. He is now commemorated by the Church of Rome as a saint by order of Pope Alexander II (A.D. 1070). In the history of Christian dogmatics Paschalinus is celebrated as the originator of the transubstantiation theory, i.e. that the bread and wine no longer exist in the elements of the Eucharist after the blood and body of Christ have become present there by the act of consecration. Paschalinus may thus be said to have raised a controversy which has disturbed the Western Church for more than a thousand years. It was called out into symmetrical form, as a theory, by the inquiries of a former pupil of his named Waurin (whom he addresses as Paschidius), who, having become abbot of New Corby, in Saxony, requested his old instructor
to draw up a treatise on the Holy Eucharist for the guidance of the young community. In the year 831, therefore, Paschiasius Radbertus wrote his work, De Sacramento corporis et sanguinis Christi, of which, when it had become the subject of controversy, he presents a large fragment, in the presence of Charles the Bald, in the year 844. In this treatise Radbertus sets forth the ordinary doctrine of the Church respecting the true and real presence of Christ’s body and blood in the consecrated elements, but he goes far beyond all previous writers in enlarging the matter of the presence and its consequences. There had been scarcely any controversy hitherto on the subject of the Holy Eucharist, although John of Damascus, followed by the second Council of Nicea (A.D. 787) and the Council of Frankfort (A.D. 794), had seen cause to censure the application of “figure” and “type” to the elements, while a Council of Constantinople (A.D. 754) had asserted their legitimate use. This shows the dawn of such a controversy.

The dialectical subtlety which had been employed on the subject was extremely learned, and the Christian Trinity was now, however, to be engaged for many a generation on those connected with the sacrament of Christ’s body and blood, and the full tide of strife was set flowing by the clear and uncompromising statements of Radbertus. The substance of these statements is as follows: (1) The very body of Christ, which was born of the Virgin Mary, and which was imculated on the cross, together with the very blood that belonged to that body, and was shed upon the cross, are those which the communicants receive (and he does not hint at receiving in spirit only) in receiving the consecrated elements of the Holy Eucharist; (2) That the bread and wine which are consecrated are wholly and entirely converted into the body and blood of Christ, so that they are no longer to be spoken of as being in any natural sense bread and wine; (3) That the consecration is not simply of such a manner that it is not made known to the senses, God permitting the appearance and taste of the bread to remain as a veil to the great miracle which he has wrought; (4) But that under special circumstances, to confirm the faith of doubters or to satisfy the devotion of others, the fact of the conversion is made apparent to the senses by the substance of Christ’s body and blood either in the form of a lamb, or presenting the color and appearance of flesh and blood. Only one such instance is narrated, but it is said to be one out of many. (De Sacramento corporis et sanguinis Christi [in "Bibl. Max. Ludi." xiv, 729]; Martene, Vet. Script. Collect. i, 867; Migne, Patrol. vol. cxx.)

This precise definition of the nature of the Eucharist was a novelty in the Church, as is shown by the catenae of authorities respecting that sacrament which have been collected by Palladius in his Liturgicon, and by Grrieranger in his Institutions Liturgiques. It raised a controversy at once among the theologians of the Benedictine order, and Radbertus endeavored to prove his statements in a letter addressed to one of his monks named Prudegarde, in which he collected passages in support of his fathers (Pasch. Radbert. Opp. Bibl. Max. Ludi. xiv, 749; Migne’s Patrol. cxx, 1551). The first to reply in writing to these novel opinions or definitions was Rabanus Maurus, abbot of Fulda (A.D. 892-947), and afterwards archbishop of Mentz (A.D. 847-856), in an epistle to a monk named Eigel, which has been lost (comp. Mabillon, Act. Sacr. Ord. Benel. sec. iv, ii, 591). When the controversy attracted the attention of the emperor Charles the Bald, he required of Paschiasius Radbertus a copy of the treatise, and it was delivered to another monk of Corvey, Ratramnus, or Bertram, for examination. The result was an answer by Ratramnus. Radbertus, in the form of a treatise bearing the same title as that of Radbertus, is of the point is to prove that there is a difference between the manner of Christ’s presence when on earth and that of his sacramental presence in eucharistic elements; that in the latter “est quidem corpus Christi sed non corporale, at spiritualiter;” maintaining, however, as strongly as his opponent the reality of that presence (Ratramnus, De Corp. et Sangu. Dom. ii; Migne’s Patrol. xxvii, 815, Oxford ed. 1866). The great liturgical commentaries of Walafrid Strabo, De Recl. Ecc. ch. xvii, xvi, were also an opponent of Radbertus, and that portion of his work which deals with the subject is more in accordance with the writings of their Catholic predecessors (Walafrid Strabo, De Reb. Ecc. ch. xvi, xxi, etc. and other opponents, more radical than the others, was Eriken (q. v.). He held that the Eucharist is a mere memorial of Christ’s death in past time, and not of his presence in the sacrament, a typical act of feeding, by which the mind of the faithful communicates intellectually and piously reminds him of the work of his Lord (Dillingen, Church Hist. iii, 23, Cux’s transl.). With the death of Paschiasius the controversy subsided for a while, but its revival by Berengar and Lanfranc in the 12th century makes it very evident that the doctrine pleased the superstitions tendency of those ages, and that this the view of the Council of Constance effects far and wide on the popular mind, and finally the views of Paschiasius Radbertus were stamped upon the authoritative theology of the Roman Church, under the name of Transubstantiation, by the fourth Council of Lateran, in the year 1216.

Paschiasius was also the author of works entitled De etate et caritate, and De Partu virginis. The former betrays more clearly his熹itious notions in religion. The latter is a bold defence of a doctrine held also by St. Jerome, viz. that the virginity of the Holy Virgin Mary continued after the birth of Christ, or, in other words, that Mary gave birth to Christ exuclusus, and that therefore she and her offspring should be regarded as free from the taint of original sin. (See Mitichner, Dogmengesch. ed. Coln, p. 86 sq.; Walch, Historia Controversiaria sec. IX de Partu B. Virginis [Gotz. 1798, 4to]; Hagenbach, Hist. of Dogmas, ii, 40 sq.). The complete works of Paschiasius, with a short but excellent biographical sketch as introduction, were published by the Benedictines, entitled Opera, quorum pars maxima nunc primum prodiit ex bibliotheca Monast. Corbieziana (Paris, 1618, fol.). The works are reprinted in Migne’s PATROLOGIA, vol. cxxii, besides the authors already quoted, Hagenbach, Hist. of Dogmas (see Index in vol. ii); Neander, Hist. of Dogms (see Index in vol. ii); Rücker, in Hilgenfeld’s Zeitschr. für hist. Theologie, 1868; Dieckhoff, Die Abend-mahlformen im Reformationsangebot; Baur, Dogmengesch. vol. ii; Hausherr, Der h. Paschiasius Radbertus (Mainz, 1862).

Pas-Dammim (Heb. Pas Dammim', פס דאם', west of brook [or extension of brooks, First]; Sept. Πασδαμον v. Πασδαμονι, Vulg. Amphimelum), the form in 1 Chron. xi, 18, of the name which in 1 Sam. xvii, 4 is given more at length as Ephed-dammim. It will be observed that in the original of Pas-dammim the article (ה) has taken the place of the first letter of the other form (ה). In the parallel narrative of 2 Sam. xxiii the name appears to be corrupted (Kennicott, Dissert. p. 137) to charphem (ךרפחם), in the A. V. rendered “there.” The present text of Josephus (Ant. vii, 15, 4) gives it as Aramesum (Arsanocon). The chief interest attaching to the appearance of the name in this passage of Chronicles is the evidence it affords that the place was the scene of repeated encounters between Israel and the Philistines, unless indeed we treat 1 Chron. xi, 13 (and the parallel passage, 2 Sam. xxiii, 11) as an independent account of the occurrence related in 1 Sam. xvii, which seems possible. In the text, a ruined site bearing the name Dārân lies near the road from Jerusalem to Beit Jebrin (Von de Velde, Palast. ii, 188; Tobler, Dritte Wand. p. 201), about three miles east of Shuweikeh (Socho). Dr. Porter, how-
ever, who visited and carefully selected, came to the conclusion that the camp of the Philistines must have been west and not east of Shochoh, and he does not therefore identify Ephes-dammim with Dagon (Ussishkin for Palestine, p. 291). See ELIAS, BROOK OF

Paseah (Heb. Pase'dhch, פָּסָה, lame, Sept. Φεσώγια v. r. Besorah in 1 Chron. iv, 12, Paseah in Ezra ii, 49, Φασώγια in Neh. iii, 6), the name of two men. 1. The second named of three sons of Eshton, among the descendants of Judah (1 Chron. iv, 12), described as "the general of Bechah," which in the Targum of B. Joseph is rendered "the men of the great Sandhemir." B.C. post 1618. 2. The head of a family among the Nethinim who returned with Zerubbabel (Ezra ii, 49; "Paseah" in Neh. vii, 51). Jehohada, a member of the family, assisted in rebuilding the old gate of the city under Nehemiah (Neh. iii, 6). B.C. ante 446.

Pase-Buddhā, a name for the Buddhā who arise in the period in which there is no supreme Buddha, and discover instinctively the way to Nirwāna, but are unable to teach it to others. If alms be given to a Pase-Buddhā, it produces merit greater by one hundred times than when given to a rākṣasa. The peculiarities of the character of the Buddhas are detailed by Mr. Spence Hardy in his Eastern Monachism: "He has attained the high state of privilege that he enjoys by his own unaided exertions, as he has had no one to instruct him. He is called pratyekabuddha, or one who has attained the perfect state of a Buddha, being a pure, free, towards the Pase-Buddhāship, both dāna, gift, and kṣāman, the growth or nourishment, the bud, forward, towards the state of the supreme Buddhas. He has learned that which belongs to his order, but he understands not the five kinds of knowledge that are perceived by the supreme Buddhas and by no other beings: he knows not the thoughts of others; he has not the power to see all things, nor to know all things; in these respects his mind is heavy. Thus a man, whether by day or night, arrives at the brink of a small stream, into which he descends without fear that he may cross over to the other side. But another time he comes to a river that is deep and broad; there are no steppingstones by which he can cross; he cannot see the opposite bank. It is like the ocean. In consequence of these obstacles he is afraid to venture into the water; he cannot cross the stream. In the same way the Pase-Buddhā is afraid to venture into the river of the next world; he is afraid to take the path of his own order, but bound as to all that is peculiar to the supreme Buddhas."

Pashā, a title used in the Ottoman empire, and applied to governors of provinces, or military and naval commanders of high rank. The name is said to be derived from two Persian words—pet, "foot," or "support," and šah, "ruler," and signifies "the support of the ruler." The title was limited in the early period of the Ottoman empire to the princes of the blood, but was subsequently extended to the grand-vizier, the members of the divan, the seraskier, capitán-pasha, the beglerbegs, and other civil and military authorities. The distinctive badge of a pasha is a horse's tail, which is taken from the end of a staff crowned with a gilt ball; in war this badge is always carried before him when he goes abroad, and is at other times placed in front of his tent. The three grades of pashas are distinguished by the number of horse-tails on their standards; those of the highest rank are pashas of three tails, and include in general the highest functionaries, civil and military. All pashas of this class have the title of vizier; and the grand-vizier is por excellens, a pasha of three tails. The pashas of two tails are the governors of provinces, who are called by the simple title of "pasha." The lowest rank of pasha is the pasha of one tail; the sanjaks, or lowest class of provincial governors, are of this rank. The pasha of a province has authority over the military force, the revenue, and the administration of justice. His authority was formerly absolute, but recently a check was imposed on him by the appointment of local councils. The pasha is in his own person the military leader and administrator of justice for the province under his control. It is said that the pleasure of the sultan—a most precocious tenure, as the sultan can at any moment, in the exercise of his despotic power, exile, imprison, or put him to death; and this has frequently been done in cases where the pasha's power has excited the apprehension, or his wealth the avarice, of his royal master. The word pasha does not occur in the A. V. of the Bible, but in the original it is the identical term, pechā (rendered "captain," "deputy," "governor"); it is applied in 1 Kings x, 15 to the petty chieftains who were tributary to Solomon (2 Chron. ix, 14); to the military commander of the Syrians (1 Kings xx, 24), the Assyrians (2 Kings xvii, 34; xxiii, 6), the Chaldeans (Jer. ii, 29), and the Medes (Ezra viii, 38). Under the Persian viceroy, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors" (יוֹם, pachokh) inferior in rank to the satraps (Ezra viii, 36), like the other provinces which were under the dominion of the Persian king (Ezra viii, 33). It was only proper that they should have precise limits of their authority, or the functions which they had to perform. They formed a part of the Babylonian system of government, and are expressly distinguished from the דְּגָגִים, seganim (Jer. ii, 28, 29), to whom, as well as to the satraps, they seem to have been inferior (Dan. iii, 2, 8, 27); as also from the דְּגָגִים, seganim (Ezra iii, 1, 12; viii, 9), who, on the other hand, had a subordinate jurisdiction. Sheshbazzar, the "prince" (Neh. iv, 1, 9) of Judah, was appointed by him as" governor" of Jerusalem (Ezra vi, 14), or "governor of the Jews," as he is elsewhere designated (vii, 7), an office to which Nehemiah afterwards succeeded (Neh. viii, 14) under the title of Tirathshu (Ezra ii, 68; Neh. viii, 9). Zerubbabel, the representative of the royal family of Judah, is also called the "governor" of Judah (Hag. i, 1), but whether in consequence of his position in the tribe or from his official rank is not quite clear. Tzarai, the "governor" beyond the river, is spoken of by Josephus (Ant. xi, 4, 4) under the name of Sisanes, as פָּסָה, of Syria and Phoenicia (comp. 1 Esdr. vi, 3), the same term being employed to denote the Roman pro-consul or proprietor as well as the procurator (Josephus, Ant. xx, 8, 1). It appears from Ezra vi, 8 that these governors were intrusted with the collection of the king's taxes; and from Neh. v, 18; xii, 26, that they were supported by a contribution levied upon the people, which was called "the tribute of the governor" (comp. Ezra iv, 14). They were probably assisted in discharging their official duties by a council (Ezra iv, 7; vi, 6). In the Peshito version of Neh. iii, 11, Pahath Mofh is not taken as a proper name, but is rendered "chief of Mofh," and a similar translation is given in other passages where the words occur, as in Ezra ii, 6; Neh. vii, 11; x, 14. The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province (Neh. iii, 7). See GOVERNOR.

Pashur [some Psia/hur] (Heb. Pashur), פֶּשֶׁר (Gesenius, from an Arabic word, surrounded by a pool; by Furst, from a Heb. root, liberation; the etymology, as implying something favorable, seems to be referred to in Jer. xx, 8; Sept. פֶּשֶׁר, פֶּשֶׁר, n. r. פֶּשֶׁר [Ezra ii, 38; x, 27], פֶּשֶׁר [Neh. viii, 41], פֶּשֶׁר [Jeremiah]), the name of two or three men.

1. A priest, the son of Immer, and a contemporary of Jeremiah, who acted as to incur a severe threatening from that prophet. B.C. 607. Presuming on his position as "chief governor in the house of the
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Lord" (Jer. xx. 1)—that is, probably, being at the head of those who had the charge of maintaining order and decorum about the Temple—he smote Jeremiah, when he heard him prophesying of the desolations which were going to fall upon Jerusalem, and put him in the stocks. He had heard and a sad situation the prophet remained for a night; and on being brought forth on the morrow, he declared to Pashur that the Lord no longer called his name Pashur, but Magor-mi-shebag—on every side enveloped in trouble and distress. Thus, the prophet further intimates, was to be visited by both Pashur and his family being involved in the terrible disasters that were presently to burst upon Judah and Jerusalem from the invasion of Nebuchadnezzar; they were to be all carried away into captivity to Babylon, and die in that foreign land (xx. 9). We have no specific account of the fortunes of the family; but the circumstances which soon took place leave no room to doubt that the prediction was verified.

2. Another priest in the time of Jeremiah, being the son of Melchiah (Jer. xxi. 1; xxviii. 11). B.C. 589. He twice came in contact with the prophet: once sent along with some others to inquire what was the mind of the Lord respecting the meditated assault of Nebuchadnezzar against Jerusalem, which drew forth an announcement of certain overthrow; and again when conversing with several others in an application to the king, and tried to dissuade Jeremiah part to desert from the denunciations he was uttering, as tending to discourage the people and produce in them a spirit of disaffection. The application led to Jeremiah's imprisonment, from which he was only delivered by the special interposition of Providence (1 Chron. xiv. 17). Pashur's father, however, were among those who returned from the captivity of Babylon, and seem to have possessed a place of importance both as to position and numbers (Neh. vii. 41; xi. 12).

3. The father of Gedaliah, which latter took part with Pashur last named in the accusation and imprisonment of Jeremiah (Jer. xxviii. 11). B.C. 589. He was perhaps identical with one or the other of the foregoing.

Pas[s]inelli, LORENZO, an Italian painter, was born in 1629 at Bologna. He first studied under Simome Cantarini, and next with Flaminio Torri. He afterwards went to Venice, where he became enamoured of the ornamental and brilliant style of Paul Veronese, and he made the works of that master his model, though he did not servilely imitate him. Lanzi says, "He bore himself with that easy and easy-going air, that natural composition, but the air of his head and the distribution of his colors he obtained from another source; and though he never acquired the correctness of design which distinguishes the works of Torri, yet in this respect, he was no less happy." On his return to Bologna, Pasinelli found abundant employment in painting, principally for the churches. He was naturally inclined to create surprise by the display of copious, rich, and spirited compositions; such are his two pictures at the Certosa, representing Christ's Entrance into Jerusalem, and his Return into Limbo; and such, too, is his history of Coriolanus, in the Casa Manuzzi—a piece found repeated in many collections. No one can behold these paintings without granting to Pasinelli a true painter's fire, great novelty of ideas, and an elevated character. With these gifts, he was sometimes too extravagant in his imitation of the Venetian master, and composed strange and novel draperies of Veronese, which he is thought to have carried to the extreme, as in his Preaching of John the Baptist in the Wilderness, which gave occasion to his rival Taruffi sarcastically to remark that, instead of the desert of Judea, he had placed the piazza of St. Mark at Venice. He nevertheless knew how to moderate his fire according to his theme, as in his Holy Family, in the church of the Barefooted Carmelites, which partakes of the elegance and grace of Allano. The most esteemed of his paintings in the churches at Bologna are the Resurrection, in St. Francesco; and the Martyrdom of St. Ursula and her Companions, in the Palazzo Zambeccari. Pasinelli died in 1700. Basan erroneously states that Pasinelli etched some plates, and mentions two—St. John in the Desert, and the History of the Founder of the Donor of St. Ursula and other saints; but these plates were engraved by Lorenzini, a scholar of Pasinelli.

Pasiphéïa, a goddess worshipped among the ancient Greeks at Thalame, in Laconia. She was believed to give success in all revelatory or oracular responses in dreams to those who slept in her temple.

Pasithéa, one of the Graces among the ancient Greeks.

Pasar, GEORG, a learned German philologist, was born Aug. 1, 1570, at Ellar, in Nassau. In 1615 he became professor of philology at Herborn, and in 1616 at Franoecker, where he died, Dec. 10, 1657. He is the author of a small lexicon of the New Testament, Lerncon Graeco-Latin in N. Test. (Herborn, 1622), which has been several times republished, and he left among his papers a grammar of the New Testament, which his son Matthias published, with additions and improvements. The title of this work, under the heading, De grammaticis Graecae Sacrae N. T, in tres libros distributa (Groningen, 1658), this work, which is far more fitted than the lexicon to transmit the author's name to posterity, is now a literary rarity, and is not even mentioned by Poppen (Bibliotheca Belgica, i, 942), who gives a list of Pasar's other writings. See Frits, Bibl. Judaeos, iii, 68; Steinschneider, Bibliogr. Handbuch, p. 109; Theologisches Universal-Lexikon, s. v., Jöcher, Allgemeines Gelehrten-Lexikon, iii, 1284; continued by Rottermund, v, 1629; (F. F.)

Pasar, MATTHAEUS, son of the preceding, is noted also for his philological as well as mathematical attainments. He was born at Herborn in 1599, and was educated at the university in Marburg. After teaching for some time privately in Hebrew and mathematics he went to England, and was created M.A. by the University of Oxford in 1624. Not finding any opportunity there of securing a professorship he went over to Germany, and attended lectures at Paris. He made himself master of the Syriac and Arabic, returned to Oxford in 1625, and was shortly after made lecturer on oriental languages. In 1626 he was made temporary professor, and exercised this function till 1629, when he accepted an invitation to the chair of mathematics and philosophy at Groningen, which he entered upon in August of the same year. Upon the death of Muller, the mathematical professor, six years after, Pasar succeeded to that chair, and in 1645 he was raised to that of divinity, of which faculty he was then created doctor. On this occasion he resigned his mathematical professorship, but retained that of moral philosophy. In 1658 he made a visit to Nassau, his native country; and, going as far as Heidelberg, was entertained with great civility by the elector palatine. He died in January, 1657-8, at Groningen, having never been married. He published no books, for which he gave two admirable reasons: first, "Because he was not willing that youth should be diverted from reading the good books already published;" and, secondly, "Because he did not care that the booksellers should risk their money." (J. H. W.)

Pasqualli, FILIPPO, an Italian painter, was a native of Forli, and flourished in the second half of the 17th century. He studied under Carlo Cignani at Bologna, and afterwards associated himself with Marc Antonio Franceschi, in conjunction with whom he painted many works at Bologna, Rimini, and other places, in which he imitated the style of the ornamental parts. Some of his earlier works are to be seen in the portico of the Serviti at Bologna. Lanzi highly commends his altar-piece in the church of S. Vittore at Ravenna, which he executed alone at a more advanced age. He is supposed to have

Pasqualini, Felice, a Bolognese painter, who flourished about 1575. According to Malvasia, he was the pupil of Lorenzo Pasquini, whose style he adopted. He executed some works for the churches, which Lanzi thinks might justly be attributed to Sabbattini, such was the part he took in their execution.

Pasqualini (or Pascalinii), Giovanni Battista, an Italian painter and engraver, was born at Certo, near Bologna, in the latter part of the 16th century. His earliest print is dated 1619, and the latest 1630. He studied painting under Ciro Ferri, but does not seem to have acquired much eminence in that art. He executed many etchings, mostly after Guarini, in which he endeavored to imitate with the point the masterly pen-drawings of that master, but he did not possess a sufficient command of his instrument to accomplish it with much success. He frequently signed his plates J. B. Centensia. Nagler gives a list of forty prints by him, of which the following are of interest to us: *Christ dictating the Gospel to St. John; the Resurrection of Lazarus; Christ giving the Keys to St. Peter; Christ taken in the Garden; Angels showing Mary Magdalenne the Instruments of the Passion; Christ with the Disciples at Emmaus; the Incredulity of Thomas; the Virgin and the infant, with an Angel presenting Fruit; the Virgin and Infant, to whom St. John presents an Apple; St. Charles Borromeo; St. Felix resurrecting a Dead Child.* All these are after Guarini. Besides, Pasqualini elaborated St. Felix kneeling before the Virgin and Infant, after L. Caracci; *St. Diego working a Miracle*, after Ann. Caracci; *The Death of St. Cecilia*, after Domenichino.

Pasqualina, Martínez, chief of the sect of the Illuminati (q. v.), was born about 1715 in Portugal. Of Jewish origin, he had submitted himself in 1754 for admission to the cabalistic body, and afterwards became famous by his introduction of cabalistic rites into several masonic lodges of France—at Marcellieres, Toulouse, and Bordeaux. In the latter city he initiated operations which he called *theorie*. One of his most devoted admirers there was Louis-Clauude de Saint-Martin, then an officer in the regiment of Foix, with whom he has often been confounded, in consequence of the similarity of their names. Saint-Martin, who presented his doctrine as a secret Biblical teaching which he had received by tradition, brought it in 1768 to Paris, and made a large number of adeptes, who in 1775 took the name of *Martínistas*. In their reunions they engaged in exercises which announced active virtùes, to use consecrated language. They obtained, by sensible means, manifestations of an intellectural order, which revealed to the proselytes a science of minds, as the visions of Swedenborg, of a sentimental order, revealed a science of souls. One may conclude from Pasqualina's unpublished writings, and from those of his disciples, that he believed, or made his disciples believe, that it is possible for men in a devoted state to produce supernatural effects, or miracles. Martínez Pasqualina left Paris in 1778 for St. Domingos, where he was called to succeed one of his relatives, and died at Port-au-Prince the following year. See Saint-Martin, *Œuvres diverses*, passim.

Pasqualeotto, Constantino, an Italian painter, flourished at Vicenza about 1700. He studied at Venice, and on returning to his native city he executed some fine works for the churches. Lanzi says he was master of the technique for the imitation of drapery and the brilliancy of his coloring than for the correctness of his design.

Pass (or Passe), Crispin de, called the Younger, a Dutch painter, was born at Urrecht about 1630. Little is known with certainty of him. He studied design and engraving in 1658. There are only a few prints by him, and these are of the set of four plates of the History of the Rich Man and Lazarus; the fourth was engraved by his father.

Pass (or Passe), Magdalena de, daughter of Crispin de Passe, was born about 1588. She learned engraving of her father, and elaborated some small plates of portraits and other subjects in such a neat, finished style, that their possession considerably enriches Among her works are, *The Wise and the Foolish Virgins*, after Elsheimer; *fine*.

Passage, in the A. V., is the representative in certain places of several forms from the root יתָר, abder, to cross: 1, the simple verb (Num. xx, 21, "give passage," elsewhere usually "pass"); 2, יָּתָר, eber, a crossing (Josh. xxii, 11; in the plur. Jer. xxii, 20, *Abartim* [q. v.]; elsewhere "by beyond," etc.) [see also Enem]; יָתָר, madbër, fem. יָתָר, a transt, either by water (Judg. xii, 5; Jer. ii, 32), a ford (as rendered often), or by land, a pass through mountains (Isa. x, 29), as at *Michmash* (q. v.) (1 Sam. xii, 28; xxiv, 4).

Passalorchnichites, a party of Montanists who observed perpetual silence, giving literal obedience to *Pass. cxili. 3: *"Set a watch, O Lord, before my mouth; keep the door of my lips."* Jerome found some of them in Asia Minor obliterating this passage of the *dissimulism*.

Their name is derived from the Greek *phazo*, a nail, and *vorn*, a nostril, because when they put their finger to their mouth, which they did to keep their mouth from giving utterance to their thoughts, they touched their nose. The Passalorchnichites did not even pray.

Passau, a picturesque fortified frontier town of Bavaria, containing 15,988 people, and situated at the confluence of the Inn and the Iitz with the Danube, ninety miles east-north-east of Munich, and rising like an amphitheatre on the most beautiful spot of the Danube, is strikingly effective and picturesque. The place is especially celebrated in Protestant Church history, for it was here that the treaty of Passau was signed, Aug. 2, 1552, by the emperor Charles V on the one side, and the Protestant princes of Germany on the other, giving public recognition to the Lutheran faith as among the national constitutions. Among the chief buildings are the cathedral, the bishop's palace, the post-office (where the treaty of Passau was signed in 1552); the Jesuits' College, a large building now used as a school; and the church of St. Michael. The Cathedral Square (Dompfalt) is a bronze statue of king Maximilian Joseph, of recent erection. Passau contains also numerous picture-galleries, collections of antiquities, and benevolent and charitable institutions. The natural advantages of this site, in a military point of view, were appreciated at an early period by the Romans, who erected a strong camp here, garrisoned it with Batavian troops, and from this circumstance named it Batavia Castra. Passau was long the seat of a bishopric founded in the 7th century, but secularized in 1803. The cathedral of Passau and great part of the town were consumed by fire in 1662. During the Reformation period many advocates of the new cause flourished in Passau, but the Jesuits of Vienna, who in 1612 succeeded in establishing a college at Passau, used all means at their command to reinstate Romanism at this place in its wonted glory and power, and they succeeded so well that the Protestant fold was reduced to a mere trifle. See Spieker, *Gesch. des Augsburger Religionsfriedens* (Schliz, 1884); Ranke, *Reformationsgesch. vol. vii; Soames, Hist. of the Ref. iii, 747; Hefele, *Conciliengesch.,* v, 26 sq.; Fisher, *Hist. of the Ref.,* p. 187; *Gieseler, Eccles. Hist. iv, 206. See PROT. RELIGION.* RELIGION.
PASSAVANTI, Jacopo, an Italian scenic writer, was born in 1357, at Florence, his native place. He belonged to the order of the Dominicans, and rendered his name celebrated in Italy by a treatise entitled Sprechto della vose persuasoria, which Leonardo Salviati had printed in 1588. The Academy of La Crusca pronounced this the classic of the Italian language. He had the excellence of style, and published an edition of it in 1681, which was reproduced in 1725 (Florence, 4to). See Echard et Quétif, Script. ord. Pracolici, vol. i.

Passerini, Albertino Radicati, Count of, was an Italian philosopher, born at Piacenza. He writes in the last volume of his works, attached to the house of King Victor Amadeus II, he was concerned in the differences which arose between that prince and the holy chair on the subject of consistorial benefices, and wrote against the court of Rome pamphlets so violent that, in consequence of a suit which was brought against him, the tribunal of the Inquisition ordered the seizure of his goods. But he was enabled to escape the effect of this judgment, and fled to England, where he allied himself with Collins, Tindal, and other freethinkers. He died in Holland, and was bequeathed all that was possessed by the poor. We have several works of his in Florence, in which are found a singular mixture of invectives against the clergy, plans of reform, and philosophical ideas; of these we quote Dissertation sur les mort (Rotterdam, 1732). This tract, advocating monarchy, justified by a qualifying suit, and condemning the responsibility, was suppressed. We quote again of his works Recueil de pièces curieuses (ibid. 1735, 8vo), and a supposed translation under the title of La Religion Mohametana comparée à la Polonoise (1737, 8vo). See Foccart prefixed to the Recueil of 1736.

Passeri, Andrea, an Italian painter of Como, flourished about the year 1505. In the cathedral of his native city is a picture of The Virgin surrounded by the Apostles, in which the composition and expression of the heads are good; but Lanzi says there is a dryness in the hands, with the use of gilding, unworthy of the age in which Passeri painted.

Passeri, Giovanni Battista, a distinguished painter and ecclesiastic, is author of one of the best collections of biographies of Italian artists. He was born at Rome about 1610. He received a good education, and, according to his own account, did not take up painting until comparatively late. He was engaged in the capacity of a painter in 1535 by Canini, in the Villa Aldobrandini, at Frascati, where he contracted an intimate friendship with Domenichino, then returned from Naples. When Domenichino died in Naples, in 1641, Passeri was president of the Academy of St. Luke, and he read a funeral oration on him, painted a portrait of him, now in the gallery Dugli Uffizi, at Florence. At the close of his life Passeri entered into holy orders, and obtained in 1675 a benefice in the college of Santa Maria, in Via Lata. He died in 1679. Passeri is one of the best of the Italian historians of art; his theoretical knowledge was good, and his statements are believed to be very correct. The circumstance of his book lying for nearly a century unnoticed, or rather unpublished, was owing to its unfinished state and the severity of many of his remarks, especially on Bernini. It was first published in Rome by an anonymous editor (supposed to be Bottari, editor of the Lettere Pittoresche in 1772, with some omissions, under the title, Vite de Pittori, Scultori, ed Architetti che anno lavorato in Roma, morti del 1641 fino al 1715, di Giam- battista Passeri, Pietro e Pensa (492 pp., 4to), thus constituting a continuation to the work of Baglione. It contains thirty-six lives, from Domenichino to Salvador Rosa inclusive. There is only one public picture of Passeri in Rome, a Crucifixion, between two saints, in the church of San Giovanni della Malva. See English Cyclop. s. v.; Spooner, Dict. Hist. of the Fine Arts, ii. 661.

Passeri, Giuseppe, a nephew of the preceding, was born at Rome in 1654. According to Pascoli, he was a scholar of Carlo Maratti, and one of the most successful followers of his style. He painted many works for churches in Rome, and painted some scenes in the Roman territory. In the church of the Vatican he painted a pendant to the Baptism of Maratti, representing St. Peter baptizing the Centurion. This work, after being copied in mosaic, was sent to the church of the Colonna Urbinata, and is admired in the direction of Maratti himself, and is admirably colored; but in his other works at Rome, such as the Conception, in the church of St. Tommaso in Pianore, the coloring is comparatively feeble. At Pesaro, he is one of his most esteemed works, representing St. Jerome meditating on the Last Judgment. He painted for the collections, and was also an excellent portrait painter. Passeri lived in general esteem, and his house was much frequented by persons of the first rank for taste and literature. He died at Rome in 1714.

Passerotti, Gian Carlo, an Italian painter, for some time in the service of the Church, was born in 1718 at Condamin, in the county of Nizza; he studied at Milan in the Jesuit College, and afterwards took orders as a priest. He went to Rome with the papal nuncio, and afterwards returned to Milan, where he spent the rest of his life in a state of poverty, laboring under distemper; but he was so used to be content with little that he felt no inconvenience from his condition, and constantly refused the offers of his numerous Milanese friends to relieve his wants. Passerotti was fond of study, and especially of poetry, and he had a great deal in common with the best of the Italian writers of his age. Parini, who in his youth was intimate with Passerotti, afterwards admitted that to his precepts and example he owed the formation of his own style. The principal work of Passerotti is a half battle, half moral poem, styled II Cicerone, in one hundred and one cantos. It is full of digressions, something similar in manner to Sterne's Tristram Shandy; but Passerotti's digressions are clearly intelligible, and have all a moral scope. A kind of parody of Cicero's life is used by the author as a thread whereon to hang his digressions. Passerotti ridicules or reproves the numerous follies and vices of society in a good-humored and often highly amusing strain, and his verses, like those of Ovid, seem to flow naturally and without effort from his pen. This facility, and the unaffected simplicity of the style, constitute the principal charm of the poem. Passerotti also wrote seven volumes of fables in verse, chiefly imitations of those of Esopo, Phædrus, and Avienus. He died at Milan in 1803.

Passerotti, Bartolomeo, an Italian painter, was born about 1540 at Bologna. He studied under Taddeo Zuccaro at Rome, and is mentioned by Vasari as one of the assistants of his master. He is known chiefly through the works of Borghini and Lomazzo. Passerotti resided in the early part of his life at Rome, where he executed some works for the churches, the most esteemed of which is the Martyrdom of St. Paul. On his return to Bologna he painted many altar-pieces for the church of the Spirit; the most celebrated of which are the Adoration of the Magi, in St. Pietro; the Annunciation, in St. Martino Maggiore; The Virgin on a Throne, surrounded by St. John the Baptist and other Saints, in St. Giacomo Maggiore, which last work was adoredly painted in competition with and by Piazzetta. The subject is taken from the Miraculous degree of diligence and refinement which Passerotti displayed in this work he rarely used; but he generally painted in a bold, free style, with remarkable facility of execution. He also excelled in portraits.
and in this branch Guido ranked him next to Titian, preferring him before the Caracci themselves. He opened a school at Bologna, which was attended by many distinguished masters. Lanzi says "he was the first at Bologna to make a grander display, and began to vary Scripture histories by drawing from the naked torso. He also invented the custom of signing with his pen, a gift which drew to his school Agostino Caracci. He also wrote a book, from which he taught the syntax and anatomy of the human body essential to the artist. His pictures are distinguished by a sparing, in which his name—a custom derived from the ancients, and practiced by many modern artists. Zani describes Passerotti as a designer and engraver. He says, also, that he is called Il Maestro al Pussara (the Master of the Sparrow), from his having used a sparrow between the letters B. and P. as his rebus, but this is not mentioned by any other writer. Bartch commends Passerotti highly for his ability as a designer, and for the freedom and boldness of his manner of engraving. He enumerates and describes fifteen prints by him, also two mentioned by Gori and Rosso, and one doubtful; but he does not concern himself above the catalogue complete. He says that Passerotti's prints have at least been sought for by artists and connoisseurs, and that they have become extremely scarce, the richest collections possessing one or two at most. We append a list of Passerotti's etchings, as given by Benozzo Gozzoli in 1557—XVII. "Memorial of Joseph, after Parmigianino: —The Visitation, after F. Savitiati:—The Virgin, with the Infant and St. John; marked B. P.:—a similar subject, with the letters B. P.:—The Virgin, sitting on the ground, with the infant Jesus on her knees; signed B. Passaro:—Joseph, Carrying a Banner:—signed B. Passaro:—Jean, Chariot holding a Banner:—signed B. Passaro. This and the five following are supposed to be part of a suite of thirteen, representing Christ and his Apostles:—St. Peter; the letters B. P. on the left at bottom:—St. Andrew:—signed B. Passaro:—bottom:—St. John the Evangelist:—ditto:—St. Bartholomew:—ditto:—St. Paul; the letters B. P. on the right at bottom:—Religion, represented by a woman seated, and surrounded by the sun; the letter B. on the right at bottom:—Painting, represented by a young female with wings; the letters B. P. on the right at bottom:—The Young Woman in Bed; B. Passaro, written backwards, the letter R. reversed and joined to the P.:—The Sacrifice, in which there are eight figures; the letters B. P. on the left at bottom:—The Charity, mentioned by Gori:—The Marriage of Isaac and Rebecca, after Perugino; mentioned by Benozzo; two copies, doubled, one signed, and delivered from Prison by an Angel. St. Peter is seated, and the angel, without wings, has placed the left hand on Peter's shoulder, and directs the way with the right; at the bottom, in the corner, are the letters B. P.

Passerotti, Tiburzio, an Italian painter, son of the preceding, was born at Bologna in 1575. He was instructed by his father and another master whose name he adopted, though he wrought with a less bold, free, and rapid pencil. He executed some works for the churches, which were admired for their beautiful composition, and which Lanzi says possess real merit. The principal of them is The Assumption, in S. Maria Mascarella; The Virgin, with St. Francis and St. Jerome, in S. Cecilia; The Annunciation, in S. Christina; and The Martyrdom of St. Catharina, in S. Giacomo Maggiore, which last is his most celebrated performance. He was also an excellent portrait-painter. He died in the prime of life in 1612.

Passignano, Domenico da, or DomenicoCreati, called Lilli. An Italian painter of the 17th century, was born at Florence about the middle of the 19th century. Some accounts give 1650, but this is probably too late; Baglione says he was eighty years old when he died, in 1688, which would place his birth in 1578 or 1588. He was the pupil of Federigo Zuccaro, and lived some time in Venice, where he acquired a decided preference for the Venetian school of painting, and especially the works of Paolo Veronese. He acquired a great reputation at Rome, where he was employed by the popes Paul V and Urban VIII; he was, moreover, appointed Director of the Accademia di San Luca, and given the benefice of the Church of the Cappella Clementina in the great church of St. Peter at the Vatican, for which he was created Cavaliere dell' Abito di Cristo. He spent the latter part of his life at Florence, and he was one of the most influential of those painters who contributed towards the reform of the Florentine school by improving the taste for color, and rendering the mannered anatomical school less popular. Passignano was the friend and associate of Cigoli, and is said to have been the master of Lodovico Caracci while in Florence. He had many scholars, of whom Pietro Surti of Siena was the most distinguished.

Passing Bell, the bell which in former times was tolled when any person was dying or passing out of this life. It is tolled in England at the burial of any parishioner, the practice being enjoined in the sixth canon of the Church of England. In the United States the practice of tolling the bell on the occurrence of death and on the service is formerly very general, but it is gradually becoming rare, especially in large places. In hamlets and villages, where greater intimacy prevails among the people than in the cities, the tolling of the bell to register the death-stroke will probably continue for some time yet. One of the peculiar features of this practice is the notice by the bell of the age of the deceased.

Passion (Gr. πάθος, to suffer) expresses really the contrary of action. But first in the plural form, and now even in the singular, the word is used to describe a violent commotion or agitation of the mind—emotion, zeal, ardor. In its widest sense it denotes all the states or manifestations of the sensibility—every form and degree of feeling. In a more restricted psychological sense it is confined to those states of the sensibility which are turbulently, and weaken our power of self-command. This is also the popular use of the phrase, in which passion is opposed to reason. (a.) Plato arranged the passions in two classes, the consciptible and irreconcilable—ιστημενη και θημος; the former springing from the body and perishing with it, the latter connected with the rational and immortal part of our nature, and stimulating to the pursuit of good and the avoidance of evil. The passions were considered as the means, by which all man's active principles under one general designation of orotic, and distinguished them into the appetite irascible, the appetite concupiscible, which had their origin in the body, and the body rational (βοληλοιος), which is in the will, under the guidance of reason. Descartes and Malebranche have each given a different and classification of the passions, also Dr. Isaac Watts, Dr. Cognan, and Dr. Hutcheson and Le Brun. The last named makes the number of passions about twenty: 1. Attention; 2. admiration; 3. astonishment; 4. veneration; 5. surprise; 6. joy; 7. grief; 8. compassion; 9. fear; 10. pain; 11. sadness; 12. weeping; 13. compassion; 14. scorn; 15. horror; 16. terror or fright; 17. anger; 18. hatred; 19. Jealousy; 20. despair. All these may be represented on canvas by the pencil. Some make their number greater, adding aversion, love, emulation; others, however, may be considered as included in the above list. They are divided by some into public and private, proper and improper, social and selfish passions. (b.) The origin of the passions is from impressions on the senses; from the operations of reason; by which good or evil is foreseen; and from the recollections of memory. (c.) The objects of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though in-
visible, have a tendency to excite the passions: such as the love of God, heaven, bell, eternity, etc. (d.) As to the insensibility of the passions; in themselves they are neither good nor evil, but according to the good or ill use that is made of them, and the degrees to which they rise. (e.) The usefulness of the passions is considerable: when they are given us for a kind of spring or elasticity to correct the natural sluggishness of the corporeal part. They give birth to poetry, science, painting, music, and all the polite arts, which minister to pleasure; nor are they less serviceable in the cause of religion and truth. "When sanctified," says Dr. Watts, "these are the divine artillery, the weapons with which we are furnished in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fit for his service and enjoyment."

(f.) The regulation of the passions: to know whether they are under restraint and directed to proper objects, we must inquire whether they influence our opinions; run before the understanding; are engaged in trifling, and neglectful of important objects; express themselves in an indistinct or insipid manner; and whether they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our duty, take God's Word for our guide, be much occupied in prayer and reflection on the Divine Being. (g.) Lastly, we should study the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperamnet and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services—to accomplish these ends, the study of the passions is of the greatest consequence.

"Amid the numerous branches of knowledge," says Mr. Cogswell, "it is the more important to establish the requisition of the human mind; no one can be more important than this. Whatever most intimately concerns ourselves must be the first moment. An attention, therefore, to the workings of our minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence on our character, our happiness. It may with justice be advanced that the happiness or unhappiness in ourselves in this department is of much greater utility to ourselves and our posterity, and the future of the human soul, or even the most accurate knowledge of the universe, than all the sciences. Affections and emotions are excited and directed towards the objects investigated by our intellectual natures that we become involved in ourselves and others into a sort of respectability or sink into contempt; that we diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affections, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice: it is, in a moral view, the anatomy of the heart; it discovers why it beats, and how it beats; indicates appearances in a sound and healthy state; detects diseases with their causes, and it is infinitely more fortunate in the power it communicates of applying suitable remedies.


Passion is a term ecclesiastically applied to our Lord's crucification (as in Acts i, 8, 2 Cor. xii, suffering, as elsewhere). For the details circumstances connected with this event, see Agony; Crucifixion; Flagellation, etc. Monographs on the various points may be seen cited in Volbeding, Index Programmatum, p. 50, 52, 60, 62; Hase, Leben Jesu, p. 138, 174. See also Blunt, Hist. Dict. s. v.; Liddon, Dict. of Christ; Bunsen, Die heilige Leidenageschichte (Leips. 1861); Farrar, Life of Christ. For the history, see Jesus Christ.

For the symbol of the Cross, see page 692.
the week following as well as to the week preceding Easter. The emperors, also, granted a general release to prisoners at this season, and commanded all suits and processes at law to cease. The Thursday of the Passion Week, being the day on which Christ was beheaded, is observed with some peculiar solemnity. In some of the Latin churches the communion was administered on this day in the evening, in imitation of Christ's last supper, a provision being made for this in one of the canons of the third Council of Carthage. On this day the celebrants, or candidates for baptism, publicly recited the Creed in the presence of the bishop or presbyters in the church. Such public penitents, also, as had completed the penance enjoined by the church, were then absolved. On this day, too, it was customary for servants to receive the communion. (The modern ritualists call it Monday Thursday, q. v.) The Friday was called Good Friday, (q. v.), or Paasch van de Kruis, in opposition to Easter, or the Paasch van de Ongestorven. From the canons of the fourth Council of Toledo it would appear that a general absolution was proclaimed to all those who observed the day as a day of rest. The same observance was kept on the Saturday, or Sabbath, in Passion Week, was commonly known by the name of the Great Sabbath. It was the only Sabbath throughout the year that the Greek churches, and some of the Western, kept as a fast. The fast was continued not only until evening, but protracted until morning, and the evening meal on the preceding day was supposed to be the time of Christ's resurrection. The previous part of the night was spent in religious exercises of various kinds. Eusebius tells us that in the time of Constantine this vigil was kept with great pomp; for he set up lofty pillars of torches to burn all over the city, and lamps burning in all places, so that the noise seemed to outshine the sun at noonday. Gregory Nazianzen also speaks of the custom of hanging up lamps and torches both in the churches and in the private houses, which, he says, they did as a forerunner of that great Light the Sun of Righteousness arising on the world on Easter-day. This night was famous above all others for the baptism of catechumens. The fifth Sunday in Lent is sometimes called Passion Sunday, that name being applied to it in reference to Christ's prediction on that day of his approaching passion. Some persons in the Western church have true Eastern Sunday in the first, Passion Week, to distinguish it from the real Passion Week, which they call Holy Week.

Passion Week (or Holy Week, as it is often called, though incorrectly; for Passion Week, by the proper rubric, is observed in the church season preceding Easter) is observed with great pomp in the Roman Church. The ceremonies of the season commence on Palm-Sunday (q. v.), when the commemoration takes place of the Saviour's triumphal entry into Jerusalem. On Wednesday of this week, in the afternoon, there is the service of the Te Deum, a kind of funeral service, which is repeated at the same hour on the Thursday and Friday. The ceremonies of the Thursday consist principally of a representation of the burial of our Saviour. This is followed, in Rome, by the ceremony of the pope washing and anointing the feet of twelve of his household in imitation of our Saviour's washing the feet of his disciples; this ceremony being followed by the same pilgrims being served by his holiness at dinner. A singular ceremony takes place on the Thursday at St. Peter's in Rome—the washing of the high-altar with wine. On Good Friday the ceremony of uncovering and adoring the cross is observed, at the close of which a procession is marshalled to bring back the host from the sepulchre in which it was deposited on the previous day. The pope and cardinals also adore the three great relics, which are placed in the church of St. John Lateran. The ceremonies of Good Friday, Holy Saturday, and Easter are arranged with the greatest impressiveness. During the entire season the church is adorned with petitions to the Saviour to show his mercy, and the procession is variously arranged, which is styled the Angelica, and is one of the principal public libraries at Rome. His nephew, Benedict Passionei, published a volume containing all the Latin and Greek inscriptions collected by the cardinal (Lucca, 1765, fol.). His works were written in Greek. We have only a single volume of his works, which is styled the Angelica, and is one of the principal public libraries at Rome. His nephew, Benedito Passonei, published a volume containing all the Latin and Greek inscriptions collected by the cardinal (Lucca, 1765, fol.). His books were published after his death by his Augustine monastery, and added to their collection, which is styled the Angelica, and is one of the principal public libraries at Rome. The Text is in the possession of the council of Lucerne.—Oratio funebris in Principep Eugenii (Vienna, 1737; in Italian, Padua, 1737)
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in different collections, such as the Tempor Hebratica (vol. iv), in the Commentarii Epistolae, of Offenbach, etch. See Goujet, Elige des du cardinal Passione (La Haye, 1785, 12mo); Galetti, Memorie per la Vita del cardinal Passione (Rome, 1785, 4to); Le Beau, Elige du Cardinal Passione (in vol. xxxi of L'Historie de l'Academie des Inscriptions); Moretti, Dict. Hist. des societats religieuses, vol. i, art. Passionist.

PASSOVER. See Sufferings of Christ.

PASSOVER. See Sufferings of Christ.

PASSEVIN, the ancient mystic, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and in its own power, impotent with regard to the producing of any effects. The passive state, according to Fénelon, is only passive in the same sense as contemplation; i.e. it does not exclude peaceable, disinterested acts, but only unquiet ones, or such as tend to our own interest. In the passive state the soul has no life in it, in the same sense as courting, or any sensation of its own. It is a mere flexibility of the soul, to which the feeblest impulse of grace gives motion. See MEDITATION.

PASSOVER, the first and most important of the three great annual festivals—the other two being Pentecost and the Feast of Tabernacles—on which the male passover appears before the Lord in Jerusalem. In the present article we may aim to compile the Scriptural notices of this institution with whatever information ancient or modern authors give, especially the Talmudical regulations for its observance. See FESTIVAL.

I. Name and Signification.—The Heb. word PASSOVER, Pessach, from e'pax, to pass through, to leap, to salt [2 Sam. iv. 4; 1 Kings xviii. 21], then tropically to pass by in the sense of sparing, to save, to show mercy [Exod. xii, 13, 23, 27; Is. xxxi. 5], denotes—1. An overtopping, passover, and is so rendered by Josephus (Ant. ii. 14, 6, 25), Aquila (25), and the English version. 2. It signifies the paschal sacrifice, by virtue of which the male passover appears before the Lord in Jerusalem. 3. The passing over, or saving, was effected [Exod. xii, 21, 27, 48; 2 Chron. xxx. 15]. 4. It designates the paschal meal on the evening of the 14th of Nisan, while the seven following days are called הָעַרְבִּים, the feast of unleavened bread. See HEBREW.
II. Biblical Institution and Obsecrance of the Passover (from the time of Moses to the Captivity.)—The following are the principal passages in the Pentateuch relating to the Passover: Exod. xii., 1–51, in which there is a full account of the original institution and first observance in Egypt; Exod. xii., 19, 20, 23, 26, 27, 31, 34, 35, 36, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, in which the unleavened bread is spoken of in connection with the sanctification of the first-born, but there is no mention of the paschal lamb; Exod. xiii., 1–19, where, under the name of the feast of unleavened bread, it is first connected with the two other great annual observances, and also with the Sabbath, and in which the paschal lamb is styled "My sacrifice;" Exod. xxxiv., 18–26, in which the festival is brought into the same connection, with immediate reference to the redemption of the first-born, in which the words of Exod. xxi., 18, regarding the paschal lamb, are repeated; and Exod. xii., 4–14, where it is mentioned in the same connection, the days of holy convocation are especially noticed, and the enactment is prospectively given respecting the offering of the first-born of harvest, with the offerings which were to be made thereon, and the list of the Promised Land; Numb. ix, 1–14, in which the divine word repeats the command for the observance of the Passover at the commencement of the second year after the Exodus, and in which the observance of the Passover in the second month, for those who could not participate in it at its regular time, is instituted; Numb. xxvii., 16–25, where directions are given for the offerings which were to be made on each of the seven days of the festival; Deut. xvi., 1–6, where the command is prospectively given that the Passover, and the other great festivals, should be observed in the place which the Lord might choose in the land of Promise, and where there appears to be an allusion to the Chagigah, or voluntary peace-offerings. There are five distinct statutes on the Passover in the 12th and 18th chapters of Exodus (xii., 9, 5–20, 21–28, 42–51; xiii., 1–10).
of the congregation are to appear in the sanctuary before the Lord with the offering of firstlings (Exod. xxi, 19-20; xxxiv, 18-26); that the first sheaf of the harvest (עָרָבָּה) is to be offered on "the morrow after the Sabbath" (Lev. xxiii, 4-14); that those who, through defilement or absence from home, are prevented from keeping the Passover on the 14th of Nisan, are to keep it on the 15th (Exod. xii, 14); that all the animals are to be slain on the 14th, and their blood to be sprinkled on the doorposts and lintels of the doors (Exod. xii, 14); that special sacrifices are to be offered on each day of the festival (Num. xxxvi, 16-25); that the paschal animals are to be slain in the national sanctuary, and that the blood is to be sprinkled on the lintels and doorposts of the two doors and lintels of the doors in the respective dwellings of the families (Deut. xvi, 1-8). The ancient Jewish canons, therefore, rightly distinguished between the Egyptian Passover (פסח מצרי) and the Permanent Passover (פסח دائم), and point out the following differences between them:

(a) In the former the paschal animal was to be selected on the tenth of Nisan (Exod. xii, 8).
(b) It was to be killed by the head of each family in his own dwelling, and its blood sprinkled on the two door-posts and the lintels of the house (Exod. xii, 21).
(c) It was to be consumed in haste, and the eaters thereof were to be dressed in their journeying garments (Exod. xii, 11).
(d) Unleavened bread was to be eaten with the paschal animal only on the first night, and not necessarily on the two following days. The whole of the two door-posts and lintels of each house were to be made clean of all leaven and leaven-like substances (Exod. xii, 14).
(e) No one who partook of the Passover was to go out of the house until the morning (Exod. xii, 22).
(f) The women might partake of the paschal animal.
(g) Those who were Levitically impure were not necessarily precluded from sharing the meal.
(h) No firstlings were required to be offered.
(i) No sacrifices were brought.
(j) The festival lasted only one day, as the Israelites commenced their march on the 15th of Nisan (Mishna, Pesachim, ix, 5; Tositha, Pesachim, vii; Maimonides, Ig. Ha-Bezak, Hilchot Korban Pesach, x, 15).

Now these regulations were peculiar to the first Passover, and were afterwards modified and altered in the Permanent Passover. Elias of Byzantium adds that there was no command to burn the fat on the altar, that neither the Hallel nor any other hymn was sung, as was required in later times in accordance with Isa. xxx, 29, and that the lambs were not slain in the consecrated place (quoted by Carpzu, App. Crit. p. 406). For other Jewish authorities on the origin of the Passover, see Daniel, "The Passover," p. 281.

Dr. Davidson, indeed (Introduction to the O. T. i. 84, etc.), insists that the Deuteronomist (xvi, 1-7) gives other variations—that he mentions both "ןָּסָל, small cattle," and "בָּטָן, oxen," as the paschal sacrifice, and states that the paschal victim is to be boiled (טָבַל), while in the original institution in Exod. xii it is enacted that the paschal sacrifice is to be a בָּטַל only, and is to be roasted. But against this is to be urged (1) That the word בָּטַל in Deut. xvi, 1, 2, as frequently, is used for the whole festival of unleavened bread, which commenced with the paschal sacrifice, and which indeed the Deuteronomist speaks of as the sacrifices of sheep and oxen in question do not refer to the paschal victim, but to all the sacrifices appointed to be offered during the seven days of this festival. This is evident from ver. 3, where it is distinctly said, "Thou shalt eat no leavened bread therewith (לבוש [i.e. with the בָּטַל in ver. 2]). seven days shalt thou eat therewith (לבוש) [i.e. with the בָּטַל unleavened bread], thus showing that the sacrifice and eating of בָּטַל is to last seven days, and that it is not the paschal victim which had to be slain on the 14th and be consumed on that very night (Exod. xii, 10).
simply denotes to cook, dress, or fit for eating in any manner, and here unquestionably stands for שָׁזָּה, to roast in fire (as in 2 Chron. xxxix. 13). This sense is not only given in the ancient versions (Sept., Vulg., Chaldee paraphrase of Jonathan ben-Uziel, etc.), and by the best commentators and lexicographers (Rashi, Rashbam, Aben-Ezra, Ibn-Sa'adi, Kimhi, and Y. Eliezer), but is supported by Nehemiah (Comment. on Exod. and Lev., p. 99). he is quite as anxious as Dr. Davidson to establish the discrepancy between the two accounts. (3) We know from the non-canonical records that it has been the undeviating practice of the Jews during the second Temple to offer a קָרָך only as a paschal sacrifice, and to root it, but not to eat it. Now the Deuteronomist, who, as we are assured by Dr. Davidson and others, lived at a very late period, would surely not contradict this prevailing practice of a later time. Besides, if the supposed variations recorded by the Deuteronomist describe practices which obtained in later times, how is it that the non-canonical records of the Jewish practices at a later period agree with the older description, and not with the supposed variations in Deuteronomy?

That the Israelites kept the Passover on the evening before they left Egypt is distinctly declared in Exod. xii. 11. Dr. Colenso, however, attempts to set against the Passover, and against the possibility of its having been celebrated, because (1) Moses having received the command about the Passover on the very day at the close of which the paschal lambs were to be killed, could not possibly have communicated to every head of a family throughout the entire country the special and strict directions how to keep it; (2) the notice to start at once in hurried flight in the middle of the night could not suddenly and completely be communicated to the whole population; and (3) 2,000,000 in number, and, if we take fifteen persons for each lamb, must have been slain 150,000 paschal lambs, all males, one year old; this premises that 200,000 male lambs and 200,000 ewe-lambs were annually produced, and that there existed a flock of 2,000,000 (The Pentateuch and Book of Joshua critically examined, pt. i., chap. x). But (1) from Exod. xii. 2, 3 it is evident that, so far from receiving the command on the 14th of Nisan, Moses received it at the very beginning of the month, and that there was therefore sufficient time for the elders (comp. Exod. xii. 1, 2, 20, 21); (2) he had the necessary instruction to the people, who were a well-organized body, presided over by the heads of families and leaders (Exod. v. 6-23; Num. i. 1, etc.; Josh. vii. 14, etc.). The expressions עָנָאַה (xii. 12) and הַנְּשָׁב (xi. 4), on which Dr. Colenso lays so much stress, do not refer to the night following the day of the command, but to the night following the day when the command was to be executed. עָנָאַה here, as frequently elsewhere, denotes the same, and expresses simultaneity, wheter past, present, or future, inasmuch as in historical narrative not only that which one can see or, as it were, point his finger at, is regarded as present, but that which has just been mentioned (Gen. vii. 11, 18; Exod. xii. 1; Lev. xxiii. 6, 21; Job x. 13), and that which is immediately to follow (Gen. xxv. 1; Exod. xix. 19; Deut. iv. 7; Ps. lxix. 18). (2) The notice to quit was not momentary, but was indicated by Moses long before the celebration of the Passover (Exod. xi. 1-8), and was most unmistakably given in the order to eat the paschal lamb before the Sabbath, that it may be ready to start (Exod. xii. 11), (3) The average number of fifteen or twenty persons for each lamb, based upon the remark of Josephus (War, vi, 9, 3), is inapplicable to the case in question, inasmuch as those who, according to later legislation, went up in after-times to Jerusalem to offer the paschal sacrifice were all full-grown and able-bodied

men, and every company of twenty such persons, when the Jews were in their own land, where there was every facility for obtaining the requisite number of sheep, might easily have kept a sheep in one night. But among the several millions of Israelites in Egypt and in the wilderness there were myriads of women, children, invalids, uncircumcised and unclean, who did not partake of the Passover, and those who did partake of the feast were so fully occupied with the signal event if one or two hundred of them surely ate a morsel of one and the same animal when they found any difficulty in obtaining flocks, inasmuch as the paschal sacrifice was only to be commemorative; just as one loaf suffices for the wants of persons at the commencement of the Lord's Supper. Now the need of 150,000 being required for this purpose, 10,000 animals would suffice. Moreover, Dr. Colenso, misled by the A. V., which renders קָרָך by lamb, makes a mistake in restricting the paschal sacrifice of Egypt to a lamb. Any Hebrew lexicon will show that it denotes one of the flock, i.e. either a sheep or a goat, and it is so used in Deut. xiv. 4, וּבָשׁוֹר וּבָשָׂן הָבֶּן הָאָדָם, one of the sheep and one of the goats (comp. Genesis' and Elisha's Lexicons, s. v. קָרָך). This mistake is all the more to be deplored, since at the institution of the Passover it is expressly ordered it is to be קָרָך אֵין יָוָת לָא. Now, one of the sheep or of the goats (Exod. xii. 19). It is well known to scholars that the word קָרָך is not a common fixed a lamb for this purpose long after the Babylonian captivity. Hence the Targum's rendering of קָרָך by כָּבָשָׁה or כָּבָשָׁא which is followed by the A. V. It is well known also that goats have always formed a large admixture in Oriental flocks, and in the present which Jacob sent to Esau the proportion of sheep and goats is the same (Gen. xxxii. 14, 25). Now the fifteen thousand sheep and goats divided between the lambs and the goats would not be such an impossible demand upon the flocks.

3. Subsequent Notices before the Exile.—After the celebration of the Passover at its institution (Exod. xii. 39, 50), we are told that the Israelites kept it again in the wilderness of Sinai in the second year after the exodus (Num. xix). Between this and their arrival at Gilgal under Joshua, about thirty-nine years, the ordinance was entirely neglected, not because the people did not practice the rite of circumcision, and were therefore legally disqualified from celebrating the festival: but because, as has been said, the remnant of the Israelites who came out of Egypt was not yet sufficiently numerous to constitute a community of a religious character. Hence when the Hasideans introduced the celebration of the Passover in the Promised Land and the Babylonian captivity, viz. under Solomon (2 Chron. viii. 13), under Hezekiah when he restored the national worship (2 Chron. xxx. 15), and under Josiah (2 Kings xxii. 19; 2 Chron. xxxv. 1-19). Later biblical instances are those where the celebration was either by Ezra after the return from Babylon (Ezra vi. 19), or those of Ezra and Nehemiah, as is said in the title of the latter (Ezra i. 1). III. Robustophic Regulations.—After the return of the Jews from the captivity, where they had been weakened by idolatry, the spiritual guides of Israel reorganized the whole religious and political life of the nation, and directed, modified, and expanded every law and precept of the Mosaic code so as to adapt them to the actual condition of the people. The celebration of the Passover, therefore, like that of all other institutions, became more regular and systematic during this period, while the different colleges which were now established, and which were attended by numerous disciples (see
Education], have faithfully transmitted to us all the sundry laws, rites, manners, and customs connected with this and all other festivals, which it was both impracticable and impossible to record in the limited space of the canonical books of the O. T. Hence it is that the manners and customs of this period, which were those of our Saviour and his apostles, and which are therefore of the utmost importance and interest to Christians, and to the understanding of the N. T., can be more easily ascertained and more minutely described. Hence, also, the simple summary notice of the fact that the Israelites kept the Passover after their return from Babylon, contained in the canonical Scriptures (Exra vi, 19-22), may be supplemented by the detailed de-
scriptions of the manners of the Passover as celebrated during the second Temple, given in the non-
canonical documents. The various practices will be better understood and more easily followed if given in connection with the days of the festival on which they were respectively observed.

1. The Great Sabbath (הַגָּדוֹלָה הָעֶקְדִּית) is the Sabbath immediately preceding the Pass-
over. It is so called in the calendar because, according to
tradition, the tenth of the month on which the Lord commanded every head of a family to select the paschal sacrifice (Exod. xii, 3) originally happened to fall on the Sabbath; and though in later legislation the animal was not required to be eaten that day, yet the Jewish canons determined that the Sabbath should be used to instruct the people in the duties of this great festival. Hence special prayers (鄜ִּבּוּ) bearing on the redemption from Egypt, the love of God to Israel, and Israel's obligations to keep the Passover, have been ordained for this Sabbath, in addition to the ordinary ritual. Mel. iii, 1-18; iv, 1, was read as Masechta (תְּבַנָּה) = the lesson for the day (see HAPHTORAH) and discourses were delivered by the spiritual guides of the community explanatory of the laws and domestic duties connected with the festival (Tur Orach Chajim, sec. 380). Though the present synagogal ritual for this day is of a later date, yet there can be no doubt that this Sabbath was already distinguished as the great Sabbath (מעֳדֵה וּמֵעָרוֹת פָּאְגָה יָהָשָׁבָן, John xix, 81) in the time of the second Temple, and was used for preparing the people for the ensuing festival. See SABBATH.

3. The 14th of Nisan.—On this day, which, as we have seen, was till the evening called the preparation for the Passover, there was also observed a day of rest on the day of Passover or of unleavened bread (Lev. xxii, 6; Num. xxvi, 18; xviii, 16; Josh. x, 18; Ezek. xiv, 21; 2 Chron. xxx, 15; xcviii, 1; Joseph. War, v, 3, 1), for the reason stated under the 18th of Nisan, handicraftsmen, with the exception of tailors, barbers, and laundresses, is obliged to replenish their work either from morning or from noon, according to the custom of the different places in Palestine (Mishna, Passachim, iv, 1-8). Leaven was only allowed to be eaten till mid-day, when all leaven collected on the previous day was to be burned. The time for desisting from eating and burning the leaven was thus indicated: "Two decorated cakes of thanksgiving-offering were placed on a bench in the Temple: as long as they were thus exposed all the people ate leaven; when one of them was removed they abstained from eating, but did not burn it; and when the other was removed all the people began burning the leaven" (ib, i, 5). It was on this day that every Israelite who was not infirm, ceremonially pure, uncorrected, or who was on this day fifteen miles within the walls of the city of Jerusalem (Mishna, ix, 2; Maimonides, Hilchot Korbim Passach, v, 89), appeared before the Lord in Jerusalem with an offering in proportion to his means (Exod. xxii, 15; Deut. xvi, 16, 17). Though women were not legally obliged to appear in the sanctuary, yet they were not excluded from it (ib, i, 5; Luke ii, 27). More especially those, who came from the country to Jerusalem to celebrate the Passover were gratuitously accommodated by the inhabitants with the necessary apartments (Luke xxii, 10-12; Matt. xxvi, 18); and the guests left in return to their hosts the skins of the paschal lambs, and the vessels which they had used in their religious cere-
monies (John, 12 a). It was, however, impossible to house all the pilgrims in Jerusalem itself, since the circ-
umference of the city was little more than one league, and the number of the visitors was excessively great. Josephus tells us that there were 3,000,000 Jews at the Passover A.D. 65 (War, ii, 14, 3), and that at the Passover in the reign of Nero there were 2,700,000, when 256,500 lambs were slain (ib, vi, 9, 8), and most of them must therefore have encamped in tents without the walls of the town, as the Mohammedan pilgrims now do at Mecca. The matters of detail concerning the circum-
stances broke out on these occasions, and that the Ro-
mans, fearing lest these myriads of pilgrims should cre-
ate a disturbance, and try to shake off the foreign yoke when massed together, took all the precautionary measures of both force and compulsion during the festive-
iv, 9, 8; War, i, 3, etc.; Matt. 8, 24.
5. The Offering of the Paschal Lamb.—Having selected the lamb, which was neither to be one day above a year nor less than eight days old (Maimonides, Hilkhot Korban, i, 12, 13)—being an extension of the law about firstlings and burnt-offerings (Exod. xxii, 30; Lev. xxii, 27)—and agreed as to the exact number of those who were to join for one lamb, the representatives of each company went to the Temple. The daily evening sacrifice (Exod. xxix, 38, 39), which was usually killed at the eighth hour and a half (2:30 P.M.), and offered up at the ninth hour and a half (3:30 P.M.), was on this day killed at 1:30, and offered at 2:30 P.M., an hour earlier: and if the 14th of Nisan happened on a Friday, it was killed at 12:30 and offered at 1:30 P.M., two hours earlier than usual (Mishna, Pesachim, v, 1; Maimonides, Hilkhot Korban Pesach, i, 4). All the representatives of the respective companies were divided into three groups: the first divided the lamb among the paschal sacrifices, until the court of the Temple was filled, when the doors of the court were closed, and the trumpets were sounded three times, differing in the notes (ספָּפֶנָן). The priests immediately placed themselves in two rows, holding bowls of silver and gold in their hands, i.e. one row holding silver bowls and the other gold ones. These bowls were not mixed up, nor had they stands underneath, in order that they might not be put down and the blood become coagulated. The Israelites themselves killed their own paschal sacrifices, the nearest priest caught the blood, handed it to his fellow-priest, and he again passed it on to his fellow-priest, each receiving a full bowl and returning an empty one, while the priest nearest to the altar sprinkled it in one jet towards the base of the altar. Thereupon the first division went out, and the second division entered; and when the second again went out, the third entered; the second and third divisions acting in exactly the same way as the first. The Hallel was recited (see Hallel) the whole time. When the butchered bodies of the animals were slain, it might be repeated a second and even a third time. . . . The paschal sacrifice was then suspended on iron hooks, which were affixed to the walls and pillars, and its skin taken off. Those who could not find a place for suspending and skinning it had pieces of wood provided for them, which they put on their own shoulders and on the shoulders of their neighbor, and on these they suspended the paschal sacrifice, and thus took off its skin. When the 14th of Nisan happened on a Sabbath, on which it was not lawful to cut the lamb, the butcher, standing on the right shoulder of his fellow-offerer, while the latter put his right hand on the shoulder of the former, wherein they suspended the paschal sacrifice, and took off its skin. As soon as it was opened, the viscera were taken out and the internal fat. The fat was carefully separated, and collected in the large part of the inside, to make the burnt sacrifices (Lev. i, 9; iii, 3-5; comp. Pesachim, vi, 1). Maimonides says that the tail was put with the fat (Nid. i, 10). The fat was burned on the altar, with incense, that same evening. On the Sabbath, the first division, after leaving the court, remained on the Temple mountain. The second between the ramparts (i.e. the open space between the walls of the court of the women and the trellis-work in the Temple, comp. Mishna, Middoth, ii, 3), while the third remained in its place. When it became dark, they all went out to roast their paschal sacrifices (Mishna, Pesachim, v, 5-10). A spit, made of the wood of the pomegranate-tree, was put in at the mouth of the lamp, and thence, after it had been rolled back again on the lamb, the part so touched had also to be cut out (Pesachim, vii, 1, 2). If any one broke a bone of the paschal lamb, so as to infringe the command in Exod. xxi, 26, he incurred the penalty of forty stripes (Pesachim, viii, 11). The bone, however, for the breaking of which the offender was to receive the stripes, must either have some flesh on it or some marrow in it, and be incurred the penalty even if some one had broken the same bone before him (Maimonides, Hilkhot Korban Pesach, x, 1, 3). The oven was of earthenware, and appears to have been in shape something like a bee-hive, with an opening in the top by which the fuel was admitted. According to Justin Martyr, a second spit, or skewer, was put transversely through the shoulders, so as to form the figure of a cross. As Justin was a native of Flavia Neapolis, it is a striking fact that the modern Samaritans roast their paschal lambs in nearly the same manner. ”The lambs (they number six for the community now) are roasted all together by stuffing them vertically, head downwards, into an oven which is like a small well, about three feet in diameter. and four or five feet deep, roughly stoned, in which a fire is kept up for several hours. After the lambs are thrust in, the top of the hole is covered with bushes and earth, to confine the heat till they are done. Each lamb has a stake or spit run through him to draw him up by; and, to prevent the spit from tearing away through the roast meat with the weight, a cross piece is put through the lower end of it” (Alias Rogers’s Domestic Life in Palestine). Vitringa, Bochart, and Houtzinger have taken the statement of Justin as representing the ancient Jewish usage; and, with him, regard the crossed spits as a prophetic type of the cross of our Lord. But it would be more reasonable to think that the transverse spit was a mere matter of convenience, and was perhaps never in use among the Jews. The Rabbinical traditions relate that the lamb was called Galaatur, “qui quum totus assabatur, cum capite, cruribus, et intestinis, pedes autem et testicula ad latera ligabantur inter se in linea.” Hillel the Patriarch confesses the verity, “qui galea in capite et eque in latere est meminit” (Otho, Lex. Rob., p. 508).

5. The Paschal Supper.—The paschal sacrifices having been taken to the respective abodes of the companies, and the meals prepared, the parties arranged themselves in proper order, reclining at ease on the left side, round the table. A cup of wine was filled for every one, over which the following benediction was pronounced: “Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine! Blessed art thou, O Lord our God, King of the universe, who has chosen us above all nations, and exalted us above all peoples, and hast sanctified us with thy commandments. Thou hast given us, O Lord our God, appointed seasons for joy, festivals and holidays for rejoicing, such as the feast of unleavened bread, the time of our liberation, our holy convocation, and our holy sacrifice, and we have gone from Egypt. Yes, thou hast chosen us, and hast sanctified us above all nations, and hast given us thy holy festivals with joy and rejoicing as an inheritance. Blessed art thou, O Lord, who hast sanctified Israel and the festivals, and thou, O Lord our God, King of the universe, who hast preserved us and kept us, and hast safely brought us to this period!” The cup of wine was then drunk, and a basin of water and a towel were handed round, or the celebrators got up to wash their hands.
PASSOVER

(John xiii, 4, 5, 12), after which the blessing belonging thereto was pronounced. A table was then brought in, upon which were bitter herbs and unleavened bread, the Charóeth (see below), the body of the paschal lamb, and the flesh of the Chayuqah, or feast offering. The president of the meal then took the herb, dipped it in the Charóeth, and, after thanking God for creating the fruits of the earth, or as the rabbinists like to interpret it, 'dipped it in charóeth,' and gave a similar portion to each one reclining with him at the table (Matt. xxvi, 23; John xiii, 26). A second cup of wine was then poured out, and the son, in accordance with Exod. xii, 26, asked his father as follows: "Wherefore is this night different from all other nights?" On all other nights we may eat either leavened or unleavened bread, but on this night unleavened bread only; on all other nights we may eat every kind of herbs, but on this night bitter herbs only; on all other nights we may eat meat either roasted, boiled, or cooked in different ways, but on this night we must eat roasted meat only; on all other nights we may dip once what we eat, but on this night twice. On all other nights we may eat either sitting or reclining, but on this night reclining only." To this the father replied: "Once we were slaves to Pharaoh in Egypt, but our Lord our God delivered us therefrom, and He hath given us a strong hand and a stretched out arm. If the Holy One—blessed be He—had not delivered our fathers from Egypt, we and our children, and our children's children, might still be in Egyptian bondage; and although we may all be saved, the aged persons, elders, or weak persons, is incumbent upon us to speak of the exodus from Egypt, and whose dwells much on the exodus of Egypt is all the more to be praised." The father then expounded Deut. xxvi, 5-12, as well as the import of the paschal sacrifice, and said, "The paschal sacrifice is offered because the Lord passed over the houses of our ancestors in Egypt, in accordance with Exod. xii, 27; the unleavened bread is eaten because our ancestors were redeemed from Egypt before they had time to leaven their dough, and the bitter herbs are eaten because the Egyptians embittered the lives of our ancestors. It is therefore incumbent on everyone, in all ages, to consider as if he had personally gone forth from Egypt, as it is said in Exod. xii, 27. We are therefore in duty bound to thank, praise, adore, glorify, extol, honor, bless, revere, and reverence on the holy night all these miracles for our forefathers and for us; for he brought us forth from bondage to freedom. He changed our sorrow into joy, our mourning into a feast; he led us from darkness into a great light, and from servitude to freedom. He delivered us therefore, and led us to a land of leulajah." The first part of the Hallel was then recited (see below), i.e. Ps. cxiii and cxiv, and the following blessing pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast redeemed us, and redeemed our forefathers from Egypt," etc. A third cup of wine was then poured out, and the grace after meals was recited. After pouring out the fourth cup the Hallel was finished (i.e. Ps. ex-cxiii), and the blessing of the song (i.e. הֵרָם הבֹּלָה and הֵרָם הַלּוּד) was said. The meal being ended, it was unlawful for anything to be introduced in the way of desert (Mishna, Pesachim, ch. 1-8; Maimonides, Tad Ha-Chazakah; Hilchot Chomez U-Matzot, ch. 8, 1-5). In this connection it is proper to notice more in detail several points relating to the meal under consideration.

(a) The Bitter Herbs and the Sauce.—According to Pesachim (ii, 6), the bitter herbs (סֵרוֹן הַשָּׁרֶשׁ; Sept. παρακασάζ; Vulg. lactus agrestes, Exod. xii, 8) might be endive, chicory, wild lettuce, or nettles. These plants were important articles of food to the ancient Egyptians (as is noticed by Pliny), and the place of the use of eight of them half that of the modern Egyptians. According to Niebuhr they are still eaten at the Passover by the Jews in the East. They were used in former times either fresh or dried, and a portion of them is said to have been eaten before the unleavened bread (Pesach, x, 8). The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (John xiii, 26; Matt. xxvi, 23), is not mentioned in the Pentateuch. It is called in the Mishna פַּрабатыва, charóeth. According to Bartenora it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The same sauce was used on ordinary occasions as thickened with a little flour; but the Rabbinists forbade this at the Passover, lest the flour should occasion a slight degree of fermentation. Some say that it was beaten up to the constancy of mortar or clay, in order to commemorate the toils of the Israelites in Egypt in laying bricks (Buxtorf, Lex. Talm. col. 631; Pesachim, ii, 8, x, with the notes of Bartenora, Maimonides, and Surenhusius).

(b) The Four Cups of Wine.—There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of wine at the paschal meal even of the poorest Israelite (Pesach, x, 1). The wine was usually red, and it was mixed with water as it was drunk (Pesach, viii, 19, with Bartenora's note; and Otho's Lex. p. 507). The cups were handled round in succession at specific intervals in the meal (see above). Two of them always had to be distinctly mentioned in the Laws xxii, 17, 20. "The cup of blessing" (1 Cor. x, 16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Luke xxii, 20 (where it is called "the cup after supper") with Pesach, x, 7, and the designation "ןָעַת הַחַלֵּל" (cup of the Hallel) might rather suggest that it was the fourth and last cup. Schöttgen, however, is inclined to doubt whether there is any reference in either of the passages of the N. T. to the formal ordering of the cups of the Passover, and proves that the name "cup of blessing" (ﾌﾞﾗｯｸﾙ ﾓﾝｼﾞ) was applied in a general way to any cup which was drunk with thanksgiving, and that the expression was often used metaphorically, e. g. Ps. cxxvi, 18 (Hor. Heb. in 1 Cor. x, 16; see also Carpovov, App. Crit. p. 880).

The wine drunk at the meal was not restricted to the four cups, but none could be taken during the interval between the third and fourth cups (Pesach, x, 7).

(c) The Hallel.—The service of praise sung at the Passover was introduced in the early days of the Dispersion, and is contracted from חַלֵּל הָעַד (Hallelujah). It consisted of the series of Psalmas from cxiii to cxviii. The first portion, comprising Psas. cxiii and cxiv, was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and his apostles (Matt. xxvi, 30; Mark xiv, 26; Buxtorf, Lex. Talm. s.v. מְלָשׁוֹן, and Syn. Jud. p. 48; Otho, Lex. p. 271; Carpovov, App. Crit. v. 874).

See Hallel.

(d) Persona Portaking.—No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Exod. xii, 48). Neither, according to the letter of the law, was any one of either sex admitted who was ceremonially unclean (Num. ix, 6; Joseph. War., vi, 9, 3). But this rule was on special occasions liberally applied. In the case of Hezekiah's Passover (2 Chron. xxx, 2), we find that a greater degree of legal purity was required to slaughter the lamb than to eat it, and that number was still further reduced; but who were not "cleansed according to the purification of the sanctuary." The Rabbis expressly state that women were permitted, though not commanded, to partake (Pesach, viii, 1; Chayyagh, i, 1; comp. Joseph. War., vi, 9, 3), in accordance with the instances in Scripture and the Tractate of the Talmud which have been cited, and which the Karaites, in more recent times, excluded all but full-grown men. It was customary for the number of a party to be not less than ten (Joseph. War., vi, 9, 8). It was
perhaps generally under twenty, but it might be as many as a hundred, if each one could have a piece of the lamb as large as an olive (Pesech. viii, 7).

(c) Position at the Table.—When the meal was prepared, the family was placed round the table, the paterfamilias taking a place of honor, probably somewhat raising his hand, and there is no mention to doubt that the ancient Hebrews sat, as they were accustomed to do at their ordinary meals (see Otho, Lex, p. 7). But when the custom of reclining at table had become general, that posture appears to have been enjoined, on the ground of its supposed significance. The Mishna says that the meanest Israelite should recline at the Passover "like a king, with the case becoming a free man" (Pesech. x, 1, with Maimonides's note). He was to keep in mind that when his ancestors stood at the feast in Egypt they took the posture of slaves (Ri. Levi, quoted by Otho, p. 564). Our Lord and his apostles conformed to the usual custom of their time, and reclined (Luke xxii, 14, etc.).

6. The 16th of Nisan.—On this day there was a holy convocation, and it was one of the six days on which, as on the Sabbath, no manner of work was allowed to be done (Exod. xxiii, 23, 25; xxxiv, 2, 3), on holy convocation it was permitted (Exod. xii, 16; Lev. xxiii, 7; Num. xxvii, 18). The other five days on which the Bible prohibits servile work are the seventh day of the month, the first day of the Passover's year, the first day and the last days of the feast of Tabernacles. The needful work which was lawful to be done on these days is defined by the Jewish canons to be such as killing beasts, kneading dough, baking bread, boiling, roasting, etc.; but not such work as may be done in the evening of a feast-day, as, for instance, reaping, threshing, winnowing, or grining; while servile work is building, pulling down edifices, weaving, etc. Any one engaged in servile work he was not to be stoned to death, as in the case of violating the Sabbath (Num. xv, 32, 35), but received forty stripes save one (Maimonides, Yad Ha-Ḥesekah, Iḥiloth Yom Tobi, i, 1, etc.). In addition to the daily ordinary sacrifices, there were offered on this day and on the following six days two young bullocks, a ram, and seven lambs of the first year, with meat-offerings for a burnt-offering, and a goat for a sin-offering (Num. xxviii, 19-22).

Besides these public sacrifices, there were the voluntary offerings which were made by every private individual who appeared before the Lord in Jerusalem, in accordance with the injunction in Exod. xxviii, 15; Deut. xxvii, 12. For this reason the crown of this festival was the voluntary offering from every attendant at the sanctuary (תּוֹחָן) was to be a threefold one: 1. A burnt-offering of not less value than one meah silver = 16 grains of corn; 2. A festivity-offering, called Chagigah (see below), of not less value than two meahs = 82 grains of corn; and 3. Peace or joyful offering (Deut. xxviii, 7), the value of which was entirely left to be determined by the good-will of the offerer, according to Deut. xvi, 16. The last two were alike denominated peace-offerings. They were generally offered on the first day of the festival, and if any one failed to bring them on this day, they might be brought on any other day of the festival; but if they were neglected during the festival, they could not be offered afterwards (Chagigah, 1, 6; Maimonides, Iḥiloth Chagigah, i, 4, 5). Those who contracred any legal impiety were not allowed to offer the Chagigah (Mishna, Pesachim, vi, 5).

The special sort of sacrifice named above as connected with the crown, was not as usual with other festival offerings, is called in the Talmud תּוֹחָן (Chagigah, i.e. "festivity"). It was a voluntary peace-offering made by private individuals. The victim might be taken either from the flock or the herd. It might be either male or female, but it must be without blemish. The offerer laid his hand upon its head and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a heave-offering (Lev. iii, 1-5; vii, 29-34). What remained of the victim might be eaten by the offerer and his guests on the second day only, on which day it was slain on the second day following; but if any portion was left till the third day, it was burned (Lev. xvii, 16-18; Pesech. vi, 4). The connection of these free-will peace-offerings with the festivals appears to be indicated in Num. x, 10; Deut. xxiv, 26; 2 Chron. xxvii, 27, and they are frequently referred to in the term Passover in Deut. xvi, 2: "Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and of the herd." Onkelos here understands the command to sacrifice from the flock to refer to the paschal lamb, and that to sacrifice from the herd to the Chagigah. But it seems more probable that both the flock and the herd refer to the Chagigah, as there is a specific command respecting the paschal lamb in ver. 5-7 (see De Miura's note in the Crit. Sac., and Lightfoot, Hor. Heb. on John, xviii, 28). There are evidently similar references in 2 Chr. xxvii, 26; 30; 2 Kings iv, 44; 8, Lightfoot, Temple Service, c. xii; Roland, Ant. iv, c. ii, § 2).

That the Chagigah might be boiled, as well as roasted, is proved by 2 Chron. xxxv, 15, "And they roasted the pasover with fire according to the ordinance; but the other holy offerings they did in pools, and in caldrons, and divided them speedily among all the people." 7. The 16th of Nisan.—On the 16th, or the day after the holy convocation, called "the morrow after the Sabbath" [see Pentecost], the "omer (וסיע, rá ṣipāyāra, manuscula epicarum) of the first produce of the harvest was brought to the priest, to be waved before the Lord in commemoration of the instruction in Lev. xxiii, 10, in which was of barley, being the grain which ripened before the wheat (Exod. ix, 31, 32; 2 Sam. xxii, 9; Ruth ii, 23; 2 Kings iv, 42; Muanakot, 84 a). The omer had to be from the best and rippest standing corn of a field near Jerusalem. The measure of an omer had to be of the meal obtained from the barley offering. Hence through the day, weighing ten omer's worth, which was distributed in the following manner: "Delegates from the Sanhedrin went [into the field nearest to Jerusalem] a day before the festival, and tied together the ears in bunches, while still fastened to the ground, so that they might easily be cut. [On the afternoon of the 16th] the inhabitants of neighboring towns would assemble together, that the reaping might take place amid great tumult. As soon as it became dark, each of the reapers asked, Has the sun gone down? To this the people replied, Yes. He asked again, Has the sun gone down? To this the people again replied, Yes. Each reaper then asked, Is this the shecyte? To this the people replied, Yes. Is it the scythe? Yes, was again the reply. Is this the scythe? Yes, they replied. Is it the box? Yes, was again the reply. Is this the scythe? Yes, it is the scythe.
bath, they replied. Is it the Sabbath? Yes, this is the Sabbath, was again the reply. Shall I cut? Yes, cut, they replied. Shall I cut? Do cut, they again replied. Every question was asked three times, and the people replied: You are right, it is the Sabbath; we refrain from labor, for the wind to pass over it, and ground in a barley-mill [which left the hulls unground]. The flour thus obtained was sifted through thirteen different sieves [each one finer than its predecessor], and in this manner was the prescribed omer, or tenth part, got from the seed. The residue was redeemed, and could be used by every one. They mixed the omer of meal with a log [= half a pint] of oil, put on it a handful of frankincense (Lev. ii, 15), as on other meat-offerings, waved it, took a handful of it, and caused it to ascend in smoke (Lev. ii, 10), and the residue was eaten by the priest. Immediately after the ceremony, bread, parched corn, green ears, etc., of the new crop were exposed for sale in the streets of Jerusalem, as prior to the offering of the omer no use whatever was allowed to be made of the new corn (Mishna, Menachoh, x, 2–5; Maimonides, Yad Ha-Chetzukai, Hilkhot Tomarim, Mo'ed, x, 4–5; comp. also Josephus, Ant. iii, 10, 5). From this day the fifty days began to be counted to the day of Pentecost (Lev. xxiii, 15).

8. The 17th to the 20th of Nisan.—This period was half-holyday (נ ve ב wrongdoing), called the middle days of the festival, or the lesser festival (נ ve ב wrongdoing), which had already commenced with the 16th. The people either left Jerusalem and returned to their respective homes or remained and indulged in public amusements, as dances, songs, games, etc., to fill up the time in harmony with the joyful and solemn character of the festival. The work allowed to be done during the middle days of the festival was restricted to irrigating dry land, digging watercourses, repairing conduits, reservoirs, roads, market-places, baths, whitewashing tombs, etc. Dealers in fruit, garments, or in utensils were allowed to sell privately what was required for immediate use. Whatever the emergencies of the public service required was necessary for the festival, as the passage of the army which might cause loss or injury, was permitted. Hence no new graves were allowed to be dug, nor wires espoused, nor houses, slaves, or cattle purchased, except for the use of the festival. Mourning women, though allowed to walk, were not permitted to clasped or pray together. The work allowed to be done during these days of the festival is strictly regulated by the Jewish canons contained in the Mishna, Moed Katan. In the Temple, however, the additional sacrifices for the festival were offered up, except that the lesser Hallul was now recited, and not the Great Hallul.

9. The 21st of Nisan.—On the last day of the festival, as on the first, there was again a holy convocation. It was in all respects celebrated like the first day, except that it did not commence with the paschal meal. As at all the festivals, as cheerful thoughts were entertained during the whole week, and all care was to be laid aside (Deut. xxvii, 7; comp. Joseph. Ant. xi, 5; Michaelis, Laws of Moses, art. 197).

10. The Second or Little Passover.—According to the injunction in Numb. ix, 9–12, any one who was prevented by legal impurity, or by being at too great a distance from Jerusalem, from celebrating the regular Passover on the eve of the 14th of Nisan, was obliged to keep it on the 14th of the following month. This is called by the ancient Jewish tradition the Second or the Little Passover (נ ve ב wrongdoing, נ ve ב wrongdoing), and the Jewish canons also add, most justly, that those who have been prevented from observing the first or ordinary Passover through error or compulsory force, are absolutely bound to keep the second Passover. The difference between the two Passovers is thus summed up in these words: in the case of the first Passover, the Jew was to be seen or found in the house, the paschal sacrifice could not be offered with leaven, no piece thereof was allowed to be removed from the house in which the company ate it, the Hallul had to be recited at the eating thereof, the Chagigah had to be brought with it, and it might be offered in the temple on the morrow of the Sabbath. In the case of the second Passover, the house where the Jew was to be seen or found in the house, the paschal sacrifice could not be offered with leaven, no piece thereof was allowed to be removed from the house in which the company ate it, the Hallul had to be recited at the eating thereof, portions thereof might be removed from the house in which the company ate it, no Chagigah was brought with it, and it could not be offered under the above-named legal impropriety (Mishna, Pesachim, ix, 3; Maimonides, Hilkhot Korban Pesach, x, 15).

11. Release of Prisoners.—It is a question whether the release of a prisoner is required by the Passover (Matt. xxv, 15; Mark xv, 6; Luke xxiii, 17; John xviii, 39) as a custom of Roman origin, resembling what took place at the leetiesternium (Livy, v, 18), and in later times on the birthday of an emperor; or whether it was an old Hebrew festival custom, when the fugitives, who had been allowed the Jews to retain, Grotius argues in favor of the former notion (see Matt. xxv, 15). But others (Hottinger, Schöttgen, Winer) consider that the works of St. John — "οἱ ἐκατονταεταὶ ἁγία — render it most probable that the custom was essentially Hebrew. Schöttgen thinks that there is an allusion to it in Pesachim (viii, 6), where it is permitted that a lamb should be slain on the 14th of Nisan for the special use of one in prison to whom a release had been promised. The subject is discussed at length by Hottinger, in his tract De Ritu spirituale natae Domini, in the Thesaurus Novae Theologiae Philologicae.

IV. The Manner in which the Passover is Celebrated at the Present Day.—With the exception of those ordinances which were legal, and belonged to the Temple, and the extension and more rigid explanation of some of the rites, the Jews to the present day continue to celebrate the feast of Passover as in the days of the second Temple. Several days before the festival all the utensils are cleansed (נ ve ה wrongdoing); on the eve of the 13th of Nisan the master of the family, with a wax candle or lamp in his hand, searches most diligently into every hole and crevice throughout the house, lest any crumb of leaven or unleavened bread should remain (נ ve ה wrongdoing). Before the search commences he pronounces the benediction, and after this he recites the formal recitation of all leaven given in the former part of this article. On the 14th of Nisan, the Preparation Day (נ ve ה wrongdoing, נ ve ה wrongdoing), all the first-born males above thirteen years of age fast in commemoration of the sparing of the Jewish first-born at the time when all Egypt's first-born were destroyed. On this evening the Jews put on their festive garments, resort to the synagogue, and offer up the prayers appointed for the occasion, after which they return to their respective homes, where they find the houses illuminated and the tables spread. Three of the thin, round, and perforated unleavened cakes, which are made of wheaten flour, resembling the oatmeal bread made in Scotland, and which are eaten during the whole of the Passover week, are put on a plate, wrapped up in a napkin in such a manner as to be separated from each other, though lying one above the other. These three cakes represent the three loaves put into the threshing-floor by David, viz., Priests, Levites, and Israelites. See Haphtarah. A shank-bone of a shoulder of lamb, having a small bit of meat thereon roasted on the coals to commemorate the paschal lamb, and an egg roasted hard in hot ashes, to signify that it was to be roasted whole, are put on
another dish; the bitter herbs are on a third dish, while the charoseth (חַרֹשֶׁת), in remembrance of the bricks and mortar which the Israelites made in Egypt, and some salt water or vinegar in memory of their passage through the Red Sea, is put into the fourth dish. When all the family have sat round the table, including the servants, to remind them that they were all alike in bondage, and should equally celebrate their redemption; and when the paterfamilias, arrayed in his death-garments, has reclined at the head of the table to indicate the freedom of the people, the meal goes through:

1. (םֵדי) Each one has a cup of wine, over which they all stand up and holding their respective cups in their hand, pronounce the blessing for the juice of the grape, welcome the festival, and drink the first cup leaning on the left side; 2. (יִירָא) Thereupon the head of the family washes his hands; 3. (שֵׁבֵי) Takes the parsel or shervil, dips it into the salt water, and hands it round to every one at the table, pronouncing the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the earth." 4. (יִירָא) He then breaks in two the middle of the three unleavened cakes on the dish, conceals one half for an after-dish (יִירָא = יִירָאוֹת), and leaves the other half on the dish; 5. (יִירָא) Then he uncovers the unleavened cakes, takes the egg and the bone of the lamb from the dish, holds them up and says, "Lo! this is the bread of affliction which our forefathers ate in the land of Egypt. Whosoever is hungry let him eat; and whosoever is thirsty let him come and celebrate with us the Passover. This year we are here, next year we shall be in the land of Israel; this year we are servants, next year we shall be free children." The second cup is then filled, and the son asks the father the meaning of this festival, who replies in the manner described above. He is then given a summary of the Egyptian bondage, and the deliverance therefrom, they all, lifting up the cup, exclaim, "Therefore it is our duty to give thanks," etc. The cup is then put down, the unleavened cakes covered, and the first part of the Hallel is recited. The unleavened cakes are again uncovered, the cups of wine taken up, and the following benedictions are pronounced: "Blessed art thou, O Lord our God, King of the universe, who have redeemed us and redeemed our forefathers from Egypt, and preserved us this evening to eat thereon unleavened bread, bitter herbs, mixed with salt, as our God and our fathers God, also peacefully reach other festivals and holy days, to which we look forward. Cause us to rejoice in the rebuilding of thy city, and to be joyful in thy service, so that we may there eat of the thanksgiving offering and drink of the passover, whose blood was sprinkled on the sides of thine altar as an acceptance. Then shall we sing unto thee a new song for our redemption and deliverance. Blessed art thou, O Lord, who redeemest Israel!" The blessing over, the second cup is then filled, a blessing pronounced, and the wine drunk, whereasupon each one washes his hands, and says, "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to wash the hands." The master of the family takes up all the three unleavened cakes together in the order in which they are arranged, pronounces the following blessing: "Blessed art thou, O Lord our God, King of the universe, who bringest forth food from the earth!" and then pronounces the blessing for eating unleavened bread over the middle broken cake, which is as follows: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to eat unleavened cakes!" He next breaks off a piece from the upper whole cake, and a piece from the half central cake, dips them in salt, and eats the two pieces in a reclining position. He then takes some of the bitter herbs, dips them in the charoseth, pronounces the blessing over them, distributes them all round, and they eat them, not reclining. The master then takes a piece from the underneath cake and some of the bitter herbs, and eats them in a reclining position, saying, "In remembrance of the Temple according to Hillel! Thus Hillel did at the time when the Temple still existed. He wrapped up unleavened cakes with bitter herbs and ate them together, in order to perform what is commanded in the service with unleavened bread and bitter herbs." This concludes the first part of the ceremony, and the supper (יִירָא) is now served. After the supper the master takes the half cake, which has been concealed (יִירָא) for the after-dish (יִירָא), eats thereof the size of an olive, and gives each one of the household a similar piece; whereupon (יִירָא) the third cup is filled, the usual grace after meals is said, the blessing over the fruit of the vine is pronounced, and the third cup drunk in a reclining position. A cup of wine is now poured out for the prophet Elijah, when profound silence ensues for a few seconds; then the door is opened for this harbinger of the Messiah to enter, and the following passages of Scripture are recited at the moment when he is expected to make his appearance. Pour out thy wrath upon the heathen that have not called upon thy name, and upon the family thereof which have not called upon the name of the Lord" (Lam.iii.66). The fourth cup is then filled and the Hallel is finished, pieces are recited which recount the power and goodness of God, the wonderful things which he wrought at midnight in Egypt, and in connection with the Passover, the blessing is pronounced over the fourth cup, which is drunk, and after which the following last blessing is said: "Blessed art thou, O Lord our God, King of the universe, for the vine and for the fruit of the vine, and for the increase of the field, and for that desirable good and broad land wherein thou hast pleased, and which thou hast given to our forefathers as an inheritance, to eat of its fruit and be satisfied with its goodness. Have mercy, O Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the habitation of thy glory, on thine altar. Rebuild Jerusalem, the holy city, speedily in our days; bring us back to it; cause us to rejoice in it, that we may eat its fruit, be satisfied with its goodness, and we shall bless thee for it in holiness and purity. Cause us to rejoice on this day, the feast of unleavened bread, for thou, O Lord, art good and gracious to all. We will therefore praise thee, and give thanks to thee for the fruits of the vine, of the art thou, O Lord, for the bread and for the fruit of the vine!" The whole is concluded with the singing of the soul-stirring Paschal Hymn:

"He is mighty. He will rebuild his house speedily; quickly, quickly in our days, speedily, God build, God build thy house speedily," etc.

The same service is gone through the following evening, as the Jews have doubled the days of holy conversation. In the morning and evening of the festive week the Jews resort to the synagogue and recite the prayers appointed for the feasts. The lessons from the law and prophets read on the days of holy convocations, as well as the laws of the festival. The following benediction is given in the article HAPHTARAH. It must be remarked that, in accordance with the injunction in Lev. xix.10, 11, 15, 16, the Jews to the present day begin to count the forty-nine days until Pentecost at the conclusion of the second evening's service, when they pronouce the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and has enjoined us to count the omer! This day is the first day of the omer. May it please thee, O Lord our God, and the God of our fathers, to rebuild the sanctuary speedily in
It is alleged that this view of the case is strengthened by certain facts in the narratives of the synoptical Gospels. John, as well as the other Evangelists, was not a Jew, and could not have been a party to the law with what we know of Jewish customs in later times. If the meal was the passchal supper, the law of Exod. xii, 22, that none shall go out of the door of his house until the morning," must have been broken, not only by Judas (John xiii, 30), but by our Lord and the disciples (Mark xiv, 17), and thus the other discourses and acts recorded according to Jewish authorities, this law was disused in later times. But even if this were not the case, it does not seem that there can be much difficulty in adopting the arrangement of Greenwell's Harmony, that the party did not leave the house to go over the brook till after midnight. In like manner it is easy to account for the observance of the 15th, the day of holy conviction with which the paschal week commenced (Exod. xii, 16; Lev. xxiii, 35, etc.), and some express enactments in the Talmut regarding legal proceedings and particular details, such as the carrying of spices, must have been infringed by the Jewish rulers in the apprehending of Christ, in his trials before the high-priest and the Sanhedrim, and in his crucifixion; and also by Simon of Cyrene, who was coming out of the country (Mark xvi, 1; Luke xxiii, 26); by Joseph, who bought spices for the body (Matt. xxvii, 57); by Nicodemus, who brought to the tomb a hundred pounds weight of a mixture of myrrh and aloes (John xix, 39). The same objection is considered to lie against the supposed connexion that the third evangelist relates that the use of the guest-chamber was secured in the manner usual with those who came from a distance to keep the festival. Each states that "they made ready the passover," and that, when the evening was come, our Lord, taking the place of the head of the family, sat down with the twelve. He himself distinctly calls the meal "this Passover" (Luke xxii, 15, 16). After a thanksgiving, he passes round the first cup of wine (ver. 17), and, when the supper is ended, the usual "cup of blessing" (comp. ver. 20; 1 Cor. x, 16; xii, 28). A hymn is then sung (Matt. xxvi, 50; Mark xiv, 26; Luke xxii, 7), which is reasonable to suppose was the last part of the Hallel. If it be granted that the supper was eaten on the evening of the 14th of Nisan, the apprehension, trial, and crucifixion of our Lord must have occurred on Friday. There are, indeed, suggestions as to conversant, which was the first of the seven days of the Passover week. The weekly Sabbath on which he lay in the tomb was the 16th, and the Sunday of the resurrection was the 17th. But, on the other hand, if we had no information but that which is to be gathered from John's Gospel, we could not hesitate to infer that the evening of the supper was that of the 13th of Nisan, the day preceding that of the passchal meal. It appears to be spoken of as occurring before the feast of the Passover (xiii, 1, 2). Some of the disciples suppose that Christ told Judas, while they were at supper, to buy what they "had need of against the feast" (xiii, 29). In the night which follows the supper, the Jews will not enter the pretorium lest they should be defiled, and so not able to "eat the passover" (xxvi, 28). When our Lord is before Pilate, about to be led out to crucifixion, we are told that it was "the preparation of the Passover" (xix, 14). After the crucifixion, the Jews are solicited, "because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day" (xix, 31). If we admit, in accordance with the first view of these passages, that the last supper was on the 13th of Nisan, our Lord must have been crucified on the 14th, the day on which the passchal lamb was slain and eaten; he lay in the grave on the 15th which was a "high day" or double Sabbath, because the weekly Sabbath coincided with the first day of the week (satun), and the Sunday of the resurrection was the 16th.
Galileans may have submitted to eat the passover a day too early to suit the convenience of the priests, who were overdone with the labor of sprinkling the blood and (as he strangely imagines) of slaughtering the lambs.

(6.) It has been conjectured that the great body of the Jews held the passover in the same day as they ate the passover at the same time with the Jews, but only ate the customary supper, in the following manner: In that year in which the first paschal day fell on a Sunday, the paschal lamb could not be slain on the previous day, the Jewish Sabbath, nor could it be consumed until Friday, the preparation for the Sabbath. Suppose then, that it was slain on Thursday, to be eaten on Sunday, the 14th of Nisan; but that Jesus, in view of his own approaching death, chose to anticipate the day. But we are expressly assured by the Mishna (Pesach, vi, 1) that the passover could be slain on Sunday, and this authority cannot be overthrown by a passage of the Gemara. Besides, the expression “eat the passover” (see esp. Luke xxiii, 7, 11) cannot well be referred to such a customary meal. This reconciliation of the Synoptics with John thus depends upon a makeshift supposition, which is far from explaining the very discrepancy. Under such a view, how is it possible that the day on which Jesus slew and ate the paschal lamb could be called “the first day of unleavened bread?” (Matt. xxvi, 17; Mark xiv, 12; Luke xxii, 7). (For a careful discussion of this question, see the art. on “The alleged discrepancy,” etc., in the Biblioth. Sac. 1845, p. 406 sq.)

(2.) The current opinion in modern times (Lickel, Ideleer, Tittmann, Bleek, De Wette, Neander, Tischendorf, Winer, Ebrard, Alford, Ellicott; of earlier critics, Erasmus, Grotius, Suicer, Carpzov) has set in favor of taking the more obvious interpretation of the passages in John, that the supper was eaten on the 18th, and that our Lord was crucified on the 14th. It must, however, be admitted that most of those who advocate this view in some degree ignore the difficulties which it raises in any respectful interpretation of the synoptical narratives. Tittmann (Meletemata, p. 476) simply remarks that ἰ πρῶτος τῶν ἀρχῶν (Matt. xxvi, 17; Mark xiv, 12) should be explained as πρῶτος τῶν αὐτῶν. Dean Alford, while he believes that the narration of John is substantially the same as that held by Clement, Origen, Erasmus, Calmet, Kuhnül, Winer, and Alford. Dean Ellicott regards the meal as a “paschal supper” eaten twenty-four hours before that of the other Jews, “within which were popularly considered the limits of the festival,” and would force the text of John xxiii, 6, “between the two evenings,” as denoting the time between the evenings of the 13th and 14th of the month. A somewhat similar explanation is given in the Journal of Sacred Literature for October, 1861. Erasmus (Paraphrasis on John xxiii, 1, xvii, 18; Luke xxii, 7) and others have called in an “anticipatory Passover” with the intention, no doubt, to help on a reconciliation between John and the other evangelists. But if this view is to stand, it seems better, in a formal treatment of the subject, not to call it a Passover at all. The difference between it and the Hebrew rite must have been essential. Even if a lamb was eaten in the supper, it can hardly be imagined that the priests would have performed the essential acts of sprinkling the blood and offering the fat on any day besides the legal one (see Maimonides, quoted by Otho, Lex. p. 501). It could not therefore have been a true paschal sacrifice.

(3.) Those who take the facts as they appear to lie on the surface of the synoptical narratives (Lichtfoot, Bochart, Reland, Schöttgen, Tholuck, Olshausen, Stier, Lange, Hengstenberg, Robinson, and Davidson) start from a simpler point. They see nothing unexpected in the occurrences described, for, they say, that the passages in John may fairly be interpreted in such a manner as not to interfere with their own conclusion, and to meet the objections suggested by the laws relating to the observance of the festival. We shall give in the following pages to appear to be their best explanations of the passages in question.

(4.) John xiii, 1, 2. Does πάρο τῆς ἑυχῆς limit the
time only of the proposition in the first verse, or is the
limitation to be carried on to verse 2, so as to refer to
the latter event, for the former, and others say there is a "logical necessity," εἰς τὰς ἔρημους αὐτὸς must refer more directly to the man-
ifestation of his love which he was about to give to his
disciples in washing their feet; and the natural conclu-
sion is that the meal was one eaten before the paschal supper.
But, however, contends that τὸς Κυρίου τῆς Αἰôνων ἡ λατρεία τῶν σποραδῶν. But not a few of
those who take this side of the main question (Ob-
hausen, Wieseler, Tholuck, and others) regard the first
verse as complete in itself; understanding its purport
to be that "Before the Passover, in the prospect of his
death, the Saviour's love was actively called forth
unto his followers, and he gave proof of his love to the
last." Tholuck remarks that the expression δίκαιος τὸν αὐτόν (Tischendorf reads γινόμαι), "while supper was going on" (not as in the A. V., "supper be-
ing prepared"), is a common phrase in the Jewish writers except the Passover. The evangelist would then rather have used some such expression as καὶ ἐκτίνατον αὐτῷ δίκαιον; and he considers that this view is confirmed by xxi. 20, where this supper is spoken of as if it were something familiarly known and not peculiar in its character—καὶ ἐκτίνατον αὐτῷ δίκαιον. On the whole, Neander himself admits that nothing can safely be inferred from John xiiii, 2, in favor of the supper
having taken place on the 13th.
(6) John xiii, 29. It is urged that the things of
which they had "need against the feast" might have been
the provisions for the Chaghigah, perhaps with
what else was required for the seven days of unleavened
bread. The usual day for sacrificing the Chaghigah was the
15th, which was then commencing. But there is
nothing to show, in the disciples thinking it likely
that purchases could be made, or that alms could be
given to the poor, on a day of holy convocation. This is
of course a difficulty of the same kind as that
which meets us in the purchases actually made by
the women, by Joseph and Nicodemus. Now it must be
admitted that we have no proof that the strict religious
maxims which have been appealed to on this point
existed in the time of our Saviour, and that it is highly
probable that the letter of the law in regard to trading
was habitually relaxed in the case of what was required
for the Passover and other feasts. There was plainly a
distinction recognized between trade during the day of
convocation and the Sabbath in the Mosaic law itself, in respect
to the obtaining and preparation of food, under which
head the Chaghigah might come (Exod. xii, 16); and
in the Mishna the same distinction is clearly main-
tained (Yoma xii, 2, and Megilla, i, 5). It also ap-
ppears that the school of Hillel allowed more liberty in
certain particulars on festivals and fasts in the night
than in the day time (Peschim, iv, 5). The special
application of the license is rather obscure. See Barre-
na's note. Comp. also Peschim, vi, 2. And it is
expressly proved in the Mishna that on the Sabbath it-
self wine, oil, and bread could be obtained by leaving a
claus (τὴν θαλάσσα) as a pledge, and that the 14th of Nisan
fell on a Sabbath the paschal lamb could be obtained in
like manner (Sabbath, xxiii, 1). Alms also could be
given to the poor under certain conditions (δ twentieth, 1).
(c) John xviii, 28. The Jews refused to enter the
praeatorium lest they should be defiled, and so disquali-
fied for eating the passover. Neander and others
deny that the Greek word πρόερχόμενος is to be understood as referring
to the paschal supper. But it is alleged that the words ὄν τοῖς ἑτέροις must either be taken in a
general sense, as meaning "that they might go on
keeping the Passover," or that τὸ αὐτός may be un-
derstood specifically to denote the Chaghigah. That
it might be so used is rendered probable by Luke xxii, 1;
and the Hebrew word which it represents (יִדוֹן) evi-
dently refers equally to the upper and lower rooms for the Chaghigah and the paschal lamb (Deut. xvi, 2), while the former pre-
cluded necessarily that the latter must be eaten. (See 2 Chron. xxiii, 17; also Peschim, iv, 24, note.) Ewald also thinks the words (monides's note.) Joseph appears not to have partici-
pated in the scruple of the other rulers, as he entered the
praeatorium to beg the body of Jesus (Mark xv, 45). Lightfoot (Ex. Hebr. in loc.) goes so far as to draw an
argument in favor of the 14th being the day of the
supper from the very text in question. He says that the slight defilement incurred by entering a Gentile
house, had the Jews merely intended to eat the supper
in the evening, might have been done away in good
time by mere ablation; but that as the festival had actu-
ally commenced, and they were forbidden to eat, or
except the Passover. In this case, the Chaghigah might not be eaten
in such an unclean state, and they could not resort even to such
a simple mode of purification. Dr. Fairbairn takes the expression "that they might eat the passover" in its
limited sense, and supposes that these Jews, in their determinate view, were willing to put up the matter to the
verge of, or even beyond, the legal time (Herm.
In opposition to this view it may be argued, (i.)
That according to the Mishna (Peschim, vi, 4) the flesh
of these voluntary offerings might be eaten at any time
within two days and one night, and even this might be
postponed for individuals. (ii.) By the same pas-
sage, since the 14th of Nisan fell in that year on a
working-day, these sacrifices might have been brought
at the same time with the paschal lamb, and the sacrif-
cial meal must already have been eaten by many of
the Jews. In this case the expression of the evangelist
is too general, and the Sanhedrim would certainly
have sent to the heathen procurator such delegates as
had no further reason to fear the uncleanness thus con-
trasted. (iii.) Since the paschal lamb must be slain in the Temples, we who offered sacrifices to the prescribed regulations, was done from the first
to the fifth hour, and could be done only by those who
were clean; such uncleanness continuing until evening
was a hindrance, and would certainly be avoided in the general character of an important festival
like this festival (comp. Litcke, Op. cit. 725). (iv.) Again,
the mode of speech in Deut. xvi, 2, "Thou shalt ac-
cess the passover," cannot prove any wider meaning of
the words "eating the passover" than the common
one, feast of all a technical or short use of the term Pascha (πρόερχόμενος) itself for the customary thank-offerings alone,
to the exclusion of the paschal lamb; and indeed the
effect of the loose use of these words in the second verse
is completely removed by the strict use of the same
phrase in the sixth. (v.) In the same manner the ar-
guement from 2 Chron. xxx, 22 is without force, since
"eating throughout the feast" (ver. 22) is distinguished
clearly enough from "eating the passover" (ver. 18).
(d) John xix, 14. "The preparation of the Pass-
over" at first sight would seem as if it must be the
preparation for the Passover on the 14th, a time set
apart for making ready for the paschal week and for
the paschal supper in particular. It is naturally so un-
derstood by those who advocate the notion that the last
supper was eaten on the 13th. But they who take the
opposite view affirm that, though there was a regular
preparation for the Sabbath which was ascribed to any "preparation" for the festivals (Bochart, Reland,
Tholuck, Hengstenberg). The word πρόερχόμενος is expressly explained by προσδόκησαν (Mark xv, 42:
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Lachmann reads πρως αὐτὸν ὁμαλῶς. It seems to be essentially connected with the Sabbath itself (John xix. 31). It cannot, however, be denied that the days of holy convocation are sometimes designated in the O. T. simply as Sabbaths (Lev. xvi. 31; xxiii. 11, 32). It is therefore not quite impossible that the language of the Gospels considered by itself might refer to them. They were not, however, Sabbaths of rest, for they had no connexion with the Sabbath in the O. T., but it is mentioned by Josephus (Ant. xvi. 6, 2), and it would seem from him that the time of preparation formally commenced at the ninth hour of the sixth day of the week. The πρωσίσβασις is named in Judith viii. 6 as one of the times on which devout Jews suspended their fasts. It was called by the rabbinists פניזות והנין, ויהי אס ביכיר (Buxtorf, Lex. Talm. col. 1655). The phrase in John xix. 14 may thus be understood as the preparation of the Sabbath which fell in the Passover week. This mode of taking the expression seems to be justified by Ignatius, who calls the Sabbath which occurred in the festival αὐτίσβασις τοῦ παίσα (Ep. ad Phil. 13), and by Socrates, who calls it αὐτίσβασις τῆς τόπης (Hist. Eccl. v. 22). These arguments are admitted, the day being preparation for the feast. In the Gospels might have fallen on the day of holy convocation, the 15th of Nisan. (Comp. Reland, iv. 3, 11; Gabler, Op. cit. 445 sqq.; Baur, Gottet. Verfass. ii. 227; Tholuck, John, p. 300 sqq.; John, Arch. eol. iii. 314; Guericke, in the Neues krit. Journ. der Theol. iii. 290 sqq.; Mme. Com. ii. 417 sqq.; Hengstenberg, in the Evang. Kirchen- gesch. 1838, No. 98 sq.; Kern, in the Tübinger Zeitschr. 1836, iii. 7 sq.; Crusius, John ii. 138, 148; Wieseler, Chron. Synops. p. 389 sqq.; Ebrard, in the Evang. Joh. p. 42 sqq.; Von Ammer, Leben Jesu iii. 235, 411 sqq.)

All this, however, seems forced, and contradicts the usus loquendi (see Thiele, in Neues krit. Journ. v. 129 sqq.). The explanation of “the preparation of the Passover” also, by the Sabbath of the Passover (comparing Ignat. ad Philop. c. 19), cannot well be accepted; for Ignatius, a xiv. 31). It cannot, however, be supposed that on the Saturday before Easter the preparation for Easter, which is altogether analogous to the preparation of the Passover, in the usual sense; nor indeed is the reference certain (Bleek, Op. cit. p. 119). It would seem that Greek readers would understand this phrase (πρωσίσβασις τοῦ παίσα) only of the preparation for the Passover observed by the Jews (see Dr. Gell). (c.) John xix. 31. “That Sabbath-day was an high day,” μετὰ μεγάλην. Any Sabbath occurring in the Passover week might have been considered “a high day,” as deriving an accession of dignity from the festival. But it is assumed by those who fix the supper on the 15th that the term was applied owing to the 15th being “a double Sabbath,” from the coincidence of the day of holy convocation with the weekly sabbath. Those, on the other hand, who identify the supper with the paschal meal, contend that the special dignity of the day resulted from its being the day on which the omer was offered, and from which were reckoned the fifty days to Pentecost. One explanation of the term seems to be as good as the other.

(f.) The difficulty of supposing that our Lord’s apprehension, trial, and crucifixion took place on the day of holy convocation has been strongly urged, especially by Greswell (Dissert. iii. 156). If many of the rabbinical maxims for the observance of such days which have been handed down to us were then in force, these occurrences certainly could not have taken place. But this is not yet within the proper Jewish usage in regard to legal proceedings on sacred days are very inconsistent with each other. Some of them make the difficulty equally great whether we suppose the trial to have taken place on the 14th or the 15th. In others, there are exceptions permitted which seem to go far to meet the case before us. For example, the Mishna forbids that a capital offender should be examined in the night or on the day before the Sabbath or a feast-day (Sanhedr. iv, 1). This law is modified by the glosses of the Gemara (see the notes of Cocceius in Surenhusius, 1711, p. 469). They allowed, however, that the crucifixion might be decided in its legal meaning by the Jewish rulers, they would have outraged it in as great a degree on the preceding day (i.e. the 14th) as on the day of holy convocation before the Sabbath. It was also forbidden to administer justice on a high day, or on Easter, or to carry arms on a high day. But these prohibitions are expressly distinguished from unconditional precepts, and are reckoned among those which may be set aside by circumstances. The members of the Sanhedrim were forbidden to eat any food on the same day after condemning a criminal (Bab. Gem. Sanhedr., quoted by Lightfoot on Matt. xxvii. 1). Yet we find them intending to “eat the passover” (John xviii. 28) after pronouncing the sentence (Matt. xxvi. 65, 66). The application of this prohibition to the point in hand will, however, hinge on the way in which we understand it not to have been law. For the Jews were to eat the passover (Ex. xii. 14) on the 14th, and therefore to pronounce sentence in the legal sense. If we suppose that the Roman government had not deprived them of the power of life and death, it may have been to avoid breaking their law, as expressed in Sanehridim, as well as by the Roman procurator. (See Biscoe, Lectures on the Acts, p. 166; Scaliger’s note in the Critici Sacri on John xviii. 31; Lightfoot, Ex. Hebr. Matt. xxxi. 8, and John xviii. 31, where the evidence is given which is in favor of the Jews having resigned the right of capital punishment forty years before the destruction of Jerusalem.) It was, however, expressly permitted that the Sanhedrin might assemble on the Sabbath as well as on feast-days, not indeed in their usual chamber, but in a place near the court of the women (Gemara, Sanhedr.). And there is a remarkable passage in the Mishna in which it is commanded that an elder not submitting to the voice of the Sanhedrin should be kept at Jerusalem till one of the three great festivals, and then executed, in accordance with Deut. xvii. 12, 18 (Sanhedr., x. 4). Nothing is said to lead us to infer the execution could not take place then. It is a difficult point to fix. It is; however, hardly necessary to refer to this, or any similar authority, in respect to the crucifixion, which was carried out in conformity with the sentence of the Roman procurator, not that of the Sanhedrin.

But we have better proof than either the Mishna or the Gemara can afford that the Jews did not hesitate, in the time of the Roman domination, to carry arms and to apprehend a prisoner on a solemn feast-day. We find them at the feast of Tabernacles, on the “great day of the feast,” sending out officers to take our Lord, and rebuking them for not bringing him (John viii. 32-45). St. Peter also was seized during the Passover (Acts xii., 3, 4). And, again, the reason alleged by the rulers for not apprehending Jesus was not the sanctity of the festival, but the fear of an uproar among the multitude which was assembled (Matt. xxvi. 5).

On the whole, then, notwithstanding the express declaration of the law and of the Mishna that the days of holy convocation were to be observed precisely as the Sabbath, except in the preparation of food, it is highly probable that considerable license was allowed in regard to them, as we have already observed. It is very evident that the festival times were characterized by a free and jubilant character which did not belong, in the same degree, to the Sabbath, and which was manifestly not confined to the days of that period. But the days of holy convocation were observed in the manner prescribed by the law as the evidence of the festival, but the fear of an uproar among the multitude which was assembled (Matt. xxvi. 5).
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among the Israelites, such was not the case with the law of the festivals. A greater freedom of action in cases of urgent need would naturally follow, and it is not difficult to suppose that the women who "rested on the Sabbath-day according to the commandment" had prepared the spices and linen for the entombment on the day of holy convocation. To say nothing of the way in which the question is treated in the much greater license permitted by the school of Hillel than by the school of Shammai, in all matters of this kind, it is remarkable that we find, on the Sabbath-day itself, not only Joseph (Mark xv, 43), but the chief priests and Pharisees coming to Pilate, and, as it would seem, to the preternatural grace of Matt. xxv. 29.

(g.) Finally, it must be admitted that the narrative of John, so far as the mere succession of events is concerned, bears consistent testimony in favor of the last supper having been eaten on the evening before the Passover. That testimony, however, does not appear to be so distinct, and so incapable of a second interpretation, as that of the synoptic Gospels in favor of the meal having been the paschal supper itself, at the legal time (see especially Matt. xxvi. 17; Mark xiv, 1, 12; Luke xxii. 7). Whether the explanations of the passages are due to the results of the discussion arising from the nature of the occurrences related, compared with the enactments of the Jewish law, be considered satisfactory or not, due weight should be given to the antecedent probability that the meal was no other than the regular Pasover, and that the reasonableness of the view cannot be maintained without some artificial theory, having no proper foundation either in Scripture or ancient testimony of any kind.

3. Evidence of Later Writers.—There is a strange story preserved in the Gemara (Sanhedrin, vi, 2) that our Lord, having been mainly engaged during forty days to find an advocate, was sentenced, and, on the 14th of Nisan, stoned, and afterwards hanged. As we know that the difficulty of the Gospel narratives had been perceived long before this statement could have been written, and as the two opposite opinions on the chief question were both current, the writer might easily have taken up one or the other. The statement cannot be regarded as worth anything in the way of evidence. Other rabbinical authorities countenance the statement that Christ was executed on the 14th of the month (see Joseph, Ant. iii, 5). But this is not the view in which, for the reason stated above, numbers do not add to the weight of the testimony.

Not much use can be made in the controversy of the testimonies of the fathers. But few of them attempted to consider the question critically. Eusebius (Hist. Eccl. [iii. 1, 1]) has recorded that traditions were in favor of John having kept Easter on the 14th of the month. It has been thought that those traditions rather help the conclusion that the supper was on the 14th. But the question on which Eusebius brings them to bear is simply whether the Christian festival should be observed on the 14th, the day i.e. Πάσχαν το πρόστατος ιουνίαν παρασχεθαι, on whatever day of the week it might fall, or on the Sunday of the resurrection. It seems that nothing whatever can be safely inferred from them respecting the day of the month of the supper or the crucifixion. Clement of Alexandria and Origen appeal to the Gospel of John as deciding in favor of the 13th. Chrysostom expresses himself doubtfully between the two. St. Augustine was in favor of the 14th. Numerous patristic authorities are stated by Mabillon On Matt. xxi.


Christ (Bérgue sur Evangelism-Kritik, 1846); Frucht- muth, Dissertatio, etc. (Thum. Theol. Philos.). Haren- ball, Demutmaß. Theol. Phil., vol. ii; Eude, Demonstratio quod Chr. in Com. πασχαλομένῳ άγνων πασχαλομένῳ non comedist (Lips. 1742); Ellioctt, Lectures on the Life of our Lord, p. 320; Fairbairn, Hermeneutical Manual, ii, 9; Davidson, Introduction to the N. T., i, 102; Andrews, Life of our Lord, p. 425 sq.; Lewin, Fasti Sacri, p. xxxii sq.; Elsard, Kritik d. evang. Gesch. p. 615 sq.; Caspari, Geschichte des Judentums, i, p. 162 sq.; Westcott, Introd. to the Gosp., p. 335 sq.; Stud. und Krit. 1832, iii, 587; Isenberg, Der Todestag des Herrn (Hannov, 1868); maintains that Jesus died on the 14th of Nisan according to the Roman reckoning. See Lord's Supper.

5. Origin and Import of the Feast of Passover.—1. Naturalistic Interpretation. In the three great festivities contained a reference to the annual course of nature. Two, at least of them—the first and the last—also commemorated events in the history of the chosen people. The coincidence of the times of their observance with the most marked periods in the process of gathering in the fruits of the earth is not without a naturalistic notion that their agricultural significance is the more ancient; that, in fact, they were originally harvest feasts observed by the patriarchs, and that their historical meaning was superadded in later times (Ewald).

Hagar—or rather an arrangement of the passages in the Pentateuch bearing on the Passover so as to show, according to this theory, their relative antiquity. The order is as follows: (1) Exod. xxiii, 14-17; (2) Exod. xxiv, 18-26; (3) Exod. xiii, 3-10; (4) Exod. xii, 15-20; (5) Exod. xii, 1-14; (6) Exod. xii, 43-50; Numb. ix, 10-14.

It may seem at first sight as if some countenance were given to the notion that the feast of unleavened bread was originally a distinct festival from the Passover, by such passages as Lev. xxiii, 5, 6: "In the fourteenth day of the first month at even is the Lord's Passover; and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread" (see also Numb. xxviii, 16, 17). Josephus, in like manner, speaks of the feast of unleavened bread as "following the Passover" (Ant. iii, 10, 5). But such usage may mean no more than the distinction between the paschal supper and the seven days of unleavened bread, which is so obviously implied in the fact that the eating of unleavened bread was observed by the country Jews who were at home, though they could not partake of the paschal lamb without the leaven. Every member of the household had to abstain from leavened bread, but some only went up to the paschal meal (see Maimonides, De Ferramento et Asymo, vi, 1). It is evident that the common usage, in later times at least, was to employ, as equivalent terms, the feast of the Passover, and the feast of unleavened bread (Matt. xxvi, 17; Mark xiv, 12; Luke xxi, 1; Josephus, Ant. xiv, 2, 1; War, ii, 1, 3).

That the feast of Passover, as such, was instituted to commemorate the deliverance of the Israelites from Egypt will be admitted by all who give credence to the historical version of the Pentateuch. That, however, to commemorate this great historical fact has been thought by some by no means to preclude the idea, that a festival, of somewhat similar rites, was celebrated by the Jews at this season, in common with other nations of antiquity, containing a reference to the annual course of nature. The following circumstances are adduced to sustain this view. When the first appeal was made to Pharaoh to let the Israelites go, it was that they might celebrate an approaching festival (Exod. iii, 19; v. 1). Moreover, it is a well-known fact that all the Eastern nations, whose customs were dependent upon the course of the sun, celebrated two principal annual festivals referring to the seasons: viz. the spring festival, at the time when the sun passes over (τηπ. πέριστροφος) into the sign
of Aries, and when the corn began to ripen; and the other, the autumn festival, when the last fruits were gathered in, which is identical with the feast of Tabernacles (ἐπίτεμνος). We are told that, since the time of this spring festival was both an occasion of gratitude and anxiety—inasmuch as not only was the barley gathered, but it decided the fertility or the barrenness of the year—the spring festival was celebrated in a double manner: (a) As a token of gratitude, the fresh grains of barley were quickly ground into flour, and the bread was made of the dough at once, before it had time to leaven, and thus offered; and (b) as an expression of anxiety, and of a desire to conciliate the divine favor, an expiatory sacrifice was offered for the transgressions of man against God. Indeed, Epiphanius declares (Ad. Haer. cap. xix, 8) that the Egyptians on this occasion marked their sheep with red, because of the general conflagration which once raged at the time when the sun passed over into the sign of Aries, thereby to symbolize the fiery death of those animals which were not actually offered up; while Von Bohlen assures us that the ancient Peruvians marked with blood the doors of the temples, the royal residences, and private dwellings, to symbolize the triumph of the sun over the winter (Altes Andien, i, 140; also General Introduction to the Pentateuch, xxxvii. p. 416, Kalisch. Hymns, Commentary on Exodus, p. 184; Ewald, Alterth. P. 390). Now it is admitted that two of the three great Jewish festivals—viz. Pentecost and Tabernacles—refer to the annual course of nature [see Festival], and that the festival of New Moon, which existed prior to the Mosaic legislation, was introduced by the inspired legislator into the cycle of Jewish festivals. See New Moon, Feast of the. There can therefore be no difficulty in admitting that the third festival was also celebrated in the patriarchal age as a barley-harvest festival, which is indicated by the very name, Abib (אֵבִּיא), of this month, and that God in his infinite wisdom and goodness chose to re-deem Israel at the time of this festival, and thus connected with the celebration of the regeneration of nature the celebration of the birth of the nation (Isa. xliii, 1, 15-17; Ezek. xvi, 4; Hos. ii, 5), superadding there-to rites and ceremonies commemorative of the historical event, as well as assigning to some already existing ceremonies a spiritual and original significance. This explains the fact why the unleavened bread, which was undoubtedly connected with sacrifices before the institution of the Passover, and which was enjoined to be eaten with the paschal sacrifices, without giving it to any significance in the original ordinance (Exod. xxii, 1-3), would come to symbolize the same state in which the children of Israel had to leave Egypt (Exod. xii, 54; Deut. xvi, 8). That the unleavened bread could not from the first have been the symbol of the fact that there was no time for the dough to leaven (Exod. xii, 38, 39, 95) is evident from Exod. xii, 5-15, where the Israelites were commanded to eat unleavened bread before their departure, and when there was plenty of time for the dough to leaven. Moreover, the fact that this primordial festival has been divested of many old superstitions, and invested with new ideas of a most exciting tendency, in being made to coincide with the exodus as well as the barley harvest, sets aside the arguments brought against the possibility of its having been celebrated at the exodus, inasmuch as the people were quite prepared for the celebration, so far as arrangements and cattle were concerned. The above view of Baur, that the Passover was an astronomical festival and the lamb a symbol of the sign Aries, and that of Von Bohlen, that it resembled the sun-feast of the Peruvians, are well exposed by Bähr (Symbolik). Spencer has endeavored in his usual manner to show that many details of the festival were derived from heathen sources, though he admits the originality of the whole. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. It seems hardly possible to study the history of the Passover with candor and attention, as it stands in the Scriptures, without being driven to the conclusion that it was, at the very first, essentially the commemoration of a great historical fact. That some symbolical meaning has been impressed by the cultural reference—the offering of the omer—holds a very subordinate place. But as regards the whole of the feast, it is not very easy to imagine that the rites which belonged to them connected with the harvest were of patriarchal origin. Such rites were adapted for the use of the ancient pastoral people, the shepherds, who had no more of shepherds like the patriarchs. It would seem, therefore, that we gain but little by speculating on the simple impression conveyed in the Pentateuch, that the feasts were ordained by Moses in their integrity, and that they were arranged with a view to the religious wants of the people when they were to be settled in the Land of Promise.

2. Historical Significance of the Festival as a Whole. The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites considered themselves to be freed from the yoke of a foreign tyrant to that of a free people owing allegiance to no one but Jehovah. "Ye have seen," said the Lord, "what I did unto the Egyptians, and how bare you on eagles' wings and brought you unto myself" (Exod. xii, 4). The prophet in a later age spoke of the event as a creation and a redemption (Isa. Ivii, 18). God declares himself to be "the creator of Israel," in immediate connection with evident allusions to his having brought them out of Egypt; such as his having made "a way in the sea, and a path in the mighty water," and his having overcome "the chariot and horse, the army and the power" (Isa. xlii, 15-17). The exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. Nearly all the rites of the festival, if explained in the most natural manner, appear to point to this as its primary meaning. It was the yearly memorial of the dedication of the people to him who had saved their first-born from the destroyer, in order that they might be made holy to himself. This was the lesson which they were to teach to their children throughout all generations. When the young Hebrew asked his father regarding the paschal lamb, "What is this?" the answer prescribed was, "By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh, our father, knew it, that he pursued us through the Red Sea, which the children of Israel had to leave Egypt (Exod. xii, 34; Deut. xvi, 8). That the unleavened bread could not from the first have been the symbol of the fact that there was no time for the dough to leaven (Exod. xii, 38, 95) is evident from Exod. xii, 5-15, where the Israelites were commanded to eat unleavened bread before their departure, and when there was plenty of time for the dough to leaven. Moreover, the fact that this primordial festival has been divested of many old superstitions, and invested with new ideas of a most exciting tendency, in being made to coincide with the exodus as well as the barley harvest, sets aside the arguments brought against the possibility of its having been celebrated at the exodus, inasmuch as the people were quite prepared for the celebration, so far as arrangements and cattle were concerned. The above view of Baur, that the Passover was an astronomical festival and the lamb a symbol of the sign Aries, and that of Von Bohlen, that it resembled the sun-feast of the Peruvians, are well exposed by Bähr (Symbolik). Spencer has endeavored in his usual manner to show that many details of the festival were derived from heathen sources, though he admits the originality of the whole. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. It seems hardly possible to study the history of the Passover with candor and attention, as it stands in the Scriptures, without being driven to the conclusion that it was, at the very first, essentially the commemoration of a great historical fact. That some symbolical meaning has been impressed by the cultural reference—the offering of the omer—holds a very subordinate place. But as regards the whole of the feast, it is not very easy to imagine that the rites which belonged to them connected with the harvest were of patriarchal origin. Such rites were adapted for the use of the ancient pastoral people, the shepherds, who had no more of shepherds like the patriarchs. It would seem, therefore, that we gain but little by speculating on the simple impression conveyed in the Pentateuch, that the feasts were ordained by Moses in their integrity, and that they were arranged with a view to the religious wants of the people when they were to be settled in the Land of Promise.
chif characteristics of a sacrifice are all distinctly ascrib-
ated to it. It was offered in the holy place (Deut.
16, 5, 6); the blood was sprinkled on the altar, and the
fat was burned (2 Chron. xxx, 16; xxxv, 11). Philo
and Josephus (War, ii, 8, 9; Ant., vii, 6, 2) adopted the
language of Exod. xii, 27; xxiii, 18; Numb. ix, 7; Deut.
xvi, 2, 5, together with 1 Cor. v, 7, would seem to
decide the question beyond the reach of doubt.
As the original institution of the Passover in Egypt
preceded the establishment of the priesthood and the
regulation of the services of the tabernacle, it necessarily
fell short in several particulars of the observance of the
festival according to the fully developed ceremonial law
(see II, 1). The head of the family slew the lamb in
his own house, not in the holy place; the blood was
sprinkled on the lintel; there was no placing on the
altar; when the law was perfected, certain particulars were
altered in order to assimilate the Passover to the accoutum-
ed order of religious service. It has been conjectured
that the imposition of the hands of the priest was one of
these particulars, though it is not recorded (Kurtz).
But whether this was the case or not, the other changes
which have been stated seem to be abundantly suffi-
cient for the argument. It can hardly be doubted that
the paschal lamb was regarded as the great annual
peace-offering of the family, a thank-offering for the
existence and preservation of the family (Exod. xiii,
14-20). It was a symbol of the covenant of the
children of the promise. It was peculiarly the
Lord's own sacrifice (Exod. xxiii, 18; xxxiv, 25). It
was more ancient than the written law, and called to
mind that covenant on which the law was based. It
retained in a special manner the expression of the sac-
credness of the whole people, and of the divine mission
of the head of every family, according to the spirit of
the old patriarchal priesthood. No part of the victim
was given to the priest as in other peace-offerings,
because the father was the priest himself. The custom,
handed down from ancient times (Deut. xvi, 9), was
to give the head of the family a portion of the pas-
called the idea of a priesthood placed in the members
of a single tribe, while it visibly set forth the promise
which was connected with the deliverance of the peo-
ple from Egypt. "Ye shall be unto me a kingdom
of priests and a holy nation" (Exod. xix, 6). In this way
it became a testimony in favor of domestic worship.
In the historical fact that the blood in later times
sprinkled on the altar had at first had its divinely ap-
pointed place on the lintels and door-posts, it was de-
clared that the national altar itself represented the sanc-
tity and holiness of the people, as the command only
which belonged to the nation as a whole. As
regards the mere place of sprinkling in the first Pass-
over, on the reason of which there has been some spec-
ulation, Bähr reasonably supposes that the lintels and
door-posts were selected as the parts of the house
impossible to passers-by, and to which inscriptions of
different kinds were often attached (comp. Deut. vi, 9).
A question, perhaps not a wise one, has been raised
regarding the purpose of the sprinkling of the blood on
the lintels and door-posts. Some have considered that
it was meant as a mark to guide the destroying angel.
Others (especially Bochart and Bähr) suppose that it
was merely a sign to confirm the faith of the Israelites
in their safety and deliverance. Surely neither of these
views can stand alone. The sprinkling must have been
an act of faith and obedience which God accepted with
favor. "Through faith (we are told) Moses kept the
Passover and the sprinkling of blood, lest he that de-
stroyed the first-born should touch them" (Heb. xi, 28).
Whatever else it may have been, it was certainly an
essential part of a sacrament, of an "effectual sign of
grace and of God's good-will," with the mutual
relation into which the covenant had brought the Cre-
ator and the creature. That it also denoted the puri-
fication of the children of Israel from the abominations
of the Egyptians, and so had the accustomed signifi-
cance of the sprinkling of blood under the law (Heb.
lxix, 22), is evidently in entire consistency with this
view.
No satisfactory reason has been assigned for the com-
mand to choose the lamb four days before the paschal
supper (Exod. xii, 5), for it might have been during
that time that the sacrificial offering was supposed to
commemorate the haste of the departure of the Israe-
isites (so Bähr and most of the Jewish
authorities). Spencer observes on the other hand that,
as they had their cooking-vessels with them, one mode
would have been as expeditious as the other. Some
think now, like the dress and the posture in which the
first Passover was to be eaten, it was intended to re-
mind the people that they were now no longer to re-
gard themselves as settled down in a home, but as a
host upon the march, roasting being the proper military
mode of dressing meat. Kurtz conjectures that the
lamb was to be roasted with fire, the purifying element,
because the meat was thus left pure, without the mix-
ture even of the water, which would have entered into
it in boiling. The meat in its purity would thus cor-
respond in signification with the unleavened bread.
It is not difficult to determine the reason of the com-
mand, "not a bone of him shall be left" (Exod. xii, 6)
was to be a symbol of unity; the unity of the family,
the unity of the nation, the unity of God with his peo-
ple whom he had taken into covenant with himself.
While the flesh was divided into portions, so that each
member of the family could participate, the skeleton was
left one entire and to remind them of the bonds which
united them. Thus the words of the law are applied
to the body of our Saviour, as the type of that still high-
er unity of which he was himself to be the author and
centre (John xix, 36).
The same significance may evidently be attributed to
the prohibition that no part of the meat should be kept
for another meal, or carried to another house. The
paschal meal in each house was to be one, whole and
entire.
(2.) The unleavened bread ranks next in importance
to the paschal lamb. The notion has been very gen-
erally held, or taken for granted, both by Christian and
Jewish writers of all ages, that it was intended to re-
mind the Israelites of the unleavened cakes which they
were obliged to eat in their hasty flight (Exod. xii, 34,
29). But nothing is said not the particular aspect of
the effect in the sacred narrative. On the contrary, the
command was given to Moses and Aaron that unleavened
bread should be eaten with the lamb before the circum-
stance occurred upon which this explanation is based
(comp. Exod. xii, 8 with xii, 38).
It has been commonly supposed (Ewald, Winer, and
the modern Jews) that the unleavened bread and the
bitter herbs alike owe their meaning to their being re-
garded as unpalatable food. The expression "bread of
affliction," מֵאֳסָכָן (Deut. xvi, 8), is regarded as equi-
ivalent to fasting-bread, and on this ground Ewald as-
cribes something of the character of a fast to the Pass-
over. But this seems to be wholly inconsistent with the
pervading joyous nature of the festival. The bread of
affliction may mean bread which, in present gathering,
was commemorated, either in itself, or in common with
the other elements of the feast, the past affliction of
the people (Bähr, Kurtz, Hofmann). It should not be for-
gotten that unleavened bread was not peculiar to the
Passover. The ordinary "meat-offering" was un-
leavened (Lev. vii, 4, x, 12; xii, 2), the shewbread (Lev.
xxvii, 3). The use of unleavened bread in the consecration
of the priests (Exod. xxix, 23), and in the offering of the Nazarite (Numb. vi, 19), is interesting in relation to the Passover, as being ap-
parently connected with the consecration of the person.
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On the whole, we are warranted in concluding that unleavened bread had a peculiar sacrificial character, according to the law, and it can hardly be supposed that a passover that did not have the offering of unleavened bread would have been acceptable to the Lord because it was insipid or unpalatable. Hupfeld imagines that bread without leaven, being the simplest result of cooked grain, characterized the old agricultural festival which existed before the sacrifice of the lamb was instituted.

It seems more reasonable to accept Paul's reference to the subject (1 Cor. v. 6-8) as furnishing the true meaning of the symbol. Fermentation is decomposition, a dissolution of unity. This must be more obvious to ordinary eyes where leaven in common usage is a pledge of growth, of something new, in contradistinction to the spirit employed in this country to make bread light. The pure dry biscuit, as distinguished from bread thus leavened, would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also.

The root γυμνος signifies "to make dry." Kurtz thinks that dryness rather than sweetness is the idea in γυμνος. But sweet in this connection has the sense of uncorrupted, or incorruptible, and hence is easily connected with dryness. Perhaps our authorized version has lost something by substituting the term of the unleavened bread for the "sweet bread" of the older versions, which still holds its place in 1 Esd. i. 19. If this was the accepted meaning among the Jews, the unleavened bread of sincerity and truth must have been a clear and familiar expression to Paul, as well as to the Brethren readers of Bithynia, who knew that the blood of the lamb figured in the act of purifying, the getting rid of the corruptions of Egypt, the unleavened bread signified the abiding state of consecrated holiness.

(5.) The ater herbs are generally understood by the Jewish writers (Maimonides in Pesach viii, 4) to signify the bitter sufferings which the Israelites had endured (Exod. i. 14). But it has been remarked by Aben-Ezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten.

(6.) The offering of the ears, though it is obviously that part of the festival which is immediately connected with the course of the seasons, bore a distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the plagues of Egypt, which was to be considered as a winter in the history of the nation. This application of the rite perhaps derives some support from the form in which the ordinary first-fruit offering was presented in the Temple. See First-Fruits. The call of Jacob ("a Syrian ready to perish"); and the deliverance of his children from Egypt, with their settlement in the land that flowed with milk and honey, were then related (Deut. xxi. 5-10). It is worthy of notice that, according to Pesuchim, an exposition of this passage was an important part of the reply which the father gave to his son's inquiry during the paschal supper. The account of the procession in offering the first-fruits in the Mishna (Hilkout), with the probable reference to the subject in Isa. xxx, 29, can hardly have anything to do with the Passover. The connection appears to have been suggested by the tradition mentioned by Aben-Ezra that the army of Senacherib was smitten on the night of the Passover. Regarding this tradition, Vitringa says, "Non recipio, nec sperno" (In Justin. xxx. 29).

Again, the consecration of the first-fruits, the first-born of the soil, is an easy type of the consecration of the first-born of the Israelites. This seems to be countenanced by Exod. xiii, 2-4, where the sanctification of the first-born, and the unleavened bread which figured it, seem to be emphatically connected with the time of year, khi, the month of green ears (see Genesis, lxxvii. In the Sept., it is not mentioned). If Nisan is a Semitic word, Genesis thinks that it means the month of flowers, in agreement with a passage in Macarius (Hom. xxi), in which it is called πρωτον μων month of New-year's day.

4. Typical Import of the Festival.—No other shadow of good things to come contained in the law can vie with the festival of the Passover in expressiveness and beauty. It is so clearly a typical ordinance that it is so often made to express the most or less distinctly, in the ritual and language of the Church. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed in the fulness of times in sending his Son upon earth.

It is not surprising that ecclesiastical writers should have pushed the comparison too far, and exercised their fancy in the application of trinitarian or accidental particulars of the Lord's life to the Passover, and to the Passover connected with it. The crossed spits upon which Justin Martyr laid stress are noticed above. The subject is expanded by Vitringa (Observat. Sac. ii, 10). The time of the new moon, at which the festival was held, has been taken as a type of the brightness of the appearing of the Lord at his second coming. If the Passover be regarded as the symbol of the year as figuring the ever-increasing light and warmth of the Redeemer's kingdom; the advanced hour of the day at which the supper was eaten, as a representation of the fulness of times; the roasting of the lamb, with the effect of God's judgment against sin, as typifying the cooking of the Passover, as a lesson that Christian doctrine should be well arranged and digested; the prohibition that any part of the flesh should remain till the morning, as a foreshadowing of the haste in which the body of Christ was removed from the cross; the unleavened bread, as the emblem of an humble spirit, while fermented bread was the figure of a heart puffed up with pride and vanity (see Suicer, sub σπέρμα). In the like spirit Justin Martyr and Lactantius take up the charge against the Jews of corrupting the O.T., with a view to deprive the Passover of its cleanness as a witness for Christ. They specifically allege that the following passage has been omitted in the copies of the book of Exra: Ec dicxit Eadras ad populam: Hoc pascha salvator noster est, et refugium nostrum. Cogitate et ascendet in cor vestrum, quoniam habemus humiliare eum in signo; et erat in orbe ut sit in corde suo, "Non nec sperno." (Just. Mart. Dialog. cum Trypt.; Lact. In. iv, 18). It has been conjectured that the words may have been inserted between vers. 20 and 21 in Exra vi. But they have been all but universally regarded as spurious.

But, keeping within the limits of sober interpretation indicated by Scripture itself, the application is singularly full and edifying. The deliverance of Israel according to the flesh from the bondage of Egypt was always so regarded and described by the prophets as to render it a most apt type of the deliverance of the spiritual Israel from the bondage of sin into the glorious liberty with which Christ has made us free. The blood of the first paschal lambs sprinkled on the doorways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved, and sanctified us (Heb. xi. 29). The lamb itself, sacrificed by the worshippers without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace-offerings, the closest type of the atoning Sacrifice who died for us and has made peace with God (Isa. lili, 7; John i, 29; comp. the expression "my sacrifice," Exod. xxxiv, 25, also Exod. xii, 27; Acts viii, 32; 1 Cor. v, 7; 1 Pet. i, 18, 19). The ceremonial law, and the functions of the priest in later times, were indeed recognised in the sacrificial rite of the Passover; but the previous existence of the rite shewn to us they were not essential for the personal approach of the worshipper to God (Isa. ixi, 6; 1 Pet. ii,
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5, 9). The unleavened bread is recognised as the figure of the state of sanctification which is the true element of the believer in Christ (1 Cor. v. 6). The haste with which the people was summoned in the night, the slaughtering of the fowls and the sheep, the slaughtering of the lamb with ashes and burnt-offerings, the slaughtering of the beasts, the slaughters of the sheep and the goats were all symbolic of the sacrifice of Christ, and the slaughters of the sheep and the goats were all symbolic of the sacrifice of Christ.

PASCHATOMAS


Paschophori, a title among the ancient Greeks for those of their priests whose duty it was to carry the Pasch (q.v.) in the sacred rites of heathen antiquity. The priests of Isai and Osiris among the ancient Egyptians, who were so denominated, were arranged in incor porated colleges, which again were divided into lesser companies, each consisting of ten Paschophori, headed by an officer, who was appointed every five years, to preside over them. Along with the Egyptian worship, the Paschophori were long after found in Greece. The duty of this office was to carry in procession among various processions the pasch, or sacred sash, often employed in covering and concealing from public view the adytum or shrine containing the god. It was customary for the Paschophori to chant sacred music in the temple, and to draw aside the priests that the people might behold and adore their deity. Generally speaking, this office of priests had the custody of the temple and all its sacred appurtenances. The Paschophori were looked upon by the Egyptians as eminently skilled in the medical art.

Paschophobia has been applied in ecclesiastical language to different purposes: (1) It designates that which was borne on a shrine. (2) A small chapel (paschonton), the sacristy of the Greek church (from πασχον, in the sense of an embroidery which was wrought upon the curtain that hung before it). It comprehended the ἐπικοινωνία and σπηροφολίαν. (3) The watch's chamber. The ancient (i.e. classical) Greeks used the term πασχένταρχος and πασχεναρχος for the house of a family or temple appropriated to the Paschophori (q.v.). The same word occurs in the Septuagint translation of the Old Testament, where in Ezek. xi, 17 it is used for the chambers in the outward court of the Temple. Jerome, in commenting upon the passage, says that the translations of Aquila and Symmachus is rendered Gaszoo.
pastoral care and ec advertise, and signified chambers of the treasury, and habitats for the priests and Levites round about that court of the Temple. The subsequent translation of the word was probably derived from the writings of Josephus, who mentions the poraesthesiae as a part of the Temple at Jerusalem, constituting the treasury, in which the offerings of the people were deposited. Jerome, in another passage in his commentary on Isaiah, terms the court of the treasury care rooms or chambers habitation it is called by which the ruler of the Temple dwelt. It is plain, therefore, that the word must have been employed in a very extensive significance.

Pastor (παστός, robh, from παστός, to feed), in Jer. ii. 8; iii. 15; x. 21; xii. 10; xviii. 12; xxiii. 22; xxiii. 1, 2; παστοφορία, Eph. iv. 11, a shepherd (as elsewhere rendered). Besides this literal sense, the word is employed figuratively in the Scriptures in somewhat the same way as it is now used to denote a stated minister appointed to watch over and instruct a congregation. See Shepherd.

Pastor, Christian, literally a shepherd, from pastor in Latin. It may be considered the exact equivalent of παστός in Greek and παστός in Hebrew. See above.

No idea has been for ages more familiar in Oriental countries than that of the shepherd as the feeder and guide of a flock. Yet the terms expressing it seem never to have been applied in the Old Testament in its figurative sense to the Jewish priests except by the later prophets, more especially Jeremiah, Ezekiel, and Zechariah, whose writings have a strong Messianic tinge. Those prophets denounced terrible woes against the "brutish pastors" who sought not the Lord, but who destroyed and scattered the sheep of his pasture. That they were also authorized to announce the glorious coming day of "the Lord our righteousness," and to promise that he should "feed his flock like a shepherd," "gather the lambs with his arm, and carry them in his bosom," "seek that which was lost," "bind up that which was broken," "strengthen that which was sick," "feed them with judgment," and "be their shepherd." They also recorded God's promise, in which he said, evidently with reference to the days of the Messiah, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. iii. 15). Under the new dispensation the Lord Jesus Christ was prominently recognized as "the great Shepherd of the sheep," "the chief Shepherd," and "the Shepherd and Bishop of souls." In this character Christ portrayed himself when he said, "I am the good Shepherd and know my sheep, and am known of mine." "I am the good Shepherd and the door for his sheep." (John x. 11, 14). He employed a similar idea when giving his parting injunctions to his disciples: "Feed my lambs," "Feed my sheep." The foregoing injunctions, taken in connection with the great commission, "Go teach all nations," show at once the nature and importance of the pastoral office in Christianity. That office is a function of the Christian ministry supplementary to the preaching of the Word. In order to make full proof of his ministry, the man of God must be both a preacher and a pastor. Preaching and pastoral work are two connected duties; otherwise they employ somewhat different though never antagonistic means for its accomplishment. Their relations and correspondences will be better understood from a comparative view. Preaching is the initial work. It awakens attention, arouses conscience, proclaims the terrors of the law, offers the mercy of salvation, and persuades men to be reconciled to God. Pastoral care feeds the flock of Christ, nourishes and cherishes the lambs of his fold, gives milk to babes, and strong meat to them that are full. Preaching introduces the Gospel. Pastoral care establishes and perpetuates the institutions of Christianity. Preaching enlarges the area of Christian influence. Pastoral care individualizes the application and consolidates the results of pulpit labor. Pastoral care increases attendance upon preaching, and secures unequaled opportunities for spiritual growth within the circle of pastoral influence, and pastoral care waters the seed sown in their hearts. Preaching is aggressive. It is the pioneer work of the Church. Pastoral care follows as the work of occupation. Preaching challenges attention and awakens inquiry. Pastoral care seeks to win that knowledge of salvation by a clear, simple, and practical explanation and solution and instruction. Preaching attacks error in its various forms, and unfolds and defends the truth of God. Pastoral care folds, watches, and guards the gathered flock. Preaching not followed, or not duly sustained by pastoral care, fails of its ultimate object, while pastoral care, without preaching, is insufficient to accomplish the designs of a Christian Church. Churches in which preaching is neglected decline both in numbers and spirituality. Those in which preaching is depreciated, or becomes powerless, verge over into ritualistic ceremonies and profanes formalities. Churches in which pastoral care is neglected lose their organic power, and tend to dissolution. Preaching and the pastoral care are, in fact, so closely correlated, and so reciprocal to each other, that they should always be maintained in unison. The Church should cooperate in order to secure some particulars in which the administration of the two functions widely differs.

Preaching, in some important senses, is a universal duty, whereas the pastoral care is committed to comparatively few. All God's people may be preachers, to a certain extent they all are preachers, but the existence of a special class of preachers, and their influence, preach Christ, and make known the knowledge of his name and the power of his grace, thus multiplying Christian activities at every point of contact between the Church and the world. Pastoral duties cannot be thus subordinated to the work of the spiritual acres, but they are limited in extent of territory, and for completeness and efficiency they must necessarily focalize in an individual pastor, however he may be aided by assistant pastors or lay helpers. Not merely is a pastor to take the spiritual oversight of his flock, but also to stimulate and guide the individual efforts of its members. Into this responsibility a stranger cannot enter, however good or great as a preacher. The spirit of true Christian always demands illustration, by private as well as public labor, for the propagation of the faith and the salvation of men. It is therefore important that such labor be under wise direction, and not wasted through circumserced views or impulses, lacking a worthy and specific aim. As well might there be many heads to an army as many pastors for a single flock. The apostle James rebuked this error when he said, "My brethren, if a man be an approved preacher of the word, let him feed the flock, not for his own gain, but that he may minister effectually." (1 Pet. v. 2). If an entire flock be guided by the wisdom and zeal of a single responsible head. In this view Christian churches should not be too large, so that individual talent will be in danger of being overlooked or unemployed. When, however, by internal growth or centripetal attraction, a pastorate becomes too large for efficient superintendence or practical work, preaching, as a centrifugal force, should come to its relief by going forth with colonies to plant new centres of Church action. While in all these respects the wise pastor will encourage and guide the efforts of his people, he will not forget that he, too, is a preacher, and that, in order to make full proof of his ministry, he must personally "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." (2 Tim. iv. 2).

The administration of the ordinance of baptism or of the Lord's Supper, is peculiarly a pastoral function, and its right discharge involves no little solicitude and personal attention to their subjects. The ordinances of Christianity are not to be administered heedlessly or by mere routine, but rather with a just discrimination as to their institution and signification. Not merely is the minister to act merely as a judge in discriminating character, but also as an instructor to the ignorant,
take the oversight of a flock that has been gathered by multiplied labors, of which preaching is usually the leading and principal agency.

While preaching is not limited to the Sabbath, yet the regular and most impressive occasions for its exercise occur on that day; whereas the most laborious duties of the pastoral office, such as pastoral visiting and the visitation of the sick, are necessarily to be performed on week-days.

Summarily stated, the chief duties of a pastor are: 1. To feed the flock of God; 2. To guide its members in the pathway of duty and holiness; 3. To guard them so far as may be possible from moral and spiritual evil of every kind. In the discharge of these duties, not only ministerial but personal influence must be employed with diligence. In this respect, the whole character of a pastor may be illustrated the design of the Saviour's gift of pastors and teachers as supplementary to that of apostles and evangelists, viz. "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv, 12). The coupling of the terms pastor and teacher together in this connection is in itself a comment on the meaning of both. It shows that the pastor is to feed his flock with intellectual and spiritual food, while as a religious teacher he is to communicate the saving knowledge of the Son of God, and thereby to nourish the spiritual life, make the body, and nourish the body of Christ. Pastors are also to be watchmen, as indicated in the apostolic injunction, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account" (Heb. xii, 17). The watchfulness of souls had been strikingly illustrated in connection with the prophetic office among the Jews. "I set watchmen over you, saying, Hearken to the sound of the trumpet" (Jer. vi, 17). "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand" (Ezek. xxxiii, 6).

Paul, in the last epistle written by him inspired pen, specially enjoins watchfulness on Timothy as essential to the accomplishment of his ministerial work. "Watch thou in all things; endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. iv, 5). The human mind cannot grasp a higher sense of responsibility than that with which the watchman for souls is invested. He should recognise that he is responsible to the living Lord, that he should be recognised as one of the highest and most important sense, his brother's keeper. The care of souls rests upon him as an anxiety for which he can have no relief but in their salvation. Yet how has this sacred idea been trampled with in the perfunctory disorder of the love of a neglect of pastoral duties. True pastors, according to St. Paul, are made overseers of the flock of God by the Holy Ghost. Peter also enjoins the duty of oversight, not by constraint, but willingly, and thus teaches that pastoral oversight is not that of a taskmaster lording it over God's heritage, but rather that of the tender father and most disinterested solicitude for the welfare of each member of the flock. It is the solicitude of the nurse for her charge. "We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us" (1 Thess. i, 7, 8). The apostolic tenderness and solicitude rose higher than even that of the nurse, and became parental. "Ye know how we exhorted and comforted, and charged every one of you as a father doth his children; that ye would walk worthy of God, who had called you unto his kingdom and glory." The same apostle says to the Corinthians, "My beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Jesus Christ have I begotten you through the Gospel" (1 Cor. iv, 14, 15). Paul also enjoins upon Timothy filial respect toward elders in the Church,
"Rebuke not an elder, but entreat him as a father" (1 Tim. v. 1). Few ideas are more beautiful than that of a pastor attaining parental influence over his flock, and of his people gladly according to his parental oversight of their most sacred interests.

The Greek and Roman churches apply the term pastor to all who assume the clerical office, and in so doing indicate what the office and its possessor ought to be. Yet there is no doubt that the apostolic idea of spiritual fatherhood as an attribute of the pastoral office is less comprehended in those old and spiritually dead churches than in the living churches of Protestant countries. On the part of the people there is a greater appreciation and a deeper reverence for the clerical office, but on the part of the clergy, priests so-called, lax views of spiritual experience and obligation, and still looser practice. Happy would it be if the character of the true Christian father were consistently illustrated by pastors of every name and every branch of the Church.

The pastoral office has thus far been considered in the light of a personal agency, and as such alone it is sublime. But it rises to a still grander importance when seen to be invested with organic power. Pastors die, but they impress their stamp upon the church. A true pastor, by faithful service, contributes not only to the perpetuation, but to the wider extension of the Church. A Christian shepherd takes the oversight of souls. Aggregately they form a single flock. But the flock is designed to increase in numbers, and with its growth to become divisible, forming additional flocks and founding other churches, each of which will have expansive and self-multiplying power. Individuals in the original flock and in every Church that may grow out of it may, under pastoral influence, be themselves called to the ministry, and become, in due time, the founders and pastors of other churches which shall go on multiplying to the end of time.

"So shall the bright succession run Through all the courses of the sun."

See what glorious results have followed from the faithful ministrations of the apostles, and also from the initial labors of bosom men in the various countries of the world—results which would have been impossible to individual and disconnected effort, but which flowed as legitimate consequences of evangelical and pastoral effort, working through the divinely appointed agency of the Church of the Lord Jesus Christ. (D. P. K.)

PASTORAL LETTER, a letter addressed either at certain intervals or on some notable occasion, by a "pastor," but especially by a bishop to the clergy under his jurisdiction, to the laity of his flock, or to both. Of the former class, in the Church of Rome, are the so-called Lenences Mandates, or Instructions, issued before the commencement of Lent, and making known the regulations enacted for the observance of the Lenten fast, the dispensations granted, and the devotions and other pious works prescribed. Such also are the letters issued by a bishop on many of the chief festivals of the year. It is usual for bishops, besides their stated letters, to address to the clergy or people instructions suited to any particular emergency which may arise, and sometimes to take occasion from the issuing of the stated pastoral letter to offer instruction on some topic of importance which may engage public attention at the time, on some prevalent abuse or scandal, or some apprehended danger to the faith or to morals. To this class belong many of the remains of the early fathers, especially in the Western Church. In some countries the government, as formerly in Austria, claimed a right to exercise a censorship over the pastors and their letters to be issued by the bishops. This right, however, is regarded by churchmen as a usurpation, and, although submitted to, is admitted only under protest.

PASTORAL STAFF, sometimes also, although not properly, called crozier (q. v.) (Lat. baculus pastoralis, cam-bucia, pedum, crocia, virga, ferula, cambutta in Gregory's Sacramentary), a pastoral insignia of episcopal and palatine dignity. It may also be borne by an abbot. It is a tall staff of metal, or of wood ornamented with metal, having, at least in the Western Church, the head curved in the form of a crook, with which the bishop at all times was connected as a symbol of the pastoral office. The head of the pastoral staff of an archbishop, instead of the crook, has a double cross, from which its name of crozier is derived. In the Eastern Church, not in the West, it is shorter, and the head is either a plain Greek cross of the form of the letter Tau, or it is a double-headed crook, which sometimes appears in the shape of the epsilon, Γ. It is difficult to determine the time at which the pastoral staff first came into use. The first distinct allusion to it is in St. Augustine's commentary on Ps. cxxiv. Gregory of Tours, in his life of St. Martin, speaks of the pastoral staff. Maron, who was metropolitan of Ste. Severinus, who was bishop of Cologne at the end of the 4th century. From an early time the pastoral staff was connected with the actual possession of the jurisdiction which it symbolizes. The giving of it was one of the ceremonies of investiture; its withdrawal was part of the form of deprivation; its voluntary abandonment accompanied the act of resignation; its being broken was the most solemn form of degradation. So also the veiling of the crook of an abbot's pastoral staff during the episcopal visitation signified the temporary suspension of his authority to that of the bishop. An abbot being required to carry his pastoral staff with the crook turned inward, showed that his authority was purely domestic. In the 4th century the pastoral staff resembled a simple cane with a knob, or else a crook-like staff, like a Tau. After the 12th century the staffs increased in height and ornamentation, but the abbots, especially those of the Order of St. Anthony, long retained the Tau-shaped one. The pope gave up the use of the staff in the middle of the 12th century, and cardinal-bishops no longer carry it. The early staffs were generally made of cypress-wood. In the later period the material was often extremely costly, and, referring to the relaxation of the times, it was said "that formerly the Church had wooden pastoral staffs and golden bishops, but that now the staffs are of gold and the bishops of wood." The workmanship was usually extremely beautiful. We annex as a specimen of the highest art the pastoral staff of William of Wykeham, now in New College, Oxford. This is a sample of the Norman pastoral staff. The Saxon was by no means so tall. The Irish pastoral staff is of a type quite peculiar, and some of the sculptured specimens preserved in the Irish Museum, at the Royal Irish Academy, and elsewhere, are very interesting as illustrating the ecclesiastical costume of the period. See STAFF.

PASTORAL THEOLOGY. The recognition of four great divisions of the subject of theology (q. v.), viz. Exegetical, Historical, Systematic or Dogmatic, and Practical (q. v.), is now very general among theological writers and teachers. On this plan of division pastoral becomes a subdivision of practical theology. Whereas practical theology embraces whatever relates to the organization and the outward life and influence of the Church, e. g. polity, liturgies, homiletics (q. v.), and missionary agencies, foreign and domestic, pastoral theology limits itself to the personal and official duties of the pastors of churches. Even with this limitation, it covers a very wide field of study and discussion. The pastor, as the acknowledged head of a Church, has duties and relations with its individual members touching their whole moral and religious life, but also with whatever is done by the
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Church in its public capacity. Hence, though he does not form the polity of the Church to which he belongs, unless it be a single and independent congregation, yet he is expected to administer that polity, while at the same time he is the chief celebrant or director of its worship, whether with or without prescribed forms. Such duties require him to be educated in the science of theology in all its branches, and skilled in such an application of its teachings as will produce appropriate pastoral results.

While it is generally conceded that the character and work of pastors should be modelled after the scriptural idea, yet there are wide variations in the development of that idea, growing out of different systems of Church polity, as well as of divergent doctrinal theories.

In the Roman Catholic Church the term "priest" has superseded that of "pastor," yet the idea of pastoral obligation is strongly expressed in the term "curate," which is officially given to the priest of a parish, or one to whom is committed the cure of souls. According to high Roman Catholic authority, the following are the duties of curates:

1. Instruction, including (1) catechization; (2) preaching.
2. The administration of the sacraments, viz. of baptism, of the Eucharist, of penance, which involves confessions often of the most extreme abuses committed, and of marriage. The sacraments of confirmation and of orders are administered by bishops. The sacraments first named being regarded as essential means of salvation, curates are most solemnly charged with the obligation to administer them through whatever danger of war, pestilence, or peril of life. It is specially enjoined on curates to visit the sick, and to be constantly in a state of grace to administer the sacraments appropriately.
3. Pastoral vigilance. Vigilance, or watch-care, is one of the most essential parts of pastoral obligation. It is not enough for the curate to pronounce the Word of God, to administer the sacraments, he must also be attentive to watch over the conduct of his parishioners, considering the welfare of all in general, and of each one in particular, that he may answer to God for their souls.
4. The saying of masses for their parishioners. This duty is rigorously prescribed for Sundays and feast-days. Votive masses, masses for the dead, and private masses may be said on other days. Besides these special duties, curates are held to certain common duties common to all sound ecclesiastics of the Roman Catholic Church, such as celibacy, the wearing of ecclesiastical dress, and the recitation of the divine offices. This latter duty consists in the daily recitation of the prayers prescribed in the (Latin) Breviary (q.v.) for the several canonical hours, viz. matins before light, prime at sunrise, terce at 9 A.M., sextes at mid-day, none at 3 P.M., vespers at sunset, and compline on retiring for the night.

The minutest of prescription in ecclesiastical law for all these duties leaves little to the discretion of the clerics who are to perform them and it has been possible for Church law to supply right dispositions of heart corresponding to so many outward ceremonies, the system above described might be pronounced perfect, except in its departures from scriptural truth, as in the pretended veritable sacrifice of the Lord Jesus Christ in the mass, and in the assumption of human power to forgive sins.

II. The Reformation reacted with great force against the whole system of priestly prerogatives which had become incorporated in the Church of Rome, and especially against auricular confession. In the Church of England, therefore, not only was the mass rejected, but all the so-called sacraments, except baptism and the Lord's Supper. Celibacy was not enjoined on the clergy, nor the ceremonial recitation of long prayers in a dead language. On the other hand, positive demands were made upon all who proposed devoting themselves to the service of the Church that they should have a true and established religious character, that they should lead holy lives, and give evidence not only of true faith in Christ, but of a divine call to the ministry of the Gospel. Corresponding to this, it was required of the clergy to be diligent in the reading and study of the Scriptures, and in all moral and religious duties.

Some churches, as the Lutheran and the Church of England, retained, in their ritual, forms of general confession, not as an act of submission in the fear of a priest, but for the public acknowledgment of sin before Almighty God. In the High-Church or Romanistic re-action of recent times, efforts have been made in both those churches to re-establish at least a modified confessional.

In the Church of England, notwithstanding the abolition of the mass, the term priest was retained, and with it various customs which have ever since been available to Romanizing reactionists. Hence, although the preponderating theory of that Church in reference to the ministry has been strongly Protestant, yet there have often, if not always, been those clerics or persons who were not far removed from the spirit and practice of Romanism.

In all Protestant churches connected with state governments the duties and relations of pastors are modified according to the spirit of the civil law, whereas in voluntary churches laws and regulations are made and modified with exclusive reference to spiritual ends. As the Church of England, for example, appropriated to itself not only the colleges and churches which had previously been built, but also the foundations and benefices by which they were supported, so it received with them an entailment of modes of appointment to ecclesiastical offices quite unknown to voluntary churches. Statutes passed during the reign of Henry VIII, and ostensibly enacted to prevent persons from having pluralities of livings, provided, "That all spiritual men now being, or which hereafter shall be, of the king's council, may purchase license or dispensation, and take, receive, and keep three parsonages or benefices, with cure of souls." The same act proceeds to specify a numerous list of dignitaries whose chaplains, to the number specified, may they one in like manner purchase, "retain, and keep two benefices, with cure of souls." The following are specimens of the parties which may each buy and hold two of the benefices in question: King's chaplains not sworn of his privy chamber; bishops and archbishops; any of the scholars of any of the king's children, brethren, sisters, uncles, or aunts; six chaplains of every archbishop and duke; five of every marquis and earl; four of every viscount and other bishop; three of every chancellor, baron, and knight of the Garter; two of every duchess, marchioness, countess, and baroness, being widows; also all doctors and bachelors of divinity, doctors of law, and bachelors of the law canon, and every one of them which shall be admitted to any of the said degrees by any of the universities of this realm, may purchase license, and take, receive, and keep two benefices or parsonages, with cure of souls." Thus, for the convenience and profit of the royal court, the aristocracy of the nation, and the scholars of the universities, a large number of benefices for the cure of souls were placed in the market like secular property, and thus subjected to a traffic that has existed ever since. Not only so, but by long custom, sustained by legal decisions, it has been settled that the owners of estates charged with the payment of the salaries of incumbents in churches have the nomination of persons who are to receive the livings. Accordingly, it indicates that the Church of England about 11,000 parishes. For these 992 of the pastors are chosen by the crown, 1248 by bishops and archbishops, 787 by deans and chapters, 1851 by other dignitaries, 721 by colleges, and 5996 by private patrons. When a patron presents a minister to a bishop to be settled as the pastor of a Church, the
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Church has no voice in the transaction, and the bishop is almost as powerless. That the nominee is offensive to the people, either from incompetence or objectionable habits, is not a legal disqualification. Unless the bishop can show that he is unfit to be humbly or impartially admitted to be the pastor, or the patron may obtain damages in a temporal court, and the rejected nominee in an ecclesiastical court. It is obvious that under such laws the chances of a true pastoral relation subsisting between pastors and their flocks are greatly diminished, if not wholly ignored. That the prevalence of this custom of patronage in England, and in other countries where Church and State are united, together with the subjection of the clergy in many spiritual matters to the mandates of civil law, has greatly and unfavorably affected the spirituality of pastoral influence, is beyond question. Nevertheless, some excellent works setting forth the nature and duties of the pastoral office have been written, and many superior examples of pastoral zeal and success have been furnished, by clergymen of state churches. In such churches, on the voluntary principle, pastors can only assume spiritual relations to the members of their flock by the consent of the latter, and when their duties are unworthily administered the pastoral relation can usually be severed without much delay, and better services secured. Thus the principle enunciated by Paul, that the Gospel should live in the Gospel is brought to bear, in securing a higher degree of pastoral service than as a rule can be expected where pastors live on independent endowments. In free churches, the modes of pastoral appointment differ widely. In some, settlements, theoretically, for life prevail. In others contracts are made to last during mutual satisfaction, while still others have a system of regulated and periodical exchanges. See itinerancy. These variations of the mode of ministerial appointment, and consequently of the tenure of the office, are, in large measure, accounted for, in the separate systems of minor customs connected with pastoral duty. It can hardly be questioned that the most favorable circumstances for the free and full development of pastoral character after the scriptural model are not only in voluntary churches, but in countries free from any intimate connection between Church and State. Hence it has been claimed, and not without reason, that in the United States of America, where the Christian faith has its freest and fullest development, and where the separation of Church and State is real, the Christian ministry has been able to develop a general character, as it has ever assumed or can assume amid the repressive influences of the Old-World civilization. Certain it is that in this country whoever would cultivate and exemplify a truly apostolic character has every advantage for success. In the works of the Church in this country, it is equally certain that the standard of pastoral character as demanded by universal public sentiment is higher in this than in any other country.

But in whatever mode the pastoral relation is established or maintained, it carries with it responsibilities of the greatest import, demanding on the part of the pastor a character of the highest excellence, deportment the most exemplary, diligence unintermitting, quenchless zeal, whole-hearted consecration to his work, discretion equal to any emergency, and the highest skill in resolving doubts, and patient perseverence in settling differences and removing difficulties. In short, if the pastor needs to be a workman who needeth not to be ashamed, possessing the mind that was also in Christ, and rightly dividing the word of truth to all whom he may have to do.

III. To set forth these responsibilities and duties in their varied aspects and applications is the task of theological, and to this task many minds and pens have been devoted from the apostolic age down to the present. In fact, the pastoral epistles of Paul to Timothy and Titus form the inspired basis of all that can be wisely written upon the subject, unless it be founded upon other portions of the Scriptures. Nevertheless it is interesting to trace the deviations and correspondences of views that have prevailed in reference to so important a subject at different periods and in different countries.

Notwithstanding the very considerable number of books which may be enumerated as belonging to the literature of this subject, very few of them will be found to treat it systematically or from a strictly theological point of view. By far the greater number are simply prescriptive and explanatory, addressed in didactic form to young ministers. Some embrace teaching on the pastoral duties, and give homiletical advice to a greater or less extent. Others leave the subject of pulpit address to the more full discussion of treatises on homiletics. Aside from the books to be found in law, much that is valuable relating to this subject may be gleaned from clerical biography, especially from the lives of ministers who have had marked success as pastors. Summary views, often forcibly expressed, are also to be found in many pamphlets, such as ordination and installation sermons, and some in manuals relating to the charges of bishops to candidates for ordination. Occasionally sermons and charges of this nature are to be found in the published works of their authors. See, for example, the works of archbishop Secker and of Rev. Robert Hall, also the Remains of Richard Cocks, which will throw light on this subject. In conclusion of this article, and on occasional fragments bearing upon it, may be found in patristic and medieval literature, representing each successive century from the first to the sixteenth. Some of the fragmentary treatises referred to are embodied in letters, soot, in sermons, and some in manuals relating to the moral or ceremonial obligations of the clergy of different orders. The only ancient books of any value at the present time are those by Chrysostom on the Priesthood, and by Gregory of Nazianzum entitled Aριστολογίας, especially ch. ivi—xxv. These books, both dealing with this subject, are invaluable. The general idea of the Christian ministry had been perverted as early as the 4th century. Nevertheless a few interesting and excellent things may be gleaned from them. Between the 5th and 16th centuries inclusive the greater portion of what was written on the subject related to the mysteries, the sacraments, the vestments, and the ceremonies of the Church. Another considerable portion of the writings in question was of a melancholy type, indicating the low and declining condition of ministerial character. In the 6th century, Salvian of Marcellis inveighs against the clergy, and Venerable Bede writes against the vice of the clergy. In the 8th century John Damascenus contrasted the good and the bad bishop. The Roman Catholic Church relies mainly on the Offices by Ambrose, the De pastorali cura of pope Leo the Great, and especially on the Cura pastoralis of Gregory the Great. With the opening of the second chiliasm (i.e. the 11th century) better and more numerous productions in pastoral theology appeared—Bernard's Libri v de consideratione, his works De moribus et officio episcoporum and De vita et moribus clericorum. But pastoral theology then ran in a narrow groove—that of confession; all pastoral works were guides for the confessors (materials of this class of literature in the German are given by Geffken, Bilder-Ketterings des 15. Jahrh., vol. i). The reformatory tendencies of the Middle Ages found expression in works which pointed to the pastoral work of the Church in the 14th century Alvarus Paelgii produced a work on the Grief of the Church, describing the deplorable manners and vices of ecclesiastics. Others subsequently wrote on the Wounds of the Church and the Vices of the Clergy. A more cheerful picture of that of the pastoral work of the Church in the 15th century, who wrote on the Proprieties of the Bees, describing under that figure the office and endowment of prelates. From and after the period of the Reformation this class of writings appeared much more numerously, and now the literary, more or less systematic,
treatment became a distinguishing feature. At the begin-
ing of the 16th century Erasmus published his En-
thusiasmus Militis Christiani, in which he described and
sativized the loose habits and vices of the monks and
clergy. In 1585 he issued his Ecclesiasticae civitatis Con-
ociaetor Evangelicae. Luther in 1523 wrote a tract en-
titled De Institutione Ministerii Ecclesiae. Beza wrote De
Officij et Pastorali Ministerii, and Calvin De Ministerii
Brevissima Compendium, published a small work entitled
De Officiis Concionatoris. Zwingli also published a
tract entitled Pastor, quo docetur quibus nulla est pars
pastoris a fideis discerni possible. In fact, most of the Re-
formers were concerned with the practical administration and duties
of pastors to a greater or less extent in some form, most frequent-
ly, however, in sermons and commentaries on the Scrip-
tures, as did Wickliffe and Latimer.
At a later period more formal works began to ap-
pear, of which the following are the principal, as pub-
lished in the English language, arranged in chronolog-
ic order: Herbert, A Priest to the Temple, or the
Country Parson's Character and Rule of Holy Life
(1632); Bowles, Pastor Evangelicus (1649); Baxter,
Gudia Subruina, or the Reformed Pastor (1656); Bp.
Edwards, The Defect of Other Books Relating to the
Clergy (1689); Bp. Gilbert Burnet, A Discourse of the
Pastoral Cure (1692); Edwards, The Preacher and the
Hearer (1703-9, 6 vols.); Watts, An Exhortation to Min-
tistries (1729); Mason, The Student and Pastor (1758);
Fletcher of Saxley, The Portrait of St. Paul (1766); Edwards,
A Sermon on Ezekiel's Vision of the New Temple (1767);
and to a Young Clergyman (1791); Smith, Lectures on the Sacred
Office (1798); Gerard, Pastoral Cure (1799); Erskine,
Sermons on the Pastoral Character and Office (1800);
Bp. Thomas Coke, Discourses on the Duties of a Minis-
ter of the Gospel (1810); Coke, Lectures on the Pastoral
Character (1811); Brown, Christian Pastor's Manual
(Edinb. 1826, 12mo); Edmondson, The Christian
Ministry (1829); Jerram, The Christian Minister (1829);
Adam Clarke, Letter to a Preacher (1830); Bp.
E. Munt, The Clergyman's Obligations (1830); Morrison,
The Christian Pastor (1832); Thompson, Pastoralia
(1833); J. D. Coleridge, Practical Advice to the Young
Parish Priest (1834); Dale, The Young Pastor's Guide
(1835); Barrett, Essay on the Pastoral Office (1839);
Pike, The Christian Ministry (1839); Simpson, Clergy-
man's Manual (1842); Henderson, Pastoral and Visitation
Rules, and Rules for the Young Pastor's Guide (1844);
Bridge, The Christian Ministry (1844); Humphrey, Letters to a
Son in the Ministry (1845); Leichfield, Counsels to a
Young Minister (1846); Sawbridge, Manual for the Par-
ish Priest (1846); Bp. Mowle, Lectures on the Pastoral
Office (1847); Hall, Theological and Ethical Studies
(1849); Wallace, A Guide to the Christian Ministry
(1849); Cannon, Lectures on Pastoral Theology (1853).
J. J. Blunt, Obligations and Duties of the Parish Priest
(1856); Oxenham, The Pastoral Office (1859); Archbp.
Whately, The Parish Priest (1860); Kaye, Letters on the
Ministry of the Gospel (1863); Durston, The Pasto-
ral Office (1864); J. H. Blunt, Directory of Pastoral
(1865); Hoppin, Office and Work of the Christian
Ministry (1869); Kidder, The Christian Pastor (1871);
Tyg, The Office and Duty of a Christian Pastor (1874);
Plummer, Hints and Helps in Pastoral Theology (1874).
Protestant French writers on this subject have not been
numerous. Those whose works are best known are Ostervald (1781) and
Vinot (1850); but the most important
is Matter, Le Ministère ecclésiastique et sa Mission spirituelle dans ce siècle (Paris 1852). (D. F. K.)
We find a fully modern treatment of pastoral theology.
The stagnation of Protestant life in the 16th and 17th centuries prevented a lively activity in this line of theological thought. One of the most
important productions of this period is Valentin
Andre, The Pastoral Office and Duties of ministers and Clerics
(Hamb. 1619), and his Parametia ad ecclesiae ministros.
In Spener's day pastoral theology first came to reassert
its sway as in the period of the Reformation. His De
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sideriens u. Bedenkem opens the list. It was succeeded by
Hartmann's Pastoralre (1678), which dis-
vides the whole material into four rubrics: (1) De pas-
toria (2), (2) vita, (3) sparta, (4) fortuna; and
was brought out in enlarged form by Francke, who in
1726 himself published Ideer (2d ed. 1789) and
Koerker's Museum Ministerii Ecclesiae (1690); Kortholt's Pastor
Juflesis (1696); Deving, Institutiones (1734); Fecht, In-
structio pastoralis (1717); Mieg's Meletemata sacrae de
officio pastoris, etc. (Frankf. 1747); Baumgarten-
Cruens, Theologische Institution der Pastoral (1752);
Jakoali, Beiträge (2d ed. 1768). The orthodox
and piestatic theologians vied with each other to
provide prominence to the pastoral office, and however great the
chasm between Gottfried Arnold and an orthodox
Lutheran pastor, in the Geistliche Gesellschaft eines evangelischen
Lehrers (1728), as the former depicted it, the latter
was obliged—in so far as it concerned only the pastoral and
not the dogmatical and liturgical—to recognise its
services to Christian truth. Quite a different atmosphere
prevails in the works of the rationalist period, even when they have not escaped the influence
of the fundamental principles for the current and popular
theology. Of the latter, Peter Miller's Andre, zur weisen u.
gewissenhaften Verwaltung (1777) is an interesting ex-
ample. The pastors of this period saw their avocation
principally in public enlightenment, as seen in Nikolaus'
II. Pastor, die Aufgaben des Pastor (1773); Seitz's,
Die Aufgaben des Pastoralwesens (1791); and in a general
insu zu Pastoralwissenschaft (1791). But a better and
higher view of the office was taken by Spalding, Nutz-
barkeit des Predigtes (1772); Seiler, Grundsätze zur
Bildung künftiger Volksehle (1788), and especially Ro-
senmuller, die Stütze der Geistlichkeit (1791); Niemeyer,
Hind Hutch f. Christl. Religionlehrer (1790); also
Oeler, Repertorium (1796-1800). Still higher
ground is taken by Griffy, Die Past. Theol. in ihrem
ganzen Umfange (1803); Schwarz, Der christl. Religion-
lehrer (1809); Kaiser, System der Past. Theol. (1816);
Hüffel, werd u. Beruf des evangel. Geistlichen (1822,
and often); Haas, Wissens. Darstellung des geistl.
Berufes (1834). Herder was the first to recognise in
the minister the priest and prophet, and not simply the
useful servant of the public (see his Briefe u. das Stud-
im der Theologie). But it took fifty years before
Herder's ideas were appreciated. The first
pastor was Harms, Past. Theol. (1830-31), and he
can be designated the father of the modern German
idea of the pastoral office. Excellent and more recent
productions are Lohse's Evangel. Theol. (1852, etc.);
Ringel, Der christl. Theologen (1852); Schleiermacher,
Die Christenheit im Zeitalter der Aufklärung, etc.,
and the special title, Die eigenthümliche Seelepflege des evan-
gel. Hirtenamtes (Bonn, 1857); Zimmermann, Das Antez
Würde u. Bürde (Zurich, 1859); Palmer, Evangel. Pasto-
ral-Theol. (Stuttg. 1860; 2d ed. 1863). There are be-
sides some papers devoted specially to this subject,
and the most important ones are Ilmar u. Müller, Pastoralrauth, Bühler, since 1861.
To the pastoral-theology literature of Germany belong
also some biographical works: the life of Oberlin, Hof-
scher, Flattich, etc. Burck's Past. Theol. in Beispielen
(1856), and his Spiegel edler Pfarrfrauen (1842), bring
 considerably rich biographical matter under the rubrics of
pastoral theology. What has been done for certain de-
partments of pastoral theology we have not space to
enumerate here. Yet reference might be made to
Kündig, Erfahrungen am Kranken- u. Sterbekatechismus (1856
2d ed. 1860); Haus, Gesch. der christl. Krankenpflege
(1857); cf. also Neumaier, Die Welt und das Geistes-
sorge (Biele, 1858); Beck, Das christl. Leben u. geistl.
Amt (1859). The Roman Catholic Church possesses
in the works of Povand, Luspschitz, Hinterberger, and
especially Sailer's Past.-Theol. (1786, 1820, 1885),
and in the more recent productions by Veit, Neil-
berger, most important works. A critique of pastoral-
theology literature from a scientific standpoint has
been furnished by Graf in his Krit. Darstellung, vol. i.
orders and transmitted them to the obedient multitude. Marching through Flanders and Picardy, he entered Amiens at the head of thirty thousand men; thence he passed to the Isle of France, gathering the whole laboring population in his wake. None of the cities dared to close their gates against him; the houses of ten thousand were opened. On their banners were emblazoned the Lamb and the Cross, the Virgin with her angels appearing to the “master.” In battle array they reached Paris to the number of one hundred thousand men. Blanche, the queen-regent, in some wild hope that these fierce peasants might themselves and in achieving or compel others to achieve the deliverance of her son, suffered them to be admitted into the capital. But now their hostility to the Church became apparent. They not only usurped all the priestly functions, performed marriages, distributed crosses, offered absolution to those who joined their crusade, but they inveigled against the vices of the priesthood. “They taunted,” says Matthew Paris, “the Minorites and the friar-preachers as vagabonds and hypocrites; the white monks” (the Cistercians) “as covetous of lands, and the robbers of flocks; the black monks” (the Benedictines) “as proud and gluttonous; the canons as half-laymen, given to all manner of luxury; the bishops as hunters, hawkers, and voluptuaries.” It is noteworthy that the popularity of the Pastoureaux, at least in the cities, was won by thus heaping reproaches on the medieval clergy. The master, the spiritual authority, (he had cut himself admitted into the presence of the queen), now worked his way to Paris. Mounted in the pulpit of the church of St. Eustache, wearing a bishop’s mitre, he preached and blessed and consecrated, married and granted divorces, while his warm followers mercilessly slew the priests who endeavored to oppose them. After a short stay they quit the city. The unwieldy host divided into three bodies. One went towards Orleans and Bourges; one towards Bordeaux; one to the Mediterranean coast. The first troop, led by the master in person, entered Orleans, notwithstanding the resistance of the bishop and clergy. Finding the populace favorable to the insurgents, the bishop issued his inhibition to all clerks, ordering them to keep aloof from the profane assembly. Unfortunately, the command was not obeyed. Some of the younger scholars were induced to assent and the preaching which had awed Paris and her university. One of them foolishly interrupted the preacher; he was immediately struck down; the scholars were pursued; many were killed. The bishop laid the city under an interdict and fled. Leaving Orleans they shortly reached Bordeaux, where they plundered the houses and massacred the inhabitants. Here the executive, at length convinced of their danger, decided to act. The moment selected was judicious, for the Pastoureaux were not expecting opposition. The master was about to or had failed to perform some momentous miracle, when the assault was commenced. A soldier rushed forth and drove the head of the master; the royal bailiff and his men-at-arms fell on the panic-stricken followers; the excommunication was read; such of the shepherds as were not massacred were hanged. Simon, the monk of Bordeaux, is said to have been cut to pieces over the second division. The leader was seized and thrown into the Garonne, and his followers cut down by the soldiery or hanged by the magistrates. The third division, which reached Marnelles about the same time, met with a similar fate; hundreds were butchered. A little later, in the time of Philip V, this spasm of fanaticism was repeated. This rising, which was almost identical in character with that already described, took place under the pretense of a crusade, though under a very different king. Again the leader was a priest and prelate, a monk claiming supernatural powers, and similar tribes were found among the miserable peasants. The insurrection, perhaps more extended in scope, meeting with no encouragement, was less terrible in result. These enthusiasts commenced their career as mere mendicants,
and it was not until many of them had been hanged that, in self-defense, they displayed any violence. It was with this object that the large body which entered Paris in the spring of A.D. 1320 commenced hostilities. Encamping in the Pré-aux-Clercs, they claimed the release of their imprisoned brothers, and, in default, they forced the prison of St. Martin, St. Germain, and the Châtelet. The authorities sent to the immense hosts that preceded this rescue, they set off southward. This time they appear to have passed by the great cities of Central France; about 40,000 entered Languedoc and commenced a massacre of the Jews. At Verdun, on the Garonne, a royal castle, whither the Jews had fled for protection, a frightful murder was committed in the place. At Angoulême, St. Gimont, Castel Sarrasin, Toulouse, and Gaillac similar cruelties were perpetrated. They then hurried to Avignon, but failed to enlist the sympathies of the pope. John XXII excommunicated them, alleging as the ground of this measure that they had taken the cross without papal authority. Further, he invoked the civil power, and founded the seneschal of Carcassonne only too obedient. By his orders all the roads in the district were rendered impassable, and all the supplies of provender stopped. Thus hemmed in on all sides in a malarious district, the greater part of the Pasteurouex perished of famine and disease, and the survivors were put to death. So suddenly began and ended these two outbreaks of religious Jacobite. The original authorities as to the early fanaticism are Matthew Paris, Avis de Flandres, and the Annals of Nante, of the Aubois, and Nangy. Of modern accounts, the most valuable are, Simonds's *History of France*, vol. vii and ix; Dugange, s. v. Pastorelli; Milman, *Hist. of Latin Christianity*, vi, 57-63; vii, 64 sq. *Pasture* (prop. מִּנָּה or מִנָּה הָאָדָמָה, from נָהַס, to feed, support). In one of their first period the Hebrews led an unsettled pastoral life, such as we still find among many Oriental tribes. One great object of the Mosaical polity was to turn them from this condition into that of fixed cultivators of the soil. Pasture was, however, only discouraged as a pursuit unfriendly to settled habits and institutions, and not as connected with agriculture. Hence, although in later times the principal attention of the Hebrews was given to agriculture, the tending of sheep and cattle was not at all neglected. The East was a great pastoral district. The shepherds who move about with their flocks from one pasture-ground to another, according to the demands of the season, the state of the herbage, and the supply of water, are called *nombres* — that is, not merely shepherds, but wandering shepherds. They feed them, care for them, guard them, or the disease of wild- dernesses, which no settled or cultivating people have appropriated. At first no pastoral tribe can have any particular property in such tracts of ground in preference to another tribe; but in the end a particular tract becomes appropriated to some one tribe, or section of a tribe, either from long occupation, or from digging wells therein. According to the ideas of the East, the digging of a well is so meritorious an act that he who performs it acquires a property in the waste lands around. In the time of the patriarchs Palestine was but thinly peopled by the Canaanites, and offered many such tracts of unappropriated grounds fit for pasturage. In these they fed their flocks, without establishing any exclusive claims to the soil, until they proceeded to dig wells, which, being considered as an act of appropriation, was opposed by some of the inhabitants (Gen. xxii, 25, 26). After the conquest of Canaan, those Israelites who possessed large flocks and herds sent them out, under the care of shepherds, into the "wildernesses," or commons, of the east and south, where there are rich and juicy pasturages during the moist seasons of the year (1 Sam. xvii, 26; xxxiv, 3-15; 1 Chron. xxvii, 29, 31; Isa. lxv, 10; Jer. i, 89). The nomads occupy, successively, the same stations in the deserts every year.

In summer, when the plains are parched with drought, the very green herbage is dried up, and the pastures are carried to the mountains, or to the borders of rivers; and in winter and spring, when the rains have re-echoed the plains with verdure, and filled the watercourses, they return. When these pastors remove, they strike their tents, pack them up, and convey them on camels, oxen, and mules. Nearly all the pastural usages were the same anciently as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners. Even the daughters of emirs, or chiefs, did not disdain to tend the sheep (Gen. xxiv, 17-20; xxix, 9; Exod. xiv, 3). The sheep was valued highly by the shepherds for its wool, and the marriage tie to be indissoluble by any human power, and that it is sinful to carry fasting so far as to injure health or destroy life.

*Patashkoe Soglasna* is the name of a Russian sect of Dissenters. They were founded by a shepherd, and during the time of peaceful Elizabeth, who held the marriage tie to be indissoluble by any human power, and that it is sinful to carry fasting so far as to injure health or destroy life.

*Patasci*, Phenician gods, whose images were used as ornaments to their ships.

*Patagonia*, the most southern country of South America, in lat. 38°-58° S., and in long. 62° 40'-79° 40' W., bounded on the north by the Argentine Republic and the Rio Negro, which separates it from the Pampas; on the north-west by the Chilian territories; on the west by the Pacific; on the south by the Strait of Magellan, which separates it from Tierra del Fuego; and on the east by the Atlantic; and has an area of about 350,000 square miles; and a population estimated at about 100,000. The coast of the Atlantic is much broken by extensive bays and inlets, none of which, however, are of much importance or advantage in a commercial point of view. Along the western coast, and stretching from 42° S. to the Strait of Magellan, are numerous islands of which the principal are the Chonos Archipelago, Wellington Island, the Archipelago of Madre de Dios, Queen Adelaide's Archipelago, and Desolation Island. These islands — which, together with several peninsulas, form a coast almost as rugged as that of Norway — are mountainous; but in none of them, on the east or west of the Desolation Island, do the mountains rise to the snow-line.

*Surface, Soil, etc.* — The country is divided by the great mountain-range of the Andes into Eastern and Western Patagonia. The latter, comprising the coast districts and the islands, is rugged and mountainous. Opposite the island of Chiloé are two active volcanoes, one of which, Minchinamvida, is 8000 feet high. The slope of the country from the Andes to the Pacific is so steep, and the strip of shore so narrow, that the largest river of this district has its origin only about thirteen miles from its entrance on the coast. In the island of Chiloé, in the north of Western Patagonia, the mean temperature of winter is about 40°; that of summer rather above 50°; while at Port Famine, in the extreme south of this region, and 800 miles nearer Antarctic latitudes than Chiloé, the mean temperature is not much lower, being in winter about 35°, and in summer about 50°. This unusually small difference in the mean temperature of the extremes of Western Patagonia, which extends over about 14° of latitude, is due to the great dampness of the atmosphere all along the coast. The year is hot only in the southern parts. The prevailing winds of this region blow from the west; and, heavily charged with the moisture they have drawn from the immense wastes of the Pacific Ocean,
they strike against the Andes, are thoroughly condensed by the cold high mountains, and fall in rains that are almost perpetual from Chiloé to the Strait of Magellan. South of 47° S. latitude hardly a day passes without a fall of rain, snow, or sleet. This continual dampness has produced forests of almost tropical luxuriance. A kind of deer wanderers in the east side of these mountains, and the water-fowl are met with; and along the coast, seals, otters, sea-elephants, fish, and shell-fish are found.

Eastern Patagonia, called the plains, comprises by far the larger portion of Patagonia, and extends eastward from the Andes, along the Pacific. Its face has not yet been thoroughly explored, and is described only in the most general terms. According to these accounts Eastern Patagonia, from its northern to its southern limits, is an immense stony, shingly waste, generally level, but gradually rising in terraced steps from the Atlantic to the Cordilleras. The elevation of the highest of these terraces is about 3000 feet. The surface is covered with stones and pebbles, mixed with earth of a whitish color, overlying great masses of porphyry, and strewn with immense boulders. Thorny brushwood, tufts of coarse brown grass, and patches of moss, an abundance of grass only six inches high beneath the dead level of the dreary landscape. The soil is strongly impregnated with saltpetre. Salt lakes of every variety of extent and level abound. Many of these lakes are surrounded by a brilliant snow-white crust; the waters of some of them are cold in summer and hot in winter. The lake is innumerable throughout the whole of Patagonia. Extending along the south coast for several hundred miles there is a great deposit of tertiary strata, underlying a stratum of a white pumiceous substance, a tenth part of which is marine infusion. Sea-shells are scattered everywhere on the country, and salt is everywhere abundant, from which circumstance it has been inferred that this tract was once a sea-bottom. The air of Eastern Patagonia is generally dry and hot, deriving no moisture from the prevailing west winds, which pass over the plains after having been drained by the Andes. Hurricanes, however, cutting and frigid, sweep over the plains with great fury, stripping the hides from the roofs of the rodoks or huts, and paralyzing the inhabitants with cold and fear. The above account, though in general correct, must be supplemented as well as modified by a few facts as to the surface of the plains, which is divided by deep ravines; but it is not, as has hitherto been believed, composed of sandy prairies, but is composed of mountains, altogether monotonous and even barren. The soil is a reddish brown. Their shoulders are large, and well thrown back; the chest is well expanded; the head large, the forehead open and prominent; the mouth large; the eyes black, and generally large; the nose frequently hooked, long, and thin, though among some tribes it is, as a rule, broad at the nostril; the ears are large, and elongated by the heavy ornaments of their own manufacture which they wear in them, and which are so large that they often rest on the shoulders. The hair, generally black, coarse, and lank, is sometimes rolled together on the top of the head. Their houses, called adobes, are constructed by driving stakes into the ground. The middle row is higher than the others, and the three rows are tied together with strings of hide, and so kept in their place. This frail framework is covered with hides which reach the ground on all sides, and with thatched roofs. The banks of the river are sometimes abundantly fertile. The same traveller further estimates that one third of the entire area of this country—which has hitherto been described as barren—is of great fertility, especially the regions on the east coast and on the Strait of Magellan in the south. Along the eastern base of the Andes also, the great tract of territory called Los Serranos is astonishingly picturesque and fertile. Here great forests abound, to which the Indians retire for shelter from the freezing winds of winter. There are also deep valleys, skirted by mountain torrents; and numerous lakes, the haunts of wild duck and other water-fowl, which would delight the European sportsman, but which are never disturbed by the Indians, and are almost as tame as barn-yard fowls. Except pasture, Eastern Patagonia has no production. However fertile the soil in some places may be, it is nowhere cultivated. The Indians live upon the produce of the chase alone, and seem to desire no better sustenance. The principal rivers are the Rio Negro; the Chupat, which flows through a good soil, producing excellent pasture and good firewood; and the Santa Cruz, which flows through a barren district, in a valley from one to five miles wide, and 1400 feet below the level of the plain. All these rivers rise in the Andes; the Chupat flows east, and the others south-east. Hords of horses are reared, dogs abound, and in the more favored regions cattle are bred; pumas and foxes are met with, as well as condors, hawks, partridges, and water-fowl in Los Serranos. But by far the most important animals are the guanaco (wild llama), the manllo (Patagonian ostrich), and the gauna, a kind of wild goose.

Inhabitants.—The Patagonians have hitherto been described only in the most general terms, and in many cases very inaccurately. Patagonia was visited at an early period by captains Byron, Wallis, and Cook in succession, and the accounts which they brought to Europe added the appearance of extra-territorial properties of the natives of Patagonia were of a marvellous character. Later accounts, however, greatly modify these extravagant statements. Captain Wallis, who went out after Byron's return, has been much more judicious and careful in his inquiries. So also Bougainville, who sailed along the coast in 1767. The next to enrich our knowledge of Patagonia was Captain FALKNER, and by this information we are enabled to definitely class the Patagonian monster of the early voyagers with Gulliver's giants. The tallest of the tribes are composed of men who, on an average, are only six feet two inches tall, break the average height of the tribe as a whole. The tribes the average height is an inch or two less. There is reason to believe, however, that instances of unusual height are as rare in Patagonia as in Europe. The peculiars of the Patagonians, which in most instances consists of a long mantle of hide, drooping with the weight of the ornaments which they wear in them, gives them the appearance of extraordinary height. Many of the tribes also are large in body, while they have comparatively short extremities; and these, when seen on horseback, covered with their long mantles, are almost gigantic. Their hair in some cases is a reddish brown. Their shoulders are large, and well thrown back; the chest is well expanded; the head large, the forehead open and prominent; the mouth large; the eyes black, and generally large; the nose frequently hooked, long, and thin, though among some tribes it is, as a rule, broad at the nostril; the ears are large, and elongated by the heavy ornaments of their own manufacture which they wear in them, and which are so large that they often rest on the shoulders. The hair, generally black, coarse, and lank, is sometimes rolled together on the top of the head. Their houses, called adobes, are constructed by driving stakes into the ground. The middle row is higher than the others, and the three rows are tied together with strings of hide, and so kept in their place. This frail framework is covered with hides which reach the ground on all sides, and with thatched roofs. The banks of the river are sometimes abundantly fertile. The same traveller further estimates that one third of the entire area of this country—which has hitherto been described as barren—is of great fertility, especially the regions on the east coast and on the Strait of Magellan in the south. Along the eastern base of the Andes also, the great tract of territory called Los Serranos is astonishingly picturesque and fertile. Here great forests abound, to which the Indians retire for shelter from the freezing winds of winter. There are also deep valleys, skirted by mountain torrents; and numerous lakes, the haunts of wild duck and other water-fowl, which would delight the European sportsman, but which are never disturbed by the Indians, and are almost as tame as barn-yard fowls. Except pasture, Eastern Patagonia has no production. However fertile the soil in some places may be, it is nowhere cultivated. The Indians live upon the produce of the chase alone, and seem to desire no better sustenance. The principal rivers are the Rio Negro; the Chupat, which flows through a good soil, producing excellent pasture and good firewood; and the Santa Cruz, which flows through a barren district, in a valley from one to five miles wide, and 1400 feet below the level of the plain. All these rivers rise in the Andes; the Chupat flows east, and the others...
and can remain attached to a certain tribe or separate from it at pleasure. The Patagonians form themselves into these communities for the purpose of self-defense. When they are at peace, they usually enjoy the security and happiness of families, for there is no seclusion, no division of labor, and each individual is free to do as he pleases. The sacredness of their religion is maintained by the fact that they do not eat their dead. The chief of a tribe is both the religious and the political head of the tribe, and his authority is absolute. In battle, the chief often leads the van, and the rest of the tribe follow in his wake. When not engaged in warfare, the Patagonians lead a peaceful existence, hunting and fishing, and occupied with the cultivation of the land. They are a warlike people, and are always ready to defend their homes and their religion.

The Patagonians are proud of their ancestry, and their history is full of tales of conquest and victory. They are a boastful people, and are always ready to夸耀 their prowess in battle. They are also a superstitious people, and are always ready to consult their shamans for guidance in matters of importance.

The Patagonians are a proud and independent people, and are always ready to resist any attempt to subdue them. They are a hardy and resourceful people, and are always ready to make the most of their situation, however adverse it may be.

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PATAKA

upon the ground as helpless as a child. At length, one after another, the whole party perished from starvation. Several entries in captain Gardiner’s journal, which was recovered, witness to the personal piety and singular devotedness of the little band of sufferers. One of the catechists, Mr. Richard Williams, was a Wesleyan local preacher and a man of remarkable zeal and devotedness to God. He went out as surgeon to the mission, and Dr. James Hamilton published an invaluable memorial of his sufferings and death. Thus mournfully ended the Patagonian mission; and thus also ended the remarkable career of captain Gardiner. After the death of this good man and his companions, the friends of the Patagonian mission re-organized a society as the "South American Missionary Society," and stations were established at Keppel Island (one of the Falkland Isles), Patagones, Lota, Callao, and Panama, and laborers sent to these places. Laborers were also sent to the Chinchas Islands. This society is now in successful operation, and hopes are entertained for good results from its fields. At first the Patagonians were reached indirectly. Natives were induced to go over to Keppel Island, and there taught. Gradually the influence of the civilized nations made its way, until now a station is maintained on Navarin Island. The missionary minister was only able to communicate with the Patagonians, but also to the European Protestants and the Roman Catholics. See Grundemann, Missions-Atlas, No. 9, pt. iv; Brown, Hist. of Missions, iii, 458 sq.; Missionary World, p. 115 sq.; Wappaus, Patagonia, geographisch u. staatsm. dargestellt (Leipzig, 1871, 4to); Littell, Living Age, June 10, 1852, art. iv.

Patála (from pát, "fall"), is, in Hindu mythology, the name of those inferior regions which have seven, or according to some, eight divisions, each extending downwards ten thousand yojanas, or miles. The soil of these regions, as the Vaisnava-Purana relates, is severally white, black, purple, yellow, sandy, stony, and of gold; they are embellished with magnificent palaces, in which dwell numerous Dánavas, Dáityas, Yakshas, and great snake-gods, decorated with brilliant jewels, and happy in the enjoyment of delicious viands and strong wines. There are in these regions beautiful groves and streams and lakes, where the lotus blooms, and the skies are resonant with the kóla’s songs. They are, in short, so delightful that the saint Narada, after his return from them to heaven, declared among the celestials that Patála was much more delightful than Indra’s heaven. Prof. Wilson, in his "Vermibus," says, "The latter is the most copious description of Patála in any of the Puránas; that the most circumstantial are those of the Váyu and Bhágavata Puránas; and that the Mahabhárata and these two Puránas assign different divisions to the Dánavas, Dáityas, and Nágas. . . . The regions of the Patála and their inhabitants are often the subjects of profane than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the serpent-maidens. A considerable section of the Vrshisth-Kalád consists of adventures and events in this subterraneous world. For inferior regions of a different description, see NARAKA."

Patanjali is the name of two celebrated authors of ancient India, who are generally looked upon as the same personage, but apparently for no other reason than that they bear the same name. The one is the author of the system of philosophy called Yoga (q. v.), the other the great critic of Kátyáyana (q. v.) and the author of the Sarva-vritta (q. v.). Of the former, nothing certain is known, beyond his work—for which see the article YOGA. The few historical facts relating to the latter, as at present ascertained, may be gathered from his great work, the Mahabháráta, or "the great commentary." The name of his mother was Góma, his birthplace was Góma, situated in the east of India, and he re-

sided temporarily in Casmíre, where his work was especially patronized. From circumstantial evidence, Prof. Goldstücker has, moreover, proved that he wrote between B.C. 180 and 150 (Pánini, his date in Sanscrit Literature, p. 236 sq.). The Mahábhárata of Patanjali is not a full commentary on Pánini, but, with a few exceptions, only a commentary on the Vártikas, or critical remarks on Kátyáyana on Pánini. Its method is analogous to that of other classical commentators; it establishes, usually by repetition, the correct reading of the text, in explaining every important or doubtful word, in showing the connection of the principal parts of the sentence, and in adding such observations as may be required for a better understanding of the sentence. Frequently Patanjali also attaches his own critical remarks to the emendations of Kátyáyana, often in support of the views of the latter, but not seldom, too, in order to refute his criticisms, and to defend Pánini; while again, at other times, he completes the statement of one of them by his own additional rules." Patanjali being the third of the grammatical triad of India [see PÁNINI], and his work, therefore, having the advantage of profiting by the scholarship of his predecessors, he is looked upon as a paramount authority in all matters relating to classical Sanscrit grammar; and very justly so, for, so far as learning, lucidity, and consistency go, there is no grammatical author of India who can be held superior to him. The Mahábhárata has been commented upon by Kátyáyana, in a work called the Bháshya-Pradípsy; and the latter has been annotated by Nagābhaṭa, in a work called the Bháshya-Pradípsy-dguta. So much of these three latter works as relates to the first chapter of the first book of Pánini, together with the Vártikas connected with them, has been edited at Mirzapore (1850) by the late Dr. J. R. Ballantyne, who also gave a valuable literal translation of the first forty pages of the text.

Patára (Patára, neut. plur.), a considerable town of Lycia, in Asia Minor, opposite the island of Rhodes. Patara was a very ancient city, and is said to have been founded by Pataros (Strabo, xiv, 8, p. 665), a son of Apollo (Steph. Byz. s. v.). It was already celebrated in the time of Herodotus for a temple and oracle of this deity (i., 192), who is called by Horace on this account Pátaros (lib. iii, ode i, l. 64), and the coins of Patara bear the representation of his temple. In fact, the worship of this divinity prevailed in Lycia to an extent nearly equal to that of Diana in the neighboring province of Lydia. It appears to have been colonized by the Dorians. Strabo tells us that Ptolomy Philadelphus repaired it, and called it the Lýcian Aránon, but its old name was retained (l. c.). Patara was situated on the south-western shore of Lycia, not far from the left bank of the river Xanthus. The coast here is very mountainous and bold. Patara was practically the seaport of the city of Xanthus, which was ten miles distant (Appian, B. C. iv, 81). Its inhabitants availed themselves of the great commercial advantages of their situation, and carried on an extensive trade with Egypt, Syria, and Cypus.

The river Xanthus was navigable beyond the city of that name for vessels of large tonnage, and the whole valley was thickly peopled by a cultivated and lux-
The beauty of the scenery, the fertility of the soil, and the healthiness of the climate, all tended to make the valley of the Xanthus a favorite residence, and the magnificent ideas and taste of its inhabitants are proved by the extensive remains of antiquity found along the whole course of the river. Patara derived great benefit from the independence of the country of which it was the chief seaport, and it was not reduced to the ordinary condition of a Roman province till the reign of the emperor Claudius. The coast of Lycia about this city is rocky and picturesque, and the rugged spurs of the Taurian chain terminate here in the abrupt promontories of Croesus and Anti-croesus, the one on the east and the other on the west of the river Xanthus. Patara preserved its importance as a seaport through all the revolutions which affected Lycia. It furnished a considerable fleet in that memorable war waged against the Greeks by Persia, of which empire Lycia formed a part. In later and more anarchical times its inhabitants addicted themselves to piracy, and acquired an unenviable reputation by their depredations. These notices of its position and maritime importance introduce us to the single mention of the place in the Bible (Acts xxxi, 1, 2). Paul was on his way to Jerusalem at the close of his third missionary journey. He had just come from Rhodes (ver. 1); and at Patara he found a ship, which was on the point of going to Phoenicia (ver. 2), and in which he completed his voyage (ver. 3). This illustrates the mercantile connection of Patara with both the eastern and western parts of the Levant. A good parallel to the apostle’s voyage is to be found in Livy (xxxvii, 16). The commercial dealings of Lycia and Phoenicia made it extremely probable that Patara would be the place from whence such a passage could be made with the most certainty, and from hence the apostle sailed to Tyre. At the time of Paul’s visit it must have been a splendid as well as an influential and populous city. Some of its ruins are of great extent and beauty; and Livy, speaking of Lycia, calls Patara “caput gentis” (xxxvii, 15; comp. Pomp. Mela, i, 15; Polyb. xxi, 20). In sailing from Rhodes to Patara, Paul had before him some of the grandest scenery in the East. Crossing the channel from the little harbor of Rhodes, the vessel would skirt for a time the bold coast, and then, passing a noble headland, it would open up the rich valley of the Xanthus, and the little plain at its mouth, which extends some eight miles along the shore, and six or seven inland. Near the eastern extremity of this plain stood Patara, close upon the beach, separated from the river Xanthus by a broad belt of loose sand, which the wind and waves have drifted up into bare mounds and hills. The site of the city is now a desert; many of its principal buildings are almost covered with sand; and its harbor, into which Paul sailed, is now a dismal, pestilential marsh. The walls of Patara can still be traced. The triple arch of one of its gates is standing; so also are the remains of a theatre scooped out in the side of a hill (Lenke, Asia Minor, p. 320); of baths near the sea; of an old castle commanding the harbor; and of temples, altars, columns, and houses, now ruined and mutilated. A Greek inscription over the great city gateway mentions, “Patara the metropolis of the Lycians” (Fellows, Lycia, p. 222 sqq.; Beaufort, Karmania, p. 2 sqq.; Spratt and Forbes, Travels in Lycia, i, p. 30 sqq.; ii, 189). The desolate ruins now bear the same name. Paul did not remain long at Patara; he probably left a few hours after his arrival; yet Christianity obtained a footing in the city, and it subsequently became the seat of a bishop, and was represented in the Council of Nice (Hieroc. p. 684). See in addition to the works above cited, Conybeare and Howson, St. Paul, i, 226; Lewin, St. Paul, ii, 99; Smith, Dict. of Class. Geog. s. v. See Lycia.

Patara. See ALMS-BOWL.

Patarenes or Patareni, a name used in Italy during the 12th and 13th centuries as a general appellation to denote sects contending against the dominant
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Church and clergy. Different opinions have been entertained in regard to the origin of the name, some believing it derived from a small city called Patara, where the heretics, as they were considered, held their meetings. The word Patarica (q. v.), however, in the dialect of Milan, signifies a popular faction; and as the sects in question were generally held in favor by the common people, it must be that the name was not adopted by them, but derived by the aristocracy. It may also have been used because, after the contest between the Pataria at Milan and the clergy, the term implied in general a spirit of hostility to the priesthood. The name of Tissarrais originated from the circus of their adherents, where spirits wore wigs. There were trade. The common characteristic of all these sects was opposition to the clergy and the hierarchy. They differed in the extent to which, and on which, they opposed the prevailing ecclesiasticism, and attempted to set up a Church of their own. The Patarii should be especially regarded as the Italian Manicheans, who were condemned by the Lateran Council of A.D. 1179. As in the East, so in the West, Gnostic speculations had in all probability continued to exist, though by secret tradition. In point of fact, we know that the Vandals had transported ships of Manicheans to the shores of Italy, while the Priscillianists of the Ferrers in Spain had done the same. Even the name of these sects proves the correctness of this assertion. The most general designation was that of Cathari (καθαροί); but they were also called Bulgari (whence, in popular parlance, the opprobrious name Bougre) or Gazzari, perhaps after the inhabitants of the Crimae (the Chazans), or else a different mode of pronouncing the word καθαροί, and Publicani, probably a transposition by which the foreign term of Pauline was converted into a well-known term of reproach. The Duchkovtzi (q. v.) of Russia are by Krasinski conjecturally referred to the Patarii, who existed in Russia also to the middle of the 18th century. See Moshe, Eccles. Hist., ii, 338; Neander, Ch. Hist. vol. v.; Hardouin, Conciliar, v, 168; Hardwick, Church Hist. of the Middle Ages, p. 204, 353.

Pateraeus, a surname of Apollo, derived from the town of Patara, in Lycia, where he had an oracle.

Pataria of Milan. Among the Lombard clergy simony, concubinage, and marriage of priests were very common. Accordingly the changes introduced by Hildebrand met with much stronger resistance from them. The opposition was headed by archbishop Guido of Milan, whom Henry III had, in 1046, appointed to that diocese. Guido was supported by the nobility and clergy. But two deans, Ariald and Landulf Cotta, organized a conspiracy among the common people, which their opponents, by way of decision, designated pataria, paterni (i.e. blackguard). The papal party adopted this name, and began a warfare against married priests, which for thirty years led to continual scenes of violence and bloodshed. See Giesebrecht, Deutsch-Gesch. vol. iii, pt. i; Hefele, Concilien- geset. vol. iv and v; Lea, Hist. of Sacred and Civil Law; Alzog (Rom. Cath.), Kirchengesch. Bazmann, Gesch. der Politik der Päpste, vol. ii.

Patch (Irish slauga, something put on, "piece," Matt, ix, 16; Mark ii, 21; Luke, 5, 30), taken (term of from pateus), from a fragment or remnant (σκοτα, literally rag, "cloth") of new material, to mend a rent in a garment. See Szw.

Patella, a surname of Opes (Plenty), as opening the stems of the corn-plant, that the ears might sprout out.

Paternae. See Paternae.

Paternian is the name of a Manichean heresies mentioned by St. Augustine and Prædæstinius as believing that the upper and intellectual part of the body was created by God, and the lower or sensual part by the evil one. They were also called Frusztiszi (from Venus, the heathen goddess, who patronized unchastity), and were condemned for their immorality as well as their heresy by Damasus in a council held at Rome in 379. See Hær. xxv, Hær. xxvi; Pecสด. Hær. xxv; Labbé, Concilia, ii, 1038.

Pater-Noster (Lat. for Our Father), the name among the Romans for the Lord's Prayer (q. v.). It is claimed by many Protestant that this prayer was not intended by Christ as a formula of Christian prayer, because it contains no allusion to his atonement, nor recognises the office of the Holy Ghost. It has nevertheless been generally adopted by the Protestant churches in worship on account of its beauty and terseness, and because Christ gave it in illustration of the simplicity of Christian prayer. But Protestants condemn the too general use made of it by the Romanists. Since the 15th century they have used it in the opening of divine service, and by the Council of Trent a catechism was published which contains a detailed exposition and commentary of it; and in all the services not only of the Roman Missal, Breviary, Ritual, Pontifical, and Ordinal, but in all the occasional services prescribed from time to time, it is invariably introduced. In the Rosary (q. v.) of the Virgin Mary it is combined with the Hail Mary, the prayer addressed to the Virgin (whence the larger heads of the "Rosary" are sometimes called Pater-Noster), and perhaps the most familiar short prayers used by Roman Catholics is the repetition a stated number of times of the "Pater," with one or more "Ave Maris,"
generally concluding with the Doxology. The Roman Catholics do not use the concluding form of this prayer as commonly used by Protestants, "For thine is the kingdom, and the power, and the glory forever. Amen."

Paternus, St. (1), a French prelate of the early medieval period, was born about 365. He was the founder of the church of Vannes, a city built on the solitude in which he lived to ascend the episcopal chair, then recently established by St. Mériade. Constrained by persecution to leave his church, Paternus returned to his hermitage, where he died about 446. His remains were successively carried to Mar- mondour and Vannes, and to the church of his own name at Vannes. He is honored by the Roman Catholic Church on April 13.

Paternus, St. (2), flourished in the second half of the 5th century. He was consecrated, in 461, in his own church by St. Perpet, archbishop of Tours. The bishops assembled for this ceremony dressed according to the discipline of the sixth century, as published by the Council of Vannes. Paternus died towards the close of the 5th century, after having experienced great annoyances from the people of his diocese.

Paternus, St. (3), called also St. Pair, or Paer, or Poi, was born at Poitiers about the year 822. His father, Patrunius, with the consent of his wife, went to Ireland, and Patrunius died there. Paternus, fired by this pious example, early embraced a monastic life in the abbey of Anson, called in succeeding ages Marne, and at present, after the name of a holy abbot of that house, St. Jovin des Marne, in the diocese of Poitiers. After some time, burning with a desire to extend the monastic influence, he passed over to Wales, and in Cardiganshire founded a convent called Llan-patern-vafr. He made a visit to his father in Ireland, but was soon recalled to the monastery. Shortly afterwards he retired with St. Scullion, and embraced an austere anchoretical life in the forest of Scely, in the diocese of Coutances, near the sea. This desert, which was then of great extent, but has since been gradually gained upon by the sea, was anecdotically a favorite resort of the Druids. St. Paternus occupied himself to the faithful conversion of many neighboring parts, as far as Bayeux, and prevailed upon them to demolish a pagan temple in this desert which was held in great veneration by the ancient Gauls. St. Senier, St. Gaul, and St. Aratoes, holy priests, were his fellow-hermits in this wilderness, and first, fellow-laborers in these missions. Paternus assisted in 557 at the third Council of Paris. He was consecrated bishop of Avranches by Germanus, bishop of Rouen. The Church of Avranches prospered greatly under his administration, and became noted. Paternus occupied the episcopal chair of Avranches for thirteen years and died April 16, 566, on the same day with St. Sculth. Both were buried at the same place, in the oratory of Scely, now the parish church of St. Pair, a village much frequented by pilgrims, near Granville, on the sea-coast. Paternus occupied a very large extent of a great number of churches in those parts of France. He is commemorated by the Roman Catholic Church on April 16. See Gallia Christiana, vol. xi; Abbé Treauv, L'Eglise de Bré- tagne; Bolland, Acta Sanctorum, April 16 and 16; Butler, Lives of the Fathers, Martyrs, and Saints, April 16.

Path, the general course of any moving body. So we say the path of the sun in the heavens; and to this the wise man compares the path of the just, which is, he says, like daybreak; it increases in light and splendor till perfect day. It may be obscure, feeble, dim, at first, but afterwards it shines in full brilliancy (Prov. iv. 18). The course of a man's conduct and general behavior is called the path in which he walks, by a very easy metaphor; and as when a man walks from place to place in the dark, he may be glad of a light to assist in directing his steps, so the Word of God is a light to guide those in their course of piety and duty who otherwise might wander or be at loss for direction. Wicked men and wicked women are said to have paths full of snares. The dispensations of God are his paths (Ps. 119. 51). The paths of God are paths of grace (Ps. xcvii. 5; lxv. 4). The phenomena of nature are paths of God (Ps. cviii. 19; Isa. xlviiil, 16). To those depths which are beyond human inspection the course of God in his providence is likened. If his paths are obscure in nature, so they may be in providence, and in grace too. See Cant. iv. 7.

Pitheas'us (Πίθηας ὁ βυζαντινός), a Grecized form (1 Esdr. i. 23) of PITHAHEIA (πιθαήια), the Lo- vite (Esa. x. 28).

Pathros [some Pathros] (Heb. Pathra, Πάθρα, prob. Egyptian [see below]: Sept. Πάθρα, but in Ezek. Ἡθρα, in Isa. xi. 11, Byzantia, Vulg. Rhe- trus, Pachates, Phuthres), a district of Egypt, mentioned by the prophets Jeremiah (xlv. 1, 15) and Ezekiel (xxix, 14; xxx, 14), is supposed to be the same as was afterwards inhabited by the Greeks (Thiris) and now known as Sais, or Upper Egypt. It gave its name to Pathres, descendants of Mitzram, who peopled it (Gen. x. 14). From Pathros it is said God would recall the Jews to their own land (Isa. xi. 11), the expression here denoting the whole of Egypt (see Journ. Soc. Lit., Oct. 1853). The following account of this country combines the Scriptural and the profane notices.

That Pathros was in Egypt admits of no question: we have to attempt to decide its position more nearly. In the list of the Mizraites, the Pathrusim occur after the Naphthuim, and before the Caalhim; the latter being followed by the notice of the Philiaties, and by the Septuagint (Gen. x. 13, 14; 1 Chron. i. 12). Isaiah prophesies the return of the Jews "from Mizraim, and from Pathros, and from Cush" (Isa. xii. 11). Jeremiah predicts the ruin of "all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Ta'anah, and at Noph, and in the country of Pathros" (xlix. 1, 1), and their reply is given, after this introduction, "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah" (xlix. 15). Ezekiel speaks of the return of the captive Egyptians to "the land of Pathros, into the land of their habitation" (xxix. 14), and mentions it with Egyptian cities, Noph preceding it, and Zaan, No, Sin, Noph succeeding it in the order (xxix. 16). Philiaties followed it (xxx. 18-18). From the place of the Pathrusim in the list of the Mizraites, they might be supposed to have settled in Lower Egypt, or the more northern part of Upper Egypt. Four of the Mizraites tribes or peoples can probably be assigned to Egypt, the last four, the Philiaties being considered not to be one of these, but merely a colony: these are the Naphthuim, Pathrusim, Caalhvim, and Caphthorim. The first were either settled in Lower Egypt or just beyond its western border; and the last in Upper Egypt, about Coptos. It seems, if the order be geographical, as there is reason to suppose, that it is to be inferred that the Pathrusim were seated in Lower Egypt, or not much above it, unless there be a transposition; but that some change has been made is probable from the parenthetic notice of the Philiaties following the Caalhvim, in the order from other tribes, which it should rather follow the Caphthorim. If the original order were Pathrusim, Caphthorim, Caalhvim, then the first might have settled in the highest part of Upper Egypt, and the other two below them. The mention of Pathros, called Pathra, unexplained in Isaiah, is supposed to point that Pathros was Upper Egypt, if there were any sound reason for the idea that Mitzram or Mazar is ever used for Lower Egypt, which we think there is not. Rödiger's con-
PATHRUSIM

jecture that Pathros included part of Nubia is too dar-
ing to be followed (Encyclop. Germ., § ii., vol. xiii., p. 812), although there is some slender support for it. The occurrences in Jeremiah seem to favor the idea that Pathros was part of Lower Egypt, or the whole of that region; for although it is mentioned in the present passage, as being the land where they dwelt after Migdol, Tañpanhes, and Noph, as if to the south, yet we are told that the prophet was an-
swered by the Jews “that dwell in the land of Egypt, in Pathros,” as if Pathros were the region in which
these cities were. We have, moreover, no distinct evi-
dence in Nat. iv. 28; 29. We may see the main question of Pathros and the Nubian同学们 is the land where the
Thebaïs was probably inhabited before the rest of the
country (comp. Herodot. ii. 15; an opinion supported by
the tradition that the people of Egypt came from Ethiopia, and by the first dynasty’s being of Thinite kings.

Pathros has been connected with the Pathyrlic
nome, the Phatarie of Pliny (Hist. Nat. ix. 47), in which Thebes was situated. The first form occurs in a
letter of Herodotus written in Egypt (Herodot. v. 86. Gyptiaco, Fugio. Analect. vid. Religions, Lettres &c. de Ler
tromine, 3 let. p. 4, 30, ap. Parthey, Vocab. s. v.). This identification may be as old as the Sept.; and the Coptic version, which reads Papoilhous, Papoilhoues, does not contradict it. The discovery of the Egyptian
name of the town after which the name was called puts
the inquiry on a safer basis. It is written HA-HAT-
HER, “The Abode of Hat-her,” the Egyptian Venus. It
may perhaps have sometimes been written P-HA-
HER, in which case the P-H and T-H would have
coalesced in the Hebrew form, as did T-H in Caphtor. See CAPHTOR. Such etymologies for the
word Pathros as Petres, “that which is southern,”
and for the form in the Sept. Patroues (Gesen. Thes. s. v.), must be abandoned.

On the evidence here brought forward, it seems rea-
sonable to consider Pathros to be part of Upper Egypt, and to trace its name in that of the Pathyrlic nome.
But this is only a very conjectural identification, which
future discoveries may overthrow. It is spoken of
with cities in such a manner that we may suppose it
was but a small district, and (if we have rightly identi-
fied the place) it occurs Thebes, long the capital of Strabo (i. 5, 10) of its importance, and especially of its
isolation the island was used, under the Roman empire,
as a place of banishment, which accounts for the
exile of the apostle John thither “for the testimony of
Jesus” (Rev. 1. 9). See John. He was here fa-
vored with those visions which are contained in the
Apocalypse, and to which place owes its scriptural
interest. We may add that Patmos must have been
conspicuous on the right when St. Paul was sailing (Acts xx, 10; xxi, 1) from Samos to Cos.

The island is about twenty-five miles in circumference; it has a deeply indented sea-line, and possesses one
of the best harbors in the archipelago; lat. 37° 17’ N.,
long. 26° 35’ E. On the north-eastern side of the island was a town of the same name, with the harbor, and the southernmost point formed the promontory Amazonia. It is deficient in trees, but abundant in flowering plants
and shrubs. Walnuts and other fruit-trees are grown in
the orchards; and the wines of Patmos is the strongest
and best flavored of any in the Greek islands. Maize and barley are cultivated, but not in a quantity suffi-
cient for the use of the inhabitants, and for the support of the poor. The vineyards are especially
bountiful, and the wine put in at the great harbor for provisions. On the ridge of a hill overlooking the harbor of La Scala stand the ruins of the ancient acropolis, and round its

PATIOE or Patmos. Thus may be considered the divine long-suffering or forbearance with sinners. The Lord is called the God of patience, not only be-
cause he is the author and object of the grace of pa-
tience, but because he is patient or long-suffering in
himself, and towards his creatures. It is not, how-
ever, in the presence of a spirit of indifference, or acting in God, as in creatures, but belongs to the
very nature and essence of God, and springs from his
goodness and mercy (Rom. ii. 4). It is said to be
exercised towards his chosen people (Isa. xxx. 18; Rom.
iii. 23; 2 Pet. iii. 9). The end of his forbear-
ance to the wicked is that they may be without ex-
cuse, to make his power and goodness visible (Gen.
xxviii. 32; 2 Pet. iii. 9). His patience is manifested
by giving warnings of judgments before he executes
them (Hos. vi. 5; Amos i. 1; 2 Pet. ii. 5); in long
delaying the judgment (Eccles. viii. 16); even mixing mercy with them. There are many instances
of this patience recorded in the Scriptures, as with
the old world (Gen. vi. 3); the inhabitants of Sodom (Gen. xviii); with Pharaoh (Exod. ii. 6); with the
people of Israel in the wilderness (Acts xii. 18); with
the Gentile world (Acts xxi. 30); with fruitless pro-
sessors (Luke xiii. 6, 9); with Antichrist (Rev. ii. 21).

Patioi (Πατόις, etymology unknown), a rocky
and bare island in that part of the Εγηθαν called the Icarian Sea, about twenty miles south of Samos, and
about twenty-four west of the coast of Asia Minor, near Miletus, reckoned as one of the Sporades (Plin.; Itiner. Antiq. vii. 14); Strabo (i. 5, 10) says in allusion to
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base lies the town, which contains more than half the population of the island. Its inhabitants are about six hundred in number, and between three and four hundred are scattered about the island besides. They subsist by fishing and the poor harvest their fields afford them. They wander away in the autumn months to richer soils, and work as agricultural laborers; or carry on a small commerce, leaving their homes to the care of the women: but this migration has diminished of late years. The educational state of the island is anomalous; the inhabitants are, as they ever have been, ignorant and superstitious, although quiet and peaceable; but the monastery in which Somnini found eighty monks, only three of whom could read, has now a staff of teachers, who afford their pupils a course of instruction comprising classic Greek, Italian, general literature, and logic. They have a considerable class from the neighboring islands, and even a few from the mainland. Patmos has been in one respect singularly favored. The Turks have never visited it, none dwell on the island; and the moderate tribute which they exact has been punctually paid, and sent by the islanders themselves to Smyrna. No mosque has ever been erected on the spot rendered sacred by the vision of the Apocalypse. Slavery has been unknown, piracy has never been practiced, and the orderly life of the inhabitants has rendered unnecessary the interference of any other police than that which they supply themselves: their poverty has stood them in good stead. The air of Patmos is pure and wholesome; and the plague, so fatal in the islands round about, has never been known there.

The aspect of the island is peculiarly rugged and bare. Such a scene of banishment for St. John in the reign of Domitian is quite in harmony with what we read of the custom of the period. It was the common practice to send exiles to the most rocky and desolate islands ("in asperrimas insularam"). See Sueton. Tit. 8; Juven. Sat. i, 73. Such a scene, too, was suitable (if we may presume to say so) to the sublime and awful revelation which the apostle received there. It is possible indeed that there was more greenness in Patmos formerly than now. Its name in the Middle Ages was Paimaat. But this has now almost entirely given place to the old classical name in the form Patmos; and there is just one palm-tree in the island, in a valley which is called "the Saint's Garden" (στην οικία του 'Οσιω). Here and there are a few poor olives, about a score of cypress trees, and other trees in the same scanty proportion.

Patmos is divided into two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east side, are the harbor and the town. On the hill to the south, crowning a commanding height, is the celebrated monastery which bears the name of "John the Divine." It was built by Alexius Comnenus, and in the library are a great many printed books. There were in it formerly also 600 MSS.; there are now 249. Two ought to be mentioned here, which profess to furnish, under the title of ιερά πανοράμα τοῦ Θεολόγου, an account of St. John after the ascension of our Lord. One of them is attributed to Prochorus, an alleged disciple of St. John; the other is an abridgment of the same by Nicetas, archbishop of Thessalonica. Various places in the island are incorporated in the legend, and this is one of its chief points of interest. There is a published Latin translation in the Bibliotheca Maxima Patrum (1677, tom. ii), but with curious modifications, one great object of which is to disengage St. John's martyrdom from Ephesus (where the legend places it), and to fix it in Rome. Half-way up the ascent of the mountain on which the monastery stands is the cave or grotto where tradition says that St. John received the revelation, and which is still called τό ενσηπτών τῆς Αποκαλυπτήρας. A view of it (said to be not very accurate) will be found in Choisel-Gouffier (t. pl. 27). In and around it is a small church, connected with which is a school or college, where the ancient Greek literature is said to be well taught and understood.

Among the older travellers who have visited Patmos we may especially mention Toursfort and Pococke, and later Dr. Clarke and Prof. Carlisle. See also Turner, Journal of a Tour, iii, 98-101; Schubert, Reise im Morgenland, l, 424-434; Walpole, Turkey, ii, 43; and Stanley, Sermons in the East, p. 225. Rosa visited it in 1841, and describes it at length (Reisen auf dem griechischen Inseln des Ägäischen Meeres, ii, 123-128). Guérin, some years later, spent a month there, and entered into more detail, especially as regards ecclesiastical antiquities and traditions (Description de l'île de Patmos et de l'île de Самос [Paris, 1856], p. 1-120).

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Patonay, Léonard, a French Jesuit, was born in Salins in 1569. He joined the Jesuits at the age of 16. He studied for several years in the theology and the Holy Scriptures in different houses of his order. A skilful controversialist, he opposed the Lutheran heresy, and cardinal Richelieu, who esteemed his talent, several times employed him to reply to the ministers of the Reformed doctrine. Patonay left Besançon in 1629. He published, under a fictitious name, Declarations aliquis multitaurum deductarum ad Ecclesia Bulla. See Backer, Biblioth. des Ecriva. de la Comp. de Jésus, s. v.

Patonay, Philippe, a French prelate, was born at Salins in 1598. He joined the Order of Minims in 1611, and, after having taught philosophy and theology, devoted himself to preaching. His success in the pulpit caused him to be chosen by Ferdinand de Rye, archbishop of Besançon, for one of his suffragans, who consecrated him in 1632, under the title of Bishop of Nicopolis. He continued the same duties under the archbishops Francis de Rye and Claude d'Achery. He died at Besançon Aug. 1, 1639. This prelate, versed in ancient languages, only published some Theses upon theology, and left in manuscript several Sermons and an Abrégé des Controverses of cardinal Bellarmine. See Dunod, Hist. de l'Église de Besançon.

Patoilleau, Louis, a French Jesuit, was born at Dijon, March 31, 1639. His studies were finished in the College of Dijon, where he lived for some years among his teachers. He was admitted into the Order of the Jesuits, taught philosophy at Laon, and devoted himself at the same time to preaching. After several years, being recalled to Paris, he retired to the monastery, and took an active part in the religious quarrels of the time. From 1634 to 1648 he was one of the principal editors of the Supplément aux Nouvelles ecclésiastiques, which the Jesuits opposed to the publication of the Gazette Janséniste. The most of the articles written by him upon the refusal of the sacraments or for the defence of his order appeared anonymously, and it is difficult to distinguish exactly those that belong to him. The ardor with which he espoused the cause of M. de Beaumont against the parliaments, which drew upon himself, in 1736, the order to leave Paris. He was sent into the service of the Prince of Amiens, then with M. Banyon, bishop of Uses, both strongly attached to his society, and finally retired to Avignon. Patoilleau was, as well as father Nouette, a butt to the continual sarcasms of Voltaire, which he provoked by the unskilful manner of his attacks on the philosophers. He died at Avignon in 1779. We have of his works, Poëttes sur le mariage du Roi (1725): Cartouche, ou le séculaire justifié par la grâce du P. Queznel (La Haye, 1731, 8vo);—Vie de l'Églaise (1631, 12mo);—Dictionnaire des livres jansénistes (by P. de Colonia), a new and enlarged edition (Antwerp, 1734, 4 vols, 12mo); this work, in which the accusation of Jansenism is carried to excess, was forbidden at Rome in 1754; father Rulé has given a refutation of it:—La propriè du Jansenisme (Quillva, 1738, 12mo);—Histoire de la Conspiration des Jansénistes, 1763 or 1767; 2 vols, 12mo), dedicated to pope Clement XII. This Jesuit, charged with continuing the collection of Lettres édifiantes after the death of father Halde, published vols. xxiii, xxiv, xxv, and xxvi; vol. xxxi, which he had prepared, was published by father Marchal.

Patoilleau, René, who bore the same name, natives of Salins, and also Jesuits, have distinguished themselves in the pulpit. The older, Nicolas Patoilleau, born in 1622, was for a long time superior of the French mission to London, and died at Besançon Nov. 1, 1739. He was left Sentinelle home for some time to décorer à Dieu (1700, 12mo). The younger, Étienne Patoilleau, was born in 1634, and became abbé of Ancy (diocese of Besançon). See Lettres késiastiques, tom. vii (ed. Du J. Questell); Feller, Dict. Liturg. De Backer frères, Bibliè des Écriva. de la Comp. de Jésus.

Patres (Lat. for fathers) is a transfer of the Oriental idiom by which every teacher or governor is respectfully entitled abba, father. The officers of the early Church were termed Patres Ecclesiae or Patres Clerici. Presbyters, oldest bishops, were called Patres. Thus the name papa, pope, is a term of reverence and affection, corresponding to αββας, pāwos. This title of papa was first given to the bishop of Alexandria, and the first bishop of Rome who assumed it in any public document was Siricius, A.D. 384. This title was not, however, employed commonly until the time of Leo the Great; and it was afterwards applied exclusively to the bishop of Rome, according to an order of Gregory the Great. This ancient title was attributed to all bishops alike until about the 6th century. Jerome, for example, in writing to Augustine, salutes him as Domine eure sancete et béstissime (Ep. 94), and he gives the same title to other bishops. The title of Constantine was usually called urbis papa; and the bishop of Rome, in like manner, urbis papa, or Romane urbis papa, and simply papa. The title continued in general use throughout the 6th and 7th centuries. It was also frequently applied to the priques (q. v.) of the Christian Church in Africa; and there was a peculiar reason for giving them this name, as the prisci in the African churches was not attached, as in other places, to the civil metropolis, but was always chosen by the people who had succeeded to this dignity by virtue of his seniority, in whatever place he lived. The only exception to this was the Church at Carthage, where the bishop was a fixed and standing metropolitan for the province of Africa, properly so called. The term patris was also applied to the fathers of the monasteries, as Jerome and Augustine called them. See Father.

Patres Patrum (Lat. for Fathers of the Fathers), a designation sometimes given to bishops in the ancient Christian Church. Gregorius Nyssan was called by this name in the canons of the second Council of Nice; and others say that Theodosius, the emperor, gave Chrysostom the same title after death. See Paters.

Patres Sacrorum (i. e. Fathers of the Sacred Rites), a title given to the priests of Melitran (q. v.) among the ancient Romans under the emperors.

Patriarch (πατριαρχης, head of a family or tribe). Paul (Eph. iii, 15) calls attention to the fact that the term of πατριαρχης comes from πατρις, "the great father of all the πατριαρχης, both of angels and men" (Elliott); and thus, contrastively, "Patriarch," in its highest sense, is a title of him whose offspring all men are. In common use it is applied in the N. T. to Abraham (Heb. vii, 4), to the sons of Jacob (Acts vii, 8, 9), and to David (ii, 29); and is apparently intended to be equivalent to the phrase γὰρ πατέρας ἐν συνεσεβασμῷ, the "head" or "prince of a tribe," so often found in the O. T. It is used in this sense by the Sept. in 1 Chron. xxii, 2; xxii, 23; XX. xxiii, 20; xxvi, 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses.

In the early history of the Hebrews we find the ascension of a family retaining authority over his children, and his children's children, so long as he lived, whatever new connections they might form. When the father died the branch-families did not break off and form new communities, but usually united under another common head. The patriarch was generally invested with this dignity. His authority was paternal. He was honored as the central point of connection, and as the representative of the
whole kindred. Thus each great family had its patriarch or head, and each tribe its prince, selected from the several heads of the families which it embraced.

By the "patriarchal system" it is accordingly meant that state of society which developed itself naturally out of family relations, before the formation of nations proper in so far as there was a state of political government; and by the "patriarchal dispensation" the communion into which God was pleased to enter with the families of Seth, Noah, and Abraham, before the call of the chosen people. In the following account we treat the subject from both a Scriptural and a philosophical point of view.

1. In the history of the antediluvian patriarchs, the Scripture record contains, after the first family, little except the list of the line from Seth, through Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, to Noah; which includes the periods of generation and at their deaths. See CHRONOLOGY. To some extent parallel to this is given the line of Cain: Enoch, Irad, Mehujael, Methusael, Lamech, and the sons of Lamech, Jabal, Jubal, and Tubal-Cain. To the latter are attributed the first signs of art and culture regarded, in theology, as the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscurely speaks of violence and bloodshed. See LAMECH. In the former the line the one distinction is their knowledge of the arts in contrast with the first, the separation of the promised "seed of the woman" which is seen in its fullest perfection in Enoch and Noah; and the only allusion to their occupation (Gen. v, 29) seems to show that they continued a pastoral and agricultural race. The entire corruption, even of the chosen family of Seth, is traced (in Gen. vi, 1-4) to the union between "the sons of God" and "the daughters of men" (Heb. "of Adam"). This union is generally explained by the ancient commentators of a contact with supernatural powers of evil in the persons of fallen angels; most modern interpretation refers it to intermarriage between the lines of Seth and Cain. The latter is intended to avoid the difficulties attaching to the comprehension of the former view, which, nevertheless, is undoubtedly far more accordant with the usage of the phrase "sons of God" in the O. T. (comp. Job i, 6; xxxviii, 7), and with the language of the passage in Genesis itself (see Mainland's ERUVI, essay vi).

The line of Cain was continued by the children of Seth, who were traced to Abel and Seth. The sons of Seth were the progenitors of all the noblest races of the earth, and they were the first to introduce the arts and sciences. They were the first to cultivate the ground, to make implements of stone and metal, and to build cities. They were the first to invent the art of writing, and torearize the use of weapons. They were the first to learn the art of war, and to use it for the protection of their property and persons. They were the first to form governments, and to establish the laws of society. They were the first to train their children in the arts of peace and war. They were the first to form nations, and to establish the institutions of society. They were the first to build cities, and to erect temples. They were the first to form armies, and to establish the institutions of war. They were the first to use the arts of navigation, and to explore the seas. They were the first to use the arts of agriculture, and to cultivate the ground. They were the first to use the arts of commerce, and to trade with other nations. They were the first to use the arts of government, and to establish the institutions of society.
The Reformer Bullinger says: "Out of all this it is easy to understand what faith and knowledge Adam had of our Lord Christ; namely, that he knew in him the very Godhead and manhood, and that he saw in faith his passion and cross afar off." He even attributes to the "Holy Father" the teaching of the doctrine "that the Father, the Son, and the Holy Ghost are one God in the most reverent Trinity." Doubtless the first intimations of a Mediator were such as to include within them all subsequent revelation, but there is nothing to show that they were so understood by those who then received them. At the same time God did reveal himself to Adam, to Enoch, and to Noah, as well as to Abraham afterwards, and perhaps to many others. "The traditional knowledge concerning a promised Mediator was no doubt carefully cherished, and served to enlighten much which in the law, and even in the prophets, might otherwise have been unintelligible. Hence the Mediator, though but faintly shadowed out, was yet firmly believed in. We have our Lord's assurance that "Abraham rejoiced to see his day; he saw it, and was glad" (John viii, 56). We have Paul's assurance that the same Abraham, having received the promise of the Redeemer, believed in it, and was justified by faith (Rom. iv, 1-20; Gal. iii, 6-9, 14-19). And we may well suppose that the faith which guided Abraham guided others, being foreordained (Ps. Browne, On Art. ii). Then, as to their knowledge of a future state, we have (Gen. vi, 24) a statement concerning Enoch which seems to show that the antediluvian patriarchs were familiar with the idea of a better life than the present. It has been argued that the very brevity and obscurity of the phrase "God took him" proves this familiarity. His being "taken" was a reward for his piety, a still greater blessing than the long life vouchsafed to so many of his contemporaries. "Now people who knew of the transition of Enoch must have had some knowledge of the state of bliss to which he was removed" (Ps. Browne). But, besides, in the first 930 years of the world, Adam still lived, and the communion which he had enjoyed with God could by him never have been forgotten. Is it possible that Adam was not well acquainted with a future life? This communion of God with man is again noticeable in the case of Noah (Gen. vi, 13; vii, 1; viii, 16, 19), as with Abraham and others afterwards. In a general way the earliest patriarchs appear therefore to have lived the simple lives of a pastoral and also agricultural people, furnished with clothing and food ; they cultivated herbs and grain and fruits, and probably also, by sufferance, animals for food, offering to God both of the produce of the earth and also slain beasts in sacrifice, able to distinguish the clean from the unclean, speaking to one another, holding firmly to the promise of a great blessing to come, familiar with the idea of God's presence in the world, and looking for some better life when this should be ended.

11. The Patriarchs after the flood were at first, in all, four persons forming the whole race. Noah became the second father of the human race. They were exceedingly fruitful, as God had ordained they should be. The tenth chapter of Genesis is a wonderful document, describing the vast emigrations of the families of the sons of Noah. The number of nations there enumerated is reckoned by the Hebrew exposition from Abraham thirty, and from Shem twenty-six. But they no longer lived to the age of their antediluvian forefathers. Abraham was 90 at the birth of Ishmael, and about 100 at the birth of Isaac; Isaac was 60 at the birth of Esau and Jacob, and died at 180; Jacob died at 147, and Joseph at 110. It will be observed that as human life was shortened, children were usually born at an earlier period in the life of their parents. A providential compensation was thus supplied, by which the human family was multiplied, and large portions of the earth occupied. The language of men was, however, no longer one. When an attempt was made to concentrate the race, instead of occupying the earth and replenishing it, the scheme was defeated by the miraculous confusion of tongues. From that time the patriarchal state was preserved, or revived in its purity, chiefly if not wholly in the family of Abraham, the friend of God. Nations grew up on the right hand and on the left. In Assyria there arose the kingdom of Ninevah. "Out of that land he went forth to Assyria, and built Nineveh. Without notice posterior civilization of Egypt then sprang up, and the thirty centuries themselves were probably already built when Abraham first arrived in that land. Idolatry, moreover, was fast taking the place of the primeval religion, and if the name of the true God was ever in danger of being wholly forgotten in the world, it was probably then, when Abraham was called to go forth from Ur of the Chaldees. In the book of Joshua (xxiv, 2, 14) we read that the original fathers of the Jewish race, who dwelt beyond the Euphrates, served other gods. Such was probably the case with the father of Abraham. "If we are asked," says professor Max Müller, "how this one Abraham passed through the denial of all other gods to the knowledge of the one God, we are content to answer that it was by a special divine revelation." "It is true," adds dean Stanley, "that Abraham hardly appears before us as . . . a teacher of any new religion. As the Scripture represents him, it is rather as if he were possessed of the truth himself then as if he had any call to proclaim it to others. His life is his creed; his migration is his mission. . . . His faith transpires not in any outward pronouncement, but in his deeds, in the purity of his heart, in his more nearly concerning him and every one of us—in his prayers, in his actions, in the righteousness, the 'justice,' . . . the 'uprightness,' the moral 'elevation' of soul and spirit which sent him on his way straightforwardly, without turning to the right hand or to the left. In his deeds, Abraham must be regarded as the type, 'the hero,' as he has been called, of the patriarchal state. He was acquainted with civilization and organized government, but in his own person and family adhered to the simple habits of a nomad life. With him and his, the father of the family was the patriarchal priest, the family itself the patriarchal Church."
Patriarch

Deane Stanley has remarked how exactly, when Abra-
ham and Lot "went forth" to go into the land of Ca-
naan, they resembled two Arabian chiefs at the pres-
et day on a journey or a pilgrimage. He notes how at
this day, as so many centuries ago, "the chief wife,
the princess of the tribe, is her art her soul, who
make the cakes, and prepare the usual meal of milk
and butter; the slave or the child is ready to bring in
the red lentil soup for the weary hunter, or to kill
the calf for the unexpected guest. Even the ordinar-
y social state is the same; polygamy, slavery, the ex-
clusiveness of family ties, the period of service for
the dowry of a wife; the solemn obligations of hospi-
tality; the temptations, easily followed, into craft or
falsehood." (Lectures on Jewish Church, lect. i, p. 12.)

But if Abraham was in all outward respects like
any other sheik, there was that which distinguished
him, as it did Noah before him, and Isaac, Jacob, Jo-
seph, and others, after him, from all the world. This
distinction consists partly in the covenant whereby
these men were especially bound to God, and second-
ary in the typical character of their recorded actions.
Thus God made a league or covenant (q. v.) with Noah
(Gen. ix. 8, 9), and afterwards with Abram (Gen. xv.
8-18), when, as Deane Stanley says, "the first covenant,
the Old Testament, was concluded between God and
man, and when there was represented by outward
signs, which were to be necessary for a people more
different from the rest of mankind than those who,
far more than the Jewish people, reflected in his own
union of suffering and of triumph, the thick
darkness of the smoking furnace, the burning and the
shining light." This league was often renewed, as
with Abraham when circumcision was enjoined (xvii,
10), and with Isaac prospectively (xvii, 19), bind-
ing each of these as being themselves types of "another
seed . . . and another son of promise, in whom the
covenant was to be accomplished" (see Deex Jackson,
Obed, lex. ix, ch. xvi.

Joseph), periods more may be gathered
as to the nature of the patriarchal history. It is
at first general in its scope. The "covenant given
to Noah is one, free from all condition, and fraught
with natural blessings, extending to all alike; the one
great command (against bloodshed) which marks it
is based on a deep and universal ground; the fulfill-
ment of the blessing, "be fruitful and multiply, and
replenish the earth," is expressly connected, first with
an attempt to set up a universal kingdom round a
local centre, and then (in Gen. x) with the formation
of the various nations by conquest or settlement, and
when all the time the thought is of a coming age in
which the unammonished infant life seems to be
soon narrowed itself to that of a single tribe or family,
and afterwards touches the general history of the an-
cient world and its empires, only so far as bears upon
this.

Hence in this last stage the principle of the pa-
tria-chal dispensation is most clearly seen. It is
based on the sacredness of family ties and paternal
authority. This authority, as the only one which
is natural and original, is inevitably the foundation
of the earliest form of society, and is probably seen
most clearly in the Ordos (Scripture, Lev. xvi. 29-30,
not affected by local attachments and by the acquisition
of wealth. It is one, from the nature of the case,
limited in its scope, depending more on its sacredness
than its power, and giving room for much exercise of
freedom; and, as it extends from the family to the
tribe, it must become less stringent and less concen-
trated, in proportion to its wider diffusion. In Scrip-
ture this authority is consecrated by an ultimate re-
ference to God, as the God of the patriarch, the Father
(that is) both of him and his children. Not, of course,
that the idea of God's Fatherhood carried with it the
knowledge of man's personal communion with his
nature (which is revealed by the Incarnation); it rather
implied faith in his protection, and a free and loving
obedience to his authority, with the hope (more or less
assured) of some greater blessing from him in the
coming of the promised seed. At the same time, this
faith was not allowed to degenerate, as it was prone to
do, into an appropriation of God, as the mere tetrarch
of the tribe. The Lord, it is true, suffers himself
to be called "the God of Shem, of Abraham, of Jec-
chon and of Jacob"; but he also reveals himself (and
that emphatically, as if it were his peculiar title) as
the "God Almighty" (Gen. xvii. 1; xxviii. 3; xxxv.
11); he is addressed as the "Judge of all the earth"
(xxxvii. 25), and as such is known to have intercourse
with Pharaoh and Abimelech (xii. 17; xxx. 8-9), to
hallow the priesthood of Melchizedek (xv. 18-20),
and to execute wrath on Sodom and Gomorrah. All
this would confirm what the generality of the cove-
nant with Noah, and of the promise of blessing to
"all nations" in Abraham's seed, must have distinctly
taught, that the chosen family were, not substitutes,
but representatives, of all mankind, and that God's
relation to them was only a clearer and more perfect
type of that in which he stood to all.

Still the distinction and preservation of the chosen
family, and the maintenance of the paternal authority,
are the special purposes, which give a key to the mean-
ing of the history, and of the institutions recorded.
For this this birthright (probably carrying with it the
priesthood) was reserved to the first-born, belonging
to the tribe, but shared by him by inheritance, which
received his father's blessing; for this the sanctity of
marriage was jealously and even cruelly guarded, as
in Gen. xxxiv, 7, 13. 23 (Dinah), and in xxxvii, 24
(Tamar), from the license of the world without; and
all intermarriage with idolaters was considered as treason to the family and the God of Abraham (Gen.
xxxvii, 34, 35; xxvii, 46, xxxvii. 8. 6-9). Natural
obedience and affection are the earthly virtues espe-
cially brought out in the history, and the sins dwelt
upon (from the irreverence of Ham to the selling of
Joseph).

The type of character formed under such a dispen-
sation is one imperfect in intellectual and spiritual
growth, because not yet tried by the subtler tempta-
tions, or forced to contemplate the deeper questions
of life; but it is one remarkably simple, affectionate,
and free, such as would spring from a natural au-
thority, derived from God and centring in him, yet al-
lowing, under its unquestioned sacredness, a familiar-
ity and freedom of intercourse with him, which is
strongly contrasted with the stern and awful char-
acter of the Mosaic dispensation. To contemplate it
from a Christian point of view, is to see the unconscio-
usness and innocence of childhood, with that deeper
insight and strength of character which are gained by
the experience of manhood. We see in it the germ of
the future, of the future revelation of God, and the future trials and development of man.

It is on this fact that the typical interpretation of
its history depends—an interpretation sanctioned di-
rectly by the example of Paul (Gal. iv. 21-31; Heb.
vii. 1-17), indirectly supported by other passages of
Scripture (Gal. iv. 28-30; 1 Pet. ii. 14-16; Rom. xi.
10-13, etc.), and instinctively adopted by all who
have studied the history itself. By this is not
meant, of course, that in themselves the patriarchs
were different from other men, but that the record of
their lives is so written as to exhibit the type of char-
acter in them. "The materials of the history of
Genesis are so selected, methodized, and marshalled
as to be like rays converging steadily from various
points to one central focus. The incidents in the
lives of the patriarchs, which seem trivial when read
literally, and which would never have existed unless
they had possessed a prospective value, and unless he who guided the writer had perceived them
to have that prospective value, all fall into their prop-
er place when they are read by the light which is shed
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on them by the Gospel of Christ. . . . They are so selected as to be full of instruction" (Wordsworth, Introdr. to Gen. etc. p. xxxiv). To this may be added, from the same authority, the beautiful inscriptions which are selected by the prophetic spirit either sent forth an articulate sound themselves, and pre-announce something that is future, or else they are there inserted in order that they may bind together the strings which proceed to the sound.

Even in the brief outline of the antediluvian period we may recognise the main features of the history of the world, the division of mankind into the two great classes, the struggle between the power of evil and good, the apparent triumph of the evil, and its destruction in the flood, the incidents which are selected by the prophetic spirit either sent forth an articulate sound themselves, and pre-announce something that is future, or else they are there inserted in order that they may bind together the strings which proceed to the sound.

In the ancient Christian Church patriarchs were next in order to metropolitans or primates. They were originally styled archbishops and exarchs, and were the bishops of certain great metropolitan sees, and though they held rank next to the patriarchs, in that they enjoyed a jurisdiction almost identical with that of the metropolitan in his own province. The territory over which they ruled was after their own office called a patriarchate.

The title Patriarch, which is of Eastern origin, is almost synonymous with primate (q. v.), and is by those who use it derived from Acts vii. 8. They claim that the apostles were so called because they were regarded by the apostolic Christians as the fathers of all other churches. Baronius and Scholasthrae derive it from St. Peter who, in the eyes of the Copts' supposes the pre-eminent position in Egypt, but other Romans assert that the patriarchs took their rise a short time previous to the Council of Nice; and a third party, among whom is Balzamon and other Greek writers, maintain that they were first instituted by that council. In confirmation of the last opinion, it may be asserted that the title of archbishop in the earlier origin is too strong to be easily set aside; and, further, that the word of Jerome, upon which the error is founded, refer to the canonical confirmation of those rights, titles, and privileges which cup had already established, and not to the creation of any new dignities. The patriarchates are so regarded by the Copts that the Council of Nice acknowledged as "of ancient custom." Originally the name patriarχας seems to have been given commonly to bishops, or at least was certainly given in a less special sense than what it eventually bore. The date at which it was assumed by the metropolitan of Alexandria is unknown, but we think cannot be exactly determined. It is certain, however, that even as late as the time of the Council of Nice no supremacy was recognised in the patriarchate over the provincial metropolitans, and that the authority which the patriarchs have since exercised was arrogated by them at a later period. It was by degrees that the supremacy of the patriarchate rose preeminent to all other ecclesiastical dignities; for we find that about the close of the 4th century the established privileges of the patriarchs included, among other things, the right of consecrating bishops, summoning diocesan councils, appointing vicars for remote provinces, in fact, with their own authority, and giving a decisive judgment in those cases of appeal which came before them from other courts.

In short, nothing was done without consulting them, and their decrees were executed with the same regularity as those of the apostles. Sometimes we meet with the name patriarch given to any bishop by public authority of the church is in the Council of Chalcedon, A.D. 451, which mentions the most holy patriarchs, particularly Leo, patriarch of great Rome. Among private authors, the first who mentions patriarchs by name is Sozomen, who wrote his history about the year 440, eleven years before the Council of Chalcedon. At first each quarter of the Christian world had its patriarch—Europe, Rome; Asia, Antioch; Africa, Alexandria: at a later period there were more—those of Jerusalem, as the mother of all churches, "the apostolic see" of St. James the First, founded by the Council of Chalcedon; and Constantinople, by the Council of Constantinople (A.D. 451), as Byzantium was then another Rome and imperial city. All these were independent of one another, till Rome by encroachment, and Constantinople by law, gained a superiority over some of the rest. The subordinate patriarchs nevertheless still retained the title of exarchs of the diocese, and continued to sit and vote in councils. The contests between the patriarchs of Rome and Constantinople were among the most bitter of the Greek schisms of the GREEK CHURCH. After the Greek schism, and particularly after the establishment of the Latin kingdom of Jerusalem, Latin prelates were appointed with the title and rank of patriarch in the four great Eastern sees. It was hoped that the union of the churches, effected at the Council of Florence, would have put an end to the con-
Patriarchs

test thus created; but that union proved transitory, and the double series of patriarchs has been continued to the present day. The Nestorian and Eutechian sections of the Eastern churches, too, have each their own patriarch, and the head of that portion of the former which in the 16th century was reconciled with the Roman see, although known by the title of Catholicoi, has the rank and authority of patriarch. See Nestorians. Besides these, which are called the Greater Patriarchates, there have been others in the Western Church known by the name of Minor Patriarchates. Of these the most ancient were those of Aquileia and Grado. The latter was transferred to Venice in 1451; the former was suppressed by Benedict XIV. France also had a patriarch of Bourges; Spain, for her colonial missions, a patriarch of the Indies, and Portugal a patriarch of Lisbon. These titles, however, are little more than honorary. The Armenians likewise have their own patriarch at Jerusalem.

In the non-united Greek Church the ancient system of the three patriarchates of Constantinople, Antioch, and Jerusalem is nominally maintained, and the authority of the patriarchs is recognized by their own communion. But the jurisdiction-limits of the patriarch of Constantinople, who is acknowledged as the head, have been much modified. The patriarch resides at Constantinople, and is styled the thirteenth apostle. The right of election is vested in the archbishops and bishops, but the power of confirming the appointment is exercised by the sultan of Turkey, who exacts twenty-five thousand crowns, and sometimes more, on the occasion of the patriarch’s installation. Besides this immense sum, the various fees of the ministers of state and other officers swell the oppressive amount so much that the patriarch is generally encumbered with heavy debts during the period of his patriarchate. Before an election, it is usual for the bishops to apply to the grand vizier for his license to proceed; he replies by summoning them to his presence, when he demands if they are fully determined to proceed with the election. Being answered in the affirmative, his consent is then given. The election over, the vizier presents the patriarch with a white horse, a black capuche, a crosier, and an embroidered caftan. A pompous and magnificent procession is then formed, consisting of the patriarch, attended by a long train of Turkish officials, the Greek clergy, and a vast concourse of people. The patriarch is received at the church door by the principal archbishops, who hold wax tapers in their hands; and the bishop of Heraclea, as chief archbishop, takes him by the hand and conducts him to his throne, and he is then invested with the insignia of his office.

When the patriarch subscribes any ecclesiastical document his title is, "By the mercy of God, archbishop of Constantinople, the new Rome, and ocumenical patriarch." The sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power; and it has sometimes happened that the patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than in reality) of nominating his brother patriarchs; and, after their subsequent election by the bishops of their respective patriarchates, of confirming the election; but the barat of the sultan is still necessary to give authority both to themselves and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other patriarchs, as they are farther removed from the centre of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the orthodox Church.

The patriarch of Antioch has two rivals who assume the same title and dignity; the one as the head of the Syrian Jacobite Church, the other as the Maronite patriarch, or head of the Syrian Catholics. The patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival: and the few who are subject to him are chiefly found in the villages or capital of Lower Egypt. The patriarchs of Antioch and Jerusalem reside usually at Constantinople, and enjoy very slender and precarious revenues. The Russo-Greek Church withdrew from the patriarchate of Constantinople partially in the 17th, and finally in the 18th century. There was then established at Moscow a metropolitan, whose name and authority was finally transformed into that of patriarch. But the emperor Peter the Great eventually abolished the titles altogether. See Russia. Greece
proper has been practically separated from the patriarchate of Constantinople since the independent establishment of the kingdom of Greece (q.v.), but its formal separation took place later.

In the Roman Catholic Church the title of patriarch is now little more than an honorary title. The dress of the five patriarchs of Rome, Constantinople, Antioch, Alexandria, and Jerusalem, ranking next to cardinals, resembles that of cardinals except that the color is purple. In the papal chapel they wear over their soutane and rocheta amices and a purple serge cappa, gathered up with a fold under the left arm, with a white ermine tippet, and when the pope officiates, plain linen mitres and copes of the color of the day. The Greek patriarchs have a lampadouchon, or lighted candlestick, carried before them. In the 12th century the right, hitherto exclusively attached to the pontificate, of having a cross borne before them was conceded to all patriarchs and metropolitans, and granted to all archbishops from the time of Gregory IX. See Bingham, Origines Eccles. bk. ii, ch. xvii, § 12, 19; Morin, De Patriarcharum origine Exerc. iii, etc.; Ziegler, Pragmat. Gesch. der kirchl. Verf.-Formen, p. 164 sq.; Siegel, Chriat. Alterthümer, iii, 288; iv, 195 sq.; Riddle, Christian Antiquities, p. 219, 228 sq.; Neale, Hist. Easter Church (Intro.), ch. i.

**Patriarchs (The Twelve), Testament of.** See Testament.

**Patricians, a Christian sect named by all the early heresiologists as followers of Patricius, of A.D. 410-412, are charged with believing, like all Manichean heretics in after-times, that the devil made man's body altogether; and that therefore a Christian may kill himself to become perfect through separation from his evil body (Augustine, Haeres. c. ixii; Præd. Iustin. Haeres. c. ixii). These tales, though originated with the saints and fathers of the Church, may seem too absurd to be believed in the 19th century, and it is even probable they were founded on haraeyra; yet the recent existence of Muggletonians and Southcottians shows that nothing is too ridiculous to find credit with some people. St. Augustine also classifies the Patricians with Basilides, Carpocrates, Marcion, and other precursors of the Manichees, as repudiating the Holy Scriptures (Contro Adversar. Leg. et Proph. c. xii). Nothing is known of Patricius himself beyond the bare statement of Philaster; and as the heresy of which he is said to be the founder is not mentioned by Ephraimios, Damarisius thinks it probable that it arose after his time, perhaps about A.D. 390. Præd. Iustin. says that the Patricians sprang from the northern parts of Numidia and Mauritania. See Turner's Hist. p. 188, 189.

**Patricius.** See Patricians.

**Patrick, St., one of the most noted of Christian saints, is distinguished as a missionary of the 5th century, and is commonly designated as the Apostle of Ireland. There is much uncertainty as to his personal history, and great difference of opinion regarding his religious sentiments. About his life we know very little, except what is derived from his own writings. He left only two short compositions, his Confession and his Epistle to Coroticus, both of which are well authenticated. Of the former the London Quarterly for April, 1866, says, 'There is now almost a universal agreement in regard to St. Patrick's Confession. Its genuineness is admitted by bishop Usher, Sir James Ware, Spelman, Tillotson, Mabillon, Ducange, Lanigan, and a long list of both Roman Catholics and Protestants. Formerly there was some difference in regard to the place of his birth; at present the best authorities are nearly unanimous in believing that he was born in Armoric Gaul, about A.D. 387.' According to his own account of himself (Conf. 5): 'I had for my father Calphornius, a deacon, the son of Potitus, a presbyter in the Church, who lived in the village of Benavem of Tiberia, near the hamlet of Enon, where I was captured.' In his Epistle to Coroticus, he adds (sect. 5), 'I was born free according to the flesh; I was the son of a father who was a deacon (a Roman magistrate). I sold my nobility for the advantage of this nation. But I am not ashamed, neither do I grieve; I became a servant for Jesus Christ our Lord, so that I am not recognised in my former position.' Elsewhere (Conf. 1) he says, 'I was about sixteen years old; but I knew not the true God, and was led away into captivity to Hibernia, with a great many men according to our deservings.' Uncontroverted tradition says he was bought by Milcho, who lived in Dalvilla, now the county of Antrim. He lived with him six years. His occupation was herding or keeping cattle. His conversion and employment are thus described (Conf. 6): 'My constant business was to keep the flocks; I was frequent in my prayers. The love and fear of God more and more inflamed my heart. My faith and spirit were enlarged; so that I said a hundred prayers in a day, and nearly as many at night. And in the woods and on the mountain I remained, and before the light I arose to my prayers, in the snow, in the frost, and in the rain; and I experienced no evil at all. Nor was I affected with sloth, for the spirit of God was warm in me.' Near the close of the sixth year of his captivity he dreamed that he was soon to return to his parents, and that on the sea-coast he would find a vessel to take him to them. He readily found the vessel, but at first he was very roughly refused a passage. On retiring he began to pray; soon one from the ship came after him, and kindly offered to take him with them. On the third day of their voyage they reached land, but not what land we have no account of, except that in his Confession, which is wholly defective in dates and places, and seems to have been intended merely as an acknowledgment of God's goodness in his deliverance. There is here a hiatus of unknown length in his life; a chasm, however, which his medieval biographers have filled up according to the
liveliness of their fancy, or the supposed credulity of their readers. They wrote of his studying with St. Germain, of his attending a monastery near the Mediterranean, and finally of his going to Rome and receiving instruction from the pope. All these stories, inventions, and were not put forth till more than five hundred years after St. Patrick's death, and all of them are presented without a shadow of proof. They are not worthy the time or the space to disprove them. As for the story by St. Patrick, during this interval time is from himself. Some time during the long interval St. Patrick had a dream. He says (Conf. 10), "I saw in my dream a man coming to me from Ireland, whose name was Victorius, with a great number of letters. He gave me one of them, in the name of my lord, St. Patrick, to this effect : While I was reading this, I thought I heard the voices of the inhabitants who lived near the woods of Flocin crying with one voice, 'We entreat thee, holy youth, that you come here and walk among us.' I was greatly moved in my heart, and could read no more; and then I awoke." This dream, and the several accompanying circumstances, led him to believe that it was a call to Ireland, and about it he was variously exercised, sometimes very happy, again strangely perplexed, till he felt "that the Spirit helped his infirmities." At some time in this interval, he says (Conf. 12), "I was brought down; but it was rather good for me, for from that time, by the help of God, I began to mend, and he prepared me that day for what I should be, which before had been far from me, to wit, that I should have a care and anxiety for the salvation of others. For after this I did not think of myself." Perhaps it was on this occasion that he made the vow to God (Conf. 15) "that he would go and preach to the Gentiles, and that he would never leave them." Afterwards (Conf. 15) he seems to have received some promises of succor, my parents, and the many rewards which had been promised to him, with tears and weeping I displeased them, and some of these were older than myself; but I did not act contrary to my vow (sed gubernante Deo nullo modo consensi nusque acudivi illis, ut ego venirem ad Hiberniam). God directing me, I consented to no one, nor yielded to them, nor what was grateful to myself. God had overcome me, and restored all things. So I went to Ireland, to preach to the Gospel." Thus it would seem that he was sent by no one, but relying wholly on his divine call, without bishop, pope, or council, he went to Ireland. Of the time or events of his passage to Ireland we have no trustworthy account. From tradition and contemporary history it appears that St. Patrick commenced his ministry in Ireland about A.D. 432, when nearly forty-three years of age. His early movements were not noticed. Gildas (A.D. 540) never alludes to him. The venerable Bede (A.D. 731) never mentions his name, but does that of Palladius, his predecessor, and rather tries to attribute the success of St. Patrick to him. There is ample evidence that the early Irish Church was not in repute among the Roman Catholic clergy of the 6th, 7th, and 8th centuries, nor, indeed, fully until the 12th. Then his mediavel biographers, in their legendary tales, write much about his movements generally; they represent the whole nation as immediately bowing to the new religion, so that Ger baldus, in the 12th century, doubted the genuineness of the Irish Church because it had not been founded in blood and persecution. But St. Patrick and the early Irish converts were persecuted, while the common people received the new faith with great readiness; the higher order of the Druids there still existed a secret though smothered opposition to Christianity, which was only kept in check by the masses of the people. St. Patrick writes thus (Conf. 22): "At a certain time they even desired to kill me, but my time had not come. Everything they found with us they seized, and bound myself with fetters; but on the fourteenth day the Lord delivered me, and what was ours they returned. In Conf. 16, he "thanks God who had given grace to his servants" that although they were threatened with terrors, they stood the firmer." Other instances of persecution might be presented. The Irish saint was very taciturn, scarcely ever alluding to his trials, unless to thank God for them. In the establishment of his church, St. Patrick in no instance ever appealed to any foreign Church, pope, or bishop. In his Epistles to Coroticus (sect. 1), he simply announces himself as bishop: "Ego Patricius, indoctus, sciellct, Hiberniense, constitutum episcopum me esse recr: ad Deo accepti, id quod in me est, est. St. Patrick was a bishop constituted in Ireland: what I am I have received from God"). Here is no appeal to any foreign authority; and solely on this authority he superintended the Irish Church for thirty-four years, and while in office he excommunicated the British pirate who had carried off an Irish saint. His recent converts into slavery. These well-authenticated statements of St. Patrick concerning himself are wholly at variance with those of Probus and Jocelyn, who, for the first time, put forth their fabrications full five hundred years later. In relation to his association with St. Germain at Tours, and of his going to Rome for ordination, all these stories were invented in the 10th or 12th century. Jocelyn, who wrote the fullest life of the saint, about A.D. 1130, has, in one sense, really the praise or dispraise of bringing the Irish Church into that of Rome. The abbe, not being embarrassed with facts, dates, or contemporary history, wrote easily and readily, and presented a life of the Irish saint that exactly suited his times, in the beginning of the 12th century. He represented St. Patrick and the early Church in Ireland in the following as exact models of his own in the 12th. This life was readily received and adopted as the only true one by the Roman Catholic Church, and it has been ever since the "storehouse" from which his numerous and papal biographers have drawn their materials. After the publication, and the general reception of this book, there was no hesitation in the full acknowledgment of all the Irish Christians, and of St. Patrick among them. Archbishop Usher, on the Religion of the Early Irish, asks (v, 820): "Who among them [the early Irish] was ever canonized before St. Malachias, or Malachy, at A.D. 1117? The story of St. Patrick seems never to have been sainted till all Ireland was sainted or canonized. From this mere papal acknowledgment the old evangelical Church of St. Patrick rapidly passed through several transformations. St. Malachy went all the way to Rome, and obtained for it the palliium, or papal investures. Lanfranc, archbishop of Canterbury, disregarding the old Irish ministerial line of seven hundred years, ordained several Dano-Irish bishops for the new hierarchy just set up, and in 1167 Henry II of England, by commission from pope Adrian, landed five thousand steel-clad soldiers in Ireland, and, after several sanguinary battles, called, in 1172, a synod at Cashel, to bring the Irish Church to papal conformity. But the old Irish Church was not yet extinct, for in 1170 they held a synod in Armagh, in which they confessed their sins, deprecated the "scourge of God," as they called the English papal soldiers, and liberated all English slaves then held in Ireland. Yet conformity to "papal practices" was very tardy; "Celtic tenacity" predominated in religious as it had in civil matters. The same Brehon laws of Bishop St. Patrick, which held the people in the hills in the 5th century were again, despite the most barbarous penalties of the English, proclaimed on the same hills and in the same language one thousand years afterwards. It has been asked, "Did St. Patrick give the Irish,"
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in whole or in part, a translation of the Scriptures in their own language? To this we reply, there is no positive argument brought to prove that he did; but in his Epistle to Corotiche he "calls upon every family to read it to the people." 4. Can we suppose that St. Patrick and his immediate followers, who founded Iona, "the star of the west," and who were enlightening Central Europe with religion and letters, could have left their own Church and country without some profession of the same doctrine in Ireland. Towards the close of his life, about A.D. 455, St. Patrick in Ireland wrote his Confession in which some call "holy Latin." He directed it (Conf. 6) to his "Gallican brethren, and the many thousand spiritual children whom God had given him." Most probably some copy of this and of his Epistle found their way to the Continent, and finally to some of the monasteries, then almost the only repositories of letters, where it seems to have remained unnoticed for a thousand years. When the Bollandists, in A.D. 1680, began their collections of the writings of the fathers, those of St. Patrick were collected, and thus preserved from extinction. In 1484-60 they were copied into abbé Migné's Patrology, and are in vol. liii of that great work.

According to tradition and contemporary history, St. Patrick died near Armath, March 17, A.D. 466, in the seventy-eighth year of his age. The anniversary of his death has ever been held as a festive day by the Irish, not only on their own green isle, but in every other part of the wide world to which wars and oppression have driven them. The early Irish, like the Asiatic Christians, celebrated the dying day of their saints, rather than, as with us, the day of their birth. He was the honored means of introducing Christianity to a people who, more than any other in proportion to their number, have spread themselves over the globe, and who have always carried their religion with them, whether in its pure and primitive state, or unhappily in its later and vitiated form. St. Patrick's piety was deep and abiding. He would have been a saint in any age or country. He was a man of great meekness; in his government of the Church and his intercourse among men, love and humility were always and everywhere predominant. His religion lifted him above the love of wealth or of worldly honor. Like the prophet Samuel in the Old Testament, he used to appeal to the people, after living with them thirty years: "If in any way I have taken aught from you, tell me, and I will restore you fourfold." He kept his vow to God "never to leave Ireland." During his mission of thirty-four years among them he nearly lost the use of his mother tongue. He was perhaps the most successful missionary of the 6th century. The Roman Catholics have proudly and exclusively claimed St. Patrick, and most Protestants have ignorantly or indifferently allowed their claim, thus giving to error a gratuity which it is difficult to recover. But he was no Romanist. His life and evangelical Church of the 5th century ought to be better known. The familiar story of the expulsion of the reptiles from Ireland by this saint has the signification of many other legends and allegories, and figures the triumph of good over evil. His resting-place at Down, in the province of Ulster, is still venerated by the people, and his remains were preserved many years, but his church at Down was destroyed in the reign of Henry VIII. and such relics of him as remained were scattered either by the soldiers of Elizabeth or by those under Cromwell. When represented as bishop, he wears the usual dress with the mitre, cope, and crozier, which he had, as regarded him with regard. As the apostle of Ireland, he should wear a hooded gown and a leathern girdle. The staff, wall, standard with the cross, and the Gospel are all his proper attributes. A serpent should be placed beneath his feet.

Those who desire all the knowledge so far obtained regarding this noted man and his relation to the Church must consult Potthast, Biblioth. Hist. Med. Atl., p. 840 sq. Of the latest biographies, that by Miss Cusack (1870) gives the Roman Catholic side of the case; that by Todd (Dublin, 1863) the Protestant view. Besides these, consult De Vienne's Hist. of the Irish Priestly Church, together with the Life of St. Patrick (New York, 1870, 12mo), where the authorities on St. Patrick's life, labors, and doctrines are given. See also Todd, Hist. of the Irish Church; Innes, Hist. of the Early English Church; Mrs. Jameson, Legends of Lea, Hist. of St. Patrick's Cathedral; Hill, Hist. of Eng. Monasticism, p. 63, and Append. iii; Maclear, Hist. of Missions in the Middle Ages; Contemp. Rev. Sept. 1868; Westminster Rev. Oct. 1868, p. 249; Brit. Qu. Rev. Oct. 1867, art. 1; Harper's Monthly, Oct. 1871; Friends' Review, iv, 427 sq. (D. D.)

Patrick (St.), Knights of, is the title of the members of an Irish order of knighthood founded by king George III of Great Britain on Feb. 5, 1783, in honor of the great Irish apostle. As originally constituted, the order consisted of the sovereign, the grand-master (who was always the reigning lord-lieutenant of Ireland), and fifteen knights; but in 1833 the number of knights was increased to twenty-two. The order is indicated by the initials "K. P." Their dress is as follows: The collar (of gold) is composed of roses alternating with harps, tied together with a knot of gold, the roses being enamelled alternately white within red, and red within white, and in the centre is an imperial crown surmounting a harp of gold, from which the badge is suspended. The badge or jewel is of gold, and oval; surrounding it is a wreath of shamrock proper on a gold field; within this is a band of sky-blue enamel charged with the motto of the order, "Qua separabis, mediceris," in gold letters, and within this band a saltire gules (the cross of St. Patrick), surmounted by a shamrock or trefoil slipped vert, having on each of its leaves an imperial crown. The field of the cross is either argent or pierced and left open. A sky-blue ribbon, worn over the right shoulder, sustains the badge when the collar is not worn. The star, worn on the left side, differs from the badge only in being circular in place of oval, and in

Badge of the Order of St. Patrick.
substituting for the exterior wreath of shamrocks eight rays of silver, four of which are larger than the other four. The mantle is of rich sky-blue tafetta, lined with white silk, and fastened by a cordon of blue silk and gold with tassels. On the right shoulder is the hood of the same materials as the mantle, and continuances another will signify? For it will, in effect, be to say that I am too good to be lost; but it is no matter if another be. Truly, I do not think myself so considerate to the world: and though my friends set a good price upon me, yet that temptation hath not yet made me of another mind; and I know that the love which makes me pass for more with them than I am worth. When I mention that word, love, I confess it moves me much, and I have a great passion for them, and wish I might live to embrace them once again; but I must not take any undue courses to satisfy this passion, which is but too strong a passion, and reason will lead me to go, and stay with my charge, which I take hitherto to be my duty, whatever come." A little later he writes: "During my confinement with these afflicted people I had many heavenly meditations in my mind, and found the pleasure wherewith they filled the soul was far beyond all the pleasures of the flesh. Nor could I fancy anything that would last so long, nor give me such joy and delight, as those thoughts which I had of the other world, and the taste which God vouchsafed me of it" (Autobiography, p. 52). It is said, further, that, out of a special regard to these people, he refused the archdeaconry of Huntingdon. Having sufficient reasons for dislike to his college at Cambridge, he went to Oxford for his degrees in divinity; and, entering himself of Christ Church, took his doctor's degree there in 1666. He then made chapel at King's College, singing there about the same time. In 1672 he was made prebendary of Westminster, and dean of Peterborough in 1679. In 1680 the lord-chancellor, Finch, offered him the living of St. Martin's in the Fields; but Dr. Patrick refused it, and recommended Dr. Thomas Tenison. In 1682 Dr. Lewis de Moulin, who had been bishop of London, died at Oxford, and had written many bitter books against the Church of England, sent for Patrick upon his sickness, and solemnly declared his regret upon that account, which declaration, being signed, was published after his death. During the reign of James II, Dr. Patrick was one of those champions who defended the Protestant religion against the papists. In the proposed revision of the Liturgy, his special share was the remodelling of the Collects; the process employed for which purpose is described in Birch's Life of Til- lotson, who at that time was archbishop of Canterbury, and was the soul of the commission. In Tilloston's commonplace-book was found a paper in short hand, entitled "Consecrations which will probably be made by the Church of England for the union of Protestants; and the degree of Nicaragua, in which I shall be early in the month of January, where I am to be arrived just in time to see the fleet, Sept. 13, 1682." There were seven heads, which it may not be foreign to our subject to transcribe, as Patrick was one of the most active commissioners: 

1. That the ceremony explained or recommended in the Liturgy as exclusive of the communion be entirely removed.

2. That the Liturgy be carefully reviewed, and such alterations and changes therein made as may supply the defects, and remove, as much as possible, all grounds of exception to any part of it, by leaving out the apocryphal lessons, and correcting the translation of the Psalms, used in the public service, where there is need of it; and in many other particulars.

3. That a new body of ecclesiastical canons be made, particularly with a regard to a more effectual provision for the reformation of manners both in ministers and people.

4. That a new body of ecclesiastical canons be made, particularly with a regard to a more effectual provision for the reformation of manners both in ministers and people.

5. That the clergy of both nations have a more personal con- trol over the magistrates, to guard against any attempt to pervert the law for the advancement of their own party interests.

6. That the clergy of both nations have a more personal control over the magistrates, to guard against any attempt to pervert the law for the advancement of their own party interests.

VII. 20
PATRICK

PATRIOTS IN CHRIST

"T. That for the future none be capable of any ecclesiastical benefice or preferment in the Church of England, theretofore held by bishops, and that those who have been ordained only by prebendaries shall not be compelled to renounce their ordination. But, because many bishops do still doubt of the validity of such ordination, where episcopal ordination is by the law not necessary, it shall be sufficient for such persons to receive ordination from a bishop in this or the like form: If thou art not already ordained, then, in case of necessity, the making of any one's baptism, is appointed by the Liturgy that he be baptized in this form: If thou art not baptized, I baptize thee," etc.

At the Revolution in 1688 great use was made of dean Patrick, who was very active in settling the affairs of the Church: he was called upon to preach before the prince and princess of Orange, and soon after the wars was appointed by the commissioners to give the review of the liturgy. In 1689 he was made bishop of Chester, and employed, with other bishops, to compose the disorders of the Church of Ireland. In 1691 he was translated to the see of Ely, in the room of Turner, who was deprived for his oaths to the government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had proved himself to be. In his early life he had regarded the Nonconformists with little favor, and had even written against them in a pamphlet entitled A friendly Debate between a Nonconformist and a Conformist, but in his latter years, especially while in the episcopate, he had had occasion to change his opinion. He had even a great share in the comprehension projected by archbishop Sancroft, in order to gain over the Dissenters. This may appear from the strange disaffectedness of a Conformist and a Nonconformist he had opposed such a design, and thereby given great offence to lord chief-justice Hale, who was zealous for it. His notices of the comprehension proceedings, in his autobiographical detail, are meagre, and cast no light upon the subject. The chief particulars are found in Calamy's Life of Baxter, Birch's Life of Tillotson, Burnet's Own Time, and other publications. Says Harris, the biographer of Dr. Manton: "Bishop Patrick, in advanced age, remarked, in a speech in the House of Lords in favour of the 'Conformity Bill,' that 'He had been known to labour against the Dissenters in his younger years, but that he had lived long enough to see reason to alter his opinion of that people, and that way of writing.'" The reason was, probably, his more intimate, and therefore more accurate acquaintance with the nature of the Nonconformists, with whom he was brought into personal contact he was disappointed, not to find violent political partisans, but men who professed the constitutional principles of the Revolution of 1688; men of devout and exemplary life, men who held the doctrinal articles of the Church of England, and lamented that a few things—and only a few—prevented their embracing its communion; for they entertained no opposition as to the utility of national ecclesiastical establishments. Indeed it remains an open question at this day whether Dissent might not have been forever ended in that period of English history had not the Altitudinarians, or Tractarians as we now call them, been so powerful in the Anglican Church. Indeed, we think, had there not been such moderate men as Tillotson and Patrick to alloy the storm which was then raging, it is possible there might have been a renewal of the melancholy scenes of the days of Charles I. Bishop Patrick's services to the English Church, and the English people as well, cannot, then, be too highly prized. He died at Ely May 31, 1707, and was interred in that city, a monument of which is erected to his memory. Bishop Patrick was one of the most learned men as well as best writers of his time. He published many and various works: some of the devotional kind, many Sermons, Tracts against Popery, and Paraphrases and Commentaries upon the Holy Scriptures. These last are excellent in their way, and perhaps the most useful of any ever written in the English language. They were published at various times, but as this preface did not proceed beyond the Song of Solomon, the commentators, and Paraphrases, so as to render their service generally added to complete the work. In this enlarged or completed form it is published, entitled A Critical Commentary and Paraphrase on the Old and New Testament and the Apocalypse, by Patrick, Lowth, Arnald, Whitby, and Lowman; corrected by the Rev. J. R. M'Padian (London, 1822, 6 vols. 4to)." The historical and poetical books of the Old Testament are by Bp. Patrick; the Prophets, by W. Lowth; the Apocalypses, by Arnald; the New Testament (with the exception of the Revelation), by Whitby; the Revelation, by Lowman. There is a new edition, with the text printed at large (not formerly given), 4 vols. Imp. 8vo, 1853, and other dates. There are various editions in folio, which are esteemed for the large type with which they are printed; but none of them contain Lowman, and but few copies contain Arnald. In that size the work is in auction without, in the Colony. Arnald, which makes a seventh when added. An edition of all Bp. Patrick's works was brought out in 1858 by the Rev. Alexander Taylor, A.M. (Oxf. 9 vols. 8vo). His Autobiography was published at Oxford in 1839. A list of all his writings is given by Darling, Obit. Oxonienses, ed. 2d, 1797, p. 104; and Gifford's History of Eledand, 1658-1717, p. 30, 81, 208, 380; Perry, Hist. of the Ch. of England, ii, 397; iii, 82; Stoughton, Eccles. Hist. of England, i, 388; ii, 140, 584; Christian Observer, Nov. 1848, art. 1.

Patri Dei (Lat. pater, "father," and Dai, "gods"), a name applied in heathen times to the gods from whom tribes were believed to be sprung, or to gods worshiped by their ancestors. Sometimes the name was given to the spirits of their deceased ancestors. Among the ancient Romans the term was sometimes used to denote the Furies or Eumenides.

Patrini and Matrini are names applied among the ancient Romans to children whose parents had been married according to the religious ceremony called Confarreatio. These were generally considered as more suitable for the service of the gods than the children of other marriages.

Patrimony is the term anciently given to Church estates or revenues. Thus we find mentioned, in the letters of St. Gregory, not only the patrimony of the Roman Church, but those likewise of the churches of Rimini, Milan, and Ravenna. This name, therefore, does not peculiarly signify any foreign dominion or jurisdiction belonging to the Roman Church or the pope. Churches, in cities whose inhabitants were but of foreign and estates left to them out of their own district; but those in imperial cities, such as Rome, Ravenna, and Milan, where senators and persons of the first rank inhabited, were endowed with estates in divers parts of the world. St. Gregory mentions the Church of Ravenna, in Sicily, and another of the Church of Milan, in that kingdom. The Roman Church had patrimonies in France, Africa, Sicily, in the Cottian Alps, and in many other countries. The same St. Gregory had a lawsuit with the bishop of Ravenna for the patrimonies of the two churches, which after was decided by an apostolic sentence.

Patriots in Christ, an appellation given to certain Wurttemberg Separatists, originated by the abbe Gregoire, who appeared in 1801, during the rising popularty of Bonaparte, and maintained that he was the second true Messiah, who was to destroy the spiritual Babylon, and to organize the people of God into themselves into an order of knighthood, called the Knights of Napoleon, but as the ambitious personage on whom their expectations rested made no pretensions to the dignity which they had marked out for him, they met with no encouragement, and speedily fell into oblivion.
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PATRISTICS

Patrissians (from Patrun Pason, *a suffering Father*), a title given by their opponents to those Christians who deny the distinct personality of the Father, Son, and Holy Ghost. The first to whom it was applied were the followers of Praxeas, against whom Tertullian published, about the year 200, one of his celebrated treatises, *De Corona*, and whom he condemned as a Rome, and exhorted himself there with great effect against the Montanists, whom the Roman bishop was almost on the point of admitting into the communion of the Church. His peculiar views on the Trinity were overlooked at the time. But Tertullian was afterwards a Montanist, and had a double motive for attacking Praxeas and his followers. His treatise is our chief authority for the opinions they held, but there is some obscurity about it. From some passages it would appear that Praxeas admitted no distinctions in the Godhead previous to the appearing of God in the person of Christ. From others it rather seems that he supposed him to have manifested himself as the Son under the old dispensation. But there can be no doubt that Praxeas believed, as the Sabellians did after him, that Father, Son, and Holy Ghost were merely names for the different modes under which one and the same person operated or was manifest. Tertullian argued that if this view was carried out to its legitimate consequences, it must be admitted that the Father was born of the Virgin Mary, and suffered on the cross. See also Hierominian; Nuptum; Sabellian; and Sabellius. The followers of Praxeas were also called Monarchians, because of their denying a plurality of persons in the Deity; and Patripassians, because they believed that the Father was so intimately united with the man Christ, his Son, that he suffered with him the anguish of an afflicted life, and the torments of an ignominious death. It does not appear that this sect set forth its own separate place of worship, or removed from the ordinary assemblies of Christians. See Néander, *Hist. of Dogmas* (see Index); *Planning and Training*, vol. ii. Milman, *Hist. of Latin Christianity*, i, 73; Alzog, *Historical Growth*, i, 19; Schaff, *Church Hist.* vol. i; Liddon, *Divinity of Christ* (see Index); Haag, *Hist. des Logos*; Hagenbach, *Hist. of Doctrines* (see Index in vol. ii).

Patristics is a department of ecclesiastical history, and more particularly of doctrinal history. It is an account of the lives, writings, and theological opinions of the Christian authors of the ancient Graeco-Latin Church before the separation into two antagonistic local churches. Sometimes ecclesiastical historians have defined that Patrology is defined to be biographical and literary, Patristics doctrinal and ethical. A complete work must cover both. There is a difference of opinion concerning the precise boundaries. Patristics begins with the apostolic fathers, and closes with Gregory I in the West, and with John of Damascus in the East. John of Damascus cannot be omitted, since he is the last authoritative divine of the Greek Church who sums up the labors of the earlier Greek fathers. But it is improper to carry patristics down to the Middle Ages, so as to comprehend Anselm, Peter the Lombard, Thomas Aquinas, and other schoolmen. It must be strictly confined to the fathers, i.e. to those writers who produced the Catholic dogmas, as distinguished from the schoolmen who digested, analyzed, and systematized these dogmas. The title *father, Church father* (*patrius ecclesiae* corresponding to the Heb. *Nasi*), is relative. Every Church has its fathers and founders. But it is usually applied to those divines of the early Christian centuries who excelled in learning, judgment, piety, and orthodoxy. Some of them were not only the heads of the school (e.g. Justin Martyr, Irenæus, Tertullian), but also the most celebrated divines and saints of the Church (*sacri patres*). In a wider sense it is extended to other ecclesiastical writers of merit and distinction. The line of the Greek fathers is usually closed with John of Damascus (d. 754), the line of the Latin fathers with Gregory I (d. 604). The Roman Church makes a distinction between *pater ecclesiae, doctor ecclesiae*, and *actor ecclesiasticus*. (1.) *Pater ecclesiae* are all ancient teachers who combine *aphorisms, doctrina orthodoxa, sanctitas vitae*, and *anagogia*, which make the most eminent class. These requisites, however, are only imperfectly combined even in the most eminent of the fathers; some excelled in learning (Origen, Jerome), some in piety (Polycarp), some in orthodoxy (Irenæus, Athanasius, Leo I), some in vigor and depth (Tertullian, Augustine), some in eloquence (Chrysostom), but none could stand the test of Roman orthodoxy of the Tridentine or Vatican stamp, and many of them would have to be condemned as heretics. This is especially the case with the fathers of the ante-Nicene age (see Schaff, *Church Hist.* i, 450). (2.) *Actor ecclesiasticus* were the most authoritative of the Church fathers, who, in addition to the above requisites, excelled in learning (*eminent erudito*), and have the express approbation of the Church (*expressa ecclesiae declarato*). The recognised Greek Church doctors are: Athanasius, Basil the Great, Gregory the Great, Chrysostom, and John of Damascus. The Latin Church doctors are: Ambrose, Augustine, Jerome, Leo the Great, Gregory the Great, also Hilary of Poitiers, to whom are added the leading medieval divine, Bernard of Clairvaux, Peter Lombard, Thomas Aquinas, and many modern divines, Bellarmine, Bosseut, and Perrone would deserve a place among the doctors of the Roman Catholic Church. (3.) *Actor ecclesiasticus* those ancient Christian writers who are less important for didactic theology, or held questionable or heterodox opinions, as Tertullian, Clement of Alexandria, Origen, Eusebius, Arnobius, Lactantius, Theodoret.

Patristics may be divided into three periods: (1) The Apostolic fathers, i.e. the immediate disciples of the apostles, who flourished at the end of the 1st and the beginning of the 2d century, and represent a faint echo of the age of inspiration. These are Clement of Rome, Polycarp, Ignatius (and Pseudo-Ignatius), Pseudo-Barnabas, Papias, Hermas, and the anonymous author of the beautiful Epistle to Diognetus. Important literary discoveries, which throw some light on doubtful questions of the sub-apostolic age, have recently been made, viz. the Syriac Ignatius, the Greek Hermas, the Greek of the first five chapters of Barnabas, and a new MS. of the Clementine Epistles, edited by Bryennios (1876). The best edition, now in course of publication, is *Patrium Apostolicorum Opera* (ed. P. Sabatier, Ad. Hare, and H. Erard, 5 vols. 1875). (2.) The Nicene fathers, i.e. the apologists and theologians of the 2d and 3d centuries, who were chiefly engaged in the defence of Christianity against Jews and Gentiles, and the refutation of the Eutychian and Gnostic heresies (see Otto, *Corpus Apologetorum Christianorum* [2d ed. Leips. 1876 sq.]; and the Anti-Nicene Library published by Clark [Edinb. 1867-72, 25 vols.]). (a) Greek fathers: Justin Martyr (d. 168), Irenæus (d. 202), Hippolytus (d. 236), Clement of Alexandria (d. 220), Origen (d. 254), and others of less importance. Of these Irenæus is the soundest divine, Origen the greatest scholastic. (b) Latin fathers: Tertullian (d. about 220), Cyprian (d. 258), Minucius Felix, Arnobius. (3.) The Nicene fathers of the 4th century, who chiefly developed and defended the doctrines of the Trinity and Incarnation in the Arian conflict from 318 to 339. (c) The Nicene fathers of the 5th century, who preserved the doctrines of the Trinity and Incarnation in the Pelagian controversy from 417 to 431. (4.) Latin fathers: Tertullian (d. 220), Cyprian (d. 258), Minucius Felix, Arnobius. (5.) The Nicene fathers of the 4th century, who chiefly developed and defended the doctrines of the Trinity and Incarnation in the Arian conflict from 318 to 339. (6.) Latin fathers: Hilary of Poitiers (*"the Athanasius of the West," d. 388). Ambrose of Milan (d. 397). (4.) The post-Nicene fathers, who developed the orthodox
CHRISTOLOGY AND THE FUNDAMENTAL DOCTRINES OF CHRISTIAN ANTHOLOGY AND APOLOGY. 

(a) Greek Church: 

Cyril of Alexandria (d. 444), Theodoret (d. 453), John of Damascus (d. about 750). 

(b) Latin Church: 

Jerome (d. 420), Augustine (d. 430), Leo the Great (d. 460), Gregory the Great (d. 604). 

LITERATURE—Patristics began with the work of Jerome (d. 420), De viris illustribus s. de scriptoribus ecclesiasticis, which contains biographical sketches of the most eminent Christian authors down to the 6th cent. 

It was continued by Gennadius (490), Isidore of Spain, and other medieval writers. Since the Reformation this study was especially cultivated by Roman Catholic scholars, as Bellarmine, Oudin, Du Pin, C. Nourry, Tillemont, Cellier, Lumper, Sprenger, Möllner, Fessler, Alzog; and by some Anglicans like Cave, Pearson, Fell, and the Tractarian school. The Germans have cultivated the biographical and critical department, and furnished a number of valuable patristic monographs, as Terrullian and Chrysostom by Neander, Origen by Thomasius and Redepenning, Gregory of Nazianzum by Ullmann, Jerome by Zöchler, Augustine by Bindemann. The best editions of the fathers are the Benedictine, as far as they go, and the most complete and convenient (though by no means the most critical) is Migne's Patrologia Latina completa s. Bibliotheca Universalis . . . omnium SS. Patrum, Doctorum Sanctorum, Theologorum . . . 119 vol. 

Patrology is the ecclesiastical literature from the apostolic fathers down to the age of Innocent III (Paris, 1844 sq.). 

A critical edition of the Latin fathers was begun under the auspices of the Academy of Vienna (1860), and embraces so far Sulpicius Severus, Minucius Felix, and Cyprian. Of modern works on patrology, the principal are: Möllner, Patrologie (ed. Reithmayr, Regensburg, 1850, only 1 vol. to close of 300); Fessler, Institutiones Patrum. (Osnob. 1850, 2 vols., to Gregory the Great); Alzog, Grundriss d' r Patrologie (2d ed. Freiburg, 1859). 

A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council (Lon. 1864-66, 8 vols.). 

A biographical dictionary of the first ten centuries, under the editorship of William Smith, has been published in London as a sequel to the Dictionary of Christian Antiquities, of which the first volume was issued in 1875.See FATHERS OF THE CHURCH; PATROLOGY. (P. S.)

Patriarch, CONSTANTIN, a modern Italian prelate, the intimate companion of pope Pius IX, and cardinal-vicar, was born in Rome, Sept. 17, 1796. He was the son of a noble family, and was intended for military service, but being of a serious turn of mind he preferred the service of the Church, and in her ranks rapidly rose to places of responsibility and influence. In 1834 he was honored with the dignity of cardinal, and two years later was created a cardinal. Five years after this he was made the vicar-general of his holiness the pope, whom he served most faithfully his life long. 

Patriarch had been instrumental in the election of Pius IX, and became the most devoted, laborious, and perhaps important official, after Antonelli, in this pontificate. He was, however, the declared foe of the Jesuits, and in these latter years, when the Jesuits rule with high hand at Rome, Patriarch has had but little to say that was not carefully weighed, lest it were intended in injury to the Society of Jesus. But the pope knew if never wavered in his affection for Patriarch. Pius IX knew him to be an honest man whose counsels were worth heeding, and to the last esteemed his friend the vicar-general. 

Patriarch died Dec. 17, 1876. Besides the offices above referred to, he was bishop of Porto and Rinfusin, prefect of the Congregation of the Episcopal Residence, prefect of the Congregation of Religion, archbishop of the Maria Major, and, besides, dean of the Sacred College. His last years were embittered by the presence of a Methodist church just across the way from his vicarial palace. A few days before his death a mutual friend informed the pope that Patriarch avowed his "illness afflicted him only for two reasons: because it prevented his saying mass and seeing his holiness."

Pius IX, greatly moved by this declaration, resolved to break his villa on his improvement to afford him the benefit of his best friend. He gave orders accordingly, but his physicians effectively interfered, and Patriarch was denied this last favor.

Patriarch, probably for Patriarch, life of his father, see Wolf, Cure, ad loc., a Christian at Rome to whom Paul sent his salutation (Rom. xvi, 14). A.D. 55. According to late and uncertain traditions, he was the son of the Seventy disciples, became bishop of Puteoli (Pseudo-Hippolytus, De Sept. Apostoli), and suffered martyred together with Philologus on November 4 (Estius). Accordingly the Roman martyrology assigns that day as his anniversary. Like many other names mentioned by Quintus, to obtain restitution by at least one member of the emperor's household (Sueton. Galba, 20; Martial, Ep. ii, 32, 3).

Patriarch is a name for the festival annually observed by the Romanists to commemorate those saints under whose protection a church has been built or founded. See PATRON.

Patriarch, a frequent Greek name since the time of Homer), the father of Nicanor, the famous adversary of Judas Maccabaeus (2 Macc. viii, 3).

Patriarch of Arles, a French Roman Catholic prelate, lived in the early part of the 5th century as bishop of the diocese from which he is named. A dispute of long standing then existed between the bishops of Arles and Vienne with regard to metropolitan jurisdiction. The question was brought before a council at Turin in the year 401, when it was decided, for the sake of peace, that the dignity of metropolitan should belong to that prelate who could prove his see to be the civil capital of the province; and that meanwhile each should execute the office in the dioceses nearest to his own. The strife was thus suspended for the time; but in 417 Patriarch addressed himself to pope Zosimus, to obtain restitution of the rights which he maintained to be originally inherent in his see; and that pontiff, probably without sufficient examination, granted his request. He wrote to the bishops of Gaul, directing that the bishop of Arles should exercise metropolitan jurisdiction over these provinces, Vienne, and Prima and Secunda Narbonensis; that he should preside at the consecration of their bishops; that all clergy travelling abroad should obtain from him littera formati, or commendatory letters; and that he should decide ecclesiastical causes, with the exception of those which were too important to be resolved to the cognizance of the pope himself. These distinctions he declared to rest upon the apostolic foundation of the see; Trophimus having been despatched from Rome to be the first bishop of Arles, and the Christian faith having been diffused in that original source throughout Gaul. See Jarvis, Hist. of Ch. of France, i, 6 sq.; Riddle, Hist. of the Popes.

Patriology, a term which properly applies to the doctrinal and ethical systems found in the writings of the Christian Church fathers; while Patristics strictly relates to their life, history, and literary character. The two words, however, are generally used interchangeably. The writings of the ante-Nicene fathers are remarkable for their deference to the teaching of the Scriptures. Their doctrines and exhortations are based upon the New Testament, and fortified by citations from the Gospels and Epistles. This peculiarity aids one in determining how far the New Testament was the direct authority of these Fathers. Great has been the argument that this approach had then been made towards the settlement of the canon. The ante-Nicene fathers agree in their testimony to the reformation wrought by Christianity in private morals and in public manners. Thus Tertullian, in his Apology, boldly challenges the enemies of Christians to point out any evil in their lives that
can be fairly ascribed to their religion, and refers with exultation to their domestic purity, their integrity in business, their sobriety and order, and their abounding charities, as fruits of the Gospel. Nor are there wanting in the sound of the ancient spirit of philosophy and of oration which in their successors shaped the doctrinal gems of the New Testament into elaborate systems of theology, varying according to the influence of Plato and of Aristotle upon the thought of the age, though in general one finds the same strain of cultural and religious truth that belongs to one and to another era. But though we may not look to the early fathers for classic elegance of style or the perfection of rhetorical art, one is charmed with their simple fervor, with their earnestness of purpose, with their unfailing devotion to the cause they had espoused; and something of roughness, even of violence, may be pardoned in men who lived in stormy times, and spoke and wrote in view of the torture, the block, the arena. We owe to them a living picture of Christianity as a working power in the world and society at the beginning of its triumphs. See PATRISTIC.

Patron (Lat. *patronus*, from *pater*, "father")

Among the Romans originally signified a citizen who had dependents that under the name of *clients* were attached to him. Before the time of the Laws of the Twelve Tables the most frequent use of the term *patronus* was in opposition to *liber*, these two words being used to signify persons who stood to one another in the relation of master and manumitted slave. The Roman was not denuded of all right in his slave when he freed him; a tie remained somewhat like that of parent and child, and the law recognized important obligations on the part of the *liber* towards his patron, the neglect of which involved severe punishment. In some cases the patron could claim a right to the whole or part of the property of his freedman. The ornament and support of a patron part from the manumittes of slaves continued to exist. A Roman citizen, desirous of a protector, might attach himself to a patron, whose client he thenceforward became; and distinguished Romans were sometimes patrons of dependent states or cities, particularly where they had been the means of bringing them into subjection. Thus the Marcelli were patrons of the Sicilians, because Claudius Marcellus had conquered Syracuse and Sicily. The patron was the guardian of his client's interest, public and private; as his legal adviser, he vindicated his rights before the courts of law. The client was bound, on numerous occasions, to assist the patron with money, by paying the costs of his suits, contributing to the marriage portions of his daughters, and defraying in part the expenses incurred in the discharge of public functions. Patron and client were under an obligation never to accuse one another; to violate this law amounted to the crime of treason, and any one was at liberty to slay the offender with impunity. One obvious effect of the institution of *clientes* was the introduction of an element of union between classes of citizens who were otherwise continuous in opposition to each other. As the patron was in the habit of appearing in support of his clients in courts of justice, the word *patronus* acquired, in course of time, the signification of advocate, or legal adviser and defender. The client being the party defended; hence the modern relation between counsel and client. Patron, in time, came to be a common designation of every protector or powerful promoter of the interests of another; thus also the saints, who were believed to watch over particular interests of persons, places, trades, etc., acquired in the Middle Ages the designation of patron saints. These patron saints of professions, trades, conditions, and callings were called, in Church language, *defensores*. Several such are closely connected by a sort of pantheon (as St. Clair, of lamp-lighters; St. Cloud, of the tailors; and St. Blanche, or Blanchard, of landdressers), or are derived from some incident in their life (as St. Peter, of fishmongers) or in their legend (as St. Dunstan, of goldsmiths; St. Sebastian, of archers; St. Blaise, of comb-makers; St. Lawrence of carpenters and cooks; St. Hubert and Eustace, of huntsmen; St. Cecilia, of musicians; St. Catharine, of philosophers). Some preside over different trades, as St. Eloi, patron of hangmen, coachmen, timmers, nail and shoeing smiths, and metal workers; St. George, of soldiers, clothiers, and horsemen; St. Anne, of grooms, toymen, turners, and comb-makers; St. Michael, of fencing-masters and pastry-cooks; St. John at the Latin Gate, of printers; attorneys, and paper-makers; IV Coronati, of masons and builders; SS. Cosmas and Damian, of physicians and surgeons; SS. Crispin and Crispinian, of cordwainers and embroiderers; St. Nicholas, of butchers, scholars, seamen, and thieves; St. Vincent, of vine dressers and vinegar-makers.

We append a list of patron saints, as popularly understood:

Artillery, and engineers and mechanics, and married women, St. Barbara.
Bakers, SS. Wilfred and Honorius.
Basketmakers, St. Anthony.
Blind men, St. Thomas a Becket.
Bookbinders, the Ascension.
Book-sellers, St. John the Evangelist.
Boys, St. Gregory.
Brewers, SS. Honorius and Clement.
Brokers, St. Francis.
Builders, SS. Coronati, Severus, Severiana, Carphophorus, and Victor.
Butchers, SS. Anthony the Abbot and Francis.
Carpenters, SS. Joseph and Andrew.
Carriers, SS. Simon and Jude.
Chandlers, the Purification (Candiasma). 
Charcoal-burners, St. Anthony.
Children, the Holy Innocents, St. Felicita.
Chimney-sweeps, St. Anthony of Padua.
Common women, SS. Bride and Afra.
Confectioners, the Purification.
Coopers, SS. Mary Magdalen and Hilary.
Carpenters, SS. Crispin and Crispinian.
Carriers, SS. Simon and Jude.
Divines, St. Thomas Aquinas.
Drapers, SS. Blaise and Leodegar.
Drummers, SS. Martin and Urban.
Falconers, St. Tibur.
Ferrymen, St. Christopher.
Foole, St. Mathurin.
Fellows, St. Severus.
Gardeners, SS. Urban of Langes and Faure.
Girls, St. Catharine.
Gladiators, St. James of Germany.
Grave-diggers, millers, St. Anthony.
Grocers, the Purification, St. Anthony.
Grostiers, the Purification, St. Anthony.
Hatters, SS. James and William.
Horse-dealers, St. Lucy.
Hotel-keepers, St. Thiodotos.
Jockeys, St. Eligius.
Labours, SS. Vian and Idaire.
Lawyers, St. Ives.
Locksmiths, St. Peter-aux-Liens.
Lovers, St. Valentine.
Master-hoemakers, St. Martin.
Matmakers, the Nativity.
Meechers, St. Florin.
Milkers, SS. Martin and Arnold.
Mowers and reapers, St. Walstan.
Nurses, St. Agatha.
Paviers, St. Roche.
Peasants, St. Luci.
Physicians, St. Paulinum.
Pilgrims, St. Julian.
Plummers, St. Sebastian.
Plasterers, IV Coronati.
Ploughmen, St. Urban.
Potters, St. Gore.
Saddlers, St. Girard.
Seamen and fishersmen, SS. Nicholas, Diams, Christopher, and Elmo.
Shepherds, SS. Neomaye, Drugo, and Wendolin.
Spinners, St. Catharine.
Squarers, the Nativity.
Students and scholars, SS. Jerome, Lawrence, Mathurin, Mary Magdalen, Catharine, Gregory the Great, Ereulia.
Tailors, St. John Baptist, Simon, and Anne.
Tanners, SS. Simon, Jude, and Clement.
Taverners, St. Lawrence.
Theologians, SS. Augustine and Thomas Aquinas. Thieves, St. Dismas. Travellers, St. Julian. Virgins, St. Winifred. Weber, St. John Huss and Lidzibbe. Weavers, St. Stephen. Woolcombers, SS. Blaise and Mary Magdalene. The saint in whose name a church is founded is considered its patron saint. But the dedication of a church often commemorates the patron of the staple trade of the vicinity.

Patrons in Diseases, etc.:
St. Agatha presided over fire and valleys; St. Barbara, over St. Florian, over relics; St. Anne, over riches; St. Oryth, over house-keys; St. Sylvester, over woods; St. Vincent and St. Anne, over lost goods; St. Urban, over crows; St. Lucy, over pears; St. Gall, St. Leodegar, or St. Ferrell, over geese; St. Leonard, over ducks; St. German, over hen-rots; St. Gertrude, over eggs; St. Magnus, over locusts; St. Pelagius, over oxen; St. Martin, over sheep. St. Barbara took care that none died without the viaticum. St. Judocis preserved from milkew; St. Magnus, from sudden death. St. Leonard broke prison chains. St. Orilla watched over the head; St. Blaise, over the neck; St. Pancras, at the chest; St. Catherine, the tongue; St. Lawrence, the back; St. Burght, the lower members. St. Roch cured away splittings. St. Roche cured pestilence; St. Apollonia, toothache; St. Orilla, healed eyes; St. Entropius, dropsy; St. Chicere, eye-complaints; St. Wenceslaus, over palsy; St. Valentine, the falling sickness; St. Esmunse, the colic; St. Blaise, the quinsy; St. John, inborn; St. Pernel, the ague; St. Virgine, over leprosy; St. Lawrence, rheumatism; St. Wilford and Uncumber, bad husbands. St. Susanna helped in infancy; St. Florian, in fire.

Patrons of Countries, Cities, and Towns:

Many cities and towns bear the name of their principal saint, to whom the principal church is dedicated, as St. Peter, St. Sebastian, St. Malo, St. Omer, St. Quentin, St. Die, Peterborough, Bury St. Edmund's, St. David's, St. Asaph, St. Alban's, Boston (St. Botolph's town), Kircudbright (St. Cuthbert's Church), Malmesbury (Maiden's town), St. Neot's, St. Ive's, St. Bede's, St. German's, St. Marychurch, St. Andrew's, etc. Other special saints: St. Fredwode, of Oxford; St. Sebald, of Nuremberg; St. Giles, of Edinburgh; St. Peter and Paul, of Rome; St. Mark, of Venice; St. Stephen, of Vienna; St. Genevieve, of Paris; St. Januarius, of Naples; St. Nicholas, of Abbeville; St. Brussel, of Brussels; St. Anthony, of Padua; St. Antwerp; St. George, of Genoa; St. Ursula, of Cologne; St. Bavon, of Ghent; St. Ambrose, of Milan; St. Vincent, of Lisbon; St. Boniface, of Ments; St. Domiatian, of Bré; St. Romuald, of Mechlin, etc.

The term patron has also been applied to those who endowed or supported churches and convents. See Patronage, Ecclesiastical. Patronage, Ecclesiastical, is a term for the right of presenting a fit person to a vacant ecclesiastical benefice. See Patron. In the early period of Christian history, when the see of bishops was secularized, benefices were granted to secular priests, who, when the new dioceses were adopted were parcelled out into large districts or provinces, under the superintendence of a bishop, who usually resided in the neighborhood of one of the religious houses. Within such district the bishop had the nomination of the priests, who supplied religious instruction to the people. The priests were paid out of the episcopal treasury, and travelled about in the exercise of their duties, having their residence with the bishop, and forming that episcopici clerus which constituted the notion of cathedral churches and monasteries in the beginning. Occasionally a bishop endowed a church in his diocese, and built it, and appointed to it a priest, and regarded it as his, and kept it permanently to it; and in Gaul, in the 5th century, a bishop who founded a church in a neighboring diocese was allowed to appoint an incumbent of his choice. As Christianity became more universal, and the population increased, the means of worship supplied by the bishops, the monasteries, and occasional episcopally endowed churches, became inadequate for the demands of the people, and the proprietors of lands began to build and endow churches in their own possessions. In such cases the chaplain or priest was not paid by the bishop, but was allowed to receive for his maintenance, and for the use of his church, the whole or a part of the profits of the lands with which the founder had endowed it, and the offerings of those who frequented the church for worship. A district was defined by the founder, within which the functions of the officiating priest were to be exercised; and both the burden and the advantages of his ministry were limited to the inhabitants of that district. As these pious foundations tended both to the advancement of religion and to the relief of the episcopal treasury, they were encouraged by the bishops, and the conscientious and zealous founders thus established, and consented that the incumbent should be resident at the church, and receive the tithes and offerings of the inhabitants and what endowment the founder had annexed to the church. Eventually it came to pass that the churches so endowed with the money of the founder and his heirs should have a share in the administration of the property, and have the right to nominate a person in holy orders to be the officiating minister whenever a vacancy occurred. It also became a not unusual arrangement that when owners of estates rebuilt such churches as were dependent on the cathedral, or undertook to pay the incumbent, to the relief of the cathedral, the right of presentation was transferred from the bishop to these persons, who thenceforward stood in the same relation to these churches as if they had been the original founders. Out of these private endowments arose the peculiar divisions of a later time, which thus owe their origin rather to accidental and private donation than to any legislative scheme for the ecclesiastical subdivision of the country. The bounds of a parish (q.v.) were at first defined with the church, and the lord of the manor was the hereditary patron. The person enjoying the privileges of a founder was called patronus and advocatus. He had a pre-eminent seat and a burial-place in the church; he enjoyed a precedence among the clergy in processions; his name and arms were engraved on the church and on the...
church bells, and he was specially named in the public prayers. He had the right to a certain portion of the Church funds, called patronomy, and enjoyed the fruits of the benefice during a vacancy. In the course of time it sometimes happened that, with the concurrence of the patron, the church with its revenues and appurtenances, were made over to a religious house, which thus became both patron and perpetual incumbent of the parish, while the immediate duties of the cure were devolved on a vicar or stipendiary curate. In France the right of patronage was often extended to churches not originally private foundations by the necessities of the sovereigns, which led them to take possession of Church property, and bestow it in fee on laymen, who appropriated the greater part of the revenues, and took the appointment of the clergy into their own hands. For a length of time not merely the nomination but the investiture of the clergy came to be exercised by lay patrons, a state of things which roused the indignation of successive popes and councils; until it was at last ruled by the third and fourth Lateran councils (A.D. 1179 and 1215) that the presentation of the patron should not of itself suffice to confer any ecclesiastical benefice, even when qualified by the discretionary power of rejection given to the bishop, when the presentee was a layman. It was declared necessary that the presentee should not merely have the temporalities of the benefice, but should be imbued by the rights of the patron as well be invested with the spiritualities by institution. When the bishop was patron of the benefice, the ceremonies of induction and institution were united in that of collation.

With the growth of the papal power, however, a practice arose by which the right of presentation or induction, which had nominally been left to the patrons, became in some degree nugatory. Towards the close of the 12th century, letters of request, called mandates or expectations, were begun to be issued by the popes to patrons, praying that benefices should be bestowed on particular persons. What had at first been requested as a favor was soon demanded as a right, and a code of rules was laid down with regard to grants and revocations of expectations. In the 13th century the patronage of all livings whose incumbents had died at the seat of Rome (sacrami in curiâ) was claimed by the pope; and as ecclesiastics of all ranks from every part of Europe frequently visited Rome, the number of benefices sacrami in curiâ was always very great. Clement V went so far as to declare that the right of appointment to the full enjoyment of all ecclesiastical benefices. The practice next arose of the pope making reversionary grants, called provisi, of benefices, during the lifetime of the incumbent, and reserving what benefices he thought fit for his private patronage. By means of permissions to hold benefices in commendam, and dispensations for non-residence and holding of pluralities, upwards of fifty benefices were often held by one person; and throughout all Europe the principal benefices were filled by Italian priests, nominees of the popes, who were often ignorant of those whom they ministered. In the 14th century these claims encountered much opposition. England took the lead in an organized resistance, which was in the end successful. A series of English statutes was passed, beginning with the Statute of Provisions, 25 Edw. II, 6, 8, 15, 54, 4 th February 1259. These established ecclesiastical patronage, and subjecting to severe penalties all persons who should attempt to enforce the authority of papal provisions in England. The principles adopted by the third and fourth Lateran councils have since been substantially the law of patronage in Roman Catholic countries. A lay patron is, by the canon law, bound to exercise his right of presentation within four, and an ecclesiastical patron within six months, failing which the right to present accrues jure de solito to the bishop of the diocese. Patronage has always been more or less subject to alienation, transmission, and the changes incident to other kinds of property. The modern practice of patronage in the Roman Catholic Church is detailed under the head of College.

In England, where the modified canon law, which was in use before the Reformation, is still in force, the right of patrons do not materially differ from those which they possess in Roman Catholic countries. When, in the reign of Henry VIII, the monasteries were abolished and their Church property confiscated, it passed into the hands of the friends and supporters of the king, and so has descended to laymen to the present time. In England the lay patrons were greatly increased in number, and in many cases the titles and other income which before belonged to the Church, and went to the support of its incumbent, passed directly into the hands of laymen. At the present time there is no common law governing the various parishes, but the financial government of each one depends largely upon its historical foundation. In some cases the patron has simply the right to present a candidate for the office of parson, who, when approved, receives all the income of the parish, and who in such case is called rector (q. v.). In some cases a portion of the income belongs to the patron, while a portion is set apart to the incumbent, who in that case is called vicar (q. v.). In other cases the patron is dependent on the will of the patron for his salary, in which case he is called curate (q. v.). The ecclesiastical living or prebend is called a benefice (q. v.), and the patron's right of presentation an advowson (q. v.). The service of patrons has begun of late years some earnest agitation in the Church of England to get rid of patronage altogether; and the evils of a system which places the appointment of the clergy in the hands of laymen, who are often indifferent to the spiritual interests of the Church, are conceded by all parties. But the vested rights are so immense, and the system is so incorporated into the whole organization of the Established Church, that for the abuses of patronage no adequate remedy has yet been discovered; and it is hardly too much to say that there is no radical remedy except in the abolition of the Church Establishment, and the substitution of the voluntary system of Church support as maintained in the United States. In order to prevent the transfer of patronage from the laity to the episcopal dignitaries of the Church of England, some of its laity formed themselves in 1875 into an association, The Church of England Clergy Association, "the object of which is to counteract by every available means the invasion of the immemorial rights of private patrons, and the consequent monopoly, in case of its success, tending to deter independent clergymen from entering the service of the Established Church. It is a special object of the association to disabuse the public mind of many errors on the subject, fostered by much ignorance and prejudice, to correct prevailing fallacies as to the nature of simony, to show the obvious distinction between a spiritual office and the secular designation of a 'benefice' as a profession, and to make it clear that the unfettered transfer of benefices, under certain approved regulations, is the most likely means to improve the quality of the clerical profession, and to add increased stability to the Established Church of England.

In Scotland, at the Reformation, the rights of patrons were reserved, and presbyteries were bound by several statutes to admit any qualified person presented by the patron. The principle of these statutes was retained in the enactments introducing Episcopacy. On the establishment of Presbyterianism, after the civil war, patronage was abolished by act 1649, c. 23, and the election of the clergy was committed to the kirk-session. At the Restoration this statute fell under the act rescissory, and patronage was replaced on its
former footing. On the reintroduction of Presbyterianism at the Revolution, patronage was again cancelled, and the right to present conferred on the Protestant hereditary aristocracy. The right to present, as such, was abolished, and the power of expressing any opinion about the appointment of the minister may be entirely in their hands, or they may have merely a right to reject the presentee after he has been subjected to the ordeal of a trial sermon; and if in either case this right may be exercised, according to local usage, either by the parishioners at large, by a committee of their number, or by the Bürgermeister of the place. When there is no patron, the choice generally rests with the consistory in East, and with the parishioners in West Germany. Induction by the superintendent completes the right of the presentee.

In the Greek Church the right to present is generally in the hands of the bishops, excepting in Russia, where lay patronage exists to a limited extent.—Chambers, Cyclop. s. v. See Lipperw, Versuch einer historisch-dogmatischen Entwicklung der Lehre vom Prot. onat (Giessen, 1810); Hirschius, Das Kirchenrecht der Katholiken u. Protestanten (Berlin, 1870); Brit. Q. Rev. Oct. 1874, art. vii (on England); Eadie, Eccles. Dict. s. v. (on Scotland); Gardner, Faiths of the World, ii, 633 sq.; Alzog, Kirchengesch. i, 385, 502 (on Roman Cath. Ch.); Riddle, Christian Antiquities, and Bingham, Origins Evangelicalis Patriarch period).

Patrohillos or SCOTThOPOLIS, one of the leaders of the Reformation in Scotland. Alexander Forbes, 1560, was from the consistory of the Church party in the 16th century. flourished as bishop of Selcua in 1569, when he was the depositor in the Council of Schewa for contumacy, having refused to appear before, but that he is by the charges of the presbytery Dorotheus (Socrates, Hist. Eccles. ii, 40; Zoasmen, iv, 22). He must have died soon after, for his remains were discovered and insultingly treated (Theophases, Chronographus) during the reaction which followed the temporary triumph of paganism (A.D. 861-363) under Julian the Apostate. See JULIAN. Patrohillos appears to have been an emigrant from Emesa. Epiphanius of Emesa is said to have derived his expositions of Scripture from the instructions of Patrohillos and Eusebius of Cesarea (Socrates, ii, 9); but Sixthi Senensis is mistaken in ascribing to Patrohillos a translation of the Old Testament from Hebrew into Greek (Sixtus Senensis, Biblioth. Sacra, recentiores a A. G. Masch. pt. ii, vol. ii, div. 1, § 29; Fabricius, Biblioth. Græc. iii, 716). The scanty notices of the life of Patrohillos have been collected by Tillemon, Mémoires, vol. vi and vii.

Patallorhychites. See PASSEOLRHYCHITES. See PATTÉE. Cross, in heraldry (Lat. patera, spreading), also called Cross Formé, a cross with one broad limb set towards the ends, and flat at their outer edges.

Paton, Robert, an English divine, flourished under the reign of queen Anne. He was minister at Allendale, Northumberland, and private chaplain to Mr. Forster. He is the author of a History of the Rebellion of 1715 (Lond. 1745), which is reviewed in the London Interspective Review, xi (1825), 220-239.

Patten, Thomas, D.D., an English divine, was born about the first quarter of the 18th century. He was educated at the University of Cambridge, and was honored with a fellowship by Corpus Christi College of the University, having made a mark, which he afterwards became rector at Childrey, in Berkshire. He died in 1790. His Sermons and Theological Treatises were published from 1755-62 at Oxford. He wrote principally on Christian evidences. See Darling, Cyclop. Bibliogr. ii, 2609.

Pattern (Тънкой, mark, Numb. viii. 4, appearance, as often rendered; properly Тънкий, tabacii, Exod. xxvi. 9, 15; Josh. xxii. 9; 2 Kings xvi. 10; 1 Chron. xxviii. 11, 12, 18, 19, a structure; once Тънкий,
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tozwich, Ezek. xliii, 10, on arrangement; τινος, a type; Tit. ii, 7; Heb. viii, 5; elsewhere "example," etc.; ἀντικύριος, a specimen, Heb. ix, 23, elsewhere "example;" εὐαγγελιον, a representation, 1 Tim. i, 16; "form," 2 Tim. i, 15; ἔμμονα, resemblance, Eccles. x, 20, etc. Several of the models, as the Lord Moses, were shown to Moses on the Mount (Numb. viii, 4; Heb. viii, 4), or a life to copy after (Tit. ii. 7).

Patterson, A. O., D.D., a Presbyterian clergyman and home missionary, was born in Fayette Co., Pa., July 1, 1794. He graduated at Washington College, Pa., and afterwards at Princeton Theological Seminary. He began to dwell in the ministry in 1830. He was varid and his pastorates were numerous. First, as a missionary, he travelled from Pittsburgh, through Steubenville, Wheeling, Marietta, Oxford, Hamilton, Zanesville, Cleveland, and intermediate points, preaching the Gospel of Christ. During the succeeding fourteen years he was pastor at Mount Pleasant and Sercwicke, Pa., when, after much persuasion, he again engaged in missionary work. He, however, remained in this field only a short time; and returning to his pastoral work, he labored successively at Beaver, Pa., New Lebanon, Newton Falls, Bethel, Ohio, and Patterson, Pa. The record of his labors in all these places, and also in connection with the Board of Missions, fully demonstrates his usefulness and efficiency. In 1864 he went to Oxford, Ohio, where he died, Dec. 14, 1868. See Appleton's Amer. Acad. Cyclopedia, viii, 664.

Patterson, James, a Presbyterian minister, was born at Ervina, Bucks Co., Pa., March 17, 1772. His early educational opportunities were very limited, yet, having entered Jefferson College, he graduated in 1804; studied theology at Princeton, and was licensed to preach Oct. 5, 1808. On August 9 following he was ordained, and installed pastor of the Church of Bound Brook, N. J., and the charge he retained in June, 1813. In September following he was unanimously chosen pastor of the First Presbyterian Church of the Northern Liberties, in Philadelphia, where his ministrations were successful, and where he continued until his death, Nov. 17, 1837. His publications consist of a Missionary Sermon and several Tracts. A Memoir of his Life was published by Rev. Robert Adair (Phila. 1840, 8vo). See also Sprague, Annals of the Amer. Pulpit, iv, 423 sq.

Patterson, James Cowan, D.D., a Presbyterian divine, was born in Abbvville District, S. C., Oct. 26, 1803. He was the child of pious parents, who brought him up in the nurture of Christ, and added to his religious training in early life he felt called to the ministry, and obeyed. He graduated among the first of his class at Franklin College, under the presidngoing of his early friend and pastor, the Rev. Dr. Moses Waddel. Immediately after graduating he was elected to a tutorship in his alma mater. During the years of his connection with the college he studied theology under Dr. Waddel, and was licensed to preach by Hopewell Presbytery; was ordained Oct. 11, 1829, and called to the care of the Presbyterian churches of Macon and Milledgeville, Ga. He has ever since been engaged in the duties of a pastor. In 1834 he felt called to Lawrenceville and Decatur, and was called to the presidency of the Gwinnett Institute, a high school for boys and young men. From Gwinnett, N. J., he became, in 1842, pastor of the Synodical Female College at Griffin, Ga., which, under his devoted care and management, became a complete success and ornament to society and the Church. His health soon after began to fail, and he died July 18, 1866. Dr. Patterson possessed a mind clear, retentive, and accurate; a voice direct, majestic, and unimpassioned; as a teacher, faithful and thorough, so uniting decision with kindness as to gain the respect and love of his scholars. His steady, uniform piety was the distinguishing feature of his life, and elicted the confidence of all who knew him. See Wilson, Prefab. Hist. Almanac, 1867, p. 449. (J. L. S.)

Patterson, James H., M.D., a minister of the Methodist Episcopal Church, was born in Peru, N. Y., March 16, 1810. His earlier days were spent in Canada and Vermont. He was converted in 1826, licensed to preach in 1829, and received on probation into the New Paltz Conference shortly after. He was admitted to full Conference connection in 1838. His appointments in the ministry were as follows: South New Market, Paterborough, Francisctown, and Greenland, in New Hampshire; Peacham, White River, Corliss, and Linden, in Vermont. While at Linden the Conference in 1846 invited him and he became a missionary of the Vermont. His next appointments were to Northfield and Woodstock. During his pastorate at the latter place he studied medicine, and took his degree. His voice failing him in 1848, he practiced medicine until recovered strength permitted his resumption of the pastoral work. He now joined the Vermont Conference, and was in 1851 appointed to Glen's Falls, N. Y. His next appointment was Castleton, Vt., and then he went to Cambridge, N. Y. In 1857 he located at Schenectady to supervise the collegiate education of his sons. In the spring of 1859 he was appointed to the post of Secretary to the City Mission in Albany; in 1858 and 1859 in Amsterdam; in 1860, to Schaghticoke; and in 1861 he was superannuated, and he continued in this relation until his death, Dec. 24, 1873, at Glen's Falls, N. Y., where he had settled in 1863. Dr. Patterson was a man of more than usual ability. Had he been training as a college, it is likely that he would have risen to great prominence in any profession. He was much respected as a man, and his Christian virtues are praised by all who were brought into fellowship with him. See Minutes of Conferences, 1874, p. 64, 65.

Patterson, John Brown, an English divine, celebrated as a student of antiquities, especially those of Greece, was born at Alnwick, Northumberland, Jan. 29, 1804, of pious parentage. From his earliest years John gave indications of superior talents, of fine taste, and of a pure and elevated tone of moral feeling, qualities which, as he had engaged in age, became more and more conspicuously developed in his character. In 1810 his father died, and his mother removed to Edinburgh, and John was entered a student at the high school of that northern Athens. He rose to the first place in his classes, and at graduation carried off the highest prize. He became, consequently, the envy of his early acquirements, and, having become deeply convinced of his call to Gospel labors, he entered, in 1824, the divinity hall, then under the charge of the and learned Dr. Ritchie. He now considered all other pursuits secondary to the study of theology, and applied the full energies of his mind to the subjects of that sacred science. He endeavored by unremitting application to increase his stock of theological acquirements, and engaged successively in the study of natural history, chemistry, and anatomy, both human and comparative, from an anxiety to render all the talents he possessed and all his acquirements subservient to the duties of that holy profession to which he had dedicated his future life. Mr. Patterson, after becoming a licentiate, deferred all thoughts of an immediate engagement, and, after a few years' settlement, and accepted a proposal made to him, in 1828, to become the master of the young students at Oxford. After a brief absence Mr. Patterson returned to Scotland, and had not been long established at home, when Mr. Peel, then the home secretary, made him an unexpected offer of the vacant parish of Falkirk; and from the time of entering on the duties of the parish, which Patterson did in 1830, his ministry fully realized the highest expectations that had been formed of him. The exquisite beauty, the sparkling imagery, and the fine taste displayed every Sabbath in
his pulpit compositions; the laborious visitations he made from house to house, in the town as well as in the country; the lively interest he took in the religious education of the young; and the many judicious plans he formed for the general improvement of the moral and religious well-being of the people, rendered him every day more dear to the affections of all. But his bright career on earth was destined to be brief. He died suddenly, June 29, 1835, greatly mourned by all his people. Patterson wrote, besides a prize essay On the National Character of the Athenians (Loud. 1828; new ed. with Memoir by Prof. Pillans, London, 1839, cr. 8vo), Lectures on St. John’s Gospels (Loud. 1840, 12mo). His other Literary Remains were published with a Life (Edinb. 1837, 2 vols. 8vo). See Jamieson, Cyclop. of Relig. Biogr. s. 1.; Allibone, Dict. of Amer. & Eng. Authors, s. v.

Patterson, Joseph, a Presbyterian minister, was born in the north of Ireland, March 20, 1752. Little is known of his youth. In 1772 he emigrated to this country, taught school for a while, joined the Revolutionary army, from which he retired in 1777, and having gone West, was, in 1785, induced to turn his attention to the study of theology; he was licensed to preach in August, 1788, and for ten or twelve years from the following April had charge of the united churches of Racoon and Montour’s Run, Washington County, Pa., after which period he confined himself to the former. At the latter place he remained more or less a resident, and spending several months among the Shawnee Indians in 1802. In 1816 his health compelled him to resign his charge, and he retired to Pittsburgh, where he still preached occasionally until his death, Feb. 4, 1828. See Sprague, A Memoir of the Amer. Pulpit, iv. 322.

Patterson Joseph A., a Presbyterian minister, was born near the Academy, Juniata County, Pa., in 1838. He received his preparatory education at Tuscarora Academy, and in 1858 entered Lafayette College, Pa. After graduating, he spent a year teaching in Tuscarora Academy, and while there, and during a great revival, he received a fresh baptism, which, along with other influences, determined him to study for the ministry. In 1860 he graduated at the theological seminary at Princeton, N. J., and immediately went into the employ of the Board of Domestic Missions, laboring for several months in the vicinity of Luzerne, Warren County, N. J. Subsequently he accepted a unanimous call from Lick Run Church, Jacksonville, Pa.; was ordained and installed July 18, 1862; and, after a short pastorate of two years and a half, died Dec. 31, 1864. Mr. Patterson was a systematic, practical, earnest minister. See Wilson, Pref. Hist. Almanac, 1866, p. 140. (J. L. S.)

Patterson, Michael A., a Presbyterian minister, was born in Path Valley, Cumberland County, Pa., Oct. 1, 1792. He pursued his preparatory studies first in Chambersburg, Pa., then in the academy at Summersville, N. J.; graduated in the college at Princeton, N. J.; studied theology in the Princeton Theological Seminary; was licensed in 1816, and ordained in 1821. He labored for many years in Delaware, and died in Wilmington, Del., Jan. 7, 1865. Mr. Patterson was a simple-hearted, good man, an excellent preacher, and a favorite pastor. See Wilson, Pref. Hist. Almanac, 1866, p. 222. (J. L. S.)

Patterson, Robert L.L.D., an American philanthropist and educator, was born in the north of Ireland, May 30, 1743. In 1768 he emigrated to Philadelphia. In 1774 he was appointed principal of the academy at Wilmington, Delaware. In the Revolutionary war he acted as brigade major. In 1779 he was appointed professor of philosophy and mathematics in the University of Maryland, and then vice-provost. In 1805 he was appointed director of the Mint of the United States. In 1819 he was chosen president of the American Peace Society, and later president of the American Philosophical Society. He died July 22, 1824. A remarkable trait of Mr. Patterson’s character, and its crowning excellence, was his fervent piety. It influenced all his conduct from his youth. He was an elder of the Scotch Presbyterian church nearly half a century. In the transactions of the Philosophical Society, he published many papers.

Patterson, Stearns, a minister of the Methodist Episcopal Church, was born in Dunstable, now Nashua, N. H., Jan. 2, 1813. He was converted in 1826, and connected himself with the Congregationalist Church, to which his parents belonged. In 1829 he entered the academy at Exeter, a few years later he entered Yale College; but his health failing, he was compelled to relinquish his studies and engage in other pursuits. From 1837 to 1840 he filled a clerkship in the city of New York. In November, 1840, he went to Maryland and engaged in teaching. In August, 1841, Rev. Enos H. Williams held a camp-meeting on Kent Island. Patterson attended, and was inclined towards Methodism. In 1842 he joined the Methodist Episcopal Church on Kent Island. In August of the same year he removed to St. Michaels, Talbot County, Maryland, and took charge of a school. On Feb. 15, 1844, he was licensed to exhort, and on Feb. 15, 1844, he was licensed to preach, and recommended to the Philadelphia Conference. He was admitted in 1844, and appointed to Strasburgh. His subsequent appointments were as follows: Brandywine, Cecil, two years supernumerary, Grove, Mount Zion, Medford, six years professor in Wesleyan Female College in Wilmington, Del., then to Merion Square, and afterwards to Radnor and Bethesda. In 1866 he granted the relation of superannuate, and so continued until his death, May 19, 1871. He united in himself all the qualifications necessary for success in the ministry. He was devoted to God and the Church, scholarly in his habits of study, systematic in the performance of his duties, and kind towards all with whom he was brought into fellowship. See Minutes of Conferences, 1872, p. 24, 25.

Patterson, William D., a Presbyterian minister, was born near Mercersburg, Pa., July 22, 1833. He received a careful parental training, graduated at Marshall College, Pa., in 1852, and at the Western Theological Seminary in 1856; was licensed June 17, 1858, and having preached with great acceptance for a year to the churches of Dilisburg and Petersburg, Pa., a call for his services as pastor was presented to him, which being accepted, Aug. 14, 1858, he removed and installed him. But his health gave way so seriously about the time of the meeting of the Presbytery that he could not be present to be ordained; nor was he ever able after this to resume his labors. He spent some time in a hospital, returned to his home, Aug. 24, 1859, Patterson was a man of deep piety, cultivated mind, and genial disposition, and was more than ordinarily endowed for the work to which he had been called. See Wilson, Pref. Hist. Almanac, 1863, p. 194. (J. L. S.)

Patterson, John Coleridge, an English divine, whose life was one of remarkable self-denial, unremitted labor, and repeated exposure to perils by land and sea, was born April 1, 1827. His maternal great-uncle was the celebrated Samuel Taylor Coleridge. His father, judge Patterson, was a lawyer, unsurpassed in his day. Under his immediate supervision John Coleridge was trained until ready for Eton. He was then a bright, conscientious, painstaking boy, "ever ready for fun, but never for mischief." He was the leader in his class and of his playmates. In 1845 he entered Merton College, at Oxford University, and distinguished himself as he had at Eton. In 1849 he obtained a college fellowship and subsequently a fellowship. After the examination for his degree he went abroad and travelled, in the companionship of a family whom he served as tutor, in Germany and Italy. In 1858, after his return home, he was ordained for the priesthood, and was made country parson at Aldington. He had not been there
Patteson, Robert Everett, D.D., an American Baptist divine who distinguished himself in the pulpit and the rostrum, was born at Bensenville, Vt., Aug. 19, 1800, and was educated at Amherst College, Mass.,
Pattison, Robert E., D.D., a minister of the Methodist Episcopal Church, was born near Cambridge, Md., Jan. 22, 1821. He was the child of Methodist parents, and at ten years of age was converted, and at once joined the Methodist Episcopal Church. At fourteen he entered the preparatory department of Dickinson College, and, after passing successfully through the entire curriculum of study, he graduated in the class of 1843. During his residence at Carlisle he was licensed to preach, but failed. After the close of his collegiate career he taught for two years at Baltimore. He was admitted into the Philadelphia Conference in April, 1846. His first appointment was Dorchester Circuit as junior preacher. His subsequent appointments were: Seaforad, Princess Anne, Church Creek, Quantico, Snow Hill, Middletown, and Cantwell's Bridge, Del. Asbury, Philadelphia; Kensington; Twelfth Street, Philadelphia; Port Deposit; St. George's, Philadelphia; Tabernacle, Philadelphia; St. Peter's, Reading, Harrisburg District; West Philadelphia, where he died, Feb. 14, 1873. At the conference of 1868 Dr. Pattison was chosen its secretary, and he continued to hold that office until his death. In 1868 he was a delegate to the General Conference, and was chosen by that body as one of its assistant secretaries. He was also associated with the management of the various religious and benevolent organizations connected with the Philadelphia Conference, and for several years a member of the Parent Missionary Board. "Dr. Pattison was a good man, a true Methodist, a faithful pastor, an acceptable and earnest preacher, and a Christian gentleman, whom to know was to esteem and love. Less brilliant, perhaps, than some, he was wiser and more consistent than many, while his sound judgment, unswerving integrity, unfailing courtesy, unwearying diligence, kindly sympathy, and unwavering loyalty to religion, freedom, and patriotism, made him a pillar of honor, trust, and love." See Minutes of Conferences, 1857-60, p. 40.

Patterson, Samuel D., D.D., a distinguished minister of the Methodist Episcopal Church, South, was born in Lancaster District, S. C., Jan. 27, 1857, of Presbyterian parents. His childhood was serious. He was converted in 1865, at the age of fourteen, and was licensed to preach in 1868. He was soon persuaded of the duty to preach the Gospel, but for a time strove much against these impressions. He emigrated with his parents to Georgia, and from thence to Tennessee, in 1819. Soon after he was licensed to preach, and joined the Tennessee Conference, and was stationed at Sequatchy Valley, Tenn.; he was next successive preacher in charge at Clinch, West Va.; Tuscaloosa Circuit, Ala.; and the so-called Alabama Circuit. His health failing him, he located, and finally removed to Heber Springs, in the Territory of New Mexico, where he was a presiding elder on Abingdon District the same year; was on stations and districts till 1888-9, when he was made agent for Holston College; then on districts and stations till 1847, when he was made editor of the Holston Christian Advocate, in which work he died, August, 1854, in holy peace, trusting in the merits of Christ, and declaring "all is well." Dr. Patterson was a studious and earnest man and preacher. He stood in the first ranks of the ministry of his Church. See Deems, Annals of Southern Methodism for 1855, p. 341.

Patrick, George, L.L.B., a pious Calvinistic English divine, was born near Colchester in 1746. He was educated at St. Paul's School; studied the law and practiced at Dedham, but relinquished his profession, received orders in 1770, and entered himself at Sidney Sussex College, Cambridge. He became vicar of Avelsey, Essex, in 1772; chaplain of Morden College, Blackheath, in 1787. In 1790 he was suddenly dismissed for being a Methodist, but was finally reinstated as lecturer of Woolwich in 1792, and of St. Bride's, Fleet Street, and of St. Leonard's, London, in 1797. He died in 1800. His Sermons, with a Help to Prayer; to which are prefixed Memoirs of the Life of the Author (London, 1801, 8vo), were published after his death.

Paú (Heb. Pâúa, פִּיו, a bleeding, or vomiting; but in 1 Chron. i. 50, Paú, פיו, though some copies agree with the reading in Gen.; Sept. Φόνταρ, i.e. θόνταρ: Vulg. Phoam), the capitol of Maabar, king of Edom (Gen. xxxvi, 39). The only name that bears any resemblance to it is Pharaoh, a ruined place in Idumea mentioned by Seezten.

Paul (Παῦλος, the Greek form of the common Latin name Paulus), originally (see below) Saul (q. v.), the specially appointed "Apostle to the Gentiles." (In the following treatment of this important character, we endeavor to weave in the Scripture narrative whatever illustration may be gathered from modern researches and speculations.

I. Preliminary Inquiries.—1. Original Authorities.—Nearly all the authentic materials for the life of the apostle Paul are contained in the Acts of the Apostles and the Epistles of the New Testament. Out of all the literary works of these authorities the biographer has to construct his account of the really important period of the apostle's life. The early traditions of the Church appear to have left almost untouched the space of time for which we possess those sacred and abundant sources of knowledge; and they aim only at supplying a few particulars in the biography beyond the points at which the narrative of the Acts begins and terminates.

The inspired history and the Epistles lie side by side, and are to all appearance quite independent of one another. It was not the purpose of the historian to write a life of Paul, even as much as the received name of his book would seem to imply. The book called the Acts of the Apostles is an account of the beginnings of the kingdom of Christ on the earth. The large space which the apostle occupies in it is due to the important part which he bore in spreading that kingdom, and to the Epistles, nothing can be plainer than that they were written without reference to the history; and there is no attempt in the canon to combine them with it so as to form what we should call in modern phrase the apostle's "life." Little can be said of the composition and meaning of this portion of our Bibles; the writer of the Acts cannot be the same as the writer of the Epistles.
bigenus (Paulus der Apostel Jesus Christi [Stuttgart, 1845]), who finds so much opposition between what he holds to be the few authentic Pauline Epistles and the Acts of the Apostles that he pronounces the history to be an interested fiction. But his criticism is the very caricature of its opposite. We have no right to imagine that it applied to any history and letters of acknowledged authenticity, and we feel irresistibly how arbitrary and unhistorical it is. Putting aside this extreme view, it is not to be denied that difficulties are to be met with in reconciling complicated events of modern times with the narrower and more restricted life of Paul. What the solutions of such difficulties may be, whether there are any direct contradictions, how far the apparent differences may be due to the purpose of the respective writers, by what arrangement all the facts presented to us may best be dovetailed together—these are the various questions which have given so much occupation to the critics and expositors of Paul, and upon some of which it seems to be yet impossible to arrive at a decisive conclusion. We shall assume the Acts of the Apostles to be a genuine and authentic work of Luke, the companion of Paul, and as a sure speak of the Epistles at the places which we believe them to occupy in the history.

2. Name. — There can be no doubt that the apostle's name, as a Jew, was Saul; but when or how he received the Roman name Paul, which he bears in the Acts of the Apostles and in all the Epistles, is unknown. It is quite probable that he had borne the name of Paul as a Roman citizen; and it is no objection to this view that this name would have appeared first, and that of Saul later (Witiaul, Adelbert, L. p. 47). If it is not merely accidental that Luke first calls him Paul in the passage mentioned, the reason may be that the apostle then first commenced his public and separate ministry; and Paul, a Gentile name, was that by which the apostle of the Gentiles always stood in Church history, and a name that will not be soon dropped. For the old Jewish name, there was afterwards no occasion for Luke to mention it. The account of Jerome that Paul assumed this name upon the conversion by him of Sergius Paulus (Acts xii, 2, comp. August. Confrat. viii, 4; Bengel and Olshausen, on Acts xiii, 9) is perhaps not a tradition, but a mere suggestion of that father himself, on the ground that the name Paul first appears in the passage following that account. Indeed, Baur (p. 93) would have us believe that this was the view of Luke himself, and that the whole account of the conversion of Sergius Paulus was but an illusory fiction of this contact of a man of name Paul? But if there had been any connection between the two events, it would have been natural for the writer to indicate it (see Neander, p. 108). It is easy to suppose simply that, in becoming a Christian, according to the Eastern custom [see Name], he assumed the name Paul, as one common among Greeks and Romans, and quite similar in sound to Saul (comp. Chrysost. and Theophyl. in Suicer, Theoret. ii, 648), perhaps with some reference to the etymological signification of the name (comp. 1 Cor. vi, 9; Paulus. Lat. small, little; comp. Gr.小微ος). Yet we should then expect that Luke would employ the name Paul from Acts ix, 19 onward. (For another view, see Kuinmi, Comment. ad loc.) See SERGIUS PAULUS.

II. Personal History. — We propose under this head to gather together all the information given either directly or incidentally in the Acts and Epistles concerning the apostle's life, relating to a subsequent head the various disputes that have been raised on some of them.

1. Youth and Early Career. — Paul was a native of Tarsus, a city of Cilicia (Acts xii, 28), and was attached to the tribe of Benjamin (Phil. iii, 5). From his father he inherited the rights of Roman citizenship, which had probably been earned by some of his ancestry through services rendered to the Roman state (Lardner, Works, i, 238, ed. 1786, s.v.; Grotius, ad

Acts xxii, 28). The supposition that he enjoyed them in virtue of being a native of Tarsus is not well founded; for though that city had been created by Augustus an urbs libera (Dion. Chrysost. ii, 36, ed. Reiske; Pliny, Hist. Nat. v, 27), it does not follow from this that all its natives enjoyed the privileges of Roman citizenship. However, from his receiving the name Saul it has been supposed that he was the first-born son of his parents, and that they had long desired and often asked for such a favor from God; that he was not their only child, however, appears from the mention made (Acts xxiii, 10) of his "sister's son." Whether Andronicus, Junia, and Herodion, whom he terms, in the Epistle to the Romans (xiv, 7, 11), en mystic on, were of the number of his blood relations, or only belonged to the same tribe with him, is a question on which learned men have taken different sides (comp. Lardner, Works, vi, 235; Estius, Comm. ad loc.). (See below.)

At that time Tarsus was the rival of Athens and Alexandria as a place of learning and philosophical research (Strabo, xiv, 5); but to what extent the future "Apostle of the Gentiles" enjoyed the advantages of its schools is not accurately known. Many things that have been made to show from his writings that he was familiar with Greek literature, and Dr. Bentley has not hesitated to affirm that "as Moses was learned in all the wisdom of the Egyptians, so it is manifest from this chapter of Acts (xxvii, 20), if nothing else had been now extant, that Paul was a great master in all the learning of the Greeks" (Bogle Lectures, serm. iii, sub init.). An authority like that of Bentley in a question of Greek literature is not to be lightly set aside; yet on referring to the evidence in support of this opinion it must be observed that he does not even justify it. However, that the mere circumstance of his having spent his early years in such a city as Tarsus could not but exert a very powerful influence on the mind of such a man as Paul, in the way of sharpening his faculties, refining his tastes, and enlarging the circle of his sympathies and affections, "if even to a degree of commoncitizen," as Eichhorn remarks, "such a circumstance affords—unless he be by nature utterly unobservant—much information which otherwise he could not have obtained, and in consequence of this a certain activity of mind, how much the greater in proportion as the object of his investigation was a great mind like that of Paul? To his birth and early residence in Tarsus may be traced the urbanity which the apostle at no time laid aside, and of which he was frequently a perfect model, many instincutary things which he gives in his epistles and a perfect knowledge of the Greek tongue than a Jew born and educated in Palestine could well have attained" (Einstein, ins N. T., iii, 5). (See below.)

But whatever uncertainty may hang over the early studies of the apostle in the department of Greek learning, there can be no doubt, being the son of a Pharisee, and destined, in all probability, from his infancy to the pursuit of a doctor of Jewish law, he would be carefully instructed from his earliest years in the elements of Rabbinical lore. It is probable also that at this time he acquired his skill in that handicraft trade by which in later years he frequently supported himself (Acts xvii, 3; 1 Cor. iv, 12, etc.). This trade is described by Luke as that of a περασιος, a word regarding the meaning of which there has been no small difference of opinion. (See below.) It does not follow that the family were in the necessities of life, for which such manual labor commonly implies; for it was a wholesome custom among the Jews to teach every child some trade, though there might be little prospect of his depending upon it for his living. See HANDICRAFT.

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at Jerusalem (Acts xxii), he told them that, though born in Tarsus, he had been "brought up" (ἰδρυτὶς ἐκ τῆς Ἐφεσου) in Jerusalem. He must, therefore, have been a boy when he was removed, in all probability for the sake of his education, to the Holy City of his fathers. We may imagine him arriving there—perhaps at some age between ten and fifteen, already a Hellenist, speaking Greek and familiar with the Greek version of the Scriptures, possessing, besides the knowledge of his trade, the elements of Gentile learning—to be taught at Jerusalem, and become acquainted with the persons and manners of the law of the fathers. He learned, he says, "at the feet of Gamaliel." He who was to resist so stoutly the usurpations of the law had for his teacher one of the most eminent of all the doctors of the law. Gamaliel is supposed to be the person of that name who is celebrated in the writings of the Talmudists as one of the seven teachers to whom the title "Rabbi" was given (Lightfoot, Hora Hebr. in Act. v, 84; Neander, Apostol. Zeitd. p. 62; Otho, Lese Rabbincæ-Phil. s. v. Rabbi). Besides acquaintance with the Jewish law, and a sincere conviction of the divine excellence of Judaism, Gamaliel appears to have possessed a singularly calm and judicious mind, and to have exercised a freedom of thought as well as pursued a range of study very unlike what was common among the party to which he belonged (Acts v, 34-39; comp. Neander, c. c.). How much his own example and teaching may have influenced the mind of Paul favorably we may imagine, but cannot affirm. See Gamaliel. It is singular that on the occasion of his well-known intervention in the apostolic history the master's counsels of toleration are in marked contrast to the persecuting zeal so soon disciplined by the pupil. The temper of Gamaliel himself was moderate and candid, and he was personally free from bigotry; but his teaching was that of the strictest of the Pharisees, and bore its natural fruit when lodged in the ardent and thoroughgoing zeal of Paul. Better than any other fruit, besides that of a zeal which persecuted the Church, may no doubt be referred to the time when Saul sat at the feet of Gamaliel. A thorough training in the Scriptures and in the traditions of the elders under an acute and accomplished master must have done much to exercise the mind of Saul, and to make him feel at home in the subjects in which he was afterwards to be so intensely interested. Nor are we at all bound to suppose that, because his zeal for the law was strong enough to set him upon persecuting the believers in Jesus, he had therefore extinguished his eagerness to learn and to teach, according to his subsequent testimony, it was the nature of the law to produce (see Rom. vii.). On the contrary, we can scarcely imagine these as absent from the spiritual life of Saul as he passed from boyhood to manhood. Earnest persecutors are, oftenest than not, men who have been tormented by inward struggles and perplexities. The pupil of Gamaliel may have been crushing a multitude of conflicts in his own mind when he threw himself into the holy work of extirpating the new heresy. See Moral Sense.

Paul is introduced to us for the first time by the sacred historian for the first time in connection with the martyrdom of Stephen, in which transaction he was, if not an assistant, something more than a mere spectator. A.D. 39. He is described at this time (Acts vii., 58) as "a young man" (πρεσβύτερος); but this term was employed with so much latitude by the Greeks that it is impossible from the mere use of it to determine whether the party to whom it was applied was under thirty, or between that and forty. The probability is that Paul must have reached the age of thirty at least; for otherwise it is impossible he would have attended the councils of the chief priests, or been intrusted by them with the entire responsibility of executing their designs against the followers of Jesus, as we know was the case (Acts xxvi., 10, 12). For such a task he showed a painful spirit, and discharged it with a zeal which spared neither age nor sex (Acts xxvi., 10, 11). At that time the Church experienced the sudden expansion which was connected with the ordaining of the Seven appointed to serve tables, and with the special power and inspiration of Stephen. Among those who disapproved of Stephen were several of the Elders. We naturally think of Saul as having been one of these, when we find him afterwards keeping the clothes of those suborned witnesses who, according to the law (Deut. xvii., 7), were the first to cast stones at Stephen. "Saul," says the sacred writer significantly, "was consenting unto his death." The angelic glory that arose from Stephen's face, and the divine truth of his words, failing to subdue the spirit of religious hatred now burning in Saul's breast, must have embittered and aggravated its rage. Saul was passing through a terrible crisis for a man of his nature. But he was not one to be moved from his stern purpose by the native refinement and tenderness which he must have been stifling within him. He was the most unwearying and unrelenting of persecutors. "As for Saul, he made havoc of the Church, entering into every house (ἐν κάθε καιρῷ ἐξορύσσειν, house by house), and haling men and women, committed them to prison" (Acts viii., 3).

2. Conversion.—But while thus, in his ignorance and unbelief, he was seeking to be "injurious" to the cause of Christ, the great Author of Christianity was about to make an example of him. Saul may have been one of the most devoted and successful of its advocates. The persecutor was to be converted. A.D. 30. What the nature of that conversion was we are now to observe.

Having undertaken to follow up the believers "unto strange cities," Saul naturally turned his thoughts to Damascus, expecting to find among the numerous Jewish residents of that populous city some adherents of "the way" (παρὰ τὴν ἡμῶν, and trusting, we must presume, to be allowed by the connivance of the governor to approach the city before he took his journey). But it was not until later that the convert's work in Damascus was related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by Paul at Jerusalem and before Agrippa. Three these narratives are not repetitions of one another: there are differences between them which some critics choose to regard as corroborative of each other. Considering that the same author is responsible for all the accounts, we gain nothing, of course, for the authenticity of their statements by bringing them into agreement; but it seems quite clear that the author himself could not have been deceived by the narratives. He could scarcely have had any motive for placing side by side inconsistent reports of Paul's conversion; and that he should have admitted inconsistencies on such a matter through mere carelessness is hardly credible. Of the three narratives, that of the historian himself must claim to be the most purely historical: Paul's subsequent accounts were likely to be affected by the purpose for which he introduced them. Luke's statement is to be read in Acts ii., 3-19, where, however, the words, "It is hard for thee to kick against the pricks," included in the Vulgate and English versions, is to be omitted. The sudden light from heaven; the voice of Jesus speaking with authority to his persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism—these were the leading features, in the mind of the historian, of the great event, and in these we must look for the chief significance of the conversion.

Let us now compare the historical relation with those which we have in Paul's speeches (Acts xxii. and xxvi.). It was well to have them in each place. But we have here to deal with the bare facts of agreement or difference. With regard to the light, the speeches add to what Luke tells us that the phenomenon occurred at mid-day, and that the light shone round, and was visible to Saul's companions as well as to him-
The second speech says that at the shedding of this light the whole company ("we all") fell to the ground. This is not contradicted by what is said (ix, 7), "The men which journeyed with him stood speechless, for fear." Saul stood speaking, in contrast to the others who were speechless. His act is therefore not antithetical to Saul's falling down. We have but to suppose the others rising before Saul, or standing still afterwards in greater perplexity, through not seeing or hearing what Saul saw and heard, to reconcile the narratives without forcing either. After the question, "Why persecutest thou me?" the second speech adds, "It is hard for thee to kick against the goads." Then both the speeches supply a question and answer—"I answered, Who art thou, Lord? And he said, I am Jesus (of Nazareth), whom thou persecutest. In the discussion, get attendances as a witness of the first speech agrees with Acts ix. But whereas according to that chapter the men with Saul "heard the voice," in the first speech it is said "they heard not the voice of him that spake to me." It seems reasonable to conclude from the two passages that the men actually heard sounds, but not, like Saul, an articulate voice. With regard to the visit of Ananias, there is no collision between the ninth chapter and the first speech, the latter only attributing additional words to Ananias. The second speech ceases to give details of the conversa- tion after "the light shone round about" and the second speech persecutes. But rise, and stand on thy feet." Saul adds, from the mouth of Jesus, an exposition of the purpose for which he had appeared to him. It is easy to say that in ascribing these words to Jesus, Paul or his professor reporter is violating the order and sequence of the earlier accounts. But, if we bear in mind the nature and purpose of Paul's address before Agrippa, we shall surely not suppose that he is violating the strict truth, when he adds to the words which Jesus spoke to him at the moment of the light and the sound, without interpolating any narrative, on a later occasion, that fuller exposition of the meaning of the crisis through which he was passing, which he was not to receive till afterwards. What Saul actually heard from Jesus on the way as he journeyed was afterwards interpreted, to the mind of Saul, into those definite expressions. For we must not forget that, whatever we hold as to the external nature of the phenomena we are considering, the whole transaction was essentially, in any case, a spiritual communication. That the Lord Jesus manifested himself as a living person to the man Saul, and spoke to him so that his very words were his, and that fact declared itself. The purport of the three narratives is that an actual conversation took place between Saul and the Lord Jesus. It is remarkable that in none of them is Saul said to have seen Jesus. The grounds for believing that he did so are the two expressions of Ananias (Acts ix, 17), "The Lord Jesus, who appeared unto thee in the way," and (Acts xxi, 14) "That thou shouldst see the Just One," and the statement of Paul (1 Cor. xv, 8), "Last of all he was seen of me also." Comparing these passages with the narratives, we conclude either that Saul had an instantaneous vision of Jesus as the flash of light blinded him, or that the seeing" was that apprehension of his presence which would go with a real conversation. How it was that Saul "saw" and "heard," we are quite unable to determine. That the light, and the sound or voice, were both different from any ordinary phenomena with which Saul and his companions were familiar, is unquestionably implied in the narrative. It is also implied that they were specially significant to Saul, and not to those with him. We gather therefore that there were real outward phenomena, though Saul was made invisible. It is literally true of phenomena revealed to him alone. (See below.) Externally, there was a flash of light. Spiritually, "the light of the Gospel of the glory of the Christ, who is the image of God," shone upon Saul, and convicted the darkness of the heart which had shut out love and knew not the glory of the cross. Externally, Saul fell to the ground. Spiritually, he was prostrated by shame, when he knew whom he had been persecuting. Externally, sounds issued out of heaven. Spiritually, the Crucified said to Saul: You have been committing sacrilege. You see the very sacrifice by which you persecuted me? Whether audible to his companions, or audible to the Lord Jesus only, Saul confessed himself in the spirit the servant of him whose name he had hated. He gave himself up, without being able to see his way, to the disposal of him whom he now knew to have vindicated his claim over him by the very sacrifices which formerly he had despised. The Pharisee was converted, once for all, into a disciple of Jesus the Crucified.

The only mention in the Epistles of Paul of the outward phenomena is in Acts xvii. 11. "There is one important passage in which he speaks distinctly of his conversion itself. Dr. Baur (Paul, p. 64), with his readiness to find out discrepancies, insists that this passage represents quite a different process from that recorded in the Acts. He is much more in sympathy with the repetition of what we have been reading and considering, but it is in the most perfect harmony with it. In the Epistle to the Galatians (i, 15, 16) Paul has these words, "When it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen ..." (σαρκιονών τιν υἱόν αὐτοῦ ἐν σοι). What words could express more exactly than these the spiritual experience which occurred to Saul on the way to Damascus? The manifestation of Jesus as the Son of God was clearly the main point in the narrative. This manifestation was brought about through a removal of the veil of prejudice and ignorance which blindered the eyes of Saul to a crucified Deliverer conquering through sacrifice. Whatever part the senses may have played in the connection; the essence of it in any case must have been Saul's inward vision of a spiritual Lord close to his spirit, from whom he could not escape, whose every command he was henceforth to obey in the spirit. It would be groundless to assume that the new convictions of that mid-day immediately cleared and settled themselves in Saul's mind. It is sufficient to say that he was then converted, or turned round. For a while, no doubt, his inward state was one of awe and expectation. He was "led by the hand" spiritually by his Master, as well as bodily by his companions. Thus as a servant he addressed the Jews, and the Jews, in his turn, sought the house of one whom he had, perhaps, intended to persecute. Judas may have been known to his guest as a disciple of the Lord. Certainly the fame of Saul's coming had preceded him; and Ananias, a devout man according to the law," but a believer in Jesus, when directed by the Lord to visit him, wonders at what he is told concerning the notorious persecutor. He obeys, however; and going to Saul in the name of the Lord Jesus, who had appeared to him in the way," he puts his hands on him that he may receive his sight and be filled with the Holy Ghost. If in any case Saul's eyes are immediately purged, and his sight is restored, "The same hour," says Paul (Acts xxiii, 13), "I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see the Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." Every word in this address strikes some chord which we hear sounded again and again in Paul's Epistles. The new convert is not, as it is so common to say, converted from Judaism to Christianity, but from the God of the Old Testament to the God who chooses him. He is chosen to know God's will. That will is manifested in the Righteous One. Him Saul sees and hears, in order that he may be a witness of him to all men. The eternal will of the God of Abraham; that will revealed in a righteous Son of God; the testimony concerning him, a Gospel to mankind—these are
the essentially Pauline principles which are declared in all the teaching of the apostle, and illustrated in all his actions.

10 Paul in Damascus and Arabia.—After the recovery of his sight, Saul received the external symbol of the washing away of his sins in baptism. He then broke his three days' fast, and was strengthened—an image, again, of the strengthening of his faint and hungering spirit through a participation in the divine life of the Church at Damascus. He was at once received into the fellowship of the disciples, and began without delay the work to which Ananias had designated him; and to the astonishment of all his hearers he proclaimed Jesus in the synagogues, declaring to him to be the Son of the living God. From the most intellectual way in which it is opposed to a visit to the apostles at Jerusalem, we infer that it took place before he deliberately committed himself to the task of proclaiming Jesus as the Christ; and also, with some probability, that he was seeking seclusion, in order that, by confessing "not with flesh and blood," but with the Lord in the Spirit, he might receive more deeply into his mind the commission given him at his conversion.

That Saul did not spend the greater portion of the "three years" at Damascus seems probable, for these two reasons: (1) that the anger of the Jews was not likely to have borne with two or three years of such a life as Saul's was now without coming to a crisis; and (2) that the disciples at Jerusalem would not have been likely to mistrust Saul as they did if they had heard of him as preaching Jesus at Damascus and Arabia. Consideration of these reasons adds little weight (comp. Olshausen, on Acts ix, 20-25).

Now that we have arrived at Saul's departure from Damascus, we are again upon historical ground (A.D. 33), and have the double evidence of Luke in the Acts (ix, 21) and of the apostle in his Second Epistle to the Corinthians (xi, 32). According to the former, the Jews lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and led him down in a basket from the wall. According to Paul (2 Cor. xi, 22), it was the ephors of the crowd. The necessity was more likely ascertaining how an officer of king Aretas should be governing in Damascus, and why he should lend himself to the designs of the Jews. But we learn from secular history that the affairs of Damascus were, at the time, in such an unsettled state as to make the narrative not improbable.

Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple." In this natural but trying difficulty Saul was befriended by one whose name was henceforth closely associated with his. Barnabas became his sponsor to the apostles and Church at Jerusalem, assuring them—from some personal knowledge, we must presume—of the facts of Saul's conversion and subsequent behavior at Damascus. It is noticeable that the first record of the external secular action of Saul after his conversion, and the name of Jesus in the preaching, Barnabas declared how "Saul had seen the Lord in the way, and that he had spoken to him, and how that he had had a vision boldly at Damascus in the name of Jesus." Barnabas's introduction removed the fears of the apostles, and Paul "was with them coming and going out at Jerusalem." His Hellenistic education made him, like Stephen, a successful disputant against the "Grecians;" and it is not strange that the former persecutor was singled out from the other believers as the one who had considerably more to prove. Barnabas again urged them to flee; and by way of Caesarea took himself to his native city, Tarasus (Acts ix, 26-30). In Gal. i, 20, the order of the localities is not strictly observed.

In the Epistle to the Galatians (i, 17-22) Paul adds certain particulars, in which only a perverse and capricious criticism could see anything contradictory to the facts just related. He tells us that his motive for going up to Jerusalem rather than anywhere else was that he might see Peter; that he abode with him fifteen days; that the only apostles he saw were Peter and James the Lord's brethren; and that afterward he came into the regions of Syria and Cilicia, remaining unknown by face, though well known for his conversion, to the churches in Judea which were in Christ, Paul's object in referring to this connection of his with those who were apostles before him was to show that he had never accepted his apostleship as a commission from them. On this point the narrative in the Acts entirely agrees with Paul's own earnestasseverations in his Epistles. He received his commission from the Lord Jesus, and mediately through Ananias. This is the only proper explanation of the "c]\textsuperscript{2}

4. Ministry at Antioch.—During this stay of Paul at Tarasus, which lasted several years, occupied doubtless with those elsewhere unrecorded labors to some of which he occasionally refers (2 Cor. xi, 24, 25), a movement was going on at Antioch which raised that city to an importance second only to that of Jerusalem itself in the early history of the Church. In the life of the apostle the Gentiles Antioch claims a most conspicuous place. It was there that the preaching of the Gospel to the Gentiles first took root, and from thence that it was afterwards propagated. Its geographical position, its political and commercial importance, and the presence of a large and powerful Jewish element in its population, were the more obvious characteristics which adapted it for such a use. There came to Antioch, when the persecution which arose about Stephen scattered upon their different routes the disciples who had been assembled at Jerusalem, men of Cyprus and Cyrene, eager to tell all who would hear them the good news concerning the Lord Jesus. Until Antioch was reached, the new movement could only be "for the Gentiles only" (Acts xi, 19). But here the Gentiles also (of
"Ελληνικά— not, as in the A. V., "the Grecians"— were among the hearers of the word. A great number; and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch.

Adapted to his hand, several dozen, as many people was added into the Lord," Barnabas felt the need of help, and went himself to Tarsus to seek Saul. Possibly at Damascus, certainly at Jerusalem, he had been a witness of Saul's energy and devotedness, and skill in discoursing on the things of God. So it was to him that he was sent by the Lord to minister there. His appointment was that of a most brotherly affection. He therefore longed for him as a helper, and succeeded in bringing him to Antioch. There they labored together unremittingly for "a whole year," mixing with the constant assemblies of the believers, and "teaching much people." All this time, as Luke would have us to understand, the Gentiles were subordinate to Barnabas. Until "Saul became "Paul," we read of "Barnabas and Saul" (Acts xi. 30; xii. 25; xiii. 2, 7). Afterwards the order changes to "Paul and Barnabas." It seems reasonable to conclude that there was no marked peculiarity in the teaching of Saul during the Antioch period. He held and taught, in common with the other Jewish believers, the simple faith in Jesus the Christ, crucified and raised from the dead. Nor did he ever afterwards depart from the simplicity of this faith. But new circumstances stirred up new questions. Saul's Stodfy of the truth; it was given to see, more clearly than any others saw, those new applications of the old truth, those deep and world-wide relations of it, with which his work was to be permanently associated. In the mean time, according to the usual method of the divine government, facts were silently growing, which were to suggest and occasion the future developments of faith and practice, and of these facts the most conspicuous was the unprecedented accession of Gentile proselytes at Antioch.

An opportunity soon occurred, of which Barnabas and Saul joyfully availed themselves, for proving the affluence of God towards his holy people. And for knitting the two communities together in the bonds of practical fellowship. A manifest impulse from the Holy Spirit began this work. There came "prophets" from Jerusalem to Antioch: "and there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world." The "prophets" who now arrived may have been the Simeon and Lucius and Manaen mentioned in xiii. 1, besides Agabus and others. The prediction of the dearth need not have been purposefully made. It was, perhaps, for the needs of the poorer brethren and the duty of the richer. It is obvious that the fulfilment followed closely upon the intimation of the coming famine. For the disciples at Antioch determined to send contributions immediately to Jerusalem; and the gifts were sent to the elders of that church by the hands of Barnabas and Saul. The time of this dearth is vaguely designated in the Acts as the reign of Claudius. It is ascertained from Josephus's history that a severe famine did actually prevail in Judea, especially at Jerusalem, at the very time fixed by the event recorded in Acts xii. the death of Herod Agrippa. This was in A.D. 44.

See AGABUS.

It could not have been necessary for the mere safe conduct of the contribution that Barnabas and Saul should go in person to Jerusalem. We are bound to see that the work flowed under his hands, and "much labor" of Antioch, of which this visit is illustrative, examples of the deep feeling of the necessity of union which dwelt in the heart of the early Church. The apostles did not go forth to teach a system, but to enlarge the church. They preached directly, and their labors was essentially the spirit of fellowship. By this spirit Saul of Tarsus was actually trained in strict co-operation with his elders in the Church. The habits which he learned now were to aid in guarding him at a later time from supposing that the independence which he was bound to claim should involve the slightest breach or loosening of the bonds of the universal brotherhood.

Having discharged their errand, Barnabas and Saul returned to Antioch; the new church, with them another helper, John named Mark, sister's son to Barnabas. The work of prophesying and teaching was resumed. Several of the oldest and most honored of the believers in Jesus were expounding the way of God and organizing the Church in that busy metropolis. Travellers were incessantly passing in and out. And Antioch was in constant communication with Cilicia, with Cyprus, with all the neighboring countries. The question must have forced itself upon hundreds of the "Christians" at Antioch, "What is the meaning of this faith of ours, of which we have been so intimate a part? Is it for the Son of God, for the world?" The Gospel is not for Judea alone; here we are called by it at Antioch. Is it meant to stop here?" The Church was pregnant with a great movement, and the time of her delivery was at hand. We forget the whole method of the divine work in the nurture of the Church if we acclimate to the impulses of the Holy Ghost any theatrical suddenness, and disconnect them from the thoughts which were brooding in the minds of the disciples. At every point we find both circumstances and inward reasonings. It is not a "miracle." Something of an inner meaning seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. Without doubt they knew it for a seal set upon previous surmises, when the voice came clearly to the general mind, "Separate me Barnabas and Saul for the work whereunto I have called them." That "work" was partially known already to the Christians of Antioch: who could be so fit for it as the two brothers in the faith and in mutual affection, the son of exhortation, and the highly accomplished and undaunted convert of the first who had been named a "chosen vessel" to bear the name of the Lord before the Gentiles, and kings, and the people of Israel?" When we look back, from the higher ground of Paul's apostolic activity, to the years that passed between his conversion and the first missionary journey, we cannot observe without reverence the patient humility with which Saul waited for his Master's time. He did not say for once only, "Lord, what wilt thou have me to do?" Obedience to Christ was thenceforth his ruling principle. Submitting, as he believed, to his Lord's dispensation, he set forth as a servant of God, and as a subordinate colleague of his seniors in the faith. He was thus the better prepared, when the call came, to act with the authority which that call conferred upon him. He left Antioch, however, still the second to Barnabas. Everything was done with ordering gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed. A.D. 44.

5. First Missionary Journey.—Much must have been hidden from Barnabas and Saul as to the issues of the journey on which they embarked. But one thing was clear to them, that they were sent forth to speak the Word of God. They did not go in their own name or for their own purposes; they were instruments for uttering what the Eternal God himself was saying to men. We shall find in the history a perfectly definite representation of the whole mission and method of the journeyed from city to city. But the first characteristic feature of his teaching was the absolute conviction that he was only the bearer of a heavenly message. It is idle to discuss Paul's character or views without recognizing his direct and unique mission, as of a man who was capable of cherishing such a conviction with perfect assurance. We are bound to bear in mind the unspoken influence which that conviction must have exerted upon his nature. The writer of the Acts proceeds upon the same assumption. He
Paul's First Missionary Voyage.

tells us that as soon as Barnabas and Saul reached Cyprus, they began to "announce the Word of God."

The second fact to be observed is, that for the present they delivered their message in the synagogues of the Jews only. They trod the old path till they should be drawn out of it. But when they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul. This Roman officer, like so many of his countrymen, had already come under the influence of Jewish teaching; but it was in the corrupt form of magical pretensions which throng so luxuriantly upon the godless credulity of that age. A Jew, named Barjesus, or Elymas, a magus and false prophet, had attached himself to the governor, and had no doubt interested his mind, for he was an intelligent man, with what he had told him of the history and hopes of the Jews. See Elymas. Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their true Messiah, he wished to see them, and sent for them. The impostor, instinctively hating the apostles, and seeing his influence over the proconsul in danger of perishing, did what he could to withstand them. Then Saul, "who is also called Paul," denouncing Elymas in remarkable terms, declared against him God's sentence of temporary blindness. The blindness immediately fell upon him; and the proconsul, moved by the scene and persuaded by the teaching of the apostle, became a believer.

There is a singular parallelism in several points between the history of Paul and that of Peter in the Acts. Paul presents it in a highly effective form (Paul, p. 91 etc.), to support his theory of the composition of this book; and this is one of the services which he has incidentally rendered to the full understanding of the early history of the Church. Thus Paul's discomfiture of Elymas reminds us of Peter's denunciation of Simon Magus. The two incidents bring strongly before us one of the great adverse elements with which the Apostles had to contend in that age. Everywhere there were counterfeits of the spiritual powers which the apostles claimed and put forth. It was necessary for the preachers of Christ, not so much to prove themselves stronger than the magicians and sorcerers, as to guard against being confounded with them. One distinguishing mark of the true servants of the Spirit would be that of not trading upon their spiritual powers (Acts viii, 20). Another would be that of shunning every sort of covenants, and amulets, and incantation. Saul had two of these in his day: the light of open truth. Paul's language to Elymas is studiously directed to the reproof of the tricks of the religious impostor. The apostle, full of the Holy Ghost, looked steadily on the deceiver, spoke in the name of a God of light and righteousness and straightforward ways. The position of that God was against the indication of truth against delusion. The punishment of Elymas was itself symbolical, and conveyed "teaching of the Lord." He had chosen to create a spiritual darkness around him; and now there fell upon him a mist and a darkness, and he went about seeking on his face to lead him by the hand. If in reading this account we refer to Peter's reproof of Simon Magus, we shall be struck by the differences as well as the resemblance which we shall observe. But we shall undoubtedly gain a stronger impression of this part of the apostolic work, when we contrast it to be thus cast out of the Spirit of Christ and of the Church and the evil spirits of a dark supposition to which men were surrendering themselves as slaves. We shall feel the worth and power of that candid and open temper in which alone Paul would commend his cause; and in no person of any distinction of Sergius Paulus we shall see an exemplary type of many victories to be won by truth over falsehood.

This point is made a special crisis in the history of the apostle by the writer of the Acts. Saul now becomes Paul, and begins to take precedence of Barnabas. Nothing is said as to the change of name. No reader could resist the temptation of supposing that there must be some connection between Saul's new name and that of his distinguished Roman convert. But on reflection it does not seem probable that Paul would either have wished, or have consented, to change his own name for that of a distinguished convert. If we put Sergius Paulus aside, we know that it was exceedingly common for Jews to bear, besides their own Jewish name, another borrowed from the country with which they had become connected (see Conybeare and Howard, l. 186, full illustration). Thus Simon called Niger, Barsabas also named Justus, John also named Marcus. There is no reason therefore why Saul should not have borne from infancy the other name of Paul. In that case he would be Saul among his own countrymen, Paulus among the Gentiles. We must regard the name as a later one, the transition point between Saul's activity among his own countrymen and his new labors as the apostle of the Gentiles, by calling him Saul only during the first, and Paul only afterwards. (See above.)

The conversion of Sergius Paulus may be said, perhaps, to mark the beginning of the work among the Gentiles; otherwise, it was not in Cyprus that any change took place in the method hitherto followed by Barnabas and Saul in preaching the Gospel. Their public addresses were as yet confined to the synagogue: but it was soon to be otherwise. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to a place, obscure in secular history, but most memorable in the history of the kingdom of Christ—Antioch in Pisidia (q. v.). They "went into the synagogue on the Sabbath-day, and sat down." Small as the place was, it contained its colony of Jews, and with them proselytes who worshipped the God of the Jews. The degree to which the Jews hastened and settled themselves upon the soil, and the influence they had gained over the more
respective of their Gentile neighbors, and especially over the women of the better class, are facts difficult to appreciate justly, but are proved by undisputed evidence, and are very important for us to bear in mind. This Pisidian Antioch may have been more Jewish than most similar communities, but it was not more so than many of much greater size and importance. What took place here in the synagogue and in the city is interesting to us not only on account of its bearing on the history, but also because it represents more or less exactly what afterwards occurred in many other places. It cannot be without design that Paul has single but detailed examples given us in the Acts of the various kinds of addresses which he used to deliver in appeal to his different audiences. He had to address himself, in the course of his missionary labors, to Jews, knowing and receiving the Scriptures; to ignorant barbarians; to cultivated Greeks; to mobs enraged against him personally; to magistrates and kings. It is an inestimable help in studying the apostle and his work that we have specimens of the tone and the arguments he was accustomed to use in all these situations. These will tell us much about the synagogues in Antioch. In what he said in the synagogue in Antioch we recognize the type of the addresses in which he would introduce his message to his Jewish fellow-countrymen.

The apostles sat silent with the rest of the assembly, while the Law and the Prophets were read. They and their hearers were engaged in meditating on the Word of God, while the Law and Prophets, handed down by the scribes, were read. The rulers of the synagogue sent to invite them, as strangers but brethren, to speak any word of exhortation which might be in them to the people. Paul stood up, and, beckoning with his hand, he spoke. (The speech is given in Acts, 13:14-41.) The address begins by acknowledging the God of this people Israel. He ascribes to him the calling out of the nation and the conduct of its subsequent history. He touches on the chief points of that history up to the reign of David, whom he brings out in prominence. He then names Jesus as the promised Son of David. To convey some knowledge of Jesus to the minds of his hearers, he recounts the chief facts of the Gospel history; the preparation of the function and of the John; the condemnations of the rulers who knew either him nor the prophets, and his resurrection. That Resurrection is declared to be the fulfillment of all God's promises of life, given to the fathers. Through Jesus, therefore, is now proclaimed by God himself the forgiveness of sins and the remission of their guilt The same passages are quoted from the prophets a warning against unbelief. If this is an authentic example of Paul's preaching, it was impossible for Peter or John to start more exclusively from the Jewish covenant and promises than did the apostle of the Gentiles. How entirely this discourse resembles those of Peter and of Stephen in the earlier chapters of the Acts! There is one only specially Pauline touch in the whole—the words in ver. 39, "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Erv. 10:38. It is used unbelievably and "It is evident that we are dealing with a mere fiction, 'to prevent the speech of appearing too Petrine, and to give it a slightly Pauline air." Certainly, it sounds like an echo of the Epistles to the Romans and Galatians. But is there therefore the slightest incongruity between this and the other parts of the address? Does it not rather suggest the distinctness of sins" which Peter and Paul proclaimed with the most perfect agreement connect itself naturally, in the thoughts of one exercised by the law as Saul of Tarsus had been, with justification not by the law but by grace? If so, just the right moment for a decree of Lysa and Derbe, the church of which the old apostles held in Jesus of Nazareth, the Messiah of the Jews, crucified and raised from the dead according to the teaching of the prophets, and in the remission of sins through him confirmed by the gift of the Holy Ghost; and that he had also had those experiences, not known to the older apostles, of which we see the working in the Epistles to the Romans and Galatians, this speech, in all its parts, is precisely what we might expect: this is the very teaching which the apostle of the Gentiles must have given according to the ways set forth, when he was speaking "God's Word" for the first time to an assembly of his fellow-countrymen.

The discourse thus epitomized produced a strong impression; and the hearers (not "the Gentiles," which was the best MSS. omit) requested the apostles to repeat their message on the next Sabbath. During the week so much interest was excited by the teaching of the apostles that on the Sabbath-day "almost the whole city came together to hear the Word of God." It was this concern of the Gentiles which appears to have first alienated the minds of the Jews from what they had heard. They were filled with envy. They probably felt that there was a difference between those efforts to gain Gentile proselytes in which they had themselves been so successful and this new preaching of a Messiah in whom a justification which the law could not give was offered to men. The eagerness of the Gentiles to hear may have confirmed their instinctive apprehensions. The Jewish envy once roused became a power of deadly hostility to the Gospel; and these Jews at Antioch set themselves to oppose bitterly the words which Paul spoke. We have here, therefore, a new phase in the history of the Church. In the countries in whichAntioc hia is the cross or Nazareth which is immediately repulsive to the Jews in the proclaiming of Jesus. It is the word given to Jewish importance in the association of Gentiles with Jews as the receivers of the gospel tidings. If the Gentiles had been asked to become Jews, no offence would have been taken. But the proclamation of the Christ could not be thus governed by its own force, these narrowing methods. It was felt to be addressed not to one nation only, but to mankind. The new opposition brought out new action on the part of the apostles. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. They remembered and declared what the prophets had foretold of the enlightening and deliverance of the whole world. In speaking to the Gentiles, therefore, they were simply fulfilling the promise of the Covenant. The gift, we observe, of which the Jews were depriving themselves, and which the Gentiles who believed were accepting, is described as "eternal life" (σωτηρίας). It was the life of which the risen Lord was speaking in the garden, which was declared at Jerusalem, and of which all acts of healing were set forth as signs. This was now poured largely upon the Gentiles. The Word of the Lord was published widely, and had much fruit. Henceforth Paul and Barnabas knew it to be their commission, not the less to present their message to Jews first, but in the absence of an adequate Jewish medium to deal directly with the Gentiles. But this expansion of the Gospel work brought with it new difficulties and dangers. At Antioch now, as in every city afterwards, the disciples were threatened by two things: with the prohibition among the Gentiles, and especially the women of the higher class, to persuade the authorities or the populace to persecute the apostles, and to drive them from the place.

With their own spirits raised, and amid much enthusiasm of their disciples, Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country, which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathens. At Lystra the driving of a cripple, in which the name of which runs very parallel to the account of the similar act done by Peter and John at the gate of the Temple. The agreement becomes closer, if we insert here, with Lachmann, before "Stand upright on thy feet," the
words, "I say unto thee in the name of the Lord Jesus Christ." The parallel leads us to observe more distinctly that every messenger of Jesus Christ was a herald of life. The spiritual life—the ζωή—was which is of faith, is illustrated and expounded by the invigoration of impotent limbs. The same truth was to be conveyed to the inhabitants of Jerusalem, and to the heathens of Lycaonia. The act was received naturally by these pagans. They took the apostles for gods, calling Barnabas, who was of the more imposing presence, Zeus (Jupiter), and Paul, who was the chief speaker. However, the apostles were mistaken here by the attempt to offer sacrifices to them, given occasion to the recording of an address in which we see a type of what the apostles would say to an ignorant pagan audience. Appeals to the Scriptures, references to the God of Abraham and Isaac and Jacob, would have been out of place. The apostles name the living God, who made heaven and earth and the sea, and all things therein; the God of the whole world, and all the nations in it. They declare themselves to be his messengers. They expatiate upon the tokens of himself which the Father of men had not withheld, in that he did them good, sending down his Son and fruiting them as the supporters of life and joy. They protest that in restoring the cripple they had only acted as instruments of the living God. They themselves were not gods, but human beings of like passions with the Lycaonians. The living God had not so far lost his videlicet, his desire to men, desiring that henceforth the nations should not walk in their own ways, but his. They therefore call upon the people to give up the vanities of idol worship, and to turn to the living God (comp. 1 Thess. i. 9, 10).

In this address the name of Jesus does not occur. It is easy to understand that the apostles preached him as the Son of that living God to whom they bore witness, telling the people of his death and resurrection, and announcing his coming again.

Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch, renewing their exhortations to the disciples, bidding them not to think their trials strange, but to believe as numerous as the stars in the sky, through which the kingdom of heaven, into which they were called, was to be entered. In order to establish the churches after their departure, they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." Thus the First Missionary Journey ended.

6. Apostolic Council at Jerusalem (Acts xv; Gal. ii.)—The journey follows the main narrative up to the next important scene which the historian sets before us—the council held at Jerusalem to determine the relations of Gentile believers to the law of Moses. A.D. 47. In following this portion of the history, we encounter two of the greater questions which the biographer of Paul has to consider. One of these is historical. What were the relations between the apostle Paul and the twelve? The other is critical. How is Galatians ii to be connected with the narrative of the Acts?

The relations of Paul and the twelve will best be set forth in the narrative. But we must examine what we accept Paul's statements in the Galatian epistle as additional to the history in Acts xv. The first impression of any reader would be a supposition that the two writers might be referring to the same event. The one would at least bring the other to his mind. In both he reads of Paul and Barnabas going up to Jerusalem, reporting the Gospel preached to the uncircumcised, and discussing with the older apostles the terms to be imposed upon Gentile believers. In both the conclusion is announced that these believers should be entirely free from the necessity of circumcision. These are main points which the narratives have in common. On looking more closely into both, the second impression upon the reader's mind may possibly be that of a certain incompatibility between the two. Many joints and members have been detached from the body of the Law, as states in the account of Paul. Others in one or two cases are substituted. Further, the visit to Jerusalem is the third mentioned in the Acts, after Saul's conversion; in Galatians, it is apparently mentioned as the second. Supposing this sense of incompatibility to remain, the reader will go on to inquire whether the visit to Jerusalem mentioned in Galatians coincides better with any other mentioned in the Acts—as the second (xi, 30) or the fourth (xviii, 22). He will, in all probability, conclude without hesitation that it does not. Another view will remain, that Paul refers to a visit which is impossible hypothesis; and it is recommended by the vigorous sense of Paul. But where are we to place the visit? The only possible place for it is some short time before the visit of ch. xv. But it can scarcely be denied that the language of ch. xv depicts the visit distinctly, visiting his own country, first paid by Paul and Barnabas to Jerusalem after their great success in preaching the Gospel among the Gentiles. We suppose the reader, therefore, to recur to his first impression. He will then have to ask himself, "Granting the considerable differences, are there after all any plain contradictions between the two narratives, taken to refer to the same occurrences?" The answer must be, "There are no plain contradictions." This, he will perceive, is a very weighty fact. When it is recognized, the resemblance first observed will return with renewed force to the mind. (The chronological question will be considered below.)

We proceed then to combine the two narratives. While Paul and Barnabas were staying at Antioch, "certain men from Judea" came there and taught the brethren that it was necessary for the Gentiles to be circumcised. This doctrine was vigorously opposed by the two apostles, and it was determined that the question should be referred to the apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for this mission. In Gal. ii, 2 Paul went up not merely to learn what was going on, but to lay the question before the Church. We are to understand him as receiving a private intimation from the Divine Spirit, as well as a public commission from the Church at Antioch. On their way to Jerusalem, they announced to the brethren in Phocasia and Samaria the conversion of the Gentiles; and the news was received with great joy. "When they were come to Jerusalem, they were received by the Church, and by the apostles and elders, and they declared all things that God had done with them" (Acts xv, 4). Paul adds that he communicated his views in a private interview with his "counsellors of reputation," through anxiety as to the success of his work (Gal. ii, 2). The apostles and the Church in general, it appears, would have raised no difficulties; but certain believers who had been Pharisees thought fit to maintain the same doctrine which had caused the disturbance at Antioch. In either place, Paul would have been reaching for a single hour (Gal. ii, 5). It became necessary, therefore, that a formal decision should be reached upon the question. The apostles and elders came together, and there was much disputing. Arguments would be used on both sides; but there was no statement of higher authority, since they appealed to what was stronger than arguments—the course of facts, through which the will of God had been manifestly shown. Peter, reminding his hearers that he himself had been first employed to
open the door of faith to Gentiles, points out that God had himself bestowed on the uncircumcised that which was the seal of the highest calling and fellowship in Christ, the gift of the Holy Ghost. "Why do you not acquiesce in this token of God's will? Why impose upon Gentile believers ordinances which we ourselves have found unnecessary?" Have not you been taught, "When there is no more giving of a law, there is no more trusting in our law, to depend only on the grace of our Lord Jesus Christ?" Then, carrying out the same appeal to the will of God as shown in facts, Barnabas and Paul relate to the silent multitude the wonders with which God had accompanied their preaching among the Gentiles. After they had done, James, with incomparable simplicity and wisdom, binds up the testimony of recent facts with the testimony of ancient prophecy, and gives a practical judgment upon the question.

The judgment was a decisive one. The injunction that the Gentiles should abstain from pollutions of idols and from fornication explained itself. The abstinence from things strangled and from blood is desired as a concession to the customs of the Jews who were to be found in every city, and for whom it was still right, when they had believed in Jesus Christ, to observe the law. Paul had completely gained his point. The older apostles, James, Cephas, and John, perceiving the grace which had been given him (his effectual apostleship), gave to him and Barnabas the right hand of fellowship. At this point it is very important to observe precisely what was the matter at stake, conforming to the law of Moses. That was not what Paul was protesting against. The case stood thus: Circumcision and the ordinances of the law were witnesses of a separation of the chosen race from other nations. The Jews were proud of that separation. But the Gospel of the Son of Man proclaimed that the time had come in which the separation was to be done away, and God's good-will manifested to all nations alike. It spoke of a union with God, through trust, which gave hope of a righteousness that the law was powerless to produce. Therefore to insist upon Gentiles being circumcised would have been to deny the Gospel of Christ. If there was to be simply an enlarging of the separated nation by the receiving of individuals into it, then the other nations of the world remained as much on the outside of God's covenant as ever. Then there was no Gospel to mankind; no justification given to men through faith in the Messiah, as it was to the Jew as to the Gentile. Paul felt this the most strongly; but Peter also saw that if the Jewish believers were thrown back on the Jewish law, and gave up the free and absolute grace of God, the law became a mere burden, as heavy to the Jew as it would be to the Gentile. The hope for the Jew was in a Saviour who must be the Saviour of mankind. It implied therefore no difference of belief when it was agreed that Paul and Barnabas should go to the heathen, while James and Cephas and John undertook to be the apostles of the Jews, and that Peter would be the first to preach "to the Jew first;" Peter was to preach to the Jews as free a Gospel as was to teach the admission of the Gentiles without circumcision as distinctly as Paul himself. The unity of the Church was to be preserved unbroken; and in order to nourish this unity the Gentiles were to remember their poorer brethren in Palestine (Gal. ii. 10). How zealously Paul cherished this beautiful testimony of the common brotherhood we have seen in part already (Acts xi, 29, 30), but it is yet to appear more strikingly.

The judgment of the apostles was immediately recorded in a letter addressed to the Gentile brethren in Antioch and Syria and Cilicia. That letter might carry greater authority, it was intuited to "chosen men of the Jerusalem Church, Judges surnamed Barnabas, and Silas, chief men among the brethren." The letter speaks affectionately of Barnabas and Paul (with the elder Church Barnabas still retained the precedence, xv, 25) as "men who have hazardcd their lives for the name of our Lord Jesus Christ." So Judas and Silas came down with Paul and Barnabas to Antioch, and comforted the Church there with their message, and when Judas returned "it pleased Silas to abide there still."

It is usual to connect with this period of the history that rebuke of Peter which Paul records in Gal. ii, 11-14. The connection of subject makes it convenient to record the incident in this place, although it is possible that it took place before the meeting at Jerusalem, and perhaps most probable that it did not occur till later, when Paul returned from his long tour in Greece to Antioch (Acts xviii, 22, 23). (The presence of Peter, and the growth of Jewish prejudice, are more easily accounted for, if we suppose Paul in the meanwhile to have left Antioch for a long time; and there was but a very short interval between the council at Jerusalem and his second missionary tour.) Peter was at Antioch, and had shown no scruple about "eating with the Gentiles," until "certain came from James." These Jerusalem Christians brought their Jewish exclusiveness with them, and Peter's weaker and more timid mood came upon him, and through fear of his stricter friends he too began to withdraw himself from his former free association with the Gentiles. Some example had to be set in Antioch. Barnabas and the other Jews at Antioch were partly seduced by it. It was an occasion for the intertrepid faithfulness of Paul. He did not conceal his anger at such weak dissembling, and as publicly remonstrated with his elder fellow-apostle. "If thou, being a Jew, after the manner of Gentiles, and not as the Jews, why complest thou the Gentiles to live as do the Jews?" (Gal. ii, 14). Peter had abandoned the Jewish exclusiveness, and deliberately claimed common ground with the Gentile: why should he, by separating himself from the uncircumcised, require the Gentiles to qualify themselves for full communion by accepting circumcision? This "withstanding" of Peter was no opposition of Pauline to Petrine views; it was a faithful rebuke of blamable moral weakness.

7. Second Missionary Journey.—The most resolute courage, indeed, was required for the work to which Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between Paul and Barnabas in the church in Antioch and among the Gentiles. After remaining a while at Antioch, Paul proposed to Barnabas to revisit the brethren in the countries of their former journey. Herod the Barnabas desired that his nephew John Mark should go with them. But John had deserted them in Pamphylia, and Paul would not try him again. "And the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed." A.D. 47. Silas, or Silvanus, now becomes a chief companion of Paul on his subsequent apostle. The two seem to have been in Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they found Timotheus, who had become a disciple on the former visit of the apostle, and who so attracted the esteem and love of Paul that he would have him go forth with them. Him Paul took and circumcised. If this fact had been evident before, it was stated in another narrative, how utterly irreconcilable it would have been, in the eyes of some critics, with the history in the Acts! Paul and Silas were actually delivering the Jerusalem decree to all the churches they visited. They were no doubt trusted in the mission secured to the Gentiles. Yet at this very time our apostle had the wisdom and largeness of heart to consult the feelings of the Jews by circumcising Timothy. There were many Jews in those parts, who knew that Tim-
othy's father was a Greek, his mother a Jewess. That Paul should have had, as a chief companion, one who was uncircumcised, would of itself have been a hindrance to him in preaching to Jews; but it would have been a still greater stumbling-block if that companion were half a Jew by birth, and had professed the Jewish faith. Therefore in this case Paul “became unto the Jews as a Jew that he might gain the Jews.”

Luke now steps rapidly over a considerable space of the apostle’s life and labors. “They went throughout Phrygia and the region of Galatia” (xvi, 6). At this time Paul was founding “the churches of Galatia” (Gal. i, 2). He himself gives us hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent though unstable character of the people, in the following words: “Ye know how through infirmity of the flesh (υἱὸν εἰς ἀσθένειαν τῆς σαρκός) I preached the Gospel unto you at the first (τῷ πρώτῳ), and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of (τῷ μακαρισμῷ ὑμῶν, q. d. your beatification) of me? for I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me” (iv, 13). It is not easy to decide as to the meaning of the words ἐν ἀσθένειᾳ τῆς σαρκός. Undoubtedly their grammatical sense implies that “weakness of the flesh”—an illness—was the occasion of Paul’s preaching in Galatia; and De Wette and Alford adhere to this interpretation, understanding Paul to have been detained by illness, when otherwise he would have gone rapidly through the country. On the other hand, the form and order of the words are not what we should have expected if the apostle meant to say this; and professor Dowett prefers to assume an inaccuracy of grammar, and to understand Paul as saying that it was in weakness of the flesh that he preached to the Galatians. In either case Paul must be referring to a more than ordinary pressure of that bodily infirmity of which he speaks elsewhere as detracting from the influence of his personal address.

It is hopeless to attempt to determine positively what this infirmity was. But we may observe here (1) that Paul’s sensitiveness may have led him to exaggerate this personal disadvantage; and (2) that, whatever it was, it allowed him to go through sufferings and hardships such as few ordinary men could bear. It certainly did not repel the Galatians; it appears rather to have excited their sympathy and warmed their affection towards the apostle. (See below.)

Paul at this time had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia and Galatia, he intended to visit the western coast of Asia Minor; but “they were forbidden by the Holy Ghost to preach the Word” there. Then, being on the borders of Myisia, they thought of going back to the north-east into Bithynia; but again “the Spirit of Jesus (so the best MSS. read in Acts xvi, 6) suffered them not.” So they passed by Myisia, and came down to Troas. A.D. 48. Here the Spirit of Jesus, having checked them on other sides, revealed to them in what direction they were to go. Paul saw in a vision a man of Macedonia, who besought him, saying, “Come over into Macedonia and help us.” The vision was at once accepted as a heavenly intimation: the help wanted by the Macedonians was believed to be the preaching of the Gospel. It is at this point that the historian, speaking of Paul’s company, substitutes “we” for “they.” He says nothing of himself; we can only infer that Luke, to whatever country he belonged, became a companion of Paul at Troas. It is perhaps not too arbitrary a conjecture that the apostle, having recently suffered in health, derived benefit from the medical skill and attendance of the beloved physician. The party, thus reinforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and from thence journeyed to Philippi. They hastened to carry the “help” that had been asked to the first considerable city in Macedonia. Philippi was no inapt representative of the Western world. A Greek city, it had received a body of Roman
settlers, and was politically a Colonia. We must not assume that to Saul of Tarsus, the Roman citizen, there was anything very novel or strange in the world to which he had now come. But the name of Greece must have represented very imposing ideas to the Oriental and the Jew; and we may silently imagine what it meant to him when he came round the apostolic company joined their countrymen at the place by the river-side where prayer was wont to be made (οδόν εὐφωνῆς προσευχής, where was the usual prosenuchē or chapel which supplied the purpose of a synagogē). The narrative in this fourth very great chapter, "We sat down," says the writer (xvi. 13), "and spoke to the women who had come together." Among these women was a proselyte from Thyatira (εisherιs τοῦ θεοῦ), named Lydia, a dealer in purple. As she listened "the Lord opened her heart" to attend to what Paul was saying, and she called the servant of Paul, a certain Asian woman who already worshipped the God of the Jews; but she was a very earnest believer, and besought the apostle and his friends to honor her by staying in her house. They could not resist her urgency, and during their stay at Philippi they were the guests of Lydia (Acts xvi. 14).

But a proof was given before long that the preachers of Christ had come to grapple with the powers in the spiritual world to which heathenism was then doing homage. A female slave, who brought gain to her master by her divination when she was in the promised state, beset Paul and his company, following them as they went to the place of prayer, and crying out, "These men are servants of the Most High God, who publish to you (or to us) the way of salvation." Paul was vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of Jesus Christ to come out of her." Comparing the confession of this "spirit of divination" with the analogous confessions made by evil spirits to our Lord, we see the same singular character of a true acknowledgment extorted as if by force, and rendered with a certain insolence. The subject of this spirit, and the spirit itself, not only being, in the sight of the slave, not a willing subject, were not willingly subject. The cries of the slave-girl may have sounded like sneers, mimicking what she had heard from the apostles themselves, until Paul's exorcism, "in the name of Jesus Christ," was needed. The spirit might have known that in truth a servant of the Most High God, giving an example of the salvation which he brought, in the deliverance of this poor girl herself from the spirit which degraded her. See Pythoness.

But the girl's masters saw that now the hope of their gains was gone. Here at Philippi, as at Ephesus, the local trade in religion began to suffer from the manifestation of the Spirit of Christ, and an interested appeal was made to local and national feelings against the dangerous innovations of the Jewish strangers. Paul and Silas were dragged before the magistrates, the multitude clamoring to cast out the spirit, and upon the vague charge of "troubling the city," and introducing observances which were unlawful for Romans. If the magistrates had desired to act justly they might have doubted how they ought to deal with the charge. On the one hand Paul and Silas had absolute authority, as the preachers of Christ always did, from disturbing public order, and had as yet violated no express law of the state. But on the other hand, the preaching of Jesus as King and Lord was unquestionably revolutionary, and aggressive upon the public religion in its effects; and the Roman law was certainly general, in terms against such innovations (see in Coneybear and Howson, i, 324). But the preators or duumviri of Philippi were very unworthy representatives of the Roman magistracy. They yielded without inquiry to the clamor of the inhabitants, caused the clothes of Paul and Silas to be torn from them, and themselves to be beaten, and then committed them to prison. The jailer, having received their commands, "thrust them into inner chambers of the house, and made them fastest by chains. This cruel wrong was to be the occasion of a signal appearance of the God of righteousness and deliverance. It was to be seen which were the true servants of such a God, the magistrates or these strangers. In the night Paul and Silas, sore and sleepless, but putting their trust in God, prayed and sang Songs of Salvation before the ground beneath them was shaken, the doors were opened, and every prisoner's hands were struck off (compare the similar opening of prison-doors in xii, 6-10, and xvi, 19). The jailer awoke and sprang up, saw with consternation that the prison-doors were open, and, concluding that the prisoners had all fled, drew his sword to kill himself. But Paul called to him loudly, "Do thyself no harm; we are all here." The jailer's fears were then changed to an overwhelming awe. What had called for this punishment, this outcry, this trembling before the feet of Paul and Silas. Bringing them out from the inner dungeon, he exclaimed, "Sirs, what must I do to be saved?" (τι μὴ διὰ τούτου εἰσάχθω). They answered, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." And they were commanded to him and to his household to believe in the "Word of the Lord." The kindness he now showed them reminds us of their miseries. He washed their wounds, took them into his own house, and spread a table before them. The same night he received baptism, "he and all his," and rejoiced in his new-found faith in God.

In the morning the magistrates, either having heard of what had happened, or having repented of their injustice, or having done all they meant to do by way of pacifying the multitude, sent word to the prison that the men might be let go. But legal justice was more clearly vindicated in the persons of these men, who had been charged with subverting public order. Paul denounced plainly the unlawful acts of the magistrates, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens, and that they might do as they pleased, "Nay, verily, but let them come themselves and fetch us out." The magistrates, in great alarm, saw the necessity of humbling themselves ("Facinus est vinciri cive Romanum, seilis verbearb"); Cicero, in Verres, v, 45), so that they might have the opportunity of leaving the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed.

The Church thus found at Philippi, as the first-fruits of the Gospel in Europe (save the nucleus already formed at Rome, Acts ii, 10), was called, as we have seen, in the name of a spiritual deliverer, of a God of justice, and of an equal Lord of freemen and slaves. That a warm and generous feeling distinguished it from the first we learn from a testimony of Paul in the Epistle written long after to this Church. "In the beginning of the Gospel," as soon as he left them, they began to send him gifts, some of which reached him at Thessalonica, others afterwards (Phil. iv, 15, 16). Their partnership in the Gospel (κοινωνία ἐκ τοῦ τόπου) had gladly the apostle from the first day (Phil. i, 5), leaving Luke, and perhaps Timothy for a short time, at Philippi, Paul and Silas travelled through Amphipolis and Apollosa, and stopped again at Thessalonica. At this important city there was a synagogue of the Jews. True to his custom, Paul went in to them, and for three Sabbath-days proclaimed Jesus to be the Christ, as he would have him circumscribe the circuit of Macedonia. As usual, the proselytes were those who heard him most gladly, and among them were many women of station.
Again, as in Pasidian Antioch, the envy of the Jews was excited. They contrived to stir up the lower class of the city to tumultuous violence by representing the preachers of Christ as revolutionary disturbers, who had come to proclaim one Jesus as king instead of Caesar. They described the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. In this case the magistrates, we are told, and the people generally, were "troubled" by the rumors and succincted to hear the truth. But they seem to have acted wisely and justly in taking security of Jason and the rest, and letting them go. After these signs of danger the brethren immediately sent away Paul and Silas by night.

The Epistles to the Thessalonians, written soon after the apostle's visit, contain much anathematization in found in that Church than we find in any other Epistle. The whole of these letters ought to be read for the information they thus supply. Paul speaks to the Thessalonian Christians as being mostly Gentiles. He reminds them that they had turned from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, "Jesus who delivers us from the coming wrath" (1 Thess. i, 9, 10). The apostle had evidently spoken much of the coming and presence of the Lord Jesus Christ, and of the need of every one already desiring the Lord's coming to be found in harmony with the Jews (ii, 16, 19, etc.). His message had had a wonderful power among them, because they had known it to be really the word of a God who also wrought in them, having had helps toward this conviction in the zeal and disinterestedness and affection with which Paul (notwithstanding his recent shameful treatment at Philippi) proclaimed his Gospel among them (ii, 2, 8, 13).

He had purposely wrought with his own hands, even night and day, that his disinterestedness might be more apparent (1 Thess. ii, 9; 2 Thess. iii, 8). He exhorted them not to be drawn away from patient industry by the example of the kingdom of the kings into which they were called, but to work quietly, and to cultivate purity and brotherly love (1 Thess. iv, 8, 9, 11). Connecting these allusions with the preaching in the synagogues (Acts xvii, 3), we see clearly how the teaching of Paul had turned upon the person of Jesus Christ as the Son of the living God, prophesied of in the Scriptures, suffering and dying, raised up and exalted to a kingdom, and about to appear as the Giver of light and life, to the destruction of his enemies and the saving of those who trusted in him (Acts xxvii, 23, etc.). Paul and Silas left Thessalonica they came to Beroea. Here they found the Jews more noble (ὁμολογούμενοι) more disposed to receive the news of a rejected and crucified Messiah, and to examine the Scriptures with candor, than those at Thessalonica had been. According they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that Paul should himself leave the city, while Silas and Timothy remained behind. Some of "the brethren" went with Paul (probably by sea) as far as Athens, where they left him, and made request to Timothy that they would speedily join him. He apparently did not like to preach alone, and intended to rest from his apostolic labor until they should rejoin him; but how could he refrain, with all that was going on at Athens round him? There he witnessed the most profuse idolatry side by side with the most pretentious philosophy. Either of these would have been enough to stimulate his spirit. To idolaters and philosophers he felt equally urged to proclaim his Master and the living God. So he went to his own countrymen and the proselytes in the synagogue and declared to them that the things which they had come; but he also spoke, like another Socrates, with people in the market, and with the followers of the two great schools of philosophy, Epicureans and Stoics, naming to all Jesus and the Resurrection. The philosophers encountered him with a mixture of curiosity and contempt. The Epicurean, teaching himself to seek for tranquill enjoyment as the chief object of life, heard of One claiming to be the Lord of men, who had shown them the glory of dying to self, and had promised to give his righteousness to those who trust in him. To the Stoic, cultivating a stern and isolated moral independence, heard of One whose own righteousness was proved by submission to the Father in heaven, who had promised to give his righteousness to those who trust in him, and do not allow themselves to be led by the desires of the flesh, but to him. To all, the announcement of a Person was much stronger than the publishing of any theories would have been. So far as they thought the preacher anything but a sly trifler, he seemed to them, not a philosopher, but a "sester forth of strange gods" (Acts xviii, 17). But one thing was novelty was welcome to those who "spent their time in nothing else but either to hear or to tell some new thing." They brought him therefore to the Areopagus, that he might make a formal exposition of his doctrine to an assembled audience. See AREOPOGUS.

We are not to think here of the council or court, renowned in the oldest Athenian history, which took its name from Ares' Hill, but only of the elevated spot where the council met, not covered in, but arranged with benches and steps of stone, so as to form a convenient or pulpit. The speech delivered there has been well delivered that wonderful discourse in Acts xxvii, 22-31, which seems as fresh and instructive for the intellect of the 19th century as it was for the intellect of the 1st. In this we have the Pauline Gospel as it addressed itself to the speculative mind of the cultivated Greeks. How the "report" was obtained by the words of the history we have no means of knowing. Possibly we have it in notes written down before or after the delivery of this address by Paul himself. Short as it is, the form is as perfect as the matter is rich. The loftiness and breadth of the theology, the dignity and sublimation of the language, the eloquence which went forward and reverent nature of the testimony delivered — all the characteristics so strikingly displayed in this speech — help us to understand what kind of a teacher had now appeared in the Greek world. Paul is well understood, did not begin with calling the Athenians "too superstitious." "I perceive you," he said, "to be eminently religious" (ἄλληλοι σαμφαίνεσθαι, see CONYBEARE and Howson, ad loc.). He had observed an altar inscribed "ΑΓΑΠΗΡΑΤΩΡ ΘΕΟΣ," "To an unknown God." It meant, no doubt, "To some unknown God." "I come," he said, "as bringing tidings of God unknown of you." They proceeded to speak of God in terms which were not altogether new to Grecian ears. They had heard of a God who had made the world and all things therein, and even of One who gave to all life, and breath, and all things. But they had never learned the next lesson which was now taught them. It was a special truth of the new dispensation that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if perhaps they might feel after him, and find him." See UNKNOWN GOD.

Comparing this with the teaching given to other audiences, we perceive that it laid hold of the deepest convictions which had ever been given to Greeks, while at the same time it encountered the strongest prejudices of the Greeks. We see, as at Lystra, that an apostle of Christ had no need to refer to the Jewish Scriptures when he spoke to those who had not received them. He could speak to men as God's children, and subjects of God's educating discipline, and was only bringing them the full tidings of a God whom they were always feeling after. He presented to them the Son of Man as acting in the power of him who had made all nations, and who was not far from any single man. He began to speak of him as risen from the dead, and of the
power of a new life which was in him for men; but his audience would not hear of him who thus claimed their personal allegiance. Some mocked, others, more courteously, talked of bearing him again another time. The apostle gained but few converts at Athens, and he soon took his departure and came to Corinth. A.D. 49. See Acts x7, 17-19.

Athens still retained its old intellectual predominance; but Corinth was the political and commercial capital of Greece. It was in places of living activity that Paul labored longest and most successfully, as formerly at Antioch, now at Corinth, and afterwards at Ephesus. The rapid spread of the Gospel was as obviously promoted by the preaching of it in cities where men were continually coming and going; but, besides this consideration, we may be sure that the apostle escaped gladly from dull ignorance on the one side, and from philosophic dilettantism on the other, to places in which the real business of the world was done. The Gospel, though unworshipfully, was yet a message to practical and inquiring men, and it had more affinity to work of any kind than to torpor or to intellectual frivolity. One proof of the wholesome agreement between the following in the Gospel and the commercial world, was that he went himself during his stay at Corinth. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connection with two persons who became disciples of the Gospel. Aquila and Priscilla were Jews born at Tarso, and they were of Tarsus, and had lately left Home in consequence of an edict of Claudius [see CLAUDIUS]; and as they also were tent-makers, Paul “abode with them and wrought.” Laboring thus on the six days, the apostle went to the synagogue on the Sabbath, and there by expounding the Scriptures sought to win both Jews and proselytes to the belief that Jesus was the Christ.

He was testifying with unusual effort and anxiety (πανίκησα γνώριμον, when Silas and Timothy came from Macedonia and joined him. We are left in some uncertainty as to what the movements of Silas and Timothy had been since they were with Paul at Berea. From the statements in the Acts (xvii, 15, 16) that Paul, when he reached Athens, desired Silas and Timotheus to come to him with all speed, and waited for them there, compared with those in 1 Thess. (iii, 1, 2). “When we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus, our brother and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you and to comfort you concerning your faith,” Paley (Horn Pauline, 1 Thess. No. iv) reasonably supposes that they were not then in Athens, but had soon been despatched thence, Timothy to Thessalonica, and Silas to Philippi, or elsewhere. From Macedonia they came together, or about the same time, to Corinth, and their arrival was the occasion of the writing of the First Epistle to the Thessalonians.

This is the first extant example of that work by which the apostle Paul has served the Church of all ages in as eminent a degree as he labored at the founding of it in his lifetime. All commentators upon the New Testament have been accustomed to notice the position which the First Epistle to the Thessalonians and these Letters. Paley’s Horn Pauline is famous as a special work upon this subject. But more recently important attempts have been made to estimate the Epistles of Paul more broadly, by considering them in their mutual order and relations, and in their bearing upon the question of the development of the writer’s teaching. Such attempts must lead to a better understanding of the Epistles themselves, and to a finer appreciation of the apostle’s nature and work. It is notorious that the order of the Epistles in the book of the N.T. is not their real, or chronological order. The mere placing of them in their true sequence throws considerable light upon the history; and happily the time of composition of the more important Epistles can be stated with sufficient certainty. The two Epistles to the Thessalonians belong—and these alone—to the present missionary journey. The Epistles to the Galatians, Romans, and Corinthians were written during the next journey. Those to Philenmon, the Colossians, the Ephesians, the Philippians, and the Hebrews belong to the captivity at Rome. With regard to the Pastoral Epistles, there are considerable difficulties, which require to be discussed separately.

The First Epistle to the Thessalonians was probably written soon after Paul’s arrival at Corinth, and before he turned from the Jews to the Gentiles. It was drawn from Paul by the arrival of Silas and Timothy. The largest portion of it consists of an impassioned re-calling of the facts and feelings of the time when the apostle was personally with them. But we perceive gradually that those expectations which he had taught them to entertain of the appearing and presence of the Lord Jesus Christ had undergone some corruption. There were symptoms in the Thessalonian Church of a restlessness which speculated on the times and seasons of the future, and found present duties flat and unimportant. This evil tendency Paul seeks to correct, by re-viving the first spirit of faith and hope and mutual fel-lowship, as he had taught them first at Athens. Christ—not indeed as distant, but as the full shining of a day of which all believers in Christ were already children. The ethical characteristics apparent in this Letter, the degree in which Paul identified himself with his friends, and surrendered himself, as a re-calling as a preacher of Christ, his anxiety for the good fame and well-being of his converts, are the same which will reappear continually. See THESAULONIANS, FIRST EPISODE TO THE.

What interval of time separated the Second Letter to the Thessalonians from the First we have no means of judging, except that the later one was certainly written before Paul’s departure from Corinth. The Thessalonians had been disturbed by announcements that those convulsions of the world which all Christians were taught to associate with the coming of Christ were immediately impending. To meet these assertions, Paul delivers express predictions in a manner not usual with him elsewhere; and while reaffirming all he had ever taught the Thessalonians to believe respecting the early coming of the Saviour and the blessedness of waiting patiently for it, he informs them that certain events, of which he had spoken to them, must run their course before the full manifestation of Jesus Christ could come to pass. At the end of this epistle Paul guards the Thessalonians against pretended letters from him, by saying that nothing can happen to them except by his written by his hand throughout, would have at least an autograph salutation at the close of it. See THESAULONIANS, SECOND EPISODE TO.

We now return to the apostle’s preaching at Corinth. When Silas and Timotheus came, he was testifying to the Jews with great earnestness, but with little success. So “when they opposed themselves and blasphemed, he shook out his raiment,” and said to them, in words of warning taken from their own prophets (Ezek. xxxiii, 4), “Your blood be upon your own heads; I am clean, and henceforward depart from you.” The experience of Judas Iscariot was repeating itself. The apostle went, as he threatened, to the Gentiles, and bega- 

To this subject of Paul’s preaching in the house of a proselyte named Justus. Already one distinguished Jew had become a believer, Cephas, the ruler of the synagogue, mentioned (1 Cor. 1, 14) as baptized by the apostle himself, who was joined to him by night, and said, “Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.” Corinth was to be an important seat of
the Church of Christ, distinguished, not only by the number of believers, but also by the variety and the fruitfulness of the teaching to be given there. At this time Paul himself stayed there for a year and six months, "teaching the Word of God among them." On the west side of the city of Ephesus, he set up his office held by Gallio, a brother of the philosopher Seneca. See Gallio. Before him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. "If it be a question of words and names and of your law," he said to the Jews, speaking with the tolerance of a Roman magistrate, "look ye to it; for I will be no judge of such matters." Then a singular scene occurred. The Corinthian spectators, either favoring Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. (See on the other hand Ewald, Geschichte, vi, 463-466.) Gallio left these religious quarrels to settle themselves. The apostle therefore was not allowed to be "hurt," and remained some time longer at Corinth unmolested. See Corinthians. See Galatians. From the above it appears that the Corinthians many details of the founding of the Church at Corinth. The main body of the believers consisted of Gentiles ("Ye know that ye were Gentiles," 1 Cor. xii, 2). But, partly from the number who had been proselytes, partly from the mixture of Jews, it had so far a Jewish character that Paul could speak of "our fathers" as having been under the cloud (1 Cor. x, 1). The tendency to intellectual display, and the traffic of Sophists in philosophical theories, which prevailed at Corinth, made the apostle more than usually anxious to be independent in his life and receiving his remittances. He wrought for his living, that he might not appear to be taking fees of his pupils (1 Cor. ix, 18); and he put the person of Jesus Christ, crucified and risen, in the place of all doctrines (1 Cor. ii, 1-5; xiii, 4). What gave infinite significance to his simple statements was the nature of the Christ who had been crucified, and his relation to man. Concerning these mysteries Paul had uttered a wisdom, not of the world, but of God, which had commented itself chiefly to the humble and simple. Of these God had chosen and called us to the faith in his Son Jesus Christ, the Lord of men" (1 Cor. ii, 6, 7; i, 2, 7, 9).

Having been the instrument of accomplishing this work, Paul took his departure for Jerusalem, wishing to attend a festival there. A.D. 51. Before leaving Greece, he cut off his hair at Corinth, in fulfillment of a vow (Acts xviii, 18). The act may be that of Aquila, but the historian certainly seems to be speaking not of him, but of Paul. We are not told where or why he had made the vow; and there is considerable difficulty in reconciling this act with the received customs of the Jews. Some regard his passage in Josephus, if rightly understood (War, ii, 5, 1), mentioning in it, besides a sacrifice, the cutting of the hair and the beginning of an abstinence from wine thirty days before the sacrifice. If Paul's was such a vow, he was going to offer up a sacrifice in the Temple at Jerusalem, and the "shearing of his head" was a preliminary to the sacrifice. The principle of the vow, whatever it was, must have been the same as that of the Nazarite vow, which Paul afterwards countenanced at Jerusalem. There is therefore no difficulty in supposing him to have made the vow, for some reason not explained to us, a custom of his countrymen. When he sailed from the Isthmus, Aquila and Priscilla went with him as far as Ephesus. Paul paid a visit to the synagogue at Ephesus, but would not stay. He was anxious to be at Jerusalem for the approaching feast, but he promised, God willing, to return to them again. Leaving Ephesus, he sailed to Caesarea, and from thence went up to Jerusalem, and "saluted the Church." It is argued (Wieseler, p. 48-50), from considerations founded on the suspension of navigation during the winter months, that this festival was probably the Pentecost. From Jerusalem, almost immediately, the apostle went down to Antioch, thus returning to the same place from which he had started with Silas.

8. Third Missionary Journey, including the Stay at Ephesus (Acts xix, 1 ff. to 20, 16).—We now come to the facts or details for which we have no authority, we may connect with this short visit of Paul to Jerusalem a very serious raising of the whole question. What was to be the relation of the new kingdom of Christ to the law and covenant of the Jews? Such a Church as that at Corinth, with its affiliated communities, composed chiefly of Gentile members, appeared likely to overshadow by its importance the Mother-Church in Judaea. The jealousy of the more Judaized believers, not extinguished by the decision of the council at Jerusalem, began now to show itself everywhere in the form of an active and irritating party-spirit. This disordered movement could not indeed alienate the heart of Paul from the law or the calling or the people of his fathers—his antagonism is never directed against these; but it drew him into the great conflict of the next period of his career, in which he has to fight for those who were the least tolerant of his nature. To vindicate the freedom, as regarded the Jewish law, of believers in Christ—but to do this for the very sake of maintaining the unity of the Church—was to be the earnest labor of the apostle for some years. In thus laboring he was carrying out completely the principles laid down by the elder apostles at Jerusalem; and we may not believe that, in deep sorrow at appearing, even to displease the law and the covenant, he was the more anxious to prove his fellowship in spirit with the Church in Judaea, by "remembering" those among the Galatians, the Corinthians, and Romans—show how the "Judaizing" question exercised at this time the apostle's mind.

Paul "spent some time" at Antioch, and during this stay, as we are inclined to believe, his collision with Peter (Gal. ii, 11-14) occurred. Before he left Antioch, he went over all the country of Galatia and Phrygia in order, strengthening all the disciples, and giving directions concerning the collection for the saints (1 Cor. xvi, 1). A.D. 51. It is probable that the Epistle to the Galatians was written soon after this visit. See Galatians, Epistle To. When he was with them he had found the Christian communities infected by Judaizing teachers. He had "told them the truth" (Gal. iv, 16), he had warned them against the deadly tendencies of Jewish exclusiveness, and had reaffirmed with all authority the Christ of Jesus, the Son of God, which he had preached to them on his first visit (τό νεοτερον, Gal. iv, 13). But after he left them the Judaizing doctrine raised its head again. The only course left to its advocates was to assail openly the authority of Paul, as they did. They represented him as having derived his commission from the older apostles, and as therefore acting disloyally if he opposed the views ascribed to Peter and James. The sickle minds of the Galatian Christians were influenced by such hard assertions; and this act of hatred, when he had confined himself to Ephesus, that his work in Galatia was nearly undone, and his converts were partially seduced from the true faith in Christ. He therefore wrote the Epistle to reunite with them—an Epistle full of indignation, of
warning, of direct and impassioned teaching. He recalls to their minds the Gospel which he had preached among them, and asserts in solemn and even awful language its absolute truth (2, 8, 9). He declares that he had received it directly from Jesus Christ the Lord, and that his position towards the other apostles had always been that of a pupil, but of an independent fellow-laborer. He sets before them Jesus the Crucified, the Son of God, as the fulfillment of the promise made to the fathers, and as the Judge and giver of freedom to men. He declares that in him, and by the power of the Spirit of sonship sent down through him, men have inherited the rights of adult sons of God; that the condition represented by the law was the inferior and preparatory stage of boyhood. He then, most earnestly and tenderly, impresses upon the Galatians the responsibilities of their fellowship with Christ the Crucified, urging them to fruitfulness in all the graces of their spiritual calling, and especially to brotherly consideration and unity.

This Letter was, in all probability, sent from Ephesus. This was the goal of the apostle's journeys through Asia Minor. He came down upon Ephesus from the upper districts (τα ἀνωτέρωτα μισθία) of Ithrygia. What Antioch was for the region of Syria and Cilicia, what Corinth was for Greece, what Rome was, we may add, for Italy and the West—that Ephesus was for the important province called Asia. Indeed, with reference to the spread of the Church Catholic, Ephesus occupied the central position of all. This was the meeting-place of Jew, of Greek, of Roman, and of Oriental. Accordingly the apostle of the Gentiles was to stay a long time here, that he might found a strong Church, which should be a kind of Mother-Church to Christian communities in the neighboring cities of Asia. See Ephesians.

A new element in the preparation of the world for the kingdom of Christ presents itself at the beginning of the apostle's work at Ephesus. He finds there certain disciples (τοὺς μαθητὰς) about twelve in number—of whom he is led to inquire, "Did ye receive the Holy Ghost when ye believed? They answered, No, we did not even hear of there being a Holy Ghost. Unto what then, asked Paul, were ye baptized? And they said, Unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying to the people that they should believe on him who was coming after him, that is, on Jesus. Hearing this, they were baptized into the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came upon them, and they began to speak with tongues and to prophesy" (Acts xix, 1-7) —It is obvious to compare this incident with the apostolic act of Peter and John in Samaria, and to see in it an assertion of the full apostolic dignity of Paul. But besides this bearing of it, we see in it indications which suggest more than they distinctly express, as to the spiritual movements of that age. These twelve disciples are mentioned immediately after Apollos, who also had been at Ephesus just before Paul's arrival, and who had taught diligently concerning Jesus (τα παρεκολούθη υπόνοια), knowing only the baptism of John. But Apollos was of Alexandria, trained in the intelligent and inquiring study of the Hebrew Scriptures, which had been fostered by the Greek culture of that capital. We are led to suppose therefore that a knowledge of the baptism of John and of the ministry of Jesus had spread widely, and had been received with favor by some of those who knew the Scriptures most thoroughly, before the message concerning the exaltation of Jesus and the descent of the Holy Ghost had been received. What the exact belief of Apollos and
these twelve "disciples" was concerning the character and work of Jesus, we have no means of knowing; but we gather that it was wanting in a recognition of the kingdom of God, and of the Saviourship of the Holy Ghost. The Pentecostal faith was communicated to Apollos by Aquila and Priscilla, to the other disciples of the Baptist by Paul.

The apostle now entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and persuading concerning "the kingdom of God." At the end of that time the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus," as we are told, "by the hands of Paul." \[It is evident that the arts of sorcery and magic—all those arts which betoken the belief in the presence of a spirit, but not of a Holy Spirit—were flourishing here in Nicolaus. \]and when everything in the writings of the Old or New Testament would suggest the thought that the exhibitions of Divine power took a more startling form where superstitions grounded mainly on the reverence for diabolical power were prevalent; that they were the proclamations of a beneficent and orderly government, which had been manifested to counteract and overcome one that was irregular and malevolent" (Maurice, _Unity of the New Testament_, p. 515).

The powers of the new kingdom took a form more nearly resembling the wonders of the kingdom of darkness than was usually adopted, when handkerchiefs and aprons from the body of Paul (like the shadow of Peter, Acts x, 15), were allowed to be used for the healing of the sick and the casting out of demons. But it was to be clearly seen that all was done by the healing power of the Lord Jesus himself. Certain Jews, and among them the seven sons of Sceva (not unlike Simon Magus in Samaria), fancied that the effect was due to a magic formula, an _iēthō_. They therefore attempted to exorcise, by saying, "We adjure you by Jesus whom Paul preacheth." But the evil spirit, having a voice given to it, cried out, "Jesus I acknowledge, but I know not whom Paul is." And the man who was possessed fell furiously upon the exorcists and drove them forth. The result of this testimony was that fear fell upon all the inhabitants of Ephesus, and the name of the Lord Jesus was magnified. This produced here striking practical fruits. The city was well known for its _Eisēma glycarmata_, forms of incantation, which were sold at a high price. Many of those who had these books brought them together and burned them before all men, and when the cost of them was computed it was found to be 50,000 drachmas = 8850. "So mightily grew the word of the Lord, and prevailed." While Paul was at Ephesus his communications with the Church in Achaia were not altogether suspended. There is no good reason, however, to believe that a personal visit to Corinth was made by him, nor any lost letter sent, of which there is no mention in the Acts. (See below.) The first of the extant epistles to that place, however, dates at this time. Whether the first Epistle to the Corinthians was written before or after the tumult excited by Demetrius cannot be safely decided. It seems an allusion in that Epistle to "a battle with wild beasts" fought at Ephesus (_iōtmaia_ in_ Ephes, 1 Cor., x, 32), which is usual to understand figuratively, and which is many connected with that tumult. But such a connection is arbitrary, and without much reason. As it would seem from Acts xx, 1, that Paul departed immediatly after the tumult, it is probable that the Epistle was written before, though not long before, the raising of this disturbance. Here then, while the apostle's residence in the city of the Ephesians was one of constant activity, he was giving instructions to believers and inquirers at Ephesus and from the neighboring parts of "Asia," we find him throwing all his heart and soul into the concerns of the Church at Corinth.

There were two external inducements for writing this Epistle. (1.) Paul had received information from members of Chloe's household (ἐκχειρὶ μὲν ἐκ τῷ ἐν Χλοῖ, i, 11) concerning the state of the Church at Corinth. (2.) That Church had written him a letter, of which the bearers were Stephanas and Fortunatus, and Achaicus, and his grace had been given to them (Acts xvi, 11, 21, 22; which were submitted to him (vii, 1; xvi, 17). He had learned that there were divisions in the Church; that parties had been formed which took the names of Paul, of Apollos, of Cephas, and of Christ (i, 11, 12); and also that moral and social irregularities had begun to prevail, of which the most conspicuous and scandalous example was that a believer had taken his father's wife, without being publicly condemned by the Church (v, 1; vi, 7; xi, 17-22; xiv, 33-40). To these evils we must add one doctrinal error, of those which were characteristic of the time and the theological sociology of the Old Testament. (Acts xvii, 21, 22.) It is probable that the teaching of Apollos the Alexandrian, which had been characteristic and highly successful (Acts xviii, 27, 28), had been the first occasion of the "divisions" in the Church. We may take it for granted that his adherents did not form themselves into a party until he had left Corinth, and therefore that he had been some time with Paul at Ephesus. But after he was gone, the special Alexan- draian features of his teaching were remembered by those who had delighted to hear him. Their Grecian intellect was captivated by this doctrine, more than to all other scripture and spiritual features of the Jewish Scriptures. The connection which he taught them to perceive between the revelation made to Hebrew rulers and prophets and the wisdom by which other nations, and especially their own, had been enlightened, dwelt in their minds. That which especially occupied the Apostle school must have been a _philosophy of the Scriptures_. It was the tendency of this party which seemed to the apostle particularly dangerous among the Greeks. He hardly seems to refer specially in his letter to the other parties, but we can scarcely doubt that in what he says about the Corinthians, and about the Greeks, he is referring not only to the general tendency of the Greek mind, but to that tendency as it had been caught and influenced by the teaching of Apollos. It gives him an occasion of delivering his most characteristic testimony to the integrity and power of the gospel of God; and that wisdom was not only a _Zöcris_ or a _Aīgiō_ through which had given to men; it had been perfectly manifested in Jesus the Crucified, Christ crucified was both the Power of God and the Wisdom of God. To receive him required a spiritual discernment unlike the wisdom of the great men of the world; a discernment given by the Holy Spirit of God, and manifesting itself in sympathy with humiliation and in love.

For a detailed description of the Epistles the reader is referred to the special articles upon each. But it belongs to the history of Paul to notice the personal characteristics which appear in them. We must not omit to observe therefore, in this Epistle, how loyally the apostle represents Jesus Christ the Crucified as the Lord of men, the Head of the body with many members, the head of the Church of Unity, the Bond of men to the Father. We should mark at the same time how invariably he connects the Power of the Spirit with the name of the Lord Jesus. He meets all the evils of the Corinthian Church—the intellectual pride, the party spirit, the loose morality, the disregard of decency and order, the false belief about the resurrection.
tion—by recalling their thoughts to the person of Christ and to the Spirit of God as the Breath of a common life to the whole body. We observe also here more than elsewhere, the 
universally recognized and admired, with which the
apostle discusses the practical problems brought
before him. The various questions relating to mar-
riage (ch. vii), the difficulty about meats offered to idols (ch. 
(viii), the behavior proper for women (ch. xi, 
XIV), the use of the gifts of prophesying and speaking 
with tongues (ch. xiv), are made examples of a treat-
ment which may be applied to all such questions.
We see them all discussed with reference to first prin-
ciples; the object, in every practical conclusion, be-
ing to set the people free. We see Paul no less a lover of order and subordina-
tion than of freedom. We see him claiming for him-
self, and prescribing to others, great variety of con-
duct in varying circumstances, but under the strict
obligation of being always true to Christ, and always
seeking the highest good of men. Such a character,
so steadfast in motive and aim, so versatile in action,
it would be difficult indeed to find elsewhere in history.

What Paul here tells us of his own doings and move-
ments refers chiefly to the nature of his preaching at Corin
th. Some action brought on the people, and the apostolic life (iv, 9-12); to his cherished custom
of working for his own living (ch. ix.); to the direct
révelations he had received (xi, 23; xv, 8); and to his present plans (ch. xvi). He bids the Corinthians
raise a great sum which he could not possibly pay
by something on the first day of the week, as he had
directed the churches in Galatia to do. He says
that he shall tarry at Ephesus till Pentecost, and then
set out on a journey towards Corinth through Mac-
donia, so as perhaps to spend the winter with them.
He expresses his joy at the coming of Stephanas and
his companions, and commends them to the respect
of the Church. See CORINTHIANS, FIRST EPISTLE TO.

Having despatched this Epistle, he stayed on at Eph-
esus, where "a great door and effectual work was
opened to him, and there were many adversaries." The affairs of the Church at Corinth continued to be an object of
the gravest anxiety to him, and to give him occupa-
tion at Ephesus: but it may be most convenient to put
off the further notice of these till we come to the
time when the Second Epistle was written. We have
now almost reached the work of Acts at Ephesus, and
until that tumult occurred which is described in Acts
xix, 24-41. The whole narrative may be read there.

We learn that "this Paul" had been so successful,
not only in Ephesus, but "almost throughout all
Asia," in turning people from the worship of gods
made with hands, that the craft of silversmiths, who
made little shrines for Artemis, were alarmed for their
manufacture. They raised a great tumult, and not
being able, apparently, to find Paul, laid hands on two of
his companions and dragged them into the theatre.
Paul himself, not willing that his friends should suffer
in his place, wished to go in among the people; but
the disciples, supported by the urgent request of cer-
tain magistrates called Asiarchs, dissuaded him from
his purpose. The account of the proceedings of the
mob is highly graphic, and the address with which
the tumult was quieted is both a specimen of a
discreet and experienced magistraté. His statement
that "these men are neither robbers of churches nor
yet blasphemers of your goddess" is an incidental
testimony to the temperance of the apostle and his
friends in their dealings with others; and we may reasonably doubt, but Paul is only personally concerned in this tumult so
far as it proves the deep impression which his teaching
had made at Ephesus, and the daily danger in
which he lived.

Paul had been anxious to depart from Ephesus, and
this to a certain extent the work which had kept him there
determined him to stay no longer. He set out there-
for Macedonia, and proceeded first to Troas (2 Cor. 
i, 12), where he might have preached the Gospel
with good hope of success. But a restless anxiety to obtain
new tidings concerning the Church at Corinth urged him
on, and he advanced into Macedonia, where he met Ti-
utus, who brought him the news for which he was
thirsting. The receipt of this intelligence drew from
him a letter, the Second to the Corinthians, which re-
counts to us what manner of man Paul was when the
fountains of his heart were stirred to their inmost
depths. How the agitation which expresses itself in
every sentence of this letter was excited is one of the
most interesting questions we have to consider. Every
reader may perceive that, on passing from the First
Epistle, by which the sound of the Gospel was changed,
in the First, the faults and difficulties of the Corinthian Church are before us. The apostle
writes of these, with spirit indeed and emotion, as he
always does, but without passion or disturbance. He
calmly asserts his own authority over the Church, and
threatens to deal severely with offender. In the Sec-
ond, he writes as one whose personal relations with
those whom he addresses have undergone a most pain-
ful shock. The acute pain given by former tidings,
the comfort yielded by the account which Titus of a successful work of faith had brought from Corinth
urged the necessity of self-assertion, content together for utterance.

What had occasioned this excitement?

We have seen that Timothy had been sent from Epehus to Macedonia and Corinth. He had rejoined
the Second Epistle was almost exclusively associated with him in the salutation (2 Cor. i. 1). We
have no account, either in the Acts or in the Epistles,
of this journey of Timothy, and some have thought it
probable that he never reached Corinth. Let us sup-
pose, however, that he arrived there soon after the First
Epistle, conveyed by Stephanus and others, had been
received by the Corinthian Church. He found that a
movement had arisen in the heart of that Church which
threw (let us suppose) the case of the incestuous per-
son (1 Cor. v, 1-3) into the shade. This was a deliber-
ate and sustained attack upon the apostolic authority
and personal integrity of the apostles of the Gentiles.
The party-spirit which, before the writing of the First
Epistle, had been content with undermining the powers
of Paul compared with those of Apollo, and with protest-
ing against the laxity of his doctrine of freedom, had
at last thrown its burden on the shoulders of Paul,
or persons who came from the Judean Church, armed
with letters of commendation, and who openly ques-
tioned the commission of him whom they proclaimed
to be a self-constituted apostle (2 Cor. iii. 1; xi, 4, 12-
15). As the spirit of opposition and detraction grew
strong, the tone of the letter of the Gentiles (may
probably a Corinthian than the stranger himself) seems
to have been loosed. He scoffed at Paul's courage and
constancy, pointing to his delay in coming to Corinth,
and making light of his threats (i, 17, 23). He de-
manded proofs of his apostleship (xii, 11, 12). He de-
rided the weakness of his personal presence and the
simplicity of his speech (x, 10). He even threw out
insinuations touching the personal honesty and self-
declaration of Paul (i, 12; xii, 17, 18). When some such
attack was made openly upon the apostle, the Church
had not immediately called the offense to account: the
better spirit of the believers being bowed, apparent-
ly, by the confidence and assumed authority of the
assailants of Paul. A report of this melancholy state of
things was brought to the apostle by Timothy or by
some other; and we may imagine the sense which must be attended
ed his sensitive and most affectionate nature, and also
how critical the juncture must have seemed to him for
the whole Western Church. He immediately sent off
Titus to Corinth, with a verbal message re-enforcing
his former letter with the sharpest rebuke (see Acts
iv, 18, 21), a church which had been assigned to
and threatening to enforce it speedily by his personal
Paul, and for the particular expressions relating to the offender; nor does it find places so consistently for the missions of Timothy and Titus. It does not seem likely that Paul would have treated the sin of the man who took his father's wife as an offense against himself, nor that he would have applied to it by preference the word of "wrong" (ἀδικία) done to another (supposed to be the father). The view we have adopted is, in De Wette's Exegetisches Handbuch, to have been held, in whole or in part, by Bleek, Croxton, Olshausen, and Neander. More recently it has been the one most commonly adopted by Ewald, in his Schriftdenkere des A. P. p. 223-222.

The ordinary account is retained by Stanley, Alford, and Davidson, and with some hesitancy by Conybeare and Howson. See Corinthians, Second Epistle to.

The particular nature of this Epistle, as an appeal to facts in favor of his own apostolic authority, leads to the mention of many interesting features of Paul's life. His summary, in xi, 28-28, of the hardships and dangers through which he had gone, may probably be referred, as above suggested, to the period of his first labors at Tarasus. Of the particular facts stated in the following words, "Of the Jews five times received I forty stripes save one; thrice was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep"—we know only of one shipwreck, and the manner of his release from the force of the Acts. The daily burden of "the care of all the churches" seems to imply a wide and constant range of communication, by visits, messengers, and letters, of which we have found it reasonable to assume examples in his intercourse with the Church of Corinth.

The mention of "visions and revelations of the Lord" and of the "thorn (or rather stake) in the flesh," side by side, is peculiarly characteristic both of the mind and of the experiences of Paul. As an instance of the visions, he alludes to a trance which had befallen him fourteen years before, in which he had been cast up into paradise, and had heard unspeakable words. Whether this vision may be identified with any that is recorded in the Acts must depend on chronological considerations; but the very expressions of Paul in this place would rather lead us not to think of an occasion in which words that could be recorded were spoken. We observe that he speaks with the deepest reverence of the privilege thus granted to him; but he distinctly declines to ground anything upon it as regards other men. Let them judge him, he says, not by any such pretensions, but by facts which were cognizable to all. To such words we may add his language of himself, glory in visions and revelations without remembering how the Lord had guarded him from being puffed up by them. A stake in the flesh (ἐκκατάθηκα τῇ ὀργῇ) was given him, a messenger of Satan to buffet him, lest he should be exalted above measure. The different interpretations which have prevailed of this ἐκκατάθηκα have a certain historical significance. (1) Roman Catholic divines have inclined to understand it as a strong sensual temptation. (2) Luther and his followers take it to mean temptation to uncleanness. But it is more likely to be a figure of speech. He was not the less able for the building up of the Church (ch. x.). He would ask them to excuse his anxious jealousy, his folly and excitement, while he gloried in the practical proofs of his apostolic commission, and in the infirmities which made the power of God more manifest; and he would plead with them earnestly that they would give him no occasion to find fault or to correct them (ch. xi, xii, xiii).

The hypothesis upon which we have interpreted this Epistle is not precisely that which is most commonly received. According to the more common view the offender is the incestuous person of 1 Cor. v, and the message which proved so sharp but wholesome a medicine was simply the First Epistle. But this view does not account so satisfactorily for the whole tone of the
this passage, as laboring under some degree of ill-health, is clear enough. But we must remember that his constitution was at least strong enough, as a matter of fact, to carry him through the hardships and anxieties and toils which he himself describes to us, and to sustain the pressure of the long confinement at Cæsarea and in Rome. See THORN IN THE FLESH.

After writing this Epistle, Paul travelled through Macedonia (A.D. 54), perhaps to the borders of Illyricum (Rom. xvi, 19), and then carried out the intention of which he had spoken in his letter to the Galatians, and himself at Corinth. The narrative in the Acts tells us that "he when he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abide three months" (xx, 2, 3). A.D. 56. There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of another great Epistle, addressed to the Church at Rome. That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted.

It would be unwise to attempt to suppose that Paul was insensible to the mighty associations which connected themselves with the name of Rome. The seat of the imperial government to which Jerusalem itself, with the rest of the world, was then subject, must have been a grand object to the thoughts of the apostle from the first day of his residence in the holy city. He had come repeatedly under the jurisdiction of Roman magistrates; he had enjoyed the benefits of the equity of the Roman law, and the justice of Roman administration. And, besides its universal sway over all the nations of the earth, Rome was the natural head of the Gentile world, as Jerusalem was the hub of the Jewish world. In this august city Paul had many friends and brethren. Romans who had travelled into Greece and Asia, strangers from Greece and Asia who had gone to settle at Rome, had heard of Jesus Christ and the kingdom of God which he preached; and they had become his preachers of Christ, and had formed themselves into a community, of which a good report had gone forth throughout the Christian world. We are not surprised therefore to hear that the apostle was very anxious to visit Rome. It was his fixed intention to go to Rome, and from Rome to expound his journeys as far as Spain (Rom. xvi, 24, 28). He would thus bear his testimony both in the capital and to the extremities of the Western or Gentile world. For the present he could not go on from Corinth to Rome, because he was about to complete their punishers. Indeed he was likely enough to meet with dangers and delays (xv, 23-32). But from Jerusalem he proposed to turn towards Rome. In the meanwhile he would write them a letter from Corinth.

The letter is a substitute for the personal visit which he had longed for so many years to pay; and, as he would have made the visit, so now he writes the letter, because he is the apostle of the Gentiles. Of this office, to speak in common language, Paul was proud. All the labors and dangers of it he would willingly encounter; and he would also jealously maintain its dignity and its powers. He held it of Christ, and Christ's commission should not be dishonored. He represents himself grandly as a priest, appointed to offer up the faith of the Gentile world as a sacrifice to God (xv, 16). He then proceeds to speak with pride of the extent and independence of his apostolic labors. It is in harmony with this language that he should address the Roman Church as consisting mainly of Gentiles; but we find that he speaks to them as to persons deeply interested in Jewish questions. To the Christian he appoints the apostle of the Gentiles writes to declare and commend the Gospel which he everywhere preaches. That Gospel was invariably the announcement of Jesus Christ the Son of God, the Lord of men, who was made man, died, and was raised again, and whom his heralds present to the faith and obedience of mankind. Such a savior might be variously commended to different hearers. In speaking to the Roman Church, Paul represents the chief value of it as consisting in the fact that, through it, the righteousness of God, as a righteousness not for God only, but also for men, was revealed. It is natural to ask what led him to choose and dwell upon this aspect of his proclamation of Jesus Christ. The following answers suggest themselves: (1) As he looked upon the condition of the Gentile world, with that of the Jews, when he was writing the letter, it was natural for Roman Church to be likely to suggest, he was struck by the awful wickedness, the utter dissolution of moral ties, which has made that age infamous. His own terrible summary (i, 21-32) is well known to be confirmed by other contemporary evidence. The profligacy which we shudder to read of was constantly under Paul's eye, especially at Corinth. Along with the evil he saw also the beginnings of God's judgment upon. He saw the miseries and disasters, begun and impending, which proved that God in heaven would not tolerate the unrighteousness of men. (2) As he looked upon the condition of the Jewish people, he saw them claiming an exclusive righteousness, which, however, had manifestly no power to preserve from them being truly unrighteous. (3) Might not the thought also occur to him, as a Roman citizen, that the empire which for which he was willing to die was a thing of which righteousness had been built up by righteousness, by that love of order and that acknowledgment of rights which were the great endowment of the Roman people? Whether we lay any stress upon this or not, it seems clear that to one contemplating the world from Paul's point of view, no thought would be so naturally suggested as that of the need of the true Righteousness for the two divisions of mankind. How he expounds that God's own righteousness was shown, in Jesus Christ, to be a righteousness which men might trust in were by their own profession they would submit to it, and so receive it as to show forth the fruits of it in their own lives; how he declares the union of men with Christ as subsisting in the divine idea and as realized by the power of the Spirit may be seen in the Epistle itself. The remarkable exposition contained in ch. ix, x, xi, xii, and the rest of the letter illustrates the personal character of Paul, by showing the intense love for his nation which he retained through all his struggles with unbelieving Jews and Judaizing Christians, and by what hopes he reconciled himself to the thought of their punishment. In the meantime he goes on to show how he treats his subject, he goes on to exhibit in practical counsels the same love of Christian unity, moderation, and gentleness, the same respect for social order, the same tenderness for weak consciences, and the same expectation of the Lord's coming and confidence in the future which appear more or less strongly in all his letters. See ROMANS, EPISTLE TO.

Before his departure from Corinth, Paul was joined again by Luke, as we infer from the change in the narrative from the third to the first person. We have already seen that he was last met by Luke at Jerusalem, for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction, to be carried out through this voyage; and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas, where they were to meet Paul. He set sail, accompanied by Luke, went northwards through Macedonia. The style of scripture witness again becomes manifest. "From Philippi," says the writer, "we sailed away after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. The marks of
time throughout this journey have given occasion to much chronological and geographical discussion, which brings before the reader's mind the difficulties and uncertainties of travel in that age, and leaves the precise determination of the dates of this history a matter for reason and conjecture. He was to depart the next morning, and midnight found them listening to his earnest speech, with many lights burning in the upper chamber in which they had met, and making the atmosphere oppressive. A youth named Eutychus was sitting in the window, and was overpowered with sleep, and so that at last he fell into the street or court from the third story, and was taken up dead. The meeting was interrupted by this accident, and Paul went down and fell upon him and embraced him, saying, "Be not disturbed, his life is in him." His friends then appear to have taken charge of him, while Paul went up again, first presided at the breaking of bread, after wards took a meal, and continued conversing until daybreak, and so departed.

While the vessel which conveyed the rest of the party sailed from Troas to Assos, Paul gained some time by his journey by land. After he had left Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Troglygium, they arrived at Miletus. The apostle was thus passing by the chief Church in Asia; but if he had gone to Ephesus he might have arrived at Jerusalem too late for the Pentecost, at which festival he had set his heart upon being present. At Miletus, however, there was time to send to Ephesus; and the elders of the Church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and recurring address of Paul (Acts xx, 18-35). This spoken address to the elders of the Ephesian Church may be ranked with the Epistles, and throws the same kind of light upon Paul's apostolical relations to the churches. Like several of the Epistles, it is in great part an appeal to their memories of him and of his work. He refers to his labors in "serving the Lord" among them, and to the dangers he incurred from the plots of the Jews, and asserts emphatically the nearness with which he had taught them. He then mentions a fact which will come before us again presently, that he was "inspired" to deposit the epistles as he advanced from city to city, of the bonds and afflictions awaiting him at Jerusalem. It is interesting to observe that the apostle felt it to be his duty to press on in spite of these warnings. Having formed his plan on good grounds and in the sight of God, he did not see, in dangers which might even touch his life, however clearly set before him, reasons for changing it. Other arguments might move him from a fixed purpose—not dangers. His one guiding principle was to discharge the ministry which he had received of the Lord and of his God. This is a principle which has been increasing ly occupying his mind. In terms that resemble the language of the Epistles to the Thessalonians and Corinthians, he pleads his own example, and entreats them to follow it, in "laboring for the support of the weak." And when he had thus spoken, he knelt down and prayed to God for them all, and they entreated God for him that a way into God's favor was opened to the Gentiles, and that this way did not lie through the door of the Jewish law. He had moreover actually founded numerous and important communities, composed of Jews and Gentiles together, which stood simply on the name of Jesus Christ, apart from the Jewish forms. Even before he arrived at Ephesus he had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus as in their unconverted brethren. This enmity had for years been vexing both the body and the spirit of the apostle. He had no rest from its persecutions, and his joy in proclaiming the free grace of God to the world was mixed with a constant sorrow that in so doing he was held to be disloyal to the calling of his fathers. He was now approaching a crisis in the long story of his ministry. The Gentiles had been made to rest upon his mind throughout his journey to Jerusalem. He came "ready to die for the name of the Lord Jesus," but he came expressly to prove himself a faithful Jew, and this purpose emerges at every point of the history.

Luke does not mention (except incidentally, Acts xxiv, 17) the contributions brought by Paul and his companions for the poor at Jerusalem. But it is to be assumed that their first act was to deliver these funds into the proper hands. This might be done at the instant of their arrival, and all was for "James and all the elders." As on former occasions, the believers at Jerusalem could not but glorify God for what they heard; but they had been alarmed by the prevalent feeling concerning Paul. They said to
him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they teach the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." This report, as James and the elders assume, was not a true one; it was a perversion of Paul's real teaching, which did not, in fact, differ from theirs. In order to dispel such rumors, they ask him to do publicly an act of homage to the law and its observances. They had four men who were under the Nazaritian vow. The completion of this vow involved (Num. vi. 18-21) a considerable expense for the offering made in the temple; and it was a meritorious act to provide these offerings for the poorer Nazarites. Paul was requested to put himself under the vow with those other four, and to supply the cost of their offerings. He at once accepted the proposal, and on the next day, having performed some ceremony which implied the adoption of the vow, he went into the temple, announcing that the due offerings for each Nazarite were about to be presented and the period of the vow terminated. It appears that the whole process undertaken by Paul required some time and preparation. It is not unlikely that this time certain Jews from "Asia," who had come up for the Pentecost feast, and who had a personal knowledge both of Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw Paul in the temple. They immediately set upon him, and stirred up the people against him, and not against Paul himself, but this is the man that teacheth all men everywhere against the people, and the law, and this place; and further brought Greeks also into the temple, and hath polluted this holy place." The latter charge had no more truth in it than the others. It was only suggested by their having seen Trophimus with him, not in the temple, but in the city. They raised, however, a great commotion: Paul was dragged out of the temple, of which the doors were immediately shut, and the people, having him in their hands, were proposing to kill him. But tidings were soon carried to the commander of the force which was serving as a garrison in Jerusalem, that "all Jerusalem was in an uproar:" and he, taking with him soldiers and centurions, hastened to the scene of the tumult. Paul was rescued from the violence of the multitude by the Roman officer, who made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the "chief captain" seems to have imagined that the apostle might perhaps be a certain Egyptian pretender to the prophetic office, of whose name a number of the people, apparently the same impostor mentioned by Josephus (Ant., xx, 7, 6; War, ii, 18, 5). The account in the Acts (xxi, 34-40) tells us with graphic touches how Paul obtained leave and opportunity to address the people in a discourse which is related at length. This discourse was spoken in Hebrew—that is, in the native dialect of the country—and was on that account listened to with more attention. It is described by Paul himself, in his opening words, as his "defence," addressed to his brethren and fathers. It is in this light that it ought to be regarded. As we have seen, the desire which occupied the apostle's mind at this time was that of vindicating his message and work as those of a faithful Jew. The discourse spoken to the angry people at Jerusalem is his own justification of himself, and in which all the recorded appeals to Jewish audiences are framed. He is a servant of facts. He had been from the first a zealous Israeliite like his hearers. He had changed his course because the God of his fathers had turned him from the error of his ways. It is thus that he is led into a narrative of his conversion. We have already noticed the difference, in the statement of bare facts, between this narrative and that of the 9th chapter. The business of the student, in this place, is to see how far the purpose of the apostle will account for what he is special to this address. That purpose explains the detailed reference to his rigorously Jewish education, and to his history before his conversion. It gives point to the announcement that it was by a direct operation from without upon his spirit, and not by the gradual influence of other minds upon him, that his course was changed. Incidentally we may see a reason for the admission that his companions "heard not the voice of him that spake to me" in the fact that some of them, not believing in Jesus with their former leader, may have been at Jerusalem, but were not among the audience. In this speech the apostle is glad to mention, what we were not told before, that the Ananias who interpreted the will of the Lord to him more fully at Damascus was "a devout man according to the law, having a good report of all the Jews which dwell there," and that he made his communication in the name of Jehovah, the God of Israel, saying, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see the Righteous One, and hear a voice out of his mouth; for thou shalt be a witness for him unto the people and the nation of Israel, of what thou hast seen and heard. Having thus claimed, according to his wont, the character of a simple instrument and witness, Paul goes on to describe another revelation of which we read nothing elsewhere. He had been accused of being an enemy to the temple. He relates that after the visit to Damascus he went up again to Jerusalem, and was praying one in the temple itself, till he fell into a trance. Then he saw the Lord, and was bidden to leave Jerusalem quickly, because the people there would not receive his testimony concerning Jesus. His own impulse was to stay at Jerusalem, but he pleaded with the Lord that there it was well known how he had persecuted those of whom he was now one—implying, it would appear, that at Jerusalem his testimony was likely to be more impressive and irresistible than elsewhere; but the Lord answered with a simple command, "Depart; for I will send thee far hence unto the Gentiles." Until this hated word, of a mission to the Gentiles, had been spoken, the Jews had listened to the speaker. They could bear the name of the Nazarene, though they might despise it; but it meant the declaration of God's grace to the Gentiles, of which Paul was known to be the herald, stung them to fury. Jewish pride was in that generation becoming hardened and embittered to the utmost; and this was the enemy which Paul had come to encounter in its stronghold. "Away with such a fellow from among us," the multitude shouted; "it is not fit that he should live." The Roman commander, seeing the tumult that arose, but not understanding the language of the speech, might well conclude that Paul had committed some heinous offence; and, carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the apostle took advantage of his Roman citizenship to protect himself from such an outrage. To the rights of that citizenship he, a free-born Roman, had a better title than the chief captain himself; and if he had been chosen to assert it before, he might have saved himself from the indignity of being manacled. The Roman officer was bound to protect a citizen, and to suppress tumult; but it was also a part of his policy to treat with deference the religion and the customs of the country. Paul's present history is the resultant of these two principles. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrim, and brought Paul as a prisoner before them. We need not suppose that this was a regular legal proceeding; it was probably an exception of policy and arrangement on the one hand, the commandant of the garrison had no power to convokse the Sanhedrim, on the other hand he would
not give up a Roman citizen to their judgment. As it was, the affair ended in confusion, and with no semblance of a judicial termination. The incidents select ed by Luke from the history of this meeting form striking points in the biography of Paul, but they are not easy to understand. The difficulties arising here, not out of question, but out of two independent narratives, but out of a single narrative which must at least have appeared consistent and intelligible to the writer himself, are a warning to the student not to draw unfavorable inferences from all apparent discrepancies. Paul appears to have been put upon his defense, and with the peculiar habit, mentioned elsewhere also (Acts xiii, 9), of looking steadily when about to speak (ἀπεστειλας), he began to say, "Men and brethren, I have lived in all good conscience (or, to give the force of παρεστηκας, I have lived a conscientiously loyal life) unto God, until this day." Here the high-priest Annas commanded them that stood by to smite him on the mouth. With a fearless indignation, Paul exclaimed, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" The bystanders said, "Re vielest thou God's high-priest?" Paul answered, "I knew not, brethren, that he was the high-priest; for it is written, Thou shalt not speak evil of the ruler of thy people." The evidence furnished by this admission of Paul's respect both for the law and for the high-priesthood gives the title "high-priest" its religious character, which it followed. Whether the writer thought that outburst culpable or not does not appear. St. Jerome (contra Peac. iii, quoted by Baur) draws an unfavorable contrast between the vehemence of the apostle and the meekness of the law; and he is followed by many critics, as, among others, De Wette and Alford. But it is to be remembered that He who was led as a lamb to the slaughter was the same who spoke of "whited sepul chers," and exclaimed, "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?" It is by no means certain, therefore, that Paul would have been a truer follower of Jesus if he had held his tongue under Ananias's lawless outrage. But what does his answer mean? How was it possible for him not to know that he who spoke was the high-priest? Why should he have been less willing to rebuke an iniquitous high-priest than any other member of the Sanhedrim, "sitting to judge him after the law?" These are difficult questions to answer. It is possible that Ananias was personally unknown to Paul; or that the high-priest was not distinguished by dress or place from the rest of the Sanhedrim. The least objectionable solution seems to be that for some reason or other—either because of some defect in his eyesight, or of some obstruction or confusion, or temporary inadvertence—he did not at the moment recognise the rank of the person who ordered him to be smitten; and that he wished to correct the impression which he saw was made upon some of the audience by his threatening protest, and therefore took advantage of the fact that he really did not know the speaker to be the high-priest, to explain the defence he felt he had to be in person holding Paul's hand. His answer cannot have been a mere apology for a sudden outburst of passion is clear from his own direct assertion that he did not at the time know whom he was addressing, and is confirmed by the apparently prophetic impulse under which he spoke. See ANANIAS, 13.

The next incident which Luke records seems to some, who cannot think of the apostle as remaining still a Jew, to cast a shadow upon his rectitude. He perceived, we are told, that the council was divided into two parties, the Sadducees and Pharisees, and therefore he addressed them "as brethren, the sons of a Pharisee; concerning the hope and resurrection of the dead I am called in question." This declaration, whether so intended or not, had the effect of stirring up the party spirit of the assembly to such a degree that a fierce discussion arose, and some of the Pharisees actually took Paul's side, saying, "We find no evil in this man: suppose a spirit or an angel has spoken to him?"—Those who impugned the authenticity of the Acts point triumphantly to this scene as an utterly impossible one; others, who regard the narrative asapology for the apostle to be living in a disingenuous attitude. But it is not so clear that Paul was using an artifice at all, at least for his own interest, in identifying himself as he did with the professions of the Pharisees. He had not come to Jerusalem to escape out of the way of danger, nor was the course he took on this occasion the course he could have chosen. Two objects, we must remember, were dearer to him than his life: (1) to testify of Him whom God had raised from the dead, and (2) to prove that in so doing he was a faithful Israelite. He may well have thought that both these objects might be promoted by an appeal to the nobler professions of the Pharisees. The creed of the Pharisee, as distinguished from that of the Sadducee, was unquestionably the creed of Paul. His belief in Jesus seemed to him to supply the ground and fulfillment of that creed. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith.

Whether such a result was in any degree attained we do not know: the immediate consequence of the discussion which occurred in the assembly was that Paul was like to be torn in pieces, and was carried off the court, as to the Sanhedrin, under guard, by the officers, as at Corinth (xviii, 9, 10) and on the voyage to Rome (xxvii, 23, 24), of the Lord standing by him, and encouraging him. "Be of good cheer, Paul," said his Master; "for as thou hast testified of me in Jerusalem, so shall thou witness at Rome," was not safety that the apostle longed for, but opportunity to bear witness of Christ. Probably the factious support which Paul had gained by his manner of bearing witness in the council did away as soon as the meeting was dissolved. On the next day a conspiracy was formed, which the historian relates with a singular fullness of details. More than forty of the Jews bound themselves under a vow neither to eat nor to drink until they had killed Paul. Their plan was to persuade the Roman commandant to send down Paul one morning to the council and then to set upon him by the way and kill him. This conspiracy became known in some way to a nephew of Paul, his sister's son, who was allowed to see his uncle and inform of it, and by his desire was taken to the captain, who was thus put on his guard against the conspirators. In the mean time this was to be presumed that they obtained some dispensation from their vow. The consequence to Paul was that he was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Caesarea, to Felix, the governor or procurator of Judæa. He therefore put him in charge of a strong guard of the soldiers, who took him by night as far as Antipatris. Thence a smaller detachment conveyed him to Cæsarea, where they delivered up their prisoner into the hands of the governor, together with a letter, in which they wrote, "The captain,Claudius Lysias, sends Paul, and announces that his accusers would follow. Felix, Luke tells us, with that particularity which marks this portion of his narrative, asked of what province the prisoner was; and being told that he was of Cilicia, he promised to give him a hearing when his accusers should come. In the mean time he ordered him to be guarded—chained, probably, to a soldier—in the government-house, which had been the palace of Herod the Great.

(2) Deportation to Caesarea.—Paul was therefore, to the joy of his friends and the dismay of the Antithesists, at the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity
and consideration. His own attitude towards Roman magistrates was invariably that of a respectful but independent citizen; and while his franchise secured him from open injustice, his character and conduct could not fail to win him the good-will of those into whose hands the government of him whom he was now to be tried, according to Tacitus and Josephus, was a mean and disinterested sort. See Felix. "Per omnem sventitiam ac libidinem jus regionum servill ingenio exercuit" (Tacitus, Hist., v. 9). But these characteristics, except perhaps the servile ingenium, do not appear in our history. The orator or counsellor retained by the Jews, and brought down by Ananias and the elders, when they arrived in the course of five days at Caesarea, begins the proceedings of the trial professionally by complimenting the governor. The charge he goes on to set forth against Paul shows precisely the light in which he was regarded by the fanatical Jews. He is a pestilent fellow (λαοκός); he stirs up divisions among the Jews throughout the world; he is a ringleader of the sect (æpístauq) of the Nazarenes. His last offence had been an attempt to profane the Temple. Paul met the charge in his usual manner. He was glad that his judge had been for some years governor of a Jewish province; "because it is in thy power to ascertain that, not more than twelve days since, I came up to Jerusalem to worship. The em- pious and religious course to which I have devoted myself positively the charges of stirring up strife and of profaning the Temple. But he admitted that "after the way (τρόπος τοῦ) which they call a sect, or a heresy"—so he worshipped the God of his fathers, believing all things written in the law and in the prophets. Again he gave prominence to the hope of a resurrection, which he held, as he said, in common with his accusers. His loyalty to the faith of his fathers he had shown by coming up to Jerusalem expressly to bring alms for his nation and offerings; and by undertaking the ceremonial purification in the Temple, in case of fault, then could any Jew possibly find in him?—"The apostle's answer was straightforward and complete. He had not violated the law of his fathers; he was still a true and loyal Israelite. Felix, it appears, knew a good deal about "the way" (τρόπος) as well as about the customs of the Jews, and was probably satisfied that Paul's account was a true one. He made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while Felix heard him again. His wife, Drusilla, a convert to Judaism, was present, and he was doubtless there to be moved by the earnest preacher of the new faith in Christ. But Paul was not a man to entertain an idle curiosity. He began to reason concerning righteousness, temperance, and the coming judgment, in a manner which alarmed Felix, and caused him to put an end to the conference. He frequently saw him afterwards, however, and allowed him to understand that a bribe would procure his release. But Paul would not resort to this method of escape, and he remained in custody until Felix left the province. Unprejudiced governors had good reason to seek to ingratiate himself with the Jews; and to please them he handed over Paul, as an untried prisoner, to his successor Festus.

At this point, as we shall hereafter see, the history of Paul comes into its closest contact with external chronology. Festus, like Felix, has a place in secular history, and he bears a much better character. Upon his arrival in the province he went up without delay from Caesarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there, that the defence in him might be by the law. But Festus would not comply with their request. He invited them to follow him on his speedy return to Caesarea, and a trial took place there, closely resembling that before Felix. Festus saw clearly enough that Paul had committed no offence against the law, but he was anxious at the same time, if he could, to please the Jews. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And besides, part as to such inquiries, I asked him whether he would go to Jerusalem and there. This proposal, not a very likely one to be accepted, was the occasion of Paul's appeal to Caesar. In dignified and independent language he claimed his rights as a Roman citizen. We can scarcely doubt that the prior sect of being forwarded by this means to Rome, the goal of all his desires, presented itself to him and drew him onwards, as he virtually protested against the indecision and impotence of the provincial governor, and exclaimed, "I appeal unto Caesar." Having heard this appeal, Festus consulted with his assessors, found that there was no impediment in the way of its prosecution, and then replied, "Hast thou appealed to Caesar? To Caesar shalt thou go." Properly speaking, an appeal was made, from the sentence of an inferior court to the jurisdiction of a higher. But in Paul's case no sentence had been pronounced. We must understand, therefore, by his appeal, a demand to be tried by the imperial court, and we must suppose that a Roman citizen had the right of electing whether he would be tried in the province or at Rome. See Appendix.

The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." But he found that it was no easy matter to put the complaints of the Jews in a form which would be intelligible at Rome. He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Bernice on a visit to the new governor. To him Festus communicated his perplexity, together with an account of what had occurred before him in the case. Agrippa, who must have known something of the sect of the Nazarenes, and had probably heard of Paul himself, expressed a desire to hear him speak. The apostle therefore was now called upon to bear the name of his Master before Gentiles and kings. The audience which assembled to hear him was the most distinguished which he had yet addressed, and the state and ceremony of the scene proved that he was regarded as no vulgar criminal. Festus, when Paul had been brought into the council-chamber, explained to Agrippa and to the Jews the differences between himself and he himself, and then expressly referred the matter to the better knowledge of the Jewish king. Paul, therefore, was to give an account of himself to Agrippa; and when he had received from him a courteous permission to begin, he stretched forth his hand and made his defence.

In this discourse (Acts xxvi) we have the second explanation from Paul himself of the manner in which he had been led, through his conversion, to serve the Lord Jesus instead of persecuting his disciples; and in the third he gave a vision of the whole dispensation from the beginning to Agrippa as to one thoroughly versed in the customs and questions prevailing among the Jews, Paul appeals to the well-known Jewish and even Pharisaical strictness of his youth and early manhood. He reminds the king of the great hope which sustained continually the worship of the Jewish nation—the hope of a deliverer, promised by God himself, who should be a conqueror of death. He had been led to see that this promise was fulfilled in Jesus of Nazareth; he proclaimed his resurrection to be the pledge of a new and eternal life. He prayed that the Gentiles might come in by the way of the mystery revealed in him. To what extent the Jews were Jew only; and had thought it his duty to be earnest in hostility against his name. But his eyes had been opened: he would tell how and when.
The story of the conversion is modified in this address, as we might fairly expect it to be. We have seen that there is no absolute contradiction between the statements of this and the other narratives. The main points — the light, the constriction, the voice from heaven, the instructions from Jesus — are found in all three. But in this account, the words "I am Jesus whom thou persecutest" are followed by a fuller explanation, as if then spoken by the Lord, of what the voice in the garden said to be. The other witnesses give for this explanation a subsequent occasion. But when we consider how fully the mysterious communication made at the moment of the conversion included what was afterwards conveyed, through Ananias and in other ways, to the mind of Paul; and how needlessly it was for Paul, in his present address, to Agrippa, to mark the stages by which the whole lesson was taught, it seems merely capricious to base upon the method of this account a charge of disagreement between the different parts of this history. They bear, on the contrary, a straightforward and genuine truth in the degree in which they approach contradiction without reaching it. It is most natural that a story told on different occasions should be told differently; and if in such a case we find no contradiction as to the facts, we gain all the firmer impression of the substantial truth. It is Mr. Howson's view that the former accounts by the present narrative are, that the words of Jesus were spoken in Hebrew, and that the first question to Saul was followed by the saying, "It is hard for thee to kick against the goads." (This saying is omitted by the best authorities in the 9th chapter.) The language of the commission which Paul says he received from Jesus deserves close study, and will be found to bear a striking resemblance to a passage in Colossians (i, 12–14). The ideas of light, redemption, forgiveness, inheritance, and faith in Christ, belong architecturally to the Gospel which Paul preached among the Gentiles. Not less striking is it to observe the older terms in which he describes to Agrippa his obedience to the heavenly vision. He had made it his business, he says, to proclaim to all men "that they should repent and turn to God, and do works meet for repentance." — words such as John the Baptist uttered, but not less truly Pauline. He finally reiterates that the testimony on account of which the Jews sought to kill him was in exact agreement with Moses and the prophets. They had taught to the Gentiles to do "that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles. Of such a Messiah Saul was the servant and preacher. At this point Festus began to apprehend what seemed to him a manifest absurdity. He interrupted the apostle discourteously, but with a compliment contained in his loud remonstrance: "Paul, thou art beside thyself; much learning doth make thee mad." The phrase ταύτα πολλά γράμματα may possibly have been suggested by the allusion to Moses and the prophets; but it probably refers to the books with which Paul had been supplied, and which he was known to study during his imprisonment. As a biographical hint, this phrase is not to be overlooked. "I am not mad, most noble Festus," replied Paul; "but speak forth the words of truth and soberness." Then, with an appeal of mingled dignity and solicitude, he turns to the king. He was sure the king understood him. "King Agrippa, believest thou the prophets? I know that thou believest." The answer of Agrippa can hardly have been the serious and encouraging remark made by our English version before Agrippa, if literally rendered, it appears to be, You are briefly persuading me to become a Christian; and it is generally supposed to have been spoken ironically. It rather signifies, You are slightly (ταύτα πολλά) successful. "I would to God," is Paul evident answer, "but not only thou, but also all that hear me this day were filled with the same grace and power as I."

(5.) Voyage to Rome.—No formal trial of Paul had yet taken place. It appears from Acts xxviii, 18 that he knew how favorable the judgment of the provincial government was likely to be. But the vehement opposition of the Jews, together with his desire to be conveyed to Rome, was sufficient reason for his being sent to the imperial court. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Julius, into Italy; and among the company, whether by favor or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial in a degree which has excited much attention. The nautical and geographical details of Luke's account have been submitted to an apparently thorough investigation by several competent critics, especially by Dr. Bevan and Mr. Howson. Whether the former accounts to the subject, and by Mr. Howson. The result of this investigation has been that several errors in the received version have been corrected, that the course of the voyage has been laid down to a very minute degree with great certainty, and that the account in the Acts is shown to be written by an accurate eye-witness, not himself a professional seaman, but well acquainted with nautical matters. We shall hasten lightly over this voyage, referring the reader to the works above mentioned, and to the articles on the names of places and the nautical terms which occur in the narrative. See also SHIPWRECK.

The centurion and his prisoners, among whom Aristarchus (Col. iv, 10) is named, embarked at Cesarea on board a ship of Adramyttium, and set sail for the coast of Asia. On the next day they touched at Sidon, and Julius began a course of gentle and respectful treatment by allowing Paul to go on shore to visit his friends. The westerly winds, still usual at the time of year (late in the summer), compelled the vessel to run northwards under the lee of Cyprus. Off the coast of Cilicia and Pamphylia they were suddenly caught by the north wind, which enabled them to reach Myra in Lycia. Here the voyagers were put on board another ship, which had come from Alexandria and was bound for Italy. In this vessel they worked slowly to windward, keeping near the coast of Asia Minor, till they came over against Crete. The wind being still contrary, the only course now was to run southwards, under the lee of Crete, passing the headland of Salamis. They then gained the advantage of a weather shore, and worked along the coast of Crete as far as Cape Matella, near which they took refuge in a harbor called Pharos, identified with one bearing the same name to this day.

It now became a serious question what course should be taken. It was late in the year for the navigation of those days. The fast of the day of expiation (Lev. xxiii, 27–29), answering to the autumnal equinox, was past, and Paul gave it as his advice that they should winter where they were. But the master and the owner of the ship were willing to run the risk of seeking a more commodious harbor, and the centurion followed their judgment. It was resolved, with the concurrence of the master and the owner of the ship, to take a harbor called Ephesus, situated from the south-west winds, as well as from the north-west. (The phrase βιασύνης καθάρισμα is rendered either "looking down the south-west [Smith and Alford]," or "looking towards the south-west," when observed from the sea and towards the land enclosing it [Howson].) See SHIPWRECK. A change of mind

"coni vi dul congressman vi nolos" such as I am, except these bonds. He was wearing a chain upon the hand he held up in addressing them. With this prayer, it appears, the conference ended. Festus and the king, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty, if he had not appealed unto Caesar."
curred which favored the plan, and by the aid of a light breeze from the south they were sailing towards Phoenix (now Lutro), when a violent north-east wind [see Euroclydon] came down from the land (εικάς aërig, see Koryerg), caught the vessel, and compelled them to let her drive before the wind. In this course they arrived under the lee of a small island called Claudia, about twenty miles from Crete, where they took advantage of comparatively smooth water to get the boat on board, and to undergird, or frap, the ship. There was a fear lest they should be driven upon the Syriss on the coast of Africa, and they therefore “lowered the gear,” or sent down upon deck the gear connected with the fair-weather sails, and stood out to sea “with storm-sails set and on the starboard tack” (Smith). The bad weather continued, and the ship was lightened on the next day of her way-freight, on the third of her loose furniture and tackle. For many days neither sun nor stars were visible to steer by, the storm was violent, and all began to despair of safety. The general discouragement was aggravated by the abstinence caused by the difficulty of preparing food, and the spoiling of it; and in order to raise the spirits of the whole company, Paul stood forth one morning to relate a vision which had occurred to him in the night. An angel of the God “whoso he was and whom he served” had appeared to him and said, “Fear not, Paul: thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee.” At the same time he predicted that the vessel would be cast upon an island and be lost.

This shipwreck was to happen speedily. On the fourteenth night, as they were drifting through the sea [see Adria], about midnight, the sailors perceived indications, probably the roar of breakers, that land was near. Their suspicion was confirmed by soundings. They therefore cast four anchors out of the stern, and waited anxiously for daylight. After a while the sailors lowered the boat with the professed purpose of laying out anchors from the bow, but intending to desert the ship, which was in imminent danger of being dashed to pieces. Paul, aware of their intention, informed the centurion and the soldiers of it, who took care, by cutting the ropes of the boat, to prevent its being carried out. He then addressed himself to the task of encouraging the whole company, assuring them that their lives would be preserved, and exhorting them to refresh themselves quietly after their long abstinence with a good meal. He set the example himself, taking bread, giving thanks to God, and beginning to eat in presence of them all. After a general meal, in which there were two hundred and seventy-six persons to partake, they further lightened the ship by casting overboard the cargo (ρύς σίτος, the “wheat” with which the vessel was laden). When the light of the dawn revealed the land, they did not recognize it, but they discovered a creek with a smooth beach, and determined to run the ship aground in it. So they cut away the anchors, unloosed the rudder-paddles, raised the foresail to the wind, and made for the beach. When they came close to it they found a narrow channel between the land on one side, which proved to be an inlet, and the shore; and at this point, where the “two seas met,” they succeeded in driving: the fore part of the vessel fast into the clayey beach. The stern began at once to go to pieces under the action of the breakers; but escape was now within reach. The soldiers suggested to their commander that the prisoners should be effectually prevented from gaining their liberty by being killed; but the centurion, desiring to save Paul, stopped this proposition, and gave orders that those who could swim should cast themselves first into the sea and get to land, and that the rest should follow with the aid of such spars as might be available.
By this creditable combination of humanity and discipline the deliverance was made as complete as Paul's assurances had predicted it would be.

The land on which they had been cast was found to belong to Malta. See Malta. The very point of the rock was out with great difficulty by Mr. Smith. The inhabitants of the island received the wet and exhausted voyagers with no ordinary kindness, and immediately lighted a fire to warm them. This particular kindness is recorded on account of a curious incident connected with it. The apostle was helping to make the fire, and had gathered a bundle of sticks and laid them on the fire, when a viper came out of the bough and fastened on his hand. When the natives saw the creature hanging from his hand they believed him to be poisoned by the bite, and said among themselves, "No one ever yet mastered a viper, whom, though he has escaped from the sea, yet vengeance suffers not to live." But when they saw no harm come of it, they changed their minds and said he was a god. This circumstance, as well as the honor in which he was held by Julius, would account for Paul being invited with some others to stay at the house of the chief man of the island, whose name was Publius. By him they were courteously entertained for three days. The father of Publius happened to be ill of fever and dysentery, and was cured by Paul; and when this was known many other sick persons were brought, and they were all cured. So the pleasant interchange of kindness and benefits the people of the island showed the apostle and his company much honor, and when they were about to leave loaded them with such things as they would want. The Roman soldiers would carry with them to Rome a deepened impression of the character and the powers of the kingdom of which Paul was the herald.

After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. A.D. 56. They touched at Syracuse, where they stayed three days, and at Rhegium, whom, though he has escaped from the sea, yet vengeance suffers not to live. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorting to stay awhile with them. Permission seems to have been granted by the centurion; and while they were spending seven days at Puteoli news of the apostle's arrival was sent on to Rome. The Christians at Rome, on their part, sent forth some of their number, who met Paul at Cæsarea in Cæsarea, on this first introduction to the Church at Rome the apostle felt that his long desire was fulfilled at last. "He thanked God and took courage." (4.) Confinement at Rome.—On their arrival at Rome the centurion doubtless delivered up his prisoners into the proper custody, that of the praetorian prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was not released from this gallant annoyance of being constantly chained to a keeper; but every kindness which this necessary restraint was not readily allowed him. He was now therefore free to preach the Gospel to them that were at Rome also; and proceeded without delay to act upon his rule—"to the Jew first. He invited the chief persons among the Jews to come to him, and explained to them that though he was brought to Rome to answer for his name by the Jews in Palestine, he had really done nothing disloyal to his nation or the law, nor desired to be considered as hostile to his fellow-countrymen. On the contrary, he was in custody for maintaining that "the hope of Israel" had been fulfilled. The Roman Jews replied that they had received no tidings to his prejudice. The sect of which he had implied he was a member they knew to be everywhere spoken against; but they were willing to hear what he had to say. It has been thought strange that such an attitude should be taken towards the faith of Christ by the Jews at Rome, where a flourishing branch of the Church had existed for some years; and an argument has been drawn from this representation against the authenticity of the Book of Acts. But it may be said that it may show a justifiable prediction of the future violence from what we know and may probably conjecture. (1.) The Church at Rome consisted mainly of Gentiles, although it must be supposed that they had previously been for the most part Jewish proselytes. (2.) The real Jews at Rome had been persecuted and sometimes entirely banished, and their unsettled state may have checked the contact and collision which would have been otherwise likely. (3.) Paul was possibly known by name to the Roman Jews, and curiosity may have persuaded them to listen to him. Even if he were not known to them, yet here, as in other places, his courteous bearing and strong expressions of adherence to the faith of his fathers would win a hearing from them. A day was therefore appointed, on which a large number came expressly to hear him expound his belief; and from morning till evening he bore witness to the kingdom of God, persuading them concerning Jesus, both of the law of Moses and of the prophets. So the apostle of the Gentiles had not yet unlearned the original apostolic method. The hope of Israel was still his subject. But, as of old, the Gentiles of the islands were received with favor. They were slow of heart to believe at Rome as at Pidian Antioch. The judgment pronounced by Isaiah had come, Paul testified, upon the people. They had made themselves blind and deaf and gross of heart. The Gospel must be proclaimed to the Gentiles; among whom, if not at first, it would be well received. He returned therefore again to the Gentiles, and for two years dwelt in his own hired house, and received all who came to him, proclaiming the kingdom of God, and teaching concerning the Lord Jesus Christ with all confidence, no man forbidding him.

These are the last words of the Acts. This history of the planting of the kingdom of Christ in the world brings us down to the time when the Gospel was openly proclaimed by the great apostle in the Gentile capital, and stops short of the mighty convulsion which was shortly to pronounce a profound judgment on that kingdom established as the divine commonwealth for all men. The work of Paul belonged to the preparatory period. He was not to live through the time when the Son of Man came in the destruction of the Holy City and Temple, and in the throes of the New Age. The most significant part of the work was accomplished. In the admirably written history of the Church which he had declared his Gospel, "to the Jew first, and also to the Gentile." But his career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute so particularly to his external biography, and give us a far more precious insight into his convictions and sympathies.

10. Subsequent History.—(1.) Later Epistles. — We might naturally expect that Paul, tied down to one spot for three years, would not be a candidate for a great and extensive activity. Yet from his imprisonment he pleased, would pour out in letters his love and anxiety for distant churches. It has hence been supposed by some that the author of the extant Epistles wrote very many which are not extant. But of this there is not a particle of evidence; nor was the circumstance of the Acts that its style and tone are similar to that of the extant epistolary correspondence. It is difficult enough to connect in our minds the writing of the known Epistles with the external conditions of a human life; to think of Paul, with his incessant chain and soldier, sitting down to write for us, is a thought too remote to be favored for the sake of an inspired epistle. But it is almost more difficult to imagine the Christian communities of these days, samples of the population of Macedonia or Asia Minor, receiving and reading such letters. Yet the letters
were actually written; and they must of necessity be accepted as representing the kind of communications which marked the intercourse of the apostle and his fellow-Christians. When he wrote, he wrote out of the fulness of his heart, and the joy which he had dwelt were those of his daily and hourly thoughts. To that imprisonment to which Luke has introduced us—the imprisonment which lasted for such a tedious time, although tempered by much indulgence—belongs certainly the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians, and probably also that peculiar one, the Letter to the Hebrew Christians. The first three of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after that to the Ephesians, we cannot determine, but it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four.

Paul had not himself founded the Church at Colossae. But during his imprisonment at Rome he had for an associate— he calls him a "fellow-prisoner" (Philemon 23)—a chief teacher of the Colossian Church named Epaphras. He had thus become deeply interested in the condition of that Church. It happened that at the same time a slave named Onesimus came within the reach of Paul's teaching, and was converted and became a faithful servant of the Colossian Church. This Onesimus had run away from his master; and his master was a Christian of Colossae. Paul determined to send back Onesimus to his master; and with him he determined also to send his old companion Tychicus (Acts xxvii. 22). These events are described by Paul in a letter to the Colossians in the form of a letter to their Church. In two other Epistles Paul expresses a confident hope that before long he may be able to visit the persons addressed in person (Phil. i, 24, άλλη, κ. τ.λ.; ii, 24, πίστις, κ. τ.λ.; Heb. xiii, 19, ινα γ'ογγώς, κ. τ.λ.; 28, ευλογημ ἐμαυ). Whether this hope was fulfilled or not belongs to a later history. But the main question is, has this subject been of much controversy. According to the general opinion, the apostle was liberated from his imprisonment and left Rome soon after the writing of the letter to the Philippians, spent some time in visits to Greece, Asia Minor, and Spain, returned again as a prisoner to Rome, and was put to death there. In opposition to this view it is maintained by some that he was never liberated, but was put to death at Rome at an earlier period than is commonly supposed. The arguments adduced in favor of the first view are: (1) the confirmation by Tychicus and Onesimus of his imprisonment to the Colossians; (2) a number of allusions in thePastoral Epistles, and their general character; and (3) the testimony of ecclesiastical tradition. The arguments in favor of the single imprisonment appear to be wholly negative, and to aim simply at showing that there is no proof of a liberation or departure from Rome. It is contended that Paul's expectations were not always realized, and that the passages from Philemon and Philippians are effectually neutralized by Acts xxv, 25, "I know that ye all (at Ephesus) shall see my face no more;" inasmuch as the supporters of the ordinary view hold that Paul went again to Ephesus. This is a fair answer, but inconsistent, inasmuch as it assumes the certainty of Paul's expectations, which this theory had just denied. The argument from the Pastoral Epistles rests upon an oversight of the denial of their genuineness. The tradition of ecclesiastical antiquity is affirmed to have no real weight.

The decision must turn mainly upon the view taken of the Pastoral Epistles. It is true that there are many arguments in favor of the genuineness of these Epistles, and that Dr. Hort, who admits the genuineness of these Epistles, and yet, by referring 1 Timothy and Titus to an earlier period, and by strained explanations of the allusions in 2 Timothy, get rid of the evidence they are generally understood to give in favor of a second imprisonment. The voy-

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ages required by the two former Epistles, and the writing of them, are placed within the three years spent chiefly at Ephesus (Acts xx, 31). But the hypothesis of voyages during that period not recorded by Luke of just such a distance as that of a release from Rome which is objected to expressly because it is arbitrary; and such a distribution of the Pastoral Epistles is shown by overwhelming evidence to be untenable.

The whole question is discussed in a masterly and decisive manner by Alford in his *Ephesians* (Ep. 1 ad Cor. c. 5), refers to Paul as an example of patience, and mentions that he preached ἐν τῷ ἐθνῷ καὶ ἐν τῷ συναγωγῶν, and that before his martyrdom he went ἐν τῷ γένοις τῶν εἰρήνων. It is probable, but can hardly be said to be certain, that by this expression, "the goal of the west," Clement was describing Spain, or some country yet more to the west. The next testimony labors under a somewhat similar difficulty from the imperfection of the text, but it at least names unambiguously a "profectionem Pauli ab urbe ad urbem" (ib. 32). This is not only Clement's Fragment on the Canon (Routh, *Rel. Sac. iv*, 1-12). (See the passage quoted and discussed in Wieseler, *Chron. d. apost. Zeitatl.* p. 556, et al., Alford, iii, 39.) Aftewards Chrysostom says simply, ἡ χαῖρε πρὸς τὸν Παύλου ταύτης ἐκ τῶν δύο ἀποστόλων (on 2 Tim. iv, 20); and Jerome speaks of Paul as set free by Nero, that he might preach the Gospel of Christ "in Occidentis quoque partibus" (Cat. Script. Eccl. "Paulus"). Against these assertions nothing is produced, except the absence of allusions to a journey to Spain (as Ephesus) in the private or public correspondence of the latter. The references may be less important, perhaps more or less be expected. Dr. Davidson (*Intro. to the New Tes. iii*, 15, 84) gives a long list of critics who believe in Paul's release from the first imprisonment. Wieseler (p. 511) mentions some of these, as well as others, with reference, and with a judicious German critic who believes with him in but one imprisonment. These include Schrader, Henseen, Wiener, and Baur. The only English name of any weight to be added to this list is that of Dr. Davidson. (See further below.)

We conclude, then, that after a wearing imprisonment of two years or more at Rome, Paul was set free, and spent some years in various journeys eastwards and westwards. Towards the close of this period he pours out the warnings of his less vigorous but still brave and faithful spirit in the letters to Timothy and Titus. The first to Timothy and the latter to Titus were evidently written at very nearly the same time. After these were written, he was apprehended again and sent to Rome. As an eminent Christian teacher Paul was now in a far more dangerous position than when he wrote these letters. He had been subjected to much cruel persecution. The apostle appears now to have been treated, not as an honorable state-prisoner, but as a felon (2 Tim. ii, 9). But he was at least allowed to write this second letter to his "dearly beloved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Meanwhile, though he felt his isolation, he was not in the least daunted by his danger. He was more than ready to die (iv, 6), and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord was with him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of his Gospel.

This epistle, surely no unworthy utterance at such a time of his life, on such an hour even of a Paul, brings us, it may well be presumed, close to the end of his life. For what remains, we have the concurrent testimony of ecclesiastical antiquity that he was beheaded at Rome, about the same time that Peter was crucified there. The earliest allusion to the death of Paul is in that sentence from Cl. *Men. Romanae*, already quoted,
"Having gone to the boundary of the West, and tes-
titulated before rulers, so he departed out of the world" (παν το τέρμα της έπος πολέως και ματατηρία τις των έναγων, ούτως ἀνήλιον τού κύρους), which just fails of giving us any particular upon which we can conclusively rely. The next authorities are those quoted by Eusebius in Hist. Eccl. i, 26. Dionysius of Alexandria, bishop of Corinth (A.D. 170), says that Peter and Paul went to Italy and taught there together, and suffered martyrdom about the same time. This, like most of the statements relating to the death of Paul, is mixed up with the innumerable legends which are not immedi-
cately concerned, of the work of Peter at Rome. Caius of Rome, supposed to be written within the 2d century, names the grave of Peter on the Vatican, and that of Paul on the Ostian Way. Eusebius himself entirely adopts the tradition that Paul was beheaded under Nero at Rome. Among other early testimonies, we have that of Tertullian, who says (De Francisc. Haret. 36) that at Rome "Petrus passionis Dominice adequantur, Paulus Johannis [the Baptist] exitu coro-
natur," and that of Jerome (Cat. Ser. "Paulus"). "Hic
erog; in Gieseler, Eckli. Hist., i., 698.
III. Special Investigations.—We propose here briefly
to take up the various disputed points above referred to,
the discussion of which, in their respective connections,
would have interrupted the narrative.

The subject of our investigation is that of Paul the Apostle. The following works: Pearson, Annum Pauli, in his Isthom. (Loc. Labini, and separately at Halle, 1719); Hottinger, Pentas dissertat. Bibl. Chron. p. 905 sq.; Vogel, in Gabel-
lientia loci (L. iv., 1806); Hug, Künkel, ii., 283; Sitka von
Bengels' Archiv, i., 156 sq., 297 sq.; Schmidt, in Keil's
Analog. III., i., 128 sq.; Schrader, Paulus, i.; Schott,
Erörterung wichtiger chronol. Puncte in d. Æltest.-
p. F. (Jena, 1823); Anger, De tempor. in Actis. (Leips. 1853); Zeller, in his Hebräisch-Christl. (Leips. 1855); Wieseler, Chronologie des apostol. Zeitalters (Gottingen, 1848); Conybeare and Howson, Life and Letters of St. Paul (London, 1850); Davidson, Introd. to the New Test. (Bibl.) vol. ii.; Lewin, Elements of Early Christ. Chron.; Brown, Oro Socleorum. The fundamental points on which this chronology depends are his joining the Chris-
tian church (Kichler, De Amo quo, i. 10; Zacar. Concr. etc., Leips., 1826), and his journey to Jerusalem. It is of course utterly impossible to determine the year of Paul's birth. According to an old tradition (Oro.
Apol. de Patris et Pauli in Carthag. Opin. ed. Benedict, viii., 10), it falls in the second year after Christ. Schrader places it in the fourteenth year after Christ. It is easier to
determine the time of his joining the Church than of his
visit to Jerusalem (comp. Acts ix., 22 sq. with 2 Cor.
xxi., 32). But two difficulties arise: first, we are not cer-
tain whether this open act of allegiance to Christianity
took place during the first or second stay of Paul, after
his conversion, at Damascus (Gal. i. 17; the latter seems
probable, according toActs ix., 26); and, second, the year
in which an edict of the Arabian king Aretas ruled in
Damascus is not satisfactorily ascertained, according to
chronology. (Yet see Neander, Phthian., i. 127 sq.)
It is even urged that the Arabian edict was present only as a pri-
vate matter (Anger, p. 181); but this is improbable in view
of the expressions used by Paul (2 Cor. xii., 32). We
must, however, consider the matter to lie between these
years 32, which we adopted, and 65, which we have consid-
ered as a safe starting-point for Paul's chronology. See
Aretas. We have, however, the death of king Agrippa
(Acts xii.), and the arrival of the procurator Porcius Festus
in his province of Judea (Acts xxiv., 27), as the two extreme points between which the active mission-
ary life of Paul lies. Now we know certainly that king
Agrippa died in the year 44, and the arrival of Festus
may be fixed with high probability in the summer of
the year 55. See Festus. But with regard to the de-
tails of the events which occurred between these periods
the absolute certainty of opinion exists, even among the
ablest investigato, of ground on which they are set forth.
See Chronology. The chronological ar-
rangement which seems, on the whole, the most proba-
ble, is given under the head Acts (q. v.)
2. On the family of Paul, Jerome remarks that Paul was of the race of Benjamin, and possessor of a
farm at Scita Gischala, in Judea (comp. Gamaliel, a small city in Galilee; Joseph. War, i, 29, 6; i, 11; Life, x. 38; and Re land, Pilast., p. 813), and, when this town was taken by the Romans, he emigrated with his parents to Tarsus, in Cilicia. But this is plainly contradicted by Acts xxii, 3, where Paul speaks of himself as a native of Tarsus; nor is it easy to see how Gischala could have been taken by the Romans during Paul's childhood, so that resi-
dents judged it prudent to emigrate. A story of the
Eliometrics (Epiphan. Hær., xxxi., 25) tells us that Paul was birth a heathen, but became a Jew in Jer-
salem, in order to obtain the high-priest's daughter in marri age! It is not certainly known how Paul's father
obtained the right of Roman citizenship (see Becker, Röm. Alterthumsk., ii. 1, sqq.; Cellaris, Dissertatione, ii, 710
sq.; Deleying, Observ. iii., 399 sq.; Arntzen, Dic de ci-
stitutio Paoli, Traj. ad Rhen., 1726). Either some an-
tor, perhaps the father of Paul himself, had obtained it
by great service to the state (Grotius, ad loc.; Cellaris, ut sup., p. 276 sq.), or he had purchased it (Gronov. Ad
Joseph. Deo, pra. Paul. p. 42; Deleying, ut sup., p. 893, sqq.), or that the whole city of Tarsus did the honor to the
right from Augustus is without ground (comp. Beu-
gel, in Acta xvi., 27). See Tarsus. If the reading
of the text, s thông a. "son of a Pharisee," in Acts xxiiii, 6, were correct, we might infer that only Paul's father had
belonged to this sect; but if, with the best manuscripts, we read, "son of a Pharisee," it would imply that his ancestors had been Pharisees for several or many generations; and perhaps that they had been reckoned amongst the most aristocratic of the Jews. We
know nothing further of Paul's family, save that he had a sister (Gal. iv. 15; comp. Acts xxiii., 16), and that he was not himself married (1 Cor. vii., 7; comp. ix., 5; and see Schmid, De Apostolis,"Uraortis", p. 80 sq., where also the account of Clemens Alexander. In Eusebi. iii., 30, is examined; see also Uscher, Prologem. in Ignat. c. 17; Appendix to 3d vol. Patres Apoll. apud. C. Michaelis, p. 272). The condition which affirms that Paul led with him for some time as a companion the young woman Thecla, of Iconium, whom he had converted (Minovg, Græc. i, 66).
3. As to Paul's travels, on the word "tent-maker" (πατρωνοματες) we may refer to the Lexicon of Hierholdt (v. 3968 sq), and Schurtzfeltisch (De Paullo πατρωνοματες, Leips. 1699). Luther makes it "carpet-maker"; Morus (in Act. xvi., 3) and others, "maker of mats or mat-
tresses;" Michaelis (Eul. ins. N. T. § 216) and Hain-
Paul (Eins.l. N. T. iii, 501), "tool-maker;" Chrysostom and others, "worker in leather" (= κερατοφυτής); Hug (Intro.d. p. 505, Foskell's tr.1al. and Eichhorn (Eins.l. N. T. iii, 8), "maker of tent-cloth;" but most critics agree with our translators in rendering it "tent-maker." Com' Robinson, Dion (1713); Neander, Schleuniger, G. Shepherds, travellers, and others used small tents of cloth or leather as a protection against the weather, especially at night. The manufacture of them was a flourishing and profitable employment. See TEXT. Paul accordingly preferred, when opportunity offered, to support himself by laboring at this trade, rather than to live upon the gifts of the Church (Acts xviii. 8; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8). There was a goat's-hair cloth called Cilicium, manufactured in Cilicia, and largely used for tents. Paul's trade was probably that of making tents of this hair-cloth.

4. As to Paul's education, there was a flourishing Greek academy in Tarsus, and the residents were respected in other countries for their cultivation. Whether and how far this circumstance influenced Paul while young cannot be determined. He was not a very young when he went to Jerusalem, and obtained his facility in the use of the Greek language and his Hellenistic education rather by his travels among the Greeks than in his native city. It is not in itself probable that he attended a Greek school in Tarsus, nor can it be supposed that, with his studies in the Law, and his natural gifts, he would have required a rabbinical education. Rather than the learning of a Jewish rabbi, for which position he had been educated (Gal. i. 14), and the logical training of a Pharisee (Ammon, Opuscula, p. 63 sq.), supported by a remarkable natural endowment; and the few quotations from Greek poets which are found in his epistles and speeches (see Jerome, on Jas. i., as in 1 Cor. xv. 38; Acts xvii. 28 (see Progr. by Benner [Gies. 1758], on Tit. i. 12; Schickendantz, De trib. a Pavlo prof. scripta allegata [Servest. 1764]; Von Seelen, Medit. Eryc. ii, 612 sq.; Hoffmann, De Pavlo Apost. Scriptor. prof. all g nata [Tüb. 1770]), might have been picked up in the course of his travels, as they are merely general, and perhaps proverbial, sentences. So regards the few words quoted from Aratus, we need not suppose, with Tholuck, that the apostle had read them, although this is very improbable (Neander, i. 111); nor must we suppose that Paul seems to indicate (Gal. vi. 11) that it was not easy for him to write in Greek letters (see Thalemann, De E adicione Pavli Judaice non Graec. [Leips. 1679]; Michaelis, Einl. i. 192 sq.; Henke, on Paley, Horse Pilgr. P. vii. passim), and the controversy concerning the text of the Pseudo-Epictetus, De Erudione Pavli (Leips. 1768); Schramm, De stupenda Eruditione Pavli [Herib. 1781]; Möller, in the Biblioth. Luebic. v. 104 sq. The active mind of the apostle did not remain ignorant even of the philosophical speculations of the day. But by the philosophy of Paul (see Zobel, De Paullio philosopho [Al- dorf, 1701]; Feller, De Pavlo philosopho pleno divino [Viteb. 1737]; Bieck, De Paulli philosophia, in Heu- mann's Act. Philos. xiii. 124 sq.), it is not meant a formal system or scientific view, but simply that his mind had been trained in it. In the case of the acquaintance he betrays occasionally with the Roman law does not at all pass beyond the most common legal relations, and cannot be called jurisprudence (Kirk- maier, De jurisprudentia Paulinae [Viteb. 1780]; Westen- burgh, Opusc. Academ. ed. Pittmann [Leips. 1794]; Strack, De jurispr. Pauli [Halle. 1806]; Freiholz- beh, De jurispr. Pauli. [Leips. 1840]). The style of Paul's Epistles shows that he had acquired a real facility in expressing himself in Greek; and the Greek coloring which appears through all the Hetrainsm of his speech shows that he was well acquainted with the Hebrew. The same may be said of the several passages from the Hebrew by a foreign hand, and that, as it is urged in excess of learned tritling, an unskilled one, would read quite otherwise. The Greek style of Paul rises even at times to eloquence (Hug, Eul. it. ii. 285), although he may have seemed to the Greeks "rude in speech" (2 Cor. xi. 6), and a better Pauline system of rhetoric could easily be derived from his works than Baur suggests (Halle, 1782, ii. 6; see Kirchmaier, De arch. der ersten Petrusbriefe [Tübing. 1829]; Dr. can there be any doubt of the acquaintance of the apostle with Latin, and his ability to speak it (see Ehrhardt, De Latinitate Pauli [Silius. 1763], ii. 4). But perhaps his idiomatic facility in the Greek had failed him, and led to his employment of an ammended version. Extraordinary services have often been made on the apostle's behalf as to his classical education, based upon slender evidence. This evidence consists (1) of a few supposed references in the discourse alluded to by Dr. Bentley, to certain dogmas of the Greek philosophers; but even supposing an apostle to have had these in his eye, it will not follow that he must have studied the writings in which these dogmas were unfolded and defended, because he might have learned enough of them to guide him to such references, as by the supposition he makes in that discourse, from those controversial encyclopaedists who wrote against the "Epumenidae of the Stoics" which we are told he had in the market-place of Athens, previous to the delivery of his oration on the Areopagus; (2) of three quotations made by him from Greek poets: one from the Phenomena (ver. 9) of his countryman Aratus (Acts xvii. 28), from a lost play of Menander (1 Cor. xv. 38), and one from Epimenides (Tit. i. 12), all of which, however, bear the general character of gnomes or proverbs, and might consequently find their way to the apostle merely as a part of the current coin of popular conversation, without his having once visited the treasury where claims were originally drawn; and (3) of certain similarities of idea and expression between some passages of the apostle and some that are found in classic authors (Horne, Intro.d. iv. 549); but none of which are of such a nature as to necessitate the conclusion that the coincidence is more than purely accidental. See Erucha- tion.

5. On the conversion of Paul there are various views (see Lyttleton, Observ. on the Comers of Paul [Lond. 1747], and Kuinol, Comment. iv. 329 sq.). The older view is based on the Acts (abs. xxviii. 29) and on the writings of the Greek Church of the East, which represents the apostle as coming from Antioch, and passing through America, which interprets the account literally, and supposes a visible manifestation of Jesus, is brought forward by Miller (De Je u. Pavlo Vici [Got. 1778]). But the prevailing current of German opinion, opposed to rationalistic influence, has for a long time been to explain away the supernatural elements in this narrative, either by referring them to the imagination of Paul and his followers, working on natural events (see Ammon, De repentina Sauli ad doctr. Christi cons- tomate [Erl. 1792], also in his Opusc. Theol. i. 97; see also Rinne, De thesaur. SS.): by a comparison of Henke's Misc. iii. 226 sq.; Schulz, in Heinrich's Heirtz. a. Refor., d. theol. Wis. i. 47 sq.; Bongel, Observ. de Pavlo ad rem Christ. confer. [Tübing. 1819], ii. 4 [this work takes, however, a middle course, and shows more than usual regard for the narrative]; Piisch, De origine Pauli in theophras. Hist. Plant. 16. 16. 25; and Neander [i. 116] and Olshausen [on Acts x. 1] return partially to the old view), or reject the narrative entirely as a relation of actual facts (see Breischneider, Hand.; der Dogmatik, i. 825 sq., who considers all as a vision; Bux, p. 62, who makes the whole a symbolical parallel of Paul's internal experience, by his defenders, as an offset to Peter's vision, Acts x. 11).

The apologetic bearing of Saul's conversion, according to the obvious meaning of the Scripture narrative,
mu cannot be rendered "this is the third time I have purposed to come to you," as De Wette remarks (Einleitung, ad loc.), it is only when the purpose is close on its accomplishment, not of an earlier purpose, that ἵππαμι can be so used. But in this case the ἵππαμι does not refer to any previous purpose; that is implied only in the ὑπερμαχόμεθα, but the instance fairly comes under the usage of the pres. for the determined fut. (Krüger, Griech. Sprachl. 1, 148, 149; Winer, Grundriss, 281). Moreover, we have the apostle's own epexegesis of his usus locandi in the parallel passage, where he distinctly states the church intended (ὑπερμαχόμεθα) only (2) The contrast of τριῶν in xii, 1 with ἵππαμι in ver. 2 leads to the conclusion that it is of a third visit, and not of a third purpose to visit, that Paul is writing; he had told them formerly when he was present with them the second time, and when absent, in announcing a third visit, he tells them again, etc. Some render, as in the A. V., ἵππαμι by as if present, so as to make the apostle intimate that he had not been oftener than once before at Corinth; but it is very doubtful if ἵππαμι is ever used to express a purpose of a case. But nowhere could he in behalf of the poor Christians in Jerusalem and Judea (Rom. xv, 25 sq.; 1 Cor. xvi; 2 Cor. vii sq.; Gal. ii. 10; Acts xxiv, 17), he extended his apostolic labors from Syria to the north and north-west (Rom. xv, 10), where he could not fear to do good and to work of faith (Gal. ii. 10; Rom. xv, 20); but even there he was not, it seems, altogether unaffected by the authorities of the Church in Palestine (1 Cor. i, 12; iii, 22). His whole life was a struggle against adversaries as wily as they were unwearying (Scharling, De Paullo ἐναρ. adversariis, Harn. 1836). Not only did the Jews in Palestine and elsewhere persecute his former companion with the whole weight of their national and religious hatred (Acts i, 23; xiii, 50; xiv, 5 sq.; xvii, 5; xviii, 12; xxi, 27 sq.; xxii, 12), but even within the Christian Church itself, openly and secretly, Judaizing Christians and philosophizing Christians opposed him; and while Paul was defending Christian freedom against the stiff legality of the former, he was compelled to rescue the historical basis of Christianity from the errors of the latter. Like other great teachers, too, he was forced sometimes to meet misunderstanding of his own instructions (1 Cor. xiv, 10; vii, 9). Although Paul saw the necessary end of the Jewish ritual, yet, in dealing with the weak, he was no bigot opponent of it (ix, 19, 20); he not only had Timothy circumcised, but he himself submitted in Gal. vii. 18 (Rom. xiv, 24 sq.; see Nazarites, and Lakemacher, Obserr. vi, 364 sq.). Only where Jewish prejudices pressed in with bold demands, and threatened serious trouble, did he manifest severity (Gal. ii. 4 sq.). On the other hand, his opponents left nothing untried to diminish his apostolic authority, descending even to slander (2 Cor. i; comp. x). They had even forged letters under Paul's name (2 Thees. ii. 2; see Neander, i, 281). Thus his life was really a series of continuous strife and danger (2 Cor. xvi, 23 sq.).

7. Three Visits. From several passages of 2 Corinthians (i, 1; xii, 14, 21; xiii, 1, 2) it has appeared to many that before the writing of that epistle Paul had twice visited Corinth, and that one of these visits had been after the Church there had fallen into an evil state. The words (2 Cor. xii, 14) τριῶν τοῦτο ἴππαμι τριῶν τοῦτο ἴππαμι are usually explained as meaning only, "I am a third time prepared to come," and in accordance with this it is thought that τριῶν τοῦτο ἴππαμι (2 Cor. xiii, 1) may be rendered "This third time I am purposing to come to you," so that it is not a third visit, but simply of a third purposed to visit that Paul speaks. And the following arguments are urged: (1) That ἵππαμι may signify "I am coming" in the sense of "purposing to come," the whole phrase τριῶν τοῦτο ἴππαμι...
makes Paul's imprisonment end with his execution. But since the 4th century the prevailing tradition has been that Paul was at that time released, and made several apostolic journeys afterwards (Nisch. ii. 54, especially note 52, and Cyril. of Jerusalem. Cyril. c. xvii.; Jerome, in Jes. xi. 14; see also Weller, De verbis. P. in Hist. muriario [Arg. 187]; comp. against this view Spier, Diss. qua testimonium putram de Pauli timore Husb. lab. fectantur [Viteb. 1740]; Hist. Cris. de Husb. P. timore [1742]; Harenburg, Oliba Gandershem. p. 161 sqq.); or even farther (Theodoret, in Ps. cxxv.); as into Britain (Minster, Stud. u. Krit. 1883, i. 55); and at last was again imprisoned in Rome, and put to death at the same time with Peter (Eusebius, Hist. Eccles. ii. 22, 25; comp. Acta Petri et Pauli, Gr. ed. Thilo [Hal. 1838]. The oldest tradition of Paul's release, and the only one worthy of any attention, is that in Eusèbii (Hist. Eccles. ii. 22; comp. Danz, Pr. de loco Euseb. H. E. ii. 21 [Jena, 1816]. But he simply mentions it as a report (λογίας τούτος); and the confirmation which he draws from the Second Epistle to Timothy would lead us to suppose that those who originated this report had derived, as the moderns have, the idea of a second imprisonment of Paul from that epistle. But no such stress should be laid upon the First Epistle of Clement Romanus to the Corinthians, as has been given it, for example, by Neander (1. 658 sqq.) and Böhl (p. 95 sqq.; comp. Baur, u. Epp., p. 150; Schenkel, in the Stud. u. Krit. 1841, p. 56 sqq.; yet see Neander, i. 454). It is mainly the peculiar difficulty of referring this Second Epistle to Timothy to any point in the known life of the apostle which has led to the supposition of a second imprisonment. This argument has been urged with great acuteness by Neander (1. 458 sqq.). The following authors have opposed the idea of a second imprisonment of Paul: Oldendorp, in D. Breun. u. Verdenach. Biblioth. iii, 1072 sqq.; Schmidt, Einführung in die N. T. p. 199 sqq.; Eichhorn, Einleit. iii, 804 sqq.; Wolf, De adlocut. P. ap. capitulat. (Leips. 1812), ii. 8; Schrader, Paulus, i. 227 sqq.; Günther, in Hemsen, p. 736 sq.; Schenkel, in the Stud. u. Krit. 1841, i. 53 sqq.; Baur, Paul. p. 229 sqq.; Niedner, Kirchengesch. p. 104 sqq.; De Wette, Einleit. ii. 229 sqq. On the other hand, on the favor of the journey, see Heydenreich, Baurpfl. d. Pastoraler, ii. 6 sqq.; Mynter, Kleine theol. Schriften, p. 291 sqq.; Neander, ut sup.; Böhl, Abfass. der Briefe an Tim. u. Tit. p. 81 sqq.; Schott, Erörterungen, p. 116 sqq.; Wurm, in the Tübinger Zeitzrk. 1855, i. 82 sqq.; Guericke, Einleit. in die N. T. p. 638 sqq.; Walch, Biblioth. theol. iii. 455. Others are cited above. 9. Personal Appearance and Character.—All testimony, his own included (2 Cor. x. 10), leads to the conclusion that in outward appearance the apostle had

Portrait of Paul. (From a Roman Diptych not later than the 4th century.)
nothing to command admiration or respect. His figure was diminutive, his eyesight defective (comp. Acts xxiii, 5; Gal. iv, 15), and his speech such as produced little effect. An ancient writer adds that he was bald, and had a hooked nose like an eagle's beak. The combination of these features presents such a figure as one may often see among the Jews of our own day, especially in the humber class of them. Such pictorial representations of the apostle as have come down to us in paintings and mosaics agree in the main with this, though they give more power and dignity to the apostle's countenance than this would lead us to expect. They are the early pictures and mosaics described by Mrs. Jameson, and passages from Malalas, Nicephorus, and the apocryphal Acta Pauli et Theolo (concerning which see also Conybeare and Howson, i, 197). They all agree in ascribing to the apostle a short stature, a long face with high forehead, an aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, gray eyes, a clear complexion, and a winning expression. According to Heg, the apostle's temperament was sanguine; but as Tholuck, with better reason, says (Stud. u. Krit. loc. cit.), sanguine-bilious. On his person, we have only an unrustworthy tradition (in the Dialog. Philopatris, c. 12, and Malalas, Chron. x, p. 237, Bonn). Too much importance has been laid upon the references in the Epistles (1 Cor. xv, 9; 2 Cor. x, 10; see Bengel, on Acts xiii, 9; Tholuck, op. cit. p. 881). It is probable, however, that the general appearance of Paul did not correspond well with his greatness of mind and heart. But a strong, healthy body he must have had, to endure such journeys and hardships (2 Cor. xii, 29 sq.), and he seems to have had great mental energy and endurance (comp. Acts xx, 7; 2 Cor. xi, 28), but could not undergo much bodily toil (1 Thes. ii, 9; 2 Thes. iii, 8).

Of his mental temperament and character Paul is himself the best painter. His speeches and letters convey to us, as we read them, the true impressions of those qualities which helped to make him the great apostle. We perceive the warmth and ardor of his nature, his deep affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtility, tenacity, and versatility in his intellect; we perceive also a practical wisdom which we should have associated with a cooler temperament, and a tolerance which went with such a disposition. When he first comes before our view in the history, we see a man of intense energy, firm decision, iron resolution, and uncompromising zeal; and these qualities, tempered by pure religious feeling, guided by God's wisdom and modified by his experience, continue to characterize him so long as he appears upon the stage of life. His natural mental endowments were of the highest order. He had great breadth of view, great clearness of apprehension, a capacity of firmly grasping principles, the power of arranging his thoughts in their proper logical order, and the ability to utter them in forcible and fitting words. The dialectic predominates in his writings; but he could also play the orator after no mean fashion; and there are passages in his epistles which could have come only from the pen of one who had in him the faculties of the poet. In his moral development everything is great and noble. To honesty of purpose and sincerity of speech, he added humility and self-distrust, generous regard for the welfare of others, a tender sympathy with those he loved, and a philanthropy that embraced the race. In the absence of any thing meritorious, mercenary, or selfish, and a noble devotion, at whatever cost, to the interests of a great cause, combine to shed around a character, in other respects so beautiful, traits of sublimity and grandeur. Here is a man who was admired and loved—a teacher at whose feet one might sit with unhesitating docility—a friend on whose bosom one might lean with confidence and affection. The vigorous intellect and the large heart which belonged to him by nature would have brought him distinction; and if his piety and honor is derived from his having, under the constraining power of the love of Christ, consecrated himself, body, soul, and spirit, to the service of God in promoting the best interests of men. In this respect he stands foremost among the Church's heroes and the benefactors of the race. The principle which harmonized all these endowments and directed them to a practical end was, beyond dispute, a knowledge of Jesus Christ in the Divine Spirit. Personal allegiance to Christ as a living Master, with a growing insight into the relation of Christ to each man and to the world, carried the apostle forward on a straight course through every vicissitude of personal fortunes and amid the various habits of thought which he had to encounter. The conviction that he had been instructed with a Gospel concerning a Lord and Deliverer of whom was what sustained and purified his love for his own people, while it created in him such a love for mankind that he only knew himself as the servant of others for Christ's sake.

A remarkable attempt has recently been made by Professor Jowett, in his Commentary on some of the Epistles, to qualify what he considers to be the blind and undiscriminating admiration of Paul, by representing him as having been, with all his excellences, a man "whose appearance and discourse made an impression of harshness and austerity on the mind and heart," a "confused thinker, uttering himself "in broken and hesitating forms of speech, with no beauty or comeliness of style," and so undecided in his Christian belief that he was preaching, in the fourteenth year after his conversion, a Gospel concerning Christ which he himself, in four years more, confessed to have been carnal. In these paradoxical views, however, Prof. Jowett stands almost alone; the result of the freest, as of the most reverent, of the numerous recent studies of St. Paul and his works (among which Prof. Jowett's own Commentary is one of the most interesting) having been only to add an independent tribute to the ancient admiration of Christendom. Those who judge Paul as they would judge any other remarkable man confess him unanimously to have been "one of the greatest spirits of all time;" while those who believe him to have been a shrewd and shrewdly useful man, and inspired by the Holy Ghost, to do a work in the world of almost unequalled importance, are lost in wonder as they study the gifts with which he was endowed for that work, and the sustained devotion with which he gave himself up to it. On the intellectual and moral character of Paul, see Niemeyer, Charakter, i, 206 sq.; Huyg. Einlei. ii, 288 sq.; Hartmann, in Scherer's Schriftenverk. i, 1 sq.; Journ. f. Pred. xxviii, 298 sq.; Palmer, Paulus u. Ganael, ein Beitrag zur ältesten Christengesch. (Gless. 1866); Olshausen, Bibl. Comment. I1, i, 11 sq. Apocryphic Writings.
PAUL
823

Paul, Father, whose original name, before he embraced the monastic profession, was Pietro Sarpi, is celebrated as the historian of the Council of Trent. He was born at Venice Aug. 14, 1552, of a respectable commercial family. His father, however, was unsuccessful in trade; and his mother, a woman of sense and virtue, was early left a widow in indigent circumstances. Fortunately her brother was the master of an excellent school, and under his care she placed her son, who from infancy displayed a quick apprehension, a rapid thought, and quick and graceful penmanship, in short, an extraordinary aptitude for study. Before the completion of his fourteenth year he had made great progress in mathematics and logic, as well as in general literature, and in the languages, particularly the Greek and Hebrew; and at that boyish age, having become a pupil of the logician the Caoccupi of Cremona, who was of the Servite Order, this connection led him, contrary to the urgent advice of his uncle and mother, to adopt the monastic habit and rule of his preceptor. In his twentieth year he solemnly took the vow of the order. At the same period the ability which he displayed in a public disputatio, held at Mantua during a chapter of his order, attracted the favorable notice of the reigning prince of the house of Gonzaga, and he was appointed to the professorship of divinity in the cathedral of that city. But though this appointment was to many a happy one to the Mantuan duke, a public life was little to his taste; and he shortly resigned his office, and returned to the learned seclusion which he loved. In that retirement he continued to cultivate learning and science; and in his twenty-second year he was not only acknowledged master of the Latin, Greek, Hebrew, and Chaldee languages, but was also noted as a proficient in the civil and canon law, in various departments of philosophy, in mathematics and astronomy, in chemistry, medicine, and anatomy. In these last sciences he became deeply versed for his times, and it is probable that he was one of the earliest to reject the Galenic canons of the circulation of the blood, for the discovery of which Harvey is celebrated. The claim of Sarpi as the discoverer rests on the authority of Veslingius, who states, in his Epist. Anst. et Medice, ep. xxvi, that he had read a MS. by Sarpi, belonging to his pupil and successor Fulgentius, in which the circulation was described. George Ent (Harvey's commentator and friend) admitted the testimony, but said that whatever Sarpi knew of the circulatation he learned from Harvey. Ridanor, Harvey's chief adversary, gives no credit for the discovery to Sarpi; and Ridanor himself was only second to Harvey in the discovery. Several writers attribute to Sarpi the discovery of the valves of the veins, which gave Harvey the first idea of a circulation; but Fabricius was acquainted with them in 1574, when Sarpi was but twenty-two years old, and it is certain that he (Fabricius) taught Harvey their existence. The above is on the authority of Haller (J. Bibliotheca Anatomica), who does not attribute any part of the discovery to Sarpi. The pursuit of such diversified studies, and the renown which they procured for father Paul, no less than the freedom of his opinions in the course of his labors, and the kindred minds of his age, drew upon him the envy and suspicion of the mean and bigoted; and he was twice arraigned before the Inquisition on a false and absurd accusation of heresy, and on a better-founded charge of having declared in a letter his adherence to the papal pretensions of Gregory XIII. His high reputation protected him in both cases; but the court of Rome never forgave him, and at a subsequent period revenged and justified his bad opinion of its administration by refusing him a bishopric.

But even before this, father Paul was at the time of these trials before the Inquisition on a Protestant; but, even if these were true, his Protestantism was confined to an acceptance of the first simple positions of the Augsburg Confession, if he real
ly hled even these. At least father Paul, all his life long, daily read mass. Indeed it would be impossible to give a name to the creed to which, in his own mind, he was attached; it was a body of opinions, symptoms or peculiarities of the popes at that period devoted themselves to the natural sciences; deviating from the common standards of orthodoxy, inquisitive and searching, yet in itself neither decided nor completely matured. But this much is certain, that father Paul indulged towards the secular jurisdiction, the senate of Venice, not contented with setting these papal weapons at defiance, desired and even required of them their subjection to their usual cause. The most eloquent and successful advocate whom they employed for this purpose was father Paul; and, animated both by zeal in the service of his native state and by indignant opposition to the Roman usurpations, he fulfilled his task with equal courage and ability, and signally exposed the papal pretensions. Father Paul was finally compelled to consent to an accommodation very honorably to the Venetian state. The papal party, however, though reduced to yield to the power of that republic and the strength of her cause, was not satisfied with this; on the contrary, it continued, and her defenders, and among them father Paul was signally marked for a victim. Several attempts were made to assassinate him; and even in the apparent security of his retreat at Venice he was attacked one night as he was returning home to his monastery by a band of ruffians, who inflicted on him no fewer than twenty-three wounds. The assassins escaped in a ten- oared boat; and the papal nuncio and the Jesuits were naturally suspected of being the authors of a plot prepared with such a command of means and expensive preparation. The attempt seemed a mortal one; and preserving one of the stilettoes which the assassins had left in his body, he surmounted it with the inscription, "Stilo della chiesa Romana" (The pen or dagger of the Romish Church). The life of Paul life compelled father Paul to confine himself to his monastery, where he employed his constrained leisure in the great literary composition by which he is chiefly remembered—the History of the Council of Trent (Historia del Concilio Tridentino di Pietro Saverio Polano)—a work which has been not more deserved of commendation for its style and a model of historical composition than for the extent of its learning, the generous candor of its spirit, the unbiased integrity of its principles, and the unostentatious piety of its sentiments. While occupied in this and other labors of minor import, a neglected cold produced a fever, and after lying for nearly twelve months on a bed of sickness, which was supported with the most edifying cheerfulness and piety, he expired in the beginning of the year 1623. His memory was honored by the gratitude of the Venetian republic with a public funeral, which was distinguished by its magnificence, and the vast concourse of nobility and persons of all ranks attending it; and the senate, out of gratitude to his memory, erected a monument to him, the inscription upon which was written by John An- thony Palma, the Venetian. Father Paul was of middle stature: his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eyebrows were well arched, his eyes large, black, and spirited; his nose long and big, but large; his mouth small but large, and his grave, was extremely soft and inviting; and he had a fine hand. Cardinal Perron thought proper to deliver himself concerning our author in these terms: "I see nothing eminent in that man; he is a man of judgment and good-sense, but has no great learning. I observe his qualifications to be more common ones, and little superior to an ordinary monk's." But the learned Morhoff (Polyhistor, p. 298 sq.) has justly remarked that this judgment of Perron is absurd and malignant, and directly contrary to the clearest evidence; since those who are acquainted with the great things done by father Paul, and with the vast extent of his learning, will allow him to be superior, not only to monks, but cardinals, and even to Perron himself." Courayer, his French translator, says, in his Vie abrégée de Fras Paolo, prefixed to the Histoire du Concile de Trent, that, "in imitation of the English, French, and other great men, Paul was a Catholic in general, and sometimes a Protestant in particulars. He observed everything in the Roman religion which could be practiced without superstition, and in points which he served the reformers in the care of the church. In short, he was equally averse to all extremes; if he disapproved the abuses of the Romanists, he condemned also the too great heat of the Reformed; and used to say to those who urged him to declare himself in favor of the Luther, that God had not given him the spirit of Luther." Courayer likewise observes that "Paul wished for a reformation of the papacy, and not the destruction of it; and was an enemy to the abuses and pretenses of the popes, not their place." Walton tells us that the contests between the court of Rome and the senate of Venice were the occasion of the glorious knowledge and interest with king James, for whose sake principally he was compiled that eminent history of the remarkable Council of Trent; which history was, as fast as it was written, sent in several sheets in letters by Sir Henry Wotton, Mr. Bedell, and others, unto king James and the then bishop of Canterbury, into England." Wotton relates that James himself "had a hand in it, for the benefit," he adds, "of the Christian world." (Religious Wottonianum, p. 486.) This history of the Council of Trent was first published at London in 1619, and was immediately translated into the Latin, the English, French, and other languages; a new translation of it into French by Dr. Le Courayer, with notes critical, historical, and theological, was published at London in 1736 (2 vols. fol.). Burnet's account of this work may serve to show the opinion entertained of it by the Protestants even of that time; "The Title and way of writing," says he, "is so natural and masculine, the intrigues were so fully opened, with so many judicious reflections in all the parts of it, that it was read with great pleasure, and it was generally looked on as the rarest piece of history which the world ever saw. The author was soon guessed, and this raised the esteem of the work; for as he was accounted one of the wisest men in the world, so he had great opportunities to gather exact information. He had free access to all the archives of the republic of Venice, which has been long upon the several ages of the church; being in such a high opinion, it is not to be doubted.
there were frequent and particular informations both
of more public and secret transactions transmitted
thither. He had also contracted a close friendship
with Camillus Oliva, that was secretary to one of the
legates, from whom he had many discoveries of the
practices of the legates, and of their correspondence
with Rome; besides many other materials and notes
of some prelates who were at Trent, which he had
gathered together. His work came out within fifty
years of the conclusion of the council, when several
who had been present there were still alive, and the
things as well as the men's memories that he thought
a man of so great prudence as he was would have ex-
posed his reputation by writing in such a nice manner
things which he could not justify. Never there was
a man more hated by the court of Rome than he was,
and now he was at their mercy if he had abused the
world by such falsehoods in matter of fact as have
since been charged on his work; but none appeared
against him for fifty years" (preface to a book entitled
The Policy of Rome, or the Sentiments of the Court
and Cardinals there concerning Religion and the Gospel
as they are delivered by Cardinal Pallavicini in his History
of the Council of Trent (London. 1681, 8vo.). Ranke says:
"The memory of Paul Sarpi is justly held in high
honour throughout all Roman Catholic states. He it
was that fought for and won the fundamental princi-
pi] to which we may refer the spiritual privileges
which the Church acquired in the subsequent period of
it beyond his power to set him aside." Father Paul is
also the author of A Treatise of Benefices Matters, or
a History of Ecclesiastical Benefices and Revenues, in
which are set forth their Rise and Progress, and the va-
rious Methods by which they have accrued to the Church,
translated, with the notes of Antonio Morelli (Westmin-
ster. 1727, 8vo.). A complete edition of father Paul's
works in the original language was published at
Verona and Naples in 1761, 1768, and 1790. See,
besides the memoir appended to the different editions
of Father Paul's History of the Council of Trent and his
collected works. Ranke, Hist. of the Popes, i. 616 sq.;
Brisciar, Beuthing Sarpi's u. Pallavicini's (Tübingen. 1848,
2 vols. 8vo.); Werner, Gesch. der opos oogischen u.
poles, Literatur, iv. 886 579: and the references un-
der Pallavicini and Trent (Council of).

Paul von Bernhard. See Paulus von Bern-

ried.

Paul of Burgos. See Paulus Burgensis.

Paul of Constantinople, a historian of note, was
a native of Persia, and is said to have been a disciple
of the heresiarch Nestorius. Nothing is known of his
personal history except that he was a deacon of the
Church of Constantinople, and one of the most ardent
supporters of Nestorianism at the time of the out-
break of the controversy respecting it. He wrote a
work, De Judio, and apparently another work, De
vero Bono. A fragment of the former is quoted in
the proceedings of the Lateran Council, held under
pope Martin I. A.D. 649 (Actio & Secretarius V, spad
Concilii, vel, cc. 5, de Judio, & Labethi), and by the
archbishop St. Maximus, in his Tomus Dogmaticus ad-
versus Heraclii Euthyns (Opera, ii. 91, ed. Combes).
An extract on the subject indicated by the title of the
second work, and from which the existence of the
work itself is inferred, is among the Excerpta
Miscellanea extant in Ms. in the Imperial Library at
Vienna. It may be that the title is appropriate only
to the extract, and this may have been taken from the
work De Judico. See Cave, Hist. Litt. ad ann. 436, i.
426.

Paul I. Patriarch of Constantinople, was born
in the work introduced in the early part of the
4th century. On the death of patriarch Theophilus
(A.D. 386), Paul, one of the prebendaries of that Church,
and comparatively a young man, was chosen to suc-
cede him by the Homoon tan, or orthodox party, while
the Arians were anxious for the election of the deacon
Macedonius, who sought to prevent the election of
Paul by some charge of misconduct, which, however,
he did not persist in. Both men appear to have been
previously marked out for the succession by their
respective partisans; and Alexander had, before his
death, placed the case as a judgment on the two charac-
ters. The Homoonians had carried their point; but the
election was annulled by a council summoned by the
emperor, either Constantine the Great or his son Con-
stantinus II, and Paul, being ejected, was banished
from Constantinople (Athenaeus, Hist. ii. c. c. Memnon,
c. 7), and Eusebius, bishop of Nicomedia, was appoint-
ed by the council in his place. On the death of Eu-
sebius, who died A.D. 342, the orthodox populace of
Constantinople restored Paul, who appears to have
been previously released from banishment, or to have
escaped to Rome, while the bishops of the Arian party
elected Macedonius. The emperor, Constantius II,
being absent, the contest led to many disturbances,
in which a number of people were killed; and an at-
tempt by Hermogenes, mages, to quell the
riot and expel Paul, led to the murder of many
other
by the mob. The emperor immediately returned
Constantinople and expelled Paul, without, how-
ever, as yet confirming the election of Macedonius.
Paul hastened back to Rome and sought the support
of Julius I, bishop of that city, who, glad to exercise
the authority committed to him by the emperor, re-
sumed the correspondence with Paul and invited him
back with a letter to the bishops of the Eastern
churches, directing that he and some other expelled
prelates should be restored to their respective sees,
and bitterly accusing those who had deposed him.
Paul regained possession of thesee of Constantin-
ople, but the Eastern bishops, in a council at Anti-
och (A.D. 345), returned a spirited answer to the ar-
rogant pretensions of Julius; and the emperor, who
was also at Antioch, wrote to Philippus, prefectus
pratorius, to expel Paul again. Philippus, to avoid a
commotion, sent the prelate away privately; but when
he attempted to establish Macedonius in possession of
the Church, a riot occurred, in which above three
thousand lives were lost. Paul was banished, accord-
ing to Socrates, to Thessalonica, and then into the
Western empire, being further accused of rebellion in
the East. But the account of Socrates is disputed,
and Tillemont's opinion is probably correct, that it was
at this time that Paul was loaded with chains and exiled
to Singara, in Mesopotamia, and afterwards to Emissa,
in Syria, as mentioned by Athanasius (l. c.). If Til-
lemont is correct, Paul was banished to Thessalonica,
the empire may probably be referred to the former expulsion
of Paul, when he appealed to pope Julius I, or pos-
sibly Paul may have been released from banishment
and allowed to retire to Rome, which, according to
Phocas, he did three several times. The cause of
Paul and of Athanasius, who was also in banishment,
was still supported by the Western Church, and was
taken up by the Western emperor Constantius, brother
of Constantinus; and the Council of Sardica (A.D. 347)
declared their: restoration. Constantinus, however, re-
fused to remove the charges until compensated for
the loss of his brother; upon whose death, shortly after, Paul
was again expelled by Constantinus, and exiled to Cu-
cesus, in Cappadocia, amid the deiles of the Taurus,
where, it is said, he was privately strangled by his
keeper (A.D. 351), and buried at Ancra. It was re-
ported that Paul was murdered, and in order to
attempt to starve him to death. Great obscurity
hangs over his death; and it is not clear whether he
died by violence or disease. But he was regarded
by his party as a martyr; and when orthodoxy tv-
 triumphed under the emperor Theodosius the Great,
that prince brought his remains in great pomp to Con-
stantinople, and deposited them in a church which
was subsequently called by his name. See, besides
Athanasius, Socrates, Hist. Eccles. ii. 6, 7, 12, 13, 15,
of faith, in which the term "Scriptur" was applied to the Virgin Mary, and had joined in anathematizing Nestorius. Having satisfied Cyril in these points, Paul concluded the negotiations successfully. The few facts known of the life of Paul are given by Tillemon, Miraurea, vol. xiv, and by Christianus Lupus, in his scholia et Nota ad varias PP. Epistolam, formularum, etc., 1869. He wrote, Libellus quasi (s. Libelli quo) Paulus Episcopus Eusebii Cyriici Archiepiscopi Alexandriae ostulti, a Joanne Antichoene Episcopo mission. — Hominis Pauli Episcopi Eusebii ... de Nationati Domini et Salutaris nostri Jesu Christi, qui in multo saevo, sed unum Filium et Domini Christi ducam, etc. — Ejusdem Pauli Hominis. Nos, in Christi Domini et Salvatoris nostri Nativitatem. These papers are given in the Concilia, vol. iii, col. 1690, 1695, 1896, ed. Labbé.—Epistula Pauli Eusebii Episcopi ad Anathematam Magistrum Militarem, given in a Latin version in the Ad Ephesumus Concilium sive "Sirius Petrum Epistola of Christianus Lupus (Lou- vain, 1869, 4to), Ep. 107. Paul of Emesa is to be distinguished from a predecessor of the same name, who was present at the Council of Ephesus, and was, according to the party of Acacius (Le Quien, Oxensa Christianus, vol. ii, col. 889, but he does not give his authority); but who seems afterwards, under the emperor Jovian, to have united himself with the orthodox (Secretes, Hist. Eccles. i, 23; iv, 12; Socmen, Hist. Eccles. vi, 1, 12), and to have acted with them possibly at the Synod of Antioch (A.D. 368), certainly at that of Syana (A.D. 367 or 368). Gennadius (De Vitr. Illustrius, c. 31) mentions "Paulus Episcopus," he does not say of what, as having written a little book on repentance (De Penitentiis Libellus), in which he cautions the penitent against such an excess of sorrow as might lead to despair. We have no means of identifying this Paul. The period occupied by the writers enumerated by Gennadius includes that in which Paul of Emesa flourished; and as he was the most eminent prelate of the time of his name, he may possibly be the writer mentioned by Gennadius. 

Paul (St.) the Hermit. See Anthony, St. 

Paul of Pannonia lived probably in the 5th century; according to Trithemius and Cave, in A.D. 490. Gennadius calls him Paulus Presbyter, and states that he had a hospital and an own institution, (De Missionibus) that he was a Pannonian, but does not say to what Church he belonged. Paul wrote De iurisprudentia serv- en via et contentum Mundi ad Vitas Institutione libri duo, addressed to a holy virgin, Constantia. He took the opportunity of abusing "the heretic Jovinian," the great opponent of monasticism, as a luxurious glutton. The work is lost. In some MSS, of Gennadius, and by Honorius of Autun (De Scriptor. Eccles. ii, 74), he is called, not Paulus, but Petrus. See Cave, Hist. Litt. i, 414; Trithemius, De Scriptor. Eccles. c. 146; Fabriiuses, Biblioth. Med. et Infarn. Lut. var. ii, 217, col. 183. 

Paul the Presbyter. See Paul of Pannonia. 

Paul of Samosata, a noted Eastern ecclesiastic of the 3rd century, was a native of Samosata, and must have been born shortly after the opening of the century. Very little is accessible to his early personal history. He was elevated to the bishopric of Anti- och in A.D. 260. His original calling seems to have been that of a sophist; how he obtained admittance into the clerical order is unknown; his elevation, or at least his continuance in the see, he owed to the cele- brated Zenobius, to whom his literary attainments and his political talents may be supposed to have recommended him. The charge that his personal life was not all that could be desired for the episcopal office seems groundless, when we consider the silence of the ecclesiastical writers of that period, who, if they had had the opportunity, would have gladly laid hold of anything to his disadvantage; and we should rather think that his character must have been remarkably pure and worthy to have led to his being raised from an originally obscure condition to the highest dignity in the Church. After his elevation he was apparently the less solemn and humble in the discharge of his duties, so inferentially from what his enemies say of him—and they are the only ones who have written about Paul of Samosata—that he manifested in the episcopal office great capacity, arrogance, and vanity. The encyclo- pedical letter he sent to the Church of Antioch (see below) was published at the time of his condemnation (A.D. 289), and if the charges had been capable of refutation or denial, Paul would not have suffered them to go unanswered. He obtained, while holding his bishopric, the secular office of procurator decessorium (so called from the holder of it receiving a yearly salary of two hundred sesterces), and is said to have loved the pomp and state of his secular calling better than the humbler and more staid deportment which became his ecclesiastical office; and it was probably by the exercise, perhaps the abuse of his procuratorship, that his character was contrasted with his original poverty, so scandalized his opponents. He was led also by his habits of sec- ular grandeur, and the pride they inspired, to introduce into the Church a greater degree of pomp than had as yet been seen in the east, erecting for himself a tribunal (Silla) and a lofty seat (Scribae Sinapis), and having this seat placed in a recess screened from public observation, in imitation of the higher judges and magistrates (see Eusebius, Hist. Eccles. vii, 80). When abroad he assumed all the airs of greatness, being at- tended by a numerous retinue, and affecting to read letters and to dictate as he went, in order to inspire the spectators with an idea of the extent and pressing character of his engagements. The decency of public worship he also violated. He encouraged his ad- mirers of both sexes to manifest their approval by waving their handkerchiefs and rising up and shouting, as in the theatres, and rebuked and insulted those whom a sense of propriety restrained from joining in these000 appliances. His style of preaching tended to aggravate the disaffection which his general deport- ment indirectly excited. He was especially liable to his strictures on those former teachers of the Church whose memory was held in reverence, and in his praises of himself, "after the manner rather of a rhetori- cian or a mountebank than of a bishop" (Eusebius). He allowed and excited women to sing his praises publicly in the churches, and held to the solemnity of the altar, and encouraged his flatterers among the neighboring bishops to praise him in their discourses to the people, and extol him "as an angel from heaven." To these charges of open and ascertenable character, his ac- cuasers add others of more secret and therefore of more dubious nature, resting in fact on mere suspicion. But it is very probable that these offensive traits would have excited less animadversion had they not been connected with heretical theological opinions. Indeed, his accusers admit that, "though all graunted and la- mented the wickedness in secret," they could not bear too much to provoke him by attempting to accuse him; but the horror excited by his heresy inspired a courage which indignation at his immorality had failed to excite; and they declare that, when he set himself in opposition to God, they were compelled to depose him and elect another bishop in his place (Eusebius), Mosheim, who is inclined to take the most favorable view of Paul's fallings, says: 

"That Paul was publicly landed by women, and by neighborhood, is doubtless probable, I can believe without much difficulty: but that he was so intemperate and so greedy of praise as boldly to urge forward these proclamations of his virtues, I cannot believe so easily. I sus- spect that Paul, after the controversy arising from his

mments of Paul: God the Father, Son, and Spirit are one God. The Word and spirit are everywhere in God as reason is in man. The God and Father of our Lord Jesus Christ, the God in whom the whole truth is contained, and which in him all things consist. The Son is in the Father, as reason (not speech, notion, or Peter, is in the Jewish law), as the light is in the lamp. Epiphanius, who as an author was not distinguished for his accuracy and research, has not stated all that I shall expressly state, but he is as a father to me as a man to a man. Similar citations from Athanasius and others, that the divine person of the Trinity is the Father, are not to be overlooked. Since he declared Christ to be a mere man, born of Mary: and denied that the Wisdom of God, combined with the Christ, is contained under the title of the eternally Son of God, by whom the world was created, dwelt in the man Christ; and as he also called the man Christ the Son of God, and applied the same appellation, Son of God, to that power of the divine Wis- dom, there is a manifest disagreement. Paul in his epistle (p. 274) blamed Paul for saying, *see the word of *Wisdom* of God (2:13). He has this in the sense before explained, i.e., as the *Wisdom of God*, dwelt in Christ. But he added that God dwelt in Christ, and suffered the penalties of the world. More passages of a similar character might be drawn from this epistle; but they are not necessary. II. In the ten questions proposed by Paul to Dinius, the sole aim of Paul is to prove that the son of Man is the Son of God, and that Jesus Christ is the word dwelling in him. He brings forward the texts in which the soul of Christ is said to be troubled and sorrow- ful, and that the soul of Adam was in the beginning of the nature of God be sorrowful and troubled (p. 712). He also lays before his antagonist the words of Christ to the Father, which he attributes to Dinius, and the words of the demands, *Can God be dissolved?* This objection, so easily answered, has been changed into a mystical interpretation. For he would have Paul believe that by the temple which Christ represents as a miracle must be understood the temple of Christ, because these Jews actually dissolved, that is, dispersed and scattered. Some of the other answers are no better. In Question V (p. 58) Paul says: Luke tells us (ch. II. 40) that Christ prays. But can God grow? If, therefore, Christ grew, then his body is a great example of a man. With this argument the good Dinius is greatly puzzled. But at length he finds his way out, and says: "The boy was not only a man, but he was also a God, and that the nature of God, the growth of God, relates to the Church: for it is recorded in the Acts of the apostles, that the salvation of the Church was completed and that the word of God increased every day." How in- genious the hypothesis of the preservation of the word of God! If we were like this Dinius for sentences and genius, I do not wonder they could not refute him. And lest this last response should lose its force and beauty, Dinius closes it with exquisite taunts. But I will desist. Paul, undoubtedly, had wrong views in some of these passages; but in the great majority of the Scriptures inculcate. But his adversaries also appear to have been on the right track; for the attacks of Paul on the critics are sufficiently precise and clear on the subject they discus- sed. These statements, derived from the best and most extensive examination and comparison, will give us easy access to the real sentiments of Paul of Samosata. The system he embraced, so far as it can be ascertained at the pres-
ont any community of action with the human nature) operated in him, and afterwards returned to God" (Meinel, *History of Christianity in the First Three Centuries*, ii, 298 sqq.).

The writers on the history of doctrines vary in their opinions as to the relation of Paul to Severinus. Paul of Samosata stands, whether to Sabellianism or to the Unitarianism of the Armeontes (see Euseb. v, 28, ad init.), comp. Schleiermacher, p. 389 sqq.; Baumgarten-Crullus, i, 204; Augusti, p. 59; Meier, *Dogmengesch.* p. 76, 75; Dorner, p. 510). The difference between Sabellians and Paul may be said to have consisted in this, that the former thought that the whole substance of the divine Being, the latter that only single divine power had manifested itself in Christ. Trenchel (Geschichte des Antirationalismus, i, 81) agrees with this view. Dr. Meichsman in *Theodicy* (1837), with the measures of the more understanding. The divine here comes only into an external contact with man, touches human nature only on the surface; while, on the other hand, the human element comes to its rights more than in the system of Sabellians. Dionysius of Alexandria, as we have seen, was the first to write against Paul, and afterwards assembled some councils against him at Antioch, about 264. In the last of these councils, which appears to have met in the year 269, one Malchion, a rhetorician, an ascetic, and eloquent and skilfully directed by Paul out of the subterfuges in which he had before lurked that his error became manifest to all. As he would not renounce his error, he was divested of the episcopal office, and excluded from the communion by common suffrage. This decision Paul resisted; and relying perhaps on the patronage of queen Zenobia, and on the favor of the people, he refused to give up the house in which the bishop resided, and in which the Church was accustomed to assemble. But when Zenobia was conquered by the emperor Aurelian, in the year 272, and the contest was taken before the emperor, Paul was referred for judgment to the Roman and Italian bishops, who decided against Paul. It is probable that Paul, notwithstanding his deposition, continued to preach and to propagate his opinions. Nothing subsequent, however, is known of him. His followers, and he himself, had many formed themselves into a sect, and flourished under the name of Paulians (q. v.), or Paulinists, for some time after.

Paul does not seem to have written much. The ten questions and propositions extant under his name, and addressed, according to the existing title, to Dionysius of Alexandria, have been noticed, as P. S. work, and ascribed by some to John of Damascus, contains a fragment of a work by Paul, entitled Οἱ πρὸς Σαμιαν λόγους (Ad Sabamum Libri), and some fragments of this are cited in the Concilia (iii, 888, ed. Labbé). Vincent, in his *Schriften*, in his *Correspondence*, states that the writings of Paul abounded in quotations from the Scriptures both of the O. T. and the N. T. To introduce his Christology into the mind of the people, he undertook to alter the Church hymns, but was shrewd enough to accommodate himself to the orthodox formulas, calling Christ, for example, "God of the Virgin" (ἀπὸ τῆς παρθένου), and ascribing to him even homousia with the Father, but of course in his own sense. See, besides the authorities already referred to, Eusebius, *Hist. Eccles.* vii, 27–80; Manili, *Conc. Concili. i, 1083 sqq., especially Epipol. Episcop. ad Paul. v. 293; Epipol. Episcop. ad Paul. vi, 293; *Epipol. Episcop. ad Paul. vii, 1, p. 68, 299 sqq.; Fragments in Leont. Byz. Contr. Nestor. et Eutych. iii; Ehrlich, *Diss. die Erbth. Pauli Samos.* (Leips. 1845, 4to), p. 23; Fuellert, *Die Kirche Pauli Samos.* (Gottingen, 1814, 4to); Schwab, *Die Schriften des Paulus Samosatensis.* (Hamburg, 1853); Currie, *Hist. Liter. abb. ann. 250, i, 180; Lo Quin, *Oriens Christianus,* i, 705; Tillemont, *Mémoires*, iv, 289 sqq.; Neander, *Ch. Hist. ii, 290 sqq.; id. *Diogenes,* i, 169, 296; Schaff, *Ch. Hist. i, 289 sqq.; Presseux, *The Early Years of Christianity* (Hersey and Christian Doctrine*, p. 131 sqq.; Baur, *Dreieinigkeitslehre*, i, 298–335; Hagenbach, *Hist. of Doctrines*, vol. i; and his *Erste drei Jähr.,*, etc., vol. xvi; Hefele, *Conciliengesch.* i, 280, 411, 557; Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* ii, 147 sqq.

**Paul the Sylentiarian.** A Christian post of the 5th century, was a noble family, the son of Cyrus and grandson of Florus, and possessed of great wealth. He held in the palace of Justinian the office of chief of the Sylentiarians, a class of persons who had the care of the emperor's palace. When the church of St. Sophia at Constantinople was rebuilt by Justinian in 562, Paul made it a present (see *Acts* 21:20; *Acts* 28:9) of the Greek hexameters, with a proemium consisting of 134 iambic verses. It is evident from this poem that he was a Christian. The work was edited, with notes and a Latin translation, by Ducange (*Paris*, 1670); the text, edited by Becker, is contained in the *Bonn edition* of the "Byzantine Historians" (1837), with a second part, consisting of 275 hexameters and a proemium of 29 iambics, not included in the edition of Ducange. Paul was also the author of a poem entitled Εἰς τὰ οὖν Ἀγάλλη σαπόνα, and of several epigrams, which are introduced in *The Idea of Religion* and in *Ecclesiastical History*, *Biblioeca Graeca* (ed. Harle), iv, 457; vii, 561; Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 151 (18); *Darling, Cyclop. Bibliog.* vol. ii, s. v.

**Paul the Simple (Paulus Simples),** so called on account of the childlike simplicity of his character, was a disciple of St. Anthony, who flourished in the 4th century. His native country appears to have been Egypt, but the place of his residence is not determined. He was a poor countryman, who, till the age of sixty, had served God in the married state. His retirement into the desert was occasioned by his surprising his wife, who was exceedingly beautiful, and must have been much younger than himself, in the presence of Anthony, with whom she appears to have long carried on a criminal intercourse. Abandoning, to the care of the adulterer, not only his guilty wife, but also his innocent children, according to Paul and Socrates, he took his departure, after having, "with a placid smile," said to the adulterer, "Well; well; truly it matters not to me. By Jesus! I will not take her again. Go; you have her, and her children; for I am going away, and shall become a monk." The incident affords a curious illustration of the apathy which was cherished as a prime monastic virtue, and which is perhaps not quite extinct in the modern East. He was placed in a cell at three miles' distance from Anthony's, who came to regard Paul as the holiest among his followers. Paul is reputed to have possessed the gift of miracles in a far more eminent degree than his great master; and to him, it is said, St. Anthony was in the habit of sending such sick or possessed persons to be committed to his care. The date of Paul's retirement and the time of his death are not known; but an anecdoté recorded in the *Eccles. Græc. Monumenta* of Cotelerius (i, 351) shows that he was living at the accession of the emperor Constantius (337)."
Paul of Thebes, a saint of the early Christian Church, whose personal history is enshrined in mystery by legends and traditions, was born, according to Jerome, in the second half of the 3rd century. He early lost his rich Christian parents, and during the Diocletian persecutions fled into the Theban wilderness, where he labored much in company with his God, to be seen only by man in his dying hours, when the anchorite Antonius found him.

Paul Veronese. See Paolo Veronese.

Paul I, pope of Rome, was a native of the city of Rome, a brother of pope Stephen III (q. v.), whom he succeeded, and by whom he was employed in important political missions. Paul I began his pontificate March 10, 817, and died much earlier.

There were at the time two parties at Rome, the Frankish and the Italian. He owed his elevation to the Frankish party. The Italians were led by Theophylactus, who disputed for a while the right to the pontificate with Paul; the latter, however, proved strongest in the contest, and finally secured submission.

Paul's pontificate is distinguished partly by efforts for the complete and secure papal possession of the territories which were claimed as granted by the Frankish king, and partly by the remarkable growth of papal power over Rome, which is exemplified by the Papal Politik der Päpste, ii, 251) says: "Very seldom have the politics of Rome seen so much deceit and fraud, or so borne the character of unconscientiousness and double-tonguedness, as under pope Paul I." In order to retain the power, the pope acquired the island of Ischia, and strengthened himself against the attacks of the Lombards and the Byzantines. Paul sought the good graces of the king of Pepin, and prevented this ruler from alliance with the Iconoclastic Greeks (see Codex Carolinus, in Muratori, vol. iii, pt. ii, p. 110 sq.). One of the most troublesome neighbors of the papal territory was the Lombard king Desiderius, who devastated it several times. He was, however, conciliated in A.D. 766, and we find Desiderius at Rome that year engaged in his devotions, and putting the Church in possession of some portions of his property. Pope Paul I is venerated by the Roman Church at a saint (June 26). He was a friend of the monks, and erected a monastery in his paternal home. He was kind towards the poor, and exhibited a compassionate spirit for all troubled hearts. He died June 26, 767, and was succeeded by his legate Constantine. Pope Paul's letters are preserved in the collections of the councils, and in Gregorii's collection; but as one of them bears a date after the decease of this pontiff, their genuineness is called in question. See Raynolds, Annales; Chazan, I.4 Pontificum Romanorum; Bower, Hist. of the Popes, vol. iii; Dölling, Hist. of the Popes, i, 222-224; Reichel, Hist. of the Roman See in the Middle Ages, p. 118 sq.; Neander, Church Hist. vol. iii; Millman, Hist. of Lat. Christianity, ii, 428-432; Aschbach (R. C.), Kirchen-Lexikon, s. v.

Paul II, pope of Rome, was a Venetian by birth. His original name was Pietro Barbo, and he was the nephew of John Barbo, archbishop of Bologna and bishop of Cervia. He entered upon the pontificate in 1464. Paul II began by correcting abuses, and checking the exactions of the officers and secretaries of the papal court, who levied contributions at pleasure from those who had occasion to apply to Rome for licenses, receipts, and other official papers. He endeavored also to form a league of the Christian princes against the Turks. But while he resumed the design of his predecessor for a general crusade against the Mohammedans, Paul adopted a course of policy which perpetuated dissension in Christendom. He aided Ferrand in expelling the partisans of Anjou from Naples (q. v.), and consequently quarreled with that monarch respecting certain titles and armories of tribute claimed by the Holy See; he attacked Podiebrad, king of Bohemia, on the ground that he favored the Hussite movement, and sent a legate to Louis XI to claim the definite revocation of the Pragmatic Sanction. And so, while Paul opposed the king of France, excited a civil war in Bohemia (q. v.; see also Husites; Poland), and fomented the dissensions of Italy, the common interests of Christendom were forgotten, and the Turks continued to acquire new territory. When, by their taking of Negrupont, the establishment of the naval power of the Turks in Europe seemed a certainty, and the Turks were about to press into Italy, the pope proclaimed (in 1469) a general peace among the Italian governments, by an agreement with the Turkish ambassadors who did not observe it. But the decision had been reached too late, and the final preparations for a united attack of the Turks had been perfected, pope Paul II died suddenly, July 25, 1471. He was the first pontiff who openly declared himself a foe to the progress of knowledge. An academy had been formed at Rome for the cultivation of Greek and Roman antiquities and philology, of which Pomponius, Leo, Platina, and other learned men were members, who, unlike his predecessor Pius II, had no taste for professional learning, and became the friends of humanists and academicians and their meetings. Some one probably excited his suspicions by accusing them of infidelity and of treasonable designs. The academy was proscribed, some of its members ran away, others were seized and put to death, and among them Peter Martyr, who was sent to prison for a year's imprisonment was released through the intercession of several cardinals. It may easily be supposed that Platina, in his Cena of the Popes, which he wrote afterwards under Sixtus IV, did not spare the memory of Paul II. But besides Platina, other contemporary writers, such as Corio Ammirato, an anxious chronicler of Bologna, and the monk Jacopo Filippo of Bergamo, all speak unfavorably of this pope. Cardinal Querino has undertaken the defense of Paul II in his Fideicommis Romanum ab Obruc tatoribus, and Romanius claims that Paul II is malignantly castigated by Protestants because he proved the persecutor of the Hussites. There is however no justice in this accusation, for many Romanists themselves confess that Paul II was envious, malicious, and hypocritical. His vacillating policy speaks for itself. He was ambitious for the extension of papal power, and resolved to maintain the privileges of ecclesiastics, and their exemption from the jurisdiction of temporal courts, as is most clearly proven in his conduct towards Louis XI, and the treacherous cardinal Bolluc, who deserved to be executed at the behest of the emperor Charles of Burgundy at Pernonne. See Munster, Script. Rom. vol. iii, pt. ii, p. 993; Bower, Gen. Römische Päpste, ii, 312; Artaud, Hist. des Souverains P. titifs Rom. (Paris, 1847), iii, 841 sq.; Hist. of Popery (London, 1889, 8vo), ch. xvi; Reichel, Hist. of the Roman See in the Middle Ages, p. 255 sq.; Weizel u. Welte (R. C.), Kirchen-Lexikon, s. v.; Aschbach, Kirchen-Lexikon, s. v.

Paul III, a noted pope of Rome, flourished in a most critical period of the history of the Christian Church, when the national name of Rome was Savi. He was born at Carino, in Tuscany, in 1468. He was educated at the university of the Medici at Florence, and there acquired great familiarity with the Latin and the Greek. After this he lived at Rome, largely given up to pleasure and frivolity. He kept low company, supported mistresses, and procured the discharge of all duties. In 1485 he was made bishop of Montefiascone, and in 1490 was created a cardinal. As such he served in important trusts, and eventually became bishop of Ostia and dean of the Sacred College.
Paul

On the death of Clement VII, in 1534, Farnese was elected pope, just at the crisis when the most urgent applications were made by the various states of Europe to Rome for the assembling of a general council, which was required by the state of the Western Church, disturbed at that time by the progress of the pious reformers Luther and Zwingli, as well as by the measures of Henry VIII of England. For a while it seemed as if the new pontiff was well adapted for the settlement of the great controversies. He showed himself favorable to the Reforming party within the Church. He made choice of discreet and honorable men for his college of cardinals. Of those to whom Paul III gave the red hat shortly after his accession were Contarini, Caraffa, Pole, Sadolet, and others, most of whom had belonged to the Oratory of Divine Love, and some of whom were friendly to the Protestant doctrine of salvation. He also appointed commissioners of reform, whose duty it was to point out and remove the much-complained-of abuses in the Roman curia. He even entered into negotiations with the Protestants of Germany, through his nuncio, Peter Paul Vergerius, and it seemed not impossible that the concessions which he was ready to make would once more unite these and all Protestants with the Romish body. In 1537 Paul gave further expression to his desire for peace and union by his call of the council to meet in Mantua in the month of May. The general belief of the people in his endeavors, were encouraged to appoint Luther to draw up a clear statement of their grievances and differences of opinion, and at the meeting of the League of Smalcald (q. v.), in February, adopted the articles which Luther had written out and presented. But as they feared that their radical position about the papal and episcopal authority would not be likely to find favor with Romanists, the assembly rejected the invitation to the council, and simply placed in the hands of the papal nuncio and the imperial vice-chancellor the mission. The League was discouraged and maddened by the boldness of the Protestant party, now hoped to bring about by threats what they had failed to carry in kindness. They encouraged the leading Roman Catholic estates to join themselves together in Christian union, or, as they called the body, the Holy League (q. v.). The Protestants, seeing the hostile array of the Romanists, now strengthened the Smalcald leaguers, and entered into friendly relations with Switzerland. Every preparation was made on both sides for war and not for peace; and both the leaders claimed to be preparing simply for defence. In 1540 the emperor Charles of Germany called another conference, for the purpose of effecting a religious union that might have the approval of the pope. See Interim of Kaiserswerth. The good feeling which prevailed at the first conference was entirely lost in 1541, when Cardinal Pole made the sanguine Contarini and his friends very hopeful; but while Bucer and Melancthon were moderate and yielding, Luther was dissatisfied with the platform adopted on account of its want of definiteness, and had no confidence in the practicalness of a union. On the Romish side, the same opposition and distrust manifested itself. Caraffa would not approve of the terms of the agreement which Contarini had sanctioned, though he conceded that there was need of practical and immediate reforms. "Caraffa stood forth as the representative and leader of those who were resolved to defend to the last the polity and dogmas of the Church against all innovation, while at the same time they aimed to infuse a spirit of strict and even ascetic purity and zeal into all its officers, from the highest to the lowest." Paul III took sides with Caraffa and his party. Some, and it seems reasonably, claim that there was jealousy of Charles V at Rome, and that the project of this conference was frustrated because it was feared that Charles V, strengthened by the destruction of the Protestant league of Smalcald, would prove treacherous to the papacy, like Henry VIII of England. The papal party, therefore, not only broke up the Ratisbon conference, but shortly after the papal troops which had been sent Charles were recalled, and Francis I was even induced to side with the Protestants, who were now in conflict with the imperial forces. Francis wrote to Paul III that the moment when it was possibly on the verge of extinction, was strengthened by its worst enemies (see Fisher, p. 49, 165). A general council of the Church was indispensable, if the Protestants were ever to be gained over again to the old fold. Henry VIII had been excommunicated, and England was greatly distanced from papal interests; and the Jesuitical order, which had been sanctioned, had failed to effect a healing of the discord. In 1542, finally, the call was issued by papal will, but the war between Charles and Francis which was now waging delayed the assembling of the council (at Trent) until 1545. These delays are also charged upon Paul, but it can hardly be doubted that much of it was due to the difficulties of the times. We need hardly add that the council [see Trent] failed to be convoked, and the promised result, Paul himself did not live to see the close of the council, which occurred in 1563. He died Nov. 10, 1549, and was succeeded by Julius III (q. v.). Pope Paul was devotedly attached to his own friends, and though he never had a lawful and holden heir, he lived under much from deflections, which were probably never intended, or even conceived, except in his own imagination. The charges of vacillation in his dealings with the Protestants may be true or not, but the charges of simony and selfishness which have been presented against him are not so easily answered. He was anxious to aggrandize his own family. His natural son, Pier Luigi Farnese, he made first duke of Castro, and afterwards duke of Parma and Piacenza. For his grandson Ovetario he obtained the hand of Margaret, a natural daughter of Charles V, and made him duke of Camerino. The pope subdued the people of Perugia who had revolted against him, put to death several of the leaders, and built a citadel to keep the citizens in awe. He also attacked the Colonna, the most powerful baronial family in the neighborhood of Rome, took all their strongholds, and obliged the members of that family to take refuge in the fiefs which they held in the kingdom of Naples. He received in the same year the news of the tragic death of his son Pier Luigi, who was murdered at Piacenza, where he had made himself lord in 1544, and later was made Duke of Querini. Imago pontificia Pauli IIII; Raynaldus, Anales; Ranke, Hist. of the Papacy, i, 112 sq.; Riddle, Hist. of the Popacy, vol. i; Gieseler, Eccles. Hist. iv, 165; Burnet, Hist. of the Reformation, vol. iii; Fisher, Hist. of the Reformation, 166, 385, 401; Less., Hist. of the Reformation, 165, 385, 401; Foulkes, Hist. of the Divisions of Christendom, i, 68; Robertson, Hist. of Charles V; Zeitsschrift fur historische Theologie, April, 1875, art. i; Wetzer u. Welte, Kirchen-Zeitschrift (R. C.), viii, 331.

Paul IV, pope of Rome, was the descendant of a noble Neapolitan family named Caraffa, and was born in Naples in 1476. His early career was distinguished for ascetic rigor. In 1507 he was appointed bishop of Chieti, in which see he labored most earnestly for the reform of morals, reform of monasteries, and the regeneration of society. He was made cardinal in 1556, and organized the tribunal of the Inquisition in Rome. On the death of Marcellus II in 1556, al-
though in his seventy-ninth year, he was elected to succeed. He entered upon the wider career which his new position opened for him with all the ardor of a young man, and with all the stern enthusiasm which had characterized him during life. He was remarkably large and lean, walked with a hurried step, and seemed to be all sinews. As he never confided himself hitherto in his daily habits to any precise rules—he would often sleep during the day and study at night—but he ever followed in other matters the impulses of the moment. But these were swayed by opinions formed in his own mind, and by the literature of his times, of which he had made himself master.

He seemed to know no other duty and no other business than the restoration of the old faith to its former domination. He enforced vigorously upon the clergy the observance of all the clerical duties, established a censorship, and completed the organization of the Roman Inquisition. But while he was thus intent upon strengthening the papal hierarchy, he also manifested good qualities of head and heart. Thus, e.g., he took measures for the alleviation of the burdens of the poorer classes, and for the better education of his nephews, whom he banished from Rome on account of their corrupt conduct and profligate life. His foreign relations involved him in much perplexity. He was embroiled with the emperor Ferdinand, with Philip II of Spain, and with Cosimo, grand-duke of Tuscany. He was excommunicated by the Inquisition. He left a number of decrees, and these were declared invalid by the Church of Augsburg, he protested against its provisions. Under the weight of so many cares his old age gave way. He died Aug. 18, 1559. As soon as the news of his death became known to the people of Rome, they rose in insurrection, ran to the prison of the Inquisition, wounded a Dominican monk who acted as commissary, and delivered all the prisoners, and burned the papers. They then threw down the statue of the pope, crying out, "Death to the Caraffa!" The tumult lasted several days, after which the conclave elected as new pope Pius IV (v. r.). On the 20th of Oct. 1562, wrote, Tractatus de symbolo, de emendanda ecclesia ad Paulum III, regulæ Thesaurinorum.—Tractatus de ecclesia Vaticana et jure suæ legaturum principali de quadruplialis observantia.—Paæmae ad Bernardum Ochium.—Nota in Aristotelis Ethicam.—Publ. et. saec. prosopon.—Oratimia et Epistola. See Caracostili, Collectanea hist. nat. V, paæmae IV (Col. 1613, 4to); Magli, Descriz. hist. de Pauil IV inveni tis vita (Neap. 1672); Bromato, Vita di Paolo IV (Ravenna, 1748, 2 vols. 8vo); Ranke, Hist. of the Popes, I, 307, 284; F. Holkes, Divisions of Christendom, vol. i, § 67; Bower, Hist. of the Popes, vol. vii; Riddle, Hist. of the Pronunciation of James V (1542); Reformation, iii, 148 sqq., 255 sqq.; Hauser, Reformationsgesch., (1868) p. 296 sqq.; Robertson, Hist. of Charles I, bk. xi and xii; Weitzer u. Welte, Kirchenlexicon (Rom. Cath.), viii, 281, 293.

Paul V, a noted pope of Rome, was originally named Camillo Borghese. He was born at Rome in 1552. In his early life he was a distinguished canonist and theologian; and, after the ordinary prelacial career at Rome, he rose first to the post of nuncio at the Spanish court, and afterwards to the cardinalate in 1571. On the 6th of May 1572 he was elected pope. His pontificate is rendered memorable by the concern to maintain its pretensions in Italy in all their integrity. Thus he was involved in the celebrated conflict with the republic of Venice, in which he placed himself in the very vanguard of his career. The original ground of dispute was the question of immunity from the jurisdiction of civil tribunals conceded to the clergy, who claimed to be tried by ecclesiastical tribunals alone. This claim the senate resisted; and further inroads were made on the pontifical authority by the Inquisition, a law, and a law prohibiting the establishment of new religious orders or associations unless with the sanction of the senate. Each party remaining inflexible in its determination, Paul V issued a brief directing a sentence of excommunication against the doge and the senate, and placing the republic under an interdict unless submission should be made within twenty-four days. The senate forbade the publication of the bull; and as the members of several monastic orders protested that they could not observe such infamous worship in a country placed under interdict, they were allowed to quit Venice, and the senate appointed secular priests to perform service in their stead. The people remained perfectly quiet, and the bishops and clergy of Venice made up their minds to resist. The pope was, nevertheless, an animated conflict maintained by the pen, in which the celebrated Fra Paolo Sarpi [see PAUL, FATHER], on the side of the republic, and on the papal side Bellarmine and Baronius, were the leaders. There were three points at issue between the pope and the senate: (1) The senate had made a decree that no new convent or religious congregation should be founded without their permission; (2) that no property or perpetual revenue of any kind should be bequeathed to the Church without their approbation; (3) that clerical jurisdiction should be lodged in the secular power, like other civil duties. The king of Spain and the emperor took the part of Venice, the court of Spain that of the pope, and Italy was threatened with a war that of the Investitures (v. q.r.). Henry IV of France, however, proposed his mediation, and sent De Jovellanos to Venice, who was received with the pope, proceeded to Rome, where he succeeded in effecting a compromise in 1607, and peace was restored, although dissatisfaction afterwards arose on the subject of the nomination of a patriarch. The decrees of the senate were maintained, but the two clerical customs, in compliance with the wish of the French king, were given up to the pope, "saving the right of the republic to punish all offenders, clerical or lay, within its dominions." Upon this arrangement being made the interdict was removed. A misunderstanding of a similar nature arose between the pope and the crown of France (Louis XIII) as to the right of censorship of books, and as to the approval of the disciplinary decrees of the Council of Trent; but it was removed by mutual explanation. See SCAREZZI. Pope Paul's administration was vigorous and enlightened. He reformed many abuses in the tribunals of the Roman court, and did much for the promotion of public works, for the restoration and preservation of antiquities, the improvement of the museums and libraries, and the embellishment of the city of Rome. He enlarged the Vatican and Quirinal palaces, restored the church of Santa Maria Maggiore, gave hands to the repaired aqueducts, made additions to the Vatican Library, collected statues and other antiquities, and built the handsome villa Mondragone at Frascati. Paul V was also much given to the improvement and providing of charitable and pious institutions. He likewise established the fortune of the Borghese family, which is one of the wealthiest of the Roman families. Paul V died Jan. 28, 1621, and was succeeded by Gregory XV. Paul V avoided decisions in all dogmatical controversy. Thus he reserved his judgment in the controversy about the salvation of the Turks (condamnation of Rome, 1607), and commanded silence to both parties in the controversy regarding the immaculate conception. He sainted Loyola and Charles Borromeo. See BROVIUS, Vita Pauli V; De Mentor, Hist. des sons Pont. Romains; Muratori, Annum decretalium, ii, 371 sq.; Ranke, Hist. of the Popes, i, 604; Bower, Hist. of the Popes, vol. xii; Schröck, Kirchenkong, seit der Reform, iii, 246 sqq.; iv, 805 sqq.; Le Brecht, Gesch. d. Italien, iii, 203 sqq.; Riddle, Hist. of the Popes, vol. ii; Wetzer u. Welte, KirchenLexicon (Rom. Cath.), viii, 283, 293.

Paul, David, a celebrated Polish Unitarian divine, flourished near the middle of the 16th century. In 1568 he took part in a discussion against the Lu-
themselves at Weissenburg, and was so persuasive in his arguments that the princes and the chief nobles of the country embraced his doctrines. There is scarcely anything canonical in his history. See Krasinski, Hist. of the Ref. in Poland, i, 356.

Paul, Vincent de, one of the most eminent saints of the modern Romish Church, and founder of the congregation of "Priests of the Missions," was born of very humble parentage at Ranquinos, in the diocese of Dax, France, in 1574. The indications of ability which he exhibited as a youth interested him in several people of influence and means, and he was sent to Toulouse to be educated. He became an ecclesiastical student, and was admitted to priest's orders in 1600. At a time when a priests' tonsure in a noble family was the usual mode of proceeding, and was then the named principal of the college "Des Bons Enfans." On a voyage which he was making from Marseilles to Narbonne the ship in which he had taken passage was captured by corsairs, and he was sold into slavery at Tunis. After having spent several years in the most forlorn condition, he succeeded in reclaiming his master, a renegade Christian, to the true faith, and together with him Paul made his escape from Barbary. They landed in France in 1607. Shortly after this he went to Rome, and was intrusted by the pontiff with an important mission to the French queen. He spent twenty-five years in Paris, and became the abnon of Marguerite de Valois. He also taught, and as tutor of the children of M. de Gondy, the commandant of the galleys at Marseilles, gained the friendship of this distinguished man, and secured the appointment as attorney-general of the galleys in 1619. It was at this time that the well-known incident occurred of his offering himself and being accepted in the place of one of the convicts, whom he found overwhelmed with grief and despair at having been obliged to leave his wife and family in extreme destitution. But Vincent de Paul is especially noted for having laid the foundation of what eventually grew into the great and influential congregation of "Priests of the Missions," an association of priests who devote themselves to the work of assisting the parochial clergy by preaching and hearing confessions periodically in those districts to which they may be invited by the local pastors. The rules of this congregation were approved by Urban VIII in 1632, and in the following year the fathers established themselves in the so-called priory of St. Lazare, in Paris, whence their first rule (q. v.) is derived. From this date his life was devoted to the organization of works of charity and benevolence. To him Paris owes the establishment of the Foundling Hospital, and the first systematic efforts for the preservation of the lives and the improvement of the morals of the neglected, or left to the operation of chance charity. The pious Sisterhood of Charity is an emanation of the same spirit, and Vincent was intrusted by St. Francis de Sales with the direction of the newly founded order of Sisters of the Visitation. The queen, Anne of Austria, warmly rewarded his exertions, and Louis XIII chose him as his spiritual assistant in his last illness. Vincent de Paul was placed by the queen-regent at the head of the Conseil de Conscience, the council chiefly charged with the direction of the crown in ecclesiastical affairs; and the period of his presidency was long looked for to as the golden era of reason and honest distribution of ecclesiastical patronage in France. Vincent was not, in any sense of the word, a scholar; but his preaching, which (like that of the fathers of his congregation of Lazarists) was of the most simple kind, was so effecting and so effective, that he left nothing behind him but the Rules or Constitutions of the Congregation of the Mission (1685); Conferences on these Constitutions (4to), and a considerable number of letters, chiefly addressed to the priests of the mission, or to other friends, on spiritual subjects. He died at an advanced age at St. Lazare, Sept. 27, 1670, and was canonized by Clement XII in 1737. His festival is held on July 19, the day of his canonization. See Mrs. Jameson, Legends; Jarvis, Hist. of the Church of France, i, 319 sq.; ii, 11; Hook, Eccles. Bisog. vii, 592.

Paul, William, D.D., an English prelate, flourished near the middle of the 17th century. Of his early history we know scarcely anything. He was not educated for the sacred office of the ministry, but had entered the mercantile profession, and, possessed of a large property, had made himself quite prominent in that walk of life, when, through the influence of bishop Sheldon, Paul was called into the ministry, and finally given the important see of Oxford. It was hoped that his vast wealth would be expended for the good of the bishopric, and, to judge from the preparations he made for the rebuilding of the dilapidated episcopal palace at Cuddesdon, the hope was not unfounded. He died suddenly in 1666, having held the see only two years. He also held the valuable rectory of Chinnor in commendam. See Stoughton, Eccles. Hist. of England (Church of the Restoration), i, 490.

Paula, Sr. (Λυκια Παύλα), was a noble Roman matron, a pupil and disciple of Jerome. Though descended from the Scipios and the Gracchi, and accustomed to luxurious self-indulgence, she preferred to follow her saintly teacher to Bethlehem and devote herself to a religious life. The church dedicated to St. Jerome at Rome is said to be upon the spot where the saint stayed, in which he entertained that holy man during his stay in Rome, A.D. 582. She studied Hebrew, in order to understand the Scriptures better. She built a monastery, hospital, and three nunneries at Bethlehem. Her daughter St. Eustochia was with her. The rule for these convents was very strict, and her own austerities were so severe that she was reprimanded for them by St. Jerome. Her granddaughter Paula was sent to her at Bethlehem to be educated, and succeeded her as superior of the monastery. Paula died (A.D. 404) making the sign of the cross on her lips, and was buried in the church of the Holy Manger, where her empty tomb is now seen near that of St. Jerome. Her relics are said to be at Sens. She is commemorated Jan. 26.

Paula, Francis of. See Francis.

Paula, Vincentius. See Vincentius.

Pauli, Ernest L. See Pauli, Philip Reinhold.

Pauli, Gregorius, a Unitarian divine of Italian descent, flourished at Brzeziny in Poland near the middle of the 16th century. In 1556 he attended the Council of Trent, and his name (q. v.) who there proclaimed his anti-Trinitarian opinions. Being accused at the Synod of Pinczow on that account, he threw off every restraint, and proclaimed from the pulpit his opinions respecting the mystery of the Trinity. He rejected the Nicene Creed and the doctrine of the first five ecumenical councils. He went even much farther than Gnesius and Arius, maintaining that Christ did not exist before his birth, and consequently reduced him to the condition of man. He condemned the baptism of infants, and maintained that Christ had abolished the temporal powers, that death did not separate the soul from the body, and that the body did not in reality die; that the Holy Scriptures do not establish any difference between the resurrection of the soul and of the body, but that they will both have a common resurrection; that the spirit forms the body contrary to the soul. He preached with great success that God raised from the dead the body of Christ, which entered heaven; that the doctrine about the death of the body was introduced by the antichrist, who established by it purgatory and the invocation of the saints. Pauli was also inclined to a community of goods. These daring propositions were strenuously
Paulini, Philip Reinhold, one of the pioneer ministers of the German Reformed Church in this country, was born in the city of Magdeburg, Prussia, June 17, 1759. He was a clergyman of high standing, and at one time court-preacher. Paulini completed his literary course in the universities of Halle and Leipzig, travelled for some time in Europe, and came to this country in 1783. For several years he taught school, last at Philadelphia Academy; in 1790 he was ordained to the ministry, and placed over several congregations in Montgomery County, Pa. In 1793 he removed to Reading, Pa., where he labored with great zeal and activity as pastor of the German Reformed Church for a period of twenty-one years and nine months; at the same time conducting a "Latin and French School." He died Jan. 27, 1815. Mr. Paulini was a man of good parts and finished education. He was regarded in his day as an eloquent preacher. Two of his sons entered the ministry of the Church. See Harbaugh, Fathers of the Ref. Church, iii, 21-24.

Paulanieta, a name given to the Attingians, and sometimes all the Paulicians.

Paulicians, the followers of Paul of Samosata, who was made bishop of Antioch in 260, and deposed by the unanimous sentence of a great council held in Antioch in 268. Schaff's Creeds, p. 380. Thence the Paulicians were scattered, and were not made converts to their sect. The renewal of persecutions against them in the 11th century forced them into Western Europe. Their first migration was into Italy (comp. Baird, Sketches of Protestantism in Italy, p. 14), whence, in process of time, they sent colonies into almost all the other provinces of Europe, and gradually formed a considerable number of...
religious assemblies who adhered to their doctrine, and who were afterwards persecuted with the utmost violence. One such assembly, for instance, was called Pataria (q.v.), from a certain place called Pataria, being a part of the city of Milan, where they held their assemblies; and Gathari, or Gozari, from Gazarria, or the Lesser Tartary. In France they were called Albigenses (q.v.). The first religious assembly which the Paulicians formed in Europe is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burned alive. A few Paulicians, of course, remained in the East for some time after the migration of the general body. Danubius, as late as the 17th century there was a remnant of them existing in Bulgaria (Moshein, ii, 236). Whether any Paulicians exist at present it is difficult to tell. There are so-called Paulicians in the Danubian provinces, but these heretics practice bloody sacrifices, and by their barbarism would seem to have more kinship with the Bogomites (q.v.). At present an accurate account of the religion and opinions of the Paulicians is really a desideratum.

The Paulicians, as we have said above, have been accused of Manichaeism; but there is reason to believe that they were only a dangerous report raised against them by their enemies, and that they were, for the most part, men who were disgusted with the doctrines and ceremonies of human invention, and desirous of returning to the apostolic doctrine and practice. They refused to worship the Virgin Mary, the saints, and the Virgin Mary's feast, and in other respects procured for them the name of atheists; and they also refused to partake of the sacraments of the Greek and Roman churches, which will account for the allegation that they rejected them altogether, though it is asserted by Neander and Gieseler that they simply denied the material presence of Christ in the Eucharist. It is, however, barely possible that some may, like the Quakers and some other sects, actually have discarded them as outward acts. See Mosheim, Church Hist. ii, 263; Gibbon, Decline and Fall of the Roman Empire (student's edition, p. 306 sq.; large edition, ch. iv); Jones, Hist. of the Christian Church; Neander, Church Hist. vol. iii; Gieseler, Eccles. Hist. vol. 1; and Theol. Studien und Kritiken, 1829, vol. ii, no. 1; Journal der theolog. Lit. by Winer u. Engelhart, vol. vii, no. 1 and 2; Harless, Geschichte der Kirche, 2nd ed., vol. ii, 84, 91, 201, 302, 303 sq.; Marsden, Dict. of Church Hist. (see Index).

Paulinus of Antioch flourished as bishop of that see in the 4th century. He was ordained presbyter by Eusebius, who was a leader among the Eustathian party in that city. When Athanasius, after his return from exile, on the death of the emperor Constantius II, and the murder of George of Capadocia, the Arian patriarch, assembled a council at Alexandria, Paulinus sent two deacons, Maximus and Calinurus, to take part in its deliberations. He was shortly after ordained by the hasty and impetuous Lucifer of Cagliari bishop of the Eustathians at Antioch—a step unwarrantable and mischievous, as it prolonged the schism in the orthodox party, which would otherwise probably have been soon healed. His ordination took place in A.D. 362. He was held, according to Socrates (Hist. Eccles. iv, 2) and Sozomen (Hist. Eccles. vi, 7), in such respect by the Arian emperor Valens as to be allowed to remain when his competitor Melitius was banished. Possibly, however, the smallness of his party, which seems to have occupied only one small church (Socrates, Hist. Eccles. iii, 99; Sozomen, vi, 13), rendered him less obnoxious to the Arians, and they may have wished to perpetuate the division of the orthodoxy by exciting jealousy. Paulinus's refusal to ordain Melitius and his connexion with the schism is mentioned elsewhere [see MELEITUS OF ANTIOCH], but he at length consented that whichever of them died first, the survivor should be recognised by both parties. On the death of Melitius, however (A.D. 381), this agreement was not observed by his party, and the election of Paulinus in Isala was confirmed by Paulinus, and embittered the schism still more. In A.D. 388 Paulinus was present at a council of the Western Church, which had all along recognised his title, and now ardently supported his cause; but the Oriental churches generally recognised Flavianus, who was elected in his place. In A.D. 388 or 389 his partisans chose Evagrius to succeed him. A confession of faith by Paulinus is preserved by Athanasius and Epiphanius in the works cited below. See Epiphanius, Hær., lxxvii, 21, ed. Per. Paris.; Euseb. Schol. in Ev. Matt. c. 33; Sozomen, Hist. Eccles. v, 12, 13; vi, 7; vii, 3, 10, 11, 15; Theodoret, Hist. Eccles. iii, 5, 8, 23; Athanasius, Concil. Alexandrin., Epistol. seu Tomus ad Antiochenos, c. 9; Jerome, Epistol. ad Eustoch. No. 2, ed. vest.; 36, ed. Benedict; 108, § 5, ed. Vallarsa; In Eun. lib. iii, 22; Chronicon, ed. Vallarsa; Theophanes, Chronogr. p. 47, 57, 69, ed. Paris; p. 37, 45, 47, ed. Venice; p. 88, 104, 109, ed. Bonn; Le Quèin, Oriens Christian. vol. ii, col. 715; Tillemont, Mém.ors, vol. viii; Fabricius, Biblioth. Graec. ix, 814; Neale, Hist. of the Eastern Church (Patriarchate of Alexandria), i, 199 sq.

Paulinus of Aquileia, St., a noted prelate of the Eastern Church in the second half of the 8th century, is known especially for his exertions to maintain the orthodox standard of the Trinitarian dogma. He was a native of Friuli, and appears to have been a teacher of philosophy, at least Charlemagne calls him in 778 "Artis grammaticae magister." He was elevated to the patriarchal dignity in A.D. 716, and belonged to that class of scholars upon whom Charlemagne depended for counsel in all literary and ecclesiastical affairs. Paul of Aquileia took part in the synods at Regensburg in 792, and in Frankfort in 794, which dealt with the heresy of the Adoptionists (q.v.). He also attended several provincial councils, and labored with zeal for the Christianizing of Carinthia and the Avari. He probably died A.D. 804. His works, whose authenticity is not in part called in question, were published by Madrisch in Venice in 1737. His memory is observed on January 21. Paulinus, in the council held at Forum Julium (Friuli) (A.D. 791 or 796), defended the Western Church against the charge of falsifying the creed on the doctrine of the Holy Ghost. These were explainable, not by any perversion of the meaning of his author, it could not be said that it was altered. As the fathers of the council at Constantinople had enlarged the Nicene Creed according to the mind of the original framers of it by the statements respecting the Holy Spirit, in the same manner it was added by the Church that the Spirit proceeded from the Son. As Christ himself said, the Father is inseparably in the Son and the Son in the Father, but the Holy Spirit is of the same nature with the Father and the Son, so must we say that he proceeds from both essentially and inseparably. See Neander, Dogm. ii, 436; Acta SS., Jan. 1, p. 317 sq.; and the biographical sketches prefixed to his works.

Paulinus St. Bartholomaeus, a noted Origenist, of the Order of the Carmelites, whose original name was John Philip Werdin, was born near Mannersdorf, in Austria, April 25, 1748. He studied philosophy and theology at Prague, and afterwards learned some of the Oriental languages in the college of his order at Rome, which he had joined in 1765. He was sent as missionary to the coast of Malabar in 1774, where he remained for fourteen years, and was successively appointed vicar-general and apostolic vicar. In order to superintend the religious works which were being printed by the Propaganda for the use of the missionaries in Hindostan. He died at Rome Jan. 7, 1806. Paulu-
Paulinus was one of the earliest Europeans who acquired a knowledge of the Sanscrit language. In consequence of his being settled in the south of Hindostan, he could not obtain so accurate a knowledge of the Sanscrit language in that part of the world as he obtained in the East in his youth. He mastered the language so well that he became a master in it, and was able to translate the books of the Brahmins, but he nevertheless gained quite a mastery of the tongue, and even published a Sanscrit grammar (in the Tamil characters instead of the Devanagari) at Rome in 1790, under the title of Siddharam, or Græmatissa Samacritandica, cum Dissertatione historico-criticà in Linguam Samacritandicam; and also in 1795, under the title of Siddharam, seu locupletissima Samacritandica Lingua initii; but both these works are entirely superseded by later, more accurate, and complete grammars. Paulinus also wrote and edited many other works, of which the most important are, Systema Brahmanicum liturgicum, mythologicum, ciclicum, ex monumentis Indicis, etc., descriptioibus historico illustratum (Rome, 1791)—India Orientalis Christiana, contemae Fundationes Ecclesiarum, Seriem Episcoporum, Missiones, Schismata, Persuasiones, Vivos illustrat (Rome, 1794)—Vigiliae in Indi Orientali (Rome, 1796)—Amaravitha, seu indicissoria Samacritandica secto prima, de Calo; et tribus inedititis Codicibus inctica Manuscripta, cum Versione Latina (Rome, 1798) (the whole of this dictionary, of which he published the first part only, was completed at Scampore, in 1806, under the care of Cebrone).—De Antiquitate, et Affinitate Linguae Zendae et Samacritandicae Germanicae Die erat (Rome, 1798); Padua, 1799)—De Lingua Latina in Orienti et orientalibus Linguis Connessione (Rome, 1802). See Darling, Cyclop. Bibligr. ii, 2313.

Paulinus of Biterrea (the modern Béziers), in Gaul, an ecclesiast of note, was bishop of that city about A.D. 330. Some have thought that the Acta S. Genesii notissim cuiusdenim Aretulensis are to be ascribed to Paulinus rather than to Paulinus of Nola, under whose name they have been commonly published. Paulinus of Biterrea wrote an encyclical letter, giving an account of several alarming portents which had occurred at Biterrea. This letter is lost. Oudin has mistakenly said that it is cited in the Annales of Baronius. Possibly Paulinus of Biterrea is the Paulinus to whom Gennadius (De Viris Illustribus, c. 66) ascribes several Tractatus de Inchoato Quadrupravisius, etc. See Idatius, Chron. ad ann. xcv. Arcad. et Honor.; Mirum, Arbor, de Scrip. Scr.; Ecles. c. 63; Tillemont, Memoires, v. 669; Cava, Hist. Litter., ad ann. 410, i, 859; Oudin, De Script. Scripability; vol. i., col. 293; Fabriques, Bibl. Græc. ix, 815; Ibid. Myst. Mag., i., col. 12, etc.; Alt. v. 293; Fabricius, Arbor, de Scrip. Scr.; vol. i., col. 295 (ed. Paria, 1739); Hist. Litter, de la France, ii, 181.

Paulinus of Milan, an Eastern ecclesiastic of much celebrity near the opening of the 5th century, was the secretary of St. Ambrose, after whose death he became a deacon, repaired to Africa, where, at the request of St. Augustine, he was sent as a missionary to the city of his former patron, while residing at Carthage he encountered Celestius, detected the dangerous tendency of the doctrines disseminated by that active disciple of Pelagius, and, having preferred an impeachment of heresy, procured his condemnation by the council which assembled in A.D. 212 under Aurelius. The accusation was divided into seven heads, of which six will be found in that portion of the Acts of the Synod preserved by Marinus Mercator. At a subsequent period (217, 218) we find Paulinus appearing before the synod of Antioch, which was held against this decision, and refusing obedience to the adverse decree of the pope. Nothing further is known with regard to his history, except that we learn from Isidore that he was eventually ordained a presbyter.

We possess the following works of this author: His Ambrosii, which, although commenced soon after A.D. 200, could not, from the historical arrangements which it contains, have been finished until 212. This piece will be found in almost all the editions of St. Ambrose. In many it is attributed to Paulinus Episcopus, and by others to Paulinus Episcopus.—Liberina adversus Celestium Zosimo Papa oblatus, drawn up and presented towards the close of A.D. 217. It was printed from a Vatican MS. by Baronius in his AnticÌàles, under A.D. 218; afterwards by Labbe, in his Collection of Councils (Par. 1671, fol. ii.); in 1578; in the Benedictine edition of St. Augustine, vol. x, App. pt. ii; and by Constant, in his Epistolicon Pontificum Romanorum (ibid. 1721, fol.), i, 963;—De Beneficiis locus Patriarcharum is mentioned by Isidore (De Viris Illustr., c. 4), but the book has not been traced in any form until it was discovered by Migarelli in a very ancient MS. belonging to the library of St. Salvador at Bologna, and inserted by him in the Anecdoti, published at Bologna (1751, 4to), vol. ii., pt. i, p. 199. A corrupt fragment of this tract will be found in the fifth volume of the Benedictine edition of St. Jerome, where it is ascribed to Rufinus. The three productions enumerated above are placed together in the Bibliotheca Patrum of Galland (Venet. 1773, fol.), i, 25. See Cassianus, De Incur., c. 7; Isidoro, De Viris Illustr., c. 4; Gallus, Bibli. Litter. vol. i., Proleg. c. ii.; Schönenb. Bibl. Patrum Lat. vol. ii., § 21.

Paulinus (Pontius Meropius) of Nola, St., a noted prelate of the early Christian Church, was born about A.D. 386, at Bordeaux, of a noble family. He was a pupil of Ambrose, and was recommended by him to the emperor Gratian, who appointed him consul in 378, and afterwards advanced him to several offices of great importance. Through the influence and exhortations of St. Ambrose, he was induced to relinquish the world, and devote himself to the service of the Church. He retired from official life, caused himself and his wife to be baptized, and lived quietly for a while in the vicinity of the Pyrenees. But he was finally induced to enter the service of the Church, and was ordained presbyter, in 393, at Barcelona, in Spain. He did not, however, long remain to exercise his ecclesiastical functions in this region of country, but crossed over the Alps to Italy. Passing through Florence, where he was greeted with much cordiality by St. Ambrose, he proceeded to Rome, and, after meeting with a cold reception from an abbot, who perceived in him a man endowed with suspicion on the hasty irregularity of his ordination, reached Nola, in Campania, where he possessed some property, soon after Easter, A.D. 394. In the immediate vicinity of this city were the tomb and miracle-working relics of Felix, a confessor and martyr, over which a church had been erected, with a few cells for the accommodation of pilgrims. In these Paulinus, with a small number of followers, took up his abode, conforming in all points to the observances of monastic establishments, except that his wife appears to have been his companion. After nearly fifteen years, passed in holy meditations and ascetic acts of charity, he was chosen bishop of Nola in A.D. 409 (or, according to Pagi, in A.D. 405), and during the stormy inroad of the Goths attended in the episcopal capacity the Council of Ravenna (q. v.) in 418. He died in 419. Paulinus wrote several works, of which only a few have come down to us; the principal of them are a discourse on almsgiving, some letters, and some thirty poems on religious subjects. Paul was intimate with the most distinguished theologians of his time, and is frequently mentioned in the Epistles of St. Augustine and St. Jerome. Paul of Nola was, in a sense, to the believer in image and saint worship. He caused Biblical pictures to be exhibited annually at the festival season, on the ground "that by them the Bible scenes were made clear to the uneducated rustic as they could not otherwise be, and impressed themselves on his
memory, awakened in him holy feelings and thoughts, and restrained him from all kinds of vice." His poems, too, are full of direct prayers for the intercession of the saints, especially of St. Felix, in whose honor he erected a basilica, and annually composed an ode, and when he died, his father, anticipat- ing that the people came in great crowds around the wonder-working relics of this saint on his day, and could not look on them enough. His works were published for the first time by Badius (Paris, 1510); but the best editions are by Muratori (Verona, 1756, fol.), and by Le Brun (Paris, 1685, 2 vols. 4to). See Jortin, Remarks on Eccles. Hist. ii, 389 sq.; Schaff, Ch. Hist. ii, 442; iii, 689, 598; Cave, Hist. Litt. ii, 278; Alzog, Patrologie, § 69; Cellier, Hist. des Autres Saintes, vol. viii; Tillemont, Mémoires Ecclesiastiques, vol. xiv; Schleiermacher, Biblioth. Patr. Lat. vol. i, cap. 4, p. 80; Bähr, Gesch. der Römischen Literatur (supplement vol.), pt. i, § 23-23; pt. ii, § 100; Buse, Paulinus von Nola und seine Zeit (Reussnitz 1868, 2 vols. 8vo); Gilly, Vigilantius und his Times (London 1844). This article in Smith's Dict. of Greek and Roman Biog. and Mythol., we think, underestimates the pious character of Paul of Nola, and belittles his ability and scholarship. It is, however, a nearly exhaus- tive sketch of the life and writings of this person- age.

Paulinus of Pella, surnamed the Penitent, was born in A.D. 376, at Pella, in Macedonia. He was the son of Hesperius, proconsul of Africa. He was taken at three years of age to Bordeaux, where he appears to have been educated. An illness at the age of fifteen interrupted his studies, and the indulgence of his parents allowed him to pursue a life of ease and pleasure, in the midst of which, however, he kept up a regard for morality. At the age of twenty he mar- ried a lady of ancient family and of some property. At thirty he lost his father, whose death was followed by a dispute between Paulinus and his brother, who wished to invalidate his father's will to deprive his mother of her dowry. In A.D. 414 Paulinus joined Atticus, who attempted to resu- me the purple in Gaul under the patronage of the Gothic prince Ataulphus, and from whom he accepted the title of "Comes Re- rum Privatarum," thinking thus to be secure from the hostility of the Goths. He was, however, disap- pointed. The city where he resided (apparently Bor- deaux) was taken, and his house plundered; and he was forced to flee. He then went to Vienne, where he had resided, was besieged by the Goths and Alans. He proposed now to retire to Greece, where his mother had rich estates, but his wife would not consent. He then thought of becoming a monk, but his friends di- verted him from that plan. Mistakenly, he now thick- ened about him: he lost his mother, his mother-in-law, and his wife; his children forsook him, with the excep- tion of one, who was a priest, and who suddenly died soon after. His estates in Greece yielded him no rev- enue; and he retired to Massilia (Marseilles), where he hired and farmed some land, but this resource failed him, and alone, destitute, and in debt, he was reduced to depend on charity. During his residence at Mas- silia he became acquainted with many religious per- sons, and their conversation combined with his sorrows and disappointments to impress his mind deeply with religious sentiments. He was baptized in A.D. 422, in his forty-sixth year, and lived at least till his eighty- fourth year (A.D. 460), when he wrote a poem embody- ing his Christian sentiments. Some have supposed, but without good reason, that he is the Benedictus Pauli- nus of the Vita Benedicti, a vita of various points of theology and ethics Faustus Reinsius wrote an answer (Historie Littéraire de la France, ii, 345, etc., 461, etc.). See also Fabricius, Biblioth. Med. et Infim. Lutetia, v, 205, ed. Mansi; and Cave, Hist. Litt. i, 290, in his article on Paulinus Nolensis.—Smith, Dict. of Gr. and Rom. Biog. and Mythol. s. v.
ory I in A.D. 601. He soon made himself the favorite of the English princes, and obtained positions of influence and trust at court. In A.D. 625 he was consecrated bishop by archbishop Justus to attend Ethelbert, daughter of Ethelbert, king of Kent, to the North on her marriage with Edwin, king of the Northumbrians. In A.D. 626 and 627 his missionary labors resulted in marvellous successes; thousands were baptized by him, and his fame was in all the land. He was made bishop of York, where he founded the cathedral, about 626, and in 631 consecrated Honorius archbishop of Canterbury at Lincoln. In 633, on the death of King Edwin, he was obliged to flee before the invading Northumbrians, and settled in Kent. He there became bishop of Rochester, and died about 643. Wurdowath gives a word-picture of Paulinus of York thus:

"...of shoulders curved, and stature tall, Black hair and vivid eye, and mangye cheek. His prominent feature like an eagle's beak."

See Mrs. Clement, Handbook of Legends and Mythology, p. 248; Inlett, Hist. of the Church of England (see Index); Millman, Hist. of Latin Christianity, ii, 186 sq.

Paulists (or Paulitii), also called Hermits of St. Paul, are a class of Roman Catholic monastics who profess to imitate the life of the great apostle. They have no written rules, and are not strictly a particular order. They have no superior except the bishop in whose diocese they reside. They usually wear a short cloak, with cowl attached, and go barefooted. They are to be met with in Italy, France, Spain, Germany, and many other countries. There is also a congregation of Paulists sometimes called Burnabiles (q. v.). In Hungary a congregation of Paulists was formed in the 18th century, but was made subject to the rules of the Augustinians (q. v.), and ranked with them. During the Reformation movement they became extinct in Hungary; but at Rome the Paulists still maintain a religious house. Their dress is white. They wear a woollen shirt, and hood attached to the collar, which covers the shoulders. When they go to town they wear a black hat, and a mantle of the same color. In Portugal an order of Paulists was founded in 1652, and their principal monastery is on Mount Ose. They are also subject to the Augustinian rule.

In the United States the "Congregation of the Missionary Priests of St. Paul the Apostle," commonly called "Paulists," was established in New York City, in 1884, by Bishop Matthew H. Healy and seven Jesuits, whom the pope allowed to leave the Redemptorists for the purpose of founding an independent organization for missionary purposes better suited to this country. This congregation reports a house and church in New York, a superior, six other priests, and twelve students preparing for the priesthood. The Paulists are the originators of the Catholic Publication Society, of its monthly periodical, The Catholic World, etc., and occupy a very influential position.

Paulite, an obscure sect of the Acrphallii, followers of Paul, a patriarch of Alexandria, who was deposed by a council (A.D. 641) for his uncanonical consecration by the patriarch of Constantinople, and who after his deposition sided with the Monophysites (Nicephorus, Hist. Eccles. c. xlix). The Paulite are mentioned under the name of Paulinians in the treatise on the reception of heretics which was written by Timothy of Constantinople (Timothy, De Triptich Recept. Heret. in Cotelerii Monument. iii, 377).

Paul, George, a missionary of the Presbyterian Church, was born near Connellsville, Fayette Co., Pa., Feb. 3, 1837. He pursued his preparatory studies first under Rev. Ross Stevenson, of Ligonier, Pa., then in the Dunlap Creek Presbyterian Academy, and afterwards under Prof. John Frazer; graduated at Jefferson College, Canonsburg, Pa., in 1856, in the spring of which year he made a profession of religion, and united with the Church at Connellsville; after leaving college he went South, and engaged in teaching for a time in Mississippi; but, feeling called to preach the Gospel, he returned, entered the Western Theological Seminary, Allegheny City, Pa.; was licensed by Redstone Presbytery in April, 1861, and graduated at the seminary in 1862. He gave his name to the General Assembly's Board of Foreign Missions as a candidate for missionary work, but owing to the embarrassed state of the board, arising from the civil war, he could not be sent on his mission immediately. For a time, therefore, he supplied the vacant churches of Tyrone and Sewickley, in his own presbytery; then ministered to a weak Church in Morrison, Whiteide Co., Ill., in Rock River Presbytery; but in 1863 he entered on his own chosen work, being ordained as missionary to Africa, by Redstone Presbytery, at Connellsville. He was appointed to take charge of the mission at Evangaisims, where he labored till, in 1865, at his urgent request, he received an appointment to Benito, a point on the continent where he hoped to build up a new station. His labors of preaching and teaching, together with the supervision of building, proved too great even for his strong physical powers, and he died May 14, 1865. Mr. Paul was a man who sought to consecrate all his powers to the service of his Divine Master. He was endowed with a comprehensive understanding, sound judgment, and refined tastes. As a preacher, he was eminently popular—his thought always being pungent, tender, earnest, and practical. See Wilson, Presbyterian Historical Almanac, 1866, p. 141. (J. L.S.)

Pauli, Just Henrik Volteles, a Danish Lutheran divine, was born at Copenhagen in 1629. In 1635 he was appointed curate at the church of the Holy Spirit; in 1837 he became chaplain of the Christiansburg palace-chapel; and in 1637 he was elected pastor of the church of the Virgin, and dean of the Zealand diocese. He lived to be eighty-two; he was for thirty years one of the most noted preachers in Copenhagen. From 1854 till his death, in 1865, he also lectured at the theological seminary. See Bofordt, Fortalinger, p. 889. (H. B. A.)

Paulo, Antoine de, a grand-master of the Order of Malta, was born at Toulouse in 1551, and was de
scended of a family originally from Genoa. In 1590
he was received Chevalier of Malta, and became suc-
cessively commander of Marseilles, of Sainte-Eulalie,
Grand-Cross in 1612, and shortly after prior of Saint-
Gilles. Elected grand-master of the order March 10,
1623, three days after the death of his predeces-
sor, and on the following year was called before the
pontifical tribunal, accused of disorderly conduct, and
with having purchased his nomination with money.
Antoine fully justified himself, but was nevertheless
engaged in quarrels with pope Urban VIII on the
subject of the commanderies of Italy. Under his
command the order experienced several reverses on
the part of the Turks, and in 1631 there was a general
chapter which reformed several statutes of the pre-
ceiling chapters, especially that of 1602, which gave
the illegitimate sons of the dukes and peers of France,
and of the grandees of Spain, admission into the order.
This privilege was then limited to the illegitimate
children of kings and princes only. Paulo died June
10, 1636. See De Vertot, Hist. des Cheval. de Saint-
Jean de Jerusalem; Bléau, Toulounai; Moret, Dict.
histoire, t. v.

Paulsen, HERMANN CHRISTIAN, a German divine,
noted for his researches in Palestine, flourished as pastor
at Cremp, and died there in 1780. He wrote, in Latin, the
ecclesiastical history of the Tartars, with a map of Tar-
tary according to modern geographers, which was pub-
lished as Mosheim's production, because the latter had
found his manuscript and revised the tables. Paulsen
also wrote Die Regierung des Morgenlandes (Altona,
1755), and Zuzuernische Nachricht vom Ackerbau des
Morgenlandes (Heilmädt, 1748).

Paulus (us) von Bernried, an eclesiastic of the first half
of the 12th century, was canon of the cathedral at
Regensburg. He was a devoted adherent of the cause
of Henry II, and a bitter foe of pope Gregory VII.
Persecuted by the clergy, he took refuge in the Augustinian convent at Bernried, in Bavaria. In 1128
he went to Rome, and wrote there an apology and a life
of Gregory VII (in which are inserted some documents),
and a life of St. Hencul, a prophetess and contemporary
of his.

Paulus Burgensis, de SANTA MARIA, a noted
Christian convert from Judaism, whose original name
was rabbi Solomon Levi, was born about 1352, and
flourished at Burgos. Until his fortieth year he was
a teacher among the Jews, eminent alike for birth and
learning. He was a great admirer of Maimonides, with
whose writings of Thomas Aquinas, whose treatise De Legi-
bus made so deep an impression upon his mind that
his national prejudices against Christianity fell to the
ground, and he finally embraced Christianity. In the
year 1392 he received baptism, together with his four
sons, then young children, but who all in after-life in-
herited their father's high character and great cele-
brity. His wife was already dead, but his mother and
his brothers followed his example, by making public
profession of their faith in Christ. He now devoted
himself with all the energies of his mind. His ser-
mons were of a religious character, and he became the
champion of religious truth. The success of his
oral sermons was such that he was able to publish them in book form. His works were well calculated to guide and advise kings." Paulus
Burgensis died in the year 1435; on a journey which he
made to visit the different churches of his diocese, al-
though the bishopric itself had already passed to his
son Alphonso. His indefatigable activity as a student
and prelate has been remarkable, and from the fact of
which two, in particular, deserve our notice: his Ad-
ditions to the Postilla of Nicholas de Lyra (q. v.), and
his Scrutinium Scripturarum. The latter is of the later
date, although published first, and contains, in the
form of a dialogue between Paulus and Saul, a defence
of Jewish objeets to the Christian faith. The intro-
duction, in which the venerable bishop dedicates his
work to the whole Bible to his son Don Alphonso
of Carthagena, at that time archdeacon of Compostella,
affords us an insight into his character and private
feelings. He speaks of his own blindness and incre-
dultry, and how he was called from darkness to light,
and from the depth of the pit to the open air of heav-
en. He gives his son the experience of his past life in
order that what he has not seen with his eyes may
yet be engraved on his mind by the tips of his father, that in his turn he may tell to those
who are younger than himself, and they to their
cendants, not to forget the works of the Lord,
our cease from the study of his holy Word. He con-
tinued to labor at it in his old age, and had the satis-
faction of seeing a last night before a royal throne,
which was chiefly intended to bring conviction to his former
collegians, and for that purpose is filled with striking
passages in support of the Christian faith, quoted
from rabbinical writers, giving their views of the person,
the distinguishing characteristics, and the present
kingdom of Dom Messias. That the bishop was not only sincere in his convictions, but also in his zeal for the Church
and the conversion of his former collegians, cannot
be denied, but the more remarkable is the malicious
manner in which the Jewish historian Grätz speaks of this
work. See Grätz, Gesch. d. Juden, viii, 84 sq.; Da Costa,
Israel u. die Juden, p. 813—326; Kalker, Israel u. die Kirche, p. 29 sq.; Bas-
nage, Hist. des Jud. p. 691 (Taylor's English transal);
Wolf, Bibl. Hebr, iii, 901 sq.; Schudt, Jüdische Merk-
schreibungen, iv, 291; Kittel, Cyclop. s. v.: Colomnesius,
Italia et Hebræ, Orient, p. 291; Kayserling, Steph-
dam, p. 61 sq.; Antonii Bibl. veter. Hebrae, ii, 157 sq.;
Fabricius, Decretum argumentorum et syllabis scriptu-
rorum, etc., p. 576 sq. (Hamburg, 1752); Schmucker,
Hist. of the Modern Jews (Vitha, 1867, p. 167 sq.; De
Choo, Gesch. d. Juden in Spanien (Leip-
zig, 1851), p. 105 sq.; Pick, in the Rev. Ev-
Jew., July, 1876, p. 85 sq., and reprinted in the Israel.
Intelligenz, Nov. (1876); Dietesti, Geschichte des Alm.
Testamenta, in der christ. Kirche (Jena, 1869), p. 199,
201; Glück, De Principiis et Instructinis ad Jarcham
sq.; Delitzsch, Wissenskraft, Kunst u. Judentum, p. 128 sq.;
Margolouth, The Hebrews in East Anglia (Lon-
don, 1870), p. 57 sq. (B. P.)

Paulus Canosba, a PARADISUS, a convert from
Judaism, flourished in the 16th century in Italy. For
about five years, from 1538-1538, he was professor of
Hebrew, and wrote Divinos de modo legendi Hebraicos.
(Pariis, 1534). John Quinquaroburio (in Colomnesius,
Italia et Hebræan, p. 68) says of him that, like his great
namesake, he was also of the tribe of Benjamin; and
in a work which he dedicated to Paradusus he ad-
dresses him in his dedication in the following manner,
"Omnes in tuo admiratim ingenii dextariet Erat-
has," Paradius died in 1548, greatly lamented by
Quinquaroburio, who gives vent to his feelings in the
following lines: "Descende hie iterum, tibi precator,
Nam postquam invisa fata te tulerunt, Nemo substina
ibi meretur. Haec ergo ratione nunc necesses, ut
us suppositos tibi ipsa. See Furst, Bibl. Jud. iii, 65;
Wolf, Bibl. Hebr. iii, n. 1811 b; i, 950, n. 1811 f; Jö-
cher, Allem. Gelehrten-Lexikon, s. v.; Kalker, Israel
et die Kirche, p. 76 (B. T.)
Paulus (or Paulinus) of Fulda, a convert from Judaism, flourished towards the end of the 11th century. Of his early life we know nothing, not even the year when he embraced Christianity. He entered the monastery at Fulda, and wrote the Life of St. Erkarius, bishop of Regensburg (reprinted in Hollandi Acta Sancctorum, vol. i., Jan. 8), and De Conversione S. Pauli Apostoli. Whether he is the same as Paulus Bernriedensis, as some suggest, is difficult to say. See Jöcher, Allgem. Gelehrten-Lexikon, s. v. (B. P.)

Paulus of Prag, originally named Elchanan ben-Menascham, was born of Jewish parents about the year 1540, and embraced Christianity at Nuremberg in 1560. Near the close of his life, Paulus wrote, in Hebrew verse, a treatise on the Messiah according to the Jewish Kabbalah (Heinestadt, 1580; afterwards translated into Latin, Demonstratio cubilistica, ibid. 1580): — Solida et perspicua demonstratio de SS. Trialetic. etc. (Leips. 1754): — Confes- sie fidei et testimonium Scripturae suae de resurrectione mortuorum, printed in the 2nd edition of his Solida (ibid. 1576): — Symbolum apostolicum ex Vetere Testamento confirmatum (Wittenberg, 1580): — Jona quadruplex, the book of Jonah in Hebrew, Greek, Latin, and German, with an English translation, Paris, 1575, ii. 69; Wolf, Bibl. Hebr. i. 143, 964; iii. 910; Statt auf Hofmann (Erlangen, 1869-1870), vii. 374; Fabricii Delectus argumentorum et syllabus scriptorum (Hamburg, 1725), p. 581. (B. P.)

Paulus, Alvarens, of Cordova, the biographer of his friend the martyr Eulogius, flourished in the middle of the 9th century. Of his early life nothing is known beyond the fact that he was of Jewish parentage. The times in which Alvarens lived were very troublesome to the Christians. When, in July, A.D. 711, the last Gothic king, Rodriguez, perished at the great fight near Xeres de la Frontera, and Spain had become a province of the eastern caliphate, an im- petuous ambition moved the Arab leaders to extend their conquests beyond the Pyrenees, and from the borders of Catalonia they reached the walls of Tursa. Here, however, they had to meet face to face the chivalrous Charles Martel, who utterly overthrew the invading host, thus washing away the insult offered to his country in a deluge of blood. By this most critical and decisive victory the European countries were saved from the ravages of a universal war, and the infancy of subjugation to the Mohammedan power. In the battles fought in those times many Christians fell, who not a few were his relatives. From these events, the rigid and the more liberal: the latter thought that under these difficult circumstances everything should be done to preserve and foster the friendly relations subsisting between them and the Mohammedan magistrates, while the former looked upon such conduct as being a violation of the duty to confess Christ before men, and not be ashamed of him. One of the foremost representatives of the latter class was Paulus Alvarez, who, in his Indiscus Luminosi, casts it as a reproach upon the Christians that by accepting offices at court they became guilty of participating in infidelity, and styles them leopards, taking upon themselves every color. He justified those who voluntarily entered the Mohammedan circles in order to deny the false prophet, and thus become martyrs for Christ's sake. He compared these martyrs with the Jews in the true faith, who, fearing no more danger in the face of fire, ran into the flames, and perished with great applause. As a theological writer he was anxious to warn his readers equally against a one-sided nationality and a speculative deviation from the original doctrines of Christianity, as from mysticism and Judaism. With these ideas he began in 1825 a theological journal called Jesus, which continued with great applause from 1825 to 1829, and another journal called Kirchen- beleuchtungen, published in 1827. From his numerous writings we select for mention the following: Memora- bilium (Leips. 1791-1798); — Summaria der merkwürdig-
Paulus de Heredia of Aragon was born about 1405. When yet in connection with the synagogue he used to dispute with Christian theologians about the merits of Judaism; nevertheless he afterwards became a convert of Christianity. He wrote, Ensis Postrí:—


ten Reim in den Orient (Jena, 1792-1808, 7 vols.):—
Leben Jesu, als Grundlage einer neuen Geschichte des Urchristenthums (Heidelberg, 1826, 2 vols.):—
Aufklärende Beiträge zur Dogmen- Kirchen- und Religionsgeschichte (Bremen, 1809):—
und Exegetisches Handbuch über die ersten Evangelien (Heidelberg, 1809-1830, 3 vols.). His service to the Church literature and history is not small, and is important.

While at Jena he edited the “Reptory of Biblical and Oriental Literature,” the Arabic version of Isaiah by Saadias, and Abdalotif’s “Compendium Memorabil. Egypti,” etc. As a theologian, he is generally looked upon as the type of profound and sound rationalism—a man who, in the main, examined the Bible with the profound conviction that everything in it represented as supernatural was only natural or fabulous, and that true criticism consisted in endeavoring to prove this. Perhaps none of the German Rationalists have done more to spread the infection of mechanical opinions and modes of thinking than Paulus. Under the imposing pretence of superior deference to the reasoning power in man, he, with others, had great success in weakening the hold of salutary divine truth on the educated mind of Germany, and sowed great scepticism, not only as to the doctrines, but the authority of revelation. Paulus died Aug. 10, 1851, having lived long enough to see his own rationalistic theory of Scripture give place to the “mythical” theory of Strauss, and that in its turn to be shaken to its foundations partly by the book of the Non-churchmen, and partly by those of Neander and the “Broad Church” divines of Germany. See his Skizzen aus meiner Bildungs- und Lebensgeschichte an denken an mein fünfzigjährige Jubiläum (Heidelberg, 1839); Meldeg, Paulina u. a. Zeit (Stuttgart, 1833, 3 vols.); Kahnis, Hist, of German Protestantism, p. 171; Hurst, Hist, of Rationalism, p. 86; Hurst’s Hague Meeting, Church Hist, of the 18th and 19th Centuries; Eberard, Kirchen- u. Dogmengeschichte, vol. iv.

Paulus de Heredia of Aragon was born about 1405. When yet in connection with the synagogue he used to dispute with Christian theologians about the merits of Judaism; nevertheless he afterwards became a convert of Christianity. He wrote, Ensis Prst.:

\[ \text{Isa.} \text{ Ha-Salot, treating of the divinity, death, and resurrection of the Messiah, which a certain Nechunjah ben-ha-Kanah, who lived towards the end of the second Temple, is said to have written.} \]

De Mysteria Ficti, De Leben der Eucharistie, and Concerning the Immaculacy of the blessed, which he dedicated to pope Innocent VIII. When Paulus died is uncertain, but in 1485 he was yet alive. See Furst, Bibl. Jud. i, 885; Wolf, Bibl. Bibr. i, 963; De Castro, Bibl. J. i, 963 sqq.; Gritzi, Gesch. d. Juden, viii, 281 sqq. (2 ed. Leips, 1855, p. 392); and Ammon. Kirchen u. Geschichte, B. F.)

Pouperism is the state of indigent persons requiring help, or, as it is technically called, "relief," or, as the Bible terms it, "charity." "The poor shall never cease out of the land" was said ages ago, when land was "free," and of a "chosen people," watched over by a "special providence," pasturing their flocks in fertile valleys, bright with the sunshine of a genial climate—a nature which needed no stimulus from "high-farming," but flung her wealth with prodigal hand into the lap of a community whose primitive manners ignored fashion, and whose social life was unfettered by the lavish expenditure of a high civilization. As the possession of every natural advantage was no preventive to want, but "the poor" were there, so there and everywhere they will "never cease out of the land," because human nature is weak, self-contradictory, and therefore sinful; because it is self-sufficient and indolent, and therefore ignorant and mischievous, because it is proud and haughty, and therefore liable to fall. Besides, in so far as poverty depends upon passion and error, the poor will increase pari passu with an artificial condition of society, for civilization intensifies the vices as well as the virtues of mankind. Therefore it is no amiss to call the poverty of the masses a product of modern civilization. It may be specially called the product of our progress in the industries, and of the employment of steam instead of simple manual labor. By these, our progressive steps, casualties and accidents have increased in this age at such a ratio among the working people that it must stand out as one of the most provoking causes of pauperism. Besides, the tremendous spread of the bad habits of intemperance [see Temperance] has considerably lessened the resources of this stratum of society, and thereby provoked a vast increase in paupers.

Pouperism, then, is a subject of our day which requires the gravest consideration of the philanthropist, and forces itself upon the attention of the Church as well as of the State. Indeed, we believe that the suppressing of this evil is a task not given to paupers. Although the solution of the problem is within the province of politics, it is nevertheless true that Christian ethics must provide the motive and pave the way. It may, therefore, be well to point out in this place the principle on which all poor-legislation should rest.
Paley affirms that the claim of the poor is founded on the law of nature, because all things having been originally given for the benefit of all, the possession of anything was and is permitted on the expectation that every one should have enough for subsistence, or the means of procuring it. We may doubt whether this opinion is sound, notwithstanding that it has the advocacy of some of the ablest English thinkers, and that even such an unassuming mind as Mill approved it, but we cannot doubt that the Poor Laws rest upon moral and political considerations of great weight.

If statesmen cannot contemplate masses of population in a condition of semi-starvation without anxiety and fear, Christians certainly should not suffer society to be thus endangered so long as the ethical principles of Christianity can be brought to influence not only the private life of the individual, but all conditions and numbers. For the successful, i.e. prompt and general alleviation of all suffering and want, the State has stepped in to enforce obedience to an admitted moral obligation, which might otherwise be recognised by the conscientious and disregarded by the selfish. This is the purpose of the modern Poor Laws. Different states have different methods by which this principle is evolved in practice. The generous sympathy of the State should in all cases be delegated to the proper officials the power of the execution of the Poor-Law principle, supplying homes called workhouses for those who are homeless, and affording assistance in money and provisions for those who are temporarily or permanently out of employment. The charges which are brought against this system are many, and some of them are serious enough to require consideration here.

It was the wise rule of Napoleon the Great that the first duty of a charitable institution is to prevent the need of charity. Hence he favored domiciliary visitation, or what is technically called in the science of pauperism "out-door relief." In England, on the other hand, the maxim of the State is that the poor have a right to relief, or, in other words, that charity is a fund on which they can confidently depend. By Napoleon's principle, the object of charity is the reduction of pauperism; by the English, relief is the privilege of the poor, regardless of the consequences. Both systems have been tried nearly all over the Continent, and it is quite clear that Napoleon's rule alone is adapted to modern society, and should govern in the dispensing of charity. Poor law reformers may in their own estimation so quickly come to the conclusion that relying on the Poor Law for the reduction of pauperism is a stern necessity. But when the State makes a working man sure of charitable support in time of need, it takes from him the sharpest spur to self-exertion. This is done under the old system, which enables him to lean on its support in his possible emergencies, instead of stores provided by his own economical forethought for the sure-coming "rainy day." This feeling demoralizes him by sapping his self-respect, his pride of character, and his sense of manly independence. In other words, the legal provision of pauperism is to make certain, perhaps to him to become a pauper whenever the battle of life waxes hot. That this is not a mere theory, but a condensed statement of historic fact, can be shown by reference to the painful results of the English poor laws. Those laws, strangely enough, were made necessary by the abolition of serfdom in the 14th century. At first they were wisely framed, making provision for the "impotent poor" only, and for the punishment of vagrant laborers. Gradually, however, they gave birth to the idea of the "right of all persons to claim relief of the State." This came the era of workhouses and the establishment of "poor rates." Finally, the idea culminated in a law, passed in 1792, granting out-door relief through the agency of the State officers. The effect was to multiply the number of paupers with fear and anxiety, and it has only been accomplished, its apologists have aptly said, to bring the "country almost to the verge of ruin. . . Poor rates rose to such an extent that it became hardly worth while in some instances to retain the land in cultivation." So clearly did this peculiar provision work to the disadvantage of the poor, that in 1834 an act was passed chiefly aiming "to check out-door relief, . . . and then, within a few years, both rates and pauperism decreased to no small extent."

The maxim of Malthus in (Essay on Population, op. cit. 480) that it is in the highest degree important to the general happiness of the poor that no man should look to charity as a fund on which he may confidently depend, and it is a good one to be adopted by those who regard charity as a Christian obligation; but with this maxim should be coupled a recognition of the obligation upon society to make education widely diffused. It is a noteworthy fact that both in England and in France pauperism has been on the increase, although the efforts have been most persistent for its diminution; and it is further evident that in countries where education is general, free, and obligatory, as, e.g. in Germany, school training has acted as a direct counter-agent to pauperism. It may reasonably be supposed that, "had the right of education been as familiar an axiom with the English masses as the 'right of relief,' we might have had by the end of a million paupers in a population of 22,000,000, and known that the evil of pauperism in England presents itself as an almost insoluble question to the best of the English reformers" (Charles L. Bruce). The influences of workhouse or almshouse life are pernicious in the extreme to the occupants. It is of the utmost importance to society that pauperism should not be inherited and transmitted, from the familiar scientific principle that inherited evil is intensified in each new generation. It has been found that places of refuge for the poor, as such, are the propagators of pauperism, inasmuch as they take in from its occupants all self-respect and independence. Hence in our day France and England, as well as Germany, are abandoning the workhouse system, and are adopting, or are taking steps for the adoption of what is called the "out-of-door relief" principle; but the relief is given by a local relieving officer, and in that to prevent absolute independence, or, as it may be really stated, to prevent the needy from acquiring the habits of pauperism.

In the United States of America, where the influence both of general suffering and of the Protestant faith largely cultivates individual self-respect and independence, the workhouse system has no existence. Some go so far as to claim that the abundance of arable land, and the comparatively slight pressure of population on subsistence, as well as our methods of popular education, must prevent a development of pauperism. But the feeling is so strong that this way is not always taken. While the Old World pours in upon us continually such vast numbers of idlers, vagabonds, and poor, to whom independence is as natural as breathing, and in whom that feeling of self-respect which spurs reliance on public charity has never been developed, and that pauperism is therefore sure to come sooner or later, a fixed element in our population. In view of this possibility, if not probability, the subject requires most considerate attention from the Church of Christ. It is true the State has here and there created central boards of charity, which tend to give unity of administration to parish and town management of the poor; classification is introduced into the care of paupers; and, above all, the effort has begun in New York State and Massachusetts to withdraw all pauper children not diseased in mind or body from almshouses, and to place them in private families,乡镇, and parish institutions. These measures, but none of these measures, we fear, adequately meet our coming wants. Were our society stationary we might succeed, but in our surging condition there must be a judicious system of out-door relief, and it can be done so, and so effectually, as to be accomplished only by the close cooperation of society. This in our body politic the Church alone is fitted to assume. Voluntary associations of the best citizens in every com-
PAUPERISM

About $17,000 in 1873. The average cost of relief in 1855-59 was only some $18,000 per annum. A still greater reduction of the cost of pauperism is shown for the increased prices of provisions and all commodities during the past few years.

We realize that in our review of the subject the wandering pauper, or, as he is familiarly called, 'tramp,' has been somewhat neglected. The pauper is a person so lazy or vicious that they prefer to be supported rather than to labor for their bread; it is scarcely necessary to say that it is not the proper province of either the State or charitable individuals to relieve such drones. The alternative of work or starvation should be forced upon all with unceasing importunity. Those who, away from home and friends, need help, we can safely trust to the benevolent intentions of such individuals as we would see placed in charge of the charities of every town in the land. See WALKER, Science of Wealth, p. 411 sq.; GREENE, Political Economy, p. 17; North Amer. Rev., April, 1875, art. iii., where much important literature is quoted. See also Brit. Quarterly, April, 1876, art. vi; Westminster Review, April, 1874; January, 1875.

FAVANNE

A name given to the priests of Isis (q.v.) at Rome, because in their religious processions they were wont to make pauses at certain places, where they engaged in singing hymns and performing other sacred rites.

PAWU, CORNELIUS, a Dutch divine, noted as a writer, was born at Amsterdam in 1739. He studied at Göttinngen, and was afterwards made canon of Xanten, in the duchy of Cleves. He applied himself to literature, and wrote several works in French on the history and physiology of various nations and countries. His Recherches historiques sur les Américains contain some curious information, many sensible reflections, and also many unsupported assertions set forth in a dogmatic tone. Pawu had not visited America, and his object seems to have been to collect all the passages which he could find in other writers, and which could support some preconceived opinion of his concerning the great inferiority of that part of the world, its productions and its native races. (See Perney, Dissertation sur l'Amerique et les Americains, pp. 613-615.) It seems most probable that he had never seen a native American, but trusted to the information of others. His work was published in 1779.

Pauw, a Hindū deity who is believed to preside over the winds. He was the father of Hanuman, the ape-god.

FAVANNE, JACQUES, a Christian martyr to the Protestant cause, was born in France about the opening of the 16th century. He became an early convert to the Reformations doctrines, but in 1524, at Christmas, recanted. After this he lost his peace of mind, and could do nothing but weep and sigh, until he was one day brought before the tribunal of the Sorbonne because he had been to Meaux, and had had converse with the hefretical teachers. This was all that Favnne desired—another opportunity to confess his true Lord and his cause. "He felt his mind relieved as soon as the fetters were fastened on his limbs, and recovered all his former joy and confidence of Jesus as his great Advocate and Sub- burgis). The proceedings against him were conducted with all possible dispatch, and a very short time had
PAVELS

clapped before a pile was erected in the Place de Grève, on which Pavanne made a joyful end. See D’Aubigne, Histoire de la Réformation, iii, 482, 483.

Pavel. Claus, a Norwegian Prelate, was born Aug. 1, 1568, in Vaude parish, near Christianand, in Norway. He graduated with the highest honors at the academy in Christianand and at the University of Copenhagen. From 1739 to 1805 he preached in Copenhagen, but was then called to Christianand, Norway, where he remained until 1817. From 1817 until he died, in 1822, he was bishop of Bergen. He enjoyed a great reputation as a pulpit orator, and published a number of sermons and religious treatises. He also wrote poetry, and kept a diary, in which he recorded all the more important events of his time. His grandson, C. F. Rus, has published two of his writings; the one, Bishop Claus Pavel Limited Abroad (Christianand, 1884); the other, Claus Pavela Dagbog (Christianand and V современности). (R. A. B.)

Pavement is the rendering in the A. V. of θυρίζω, ritephak, originally a stone heated for baking purposes, and hence a tesselated pavement (2 Chron. vii, 13; Esth. i, 6; Ezek. xi, 17, 18; xiii, 3), once of the cognate term ἱππατία, a paved floor (2 Kings xvi, 17). In John xix, 13 it is the rendering of λαοποιευτήρος, which is immediately explained by the Heb. equivalent גבעזקה (q. v.). In the account of the sacrifice of Absalom we read that he removed the brazen oxen upon which the base in the Temple rested, and substituted a stone pavement (2 Kings xvi, 17). The lower stories of Eastern houses and palaces, in later days, were usually paved with marble (Esth. i, 6), but in the time of Moses marble was not used for pavements. The “paved work of a sapphire stone” mentioned in Exod. xxv, 10 is therefore supposed to refer to the splendid floors known in Egypt, which were formed of painted tiles or bricks. Champollion and Rosellini have given specimens of these ornamented floors, and fragments of such may be seen in the British Museum. This taste still prevails in the East. Le Brun tells us that the mosque at Jerusalem is almost all covered over with green and blue bricks, which are glazed, so that when the sun shines the eye is perfectly dazzled; and Dr. Russell likewise mentions that a portion of the pavement of some of the houses in Syria is composed of mosaic work. See House.

PAVEMENT OF CHURCHES. From the 4th century churches were carefully paved, as the Jewish Temple had an artificial floor. The narthex was laid with plaster, the nave with wood, and the sanctuary with mosaic. The custom of burying within churches between the 7th and 10th centuries led to the practice of covering the pavement with memorials of the departed; and at length the floors were laid with stone, marble, or tesselated or plain tiles. Rich pavements, like marquetry in stone or Roman mosaic, occur in most parts of Italy, at St. Omer, St. Denis, in the Rhine country, at Canterbury, Westminster, and in the churches of St. Mary Major, St. Laurence without the Walls, of the time of Abbot Linton and St. Mary the Virgin, the period of Constantine at Rome. The patterns are usually geometrical, but figures, flowers, animals, and the zodiac are frequently introduced with an effect equal to the richest tapestry. The decoration lasted in the 12th century, but at that time, and in the subsequent period, marble became rare, and hard blocks of freestone were used, and lastly tiles.

PAVIA

Pavia, a city of Northern Italy, capital of the province of the same name, on the left bank of the Ticino, twenty miles south of Milan, and three miles above the confluence of the Ticino and the Po, was in ancient times called the “city of a hundred towers.” It was a very old city, and many of its antiquities remain to this day; but the palace of Theodoric and the tower where Boethius wrote the treatise De Consolatione Philosophiae no longer exist; among the remaining ones are those of Belvederi and Del Manno, which are each 169 feet high. Its oldest church, and perhaps the oldest in Italy, is that of San Michele, which, although the date of its foundation is uncertain, is first mentioned in 661. The cathedral, containing some good paintings, was commenced in 1494, but was never finished. In a beautiful chapel attached to it are the ashes of St. Augustine, in a sarcophagus ornamented with fifty bas-reliefs, ninety-five statues, and numerous grotesques. In the church of San Petri in Ciel d’Auro are deposited the remains of the unfortunate Boethius. The Certosa of Pavia, the most splendid monastery in the world, is four miles without the city. It was founded in 1536. The University of Pavia is greatly celebrated for its learned professors, large libraries, and museums. About 1600 students attend here annually. Pavia is the ancient Ticinum (afterwards Papio, whence the modern name), and was founded by the Ligurii; it was sacked by Brennus and by Hannibal, burned by the Huns, conquered by the Romans, and became a place of consider-

Specimens of Tesselated Pavement. (From the British Museum.)
Benedict VIII in this council complained of the licentious life of the clergy, and showed that it dishonored the see; he declared that they consumed the wealth given to them by the liberality of princes in keeping women and providing for their children. A decree in seven articles was published for the reformation of the clergy, which the emperor confirmed, adding temporal penalties against the refractory. See Labbé, Concil. ix, 819.

4. At a council held at Pavia in 1160 the anti-pope, Victor III (Octavianus), was acknowledged as pope immediately by the emperor Frederick I. See Labbé, Concil. x, 1387.

5. At a council held at Pavia in 1428, convoked by the Council of Constance, and opened in the month of May, some deputies from England, France, and Germany were present. On June 22 this council was transferred to Siena, on account of the plague which threatened Pavia, and the enactments are given under the heading of Siena. See Hefele, Concilienrecht. vol. iv and v; Milman, Hist. of Latin Christianity, iv, 299; viii, 534.

Pavia, Giacomo, a painter, was born at Bologna Feb. 18, 1655, according to authentic documents. There is much discrepancy as to the time of his birth, and about his instruction. He is said to have studied under Antonio Crespi, who was twenty-six years his junior. He may have been the pupil of Cav. Giuseppe Maria Crespi, who ten years his junior was the son of the canon Luigi Crespi, son of Giuseppe, states, in the third volume of the Felietan Pictoric, that he was instructed by Gio. Giossef dal Sole, four years his junior. He acquired considerable reputation at Bologna, and executed several works for the churches which were admired for the fine taste displayed in their composition. The most esteemed of these is a picture of St. Anne teaching the Virgin to read, in S. Silvestro; and the Nativity, in S. Giuseppe. He went to Spain, where he distinguished himself, and executed many works for the churches. He died in 1740.

Pavlé, Jean-Baptiste-Raimond de, abbé De Fourguevaux, grandson of Francois, was born in 1693 at Toulouse. He enlisted in the regiment of the Bois d'Infanterie, and obtained a lieutenantcy. Upon the urgent entreaties of his mother he left the profession of arms, and in 1717 entered the society of Saint Hilaire, in Paris. He died Aug. 2, 1768, at the château De Fourguevaux. In devoting himself to works of piety, he took part in religious quarrels, and in the spirit of denunciation. On a very serious charge of parricide we cite from him, Traité de la Conscience Chrétienne (Paris, 1728, 1781), which occasioned great disputes; and Cathéchisme historique et dogmatique (ibid. 1729, 2 vols. 12mo; reprinted in 1766 in 5 vols. with the sequel). See Nouv. Ecclésiast., Feb. 7, 1769.

Pavilion, the rendering in the A. V. of נֶפֶל, נֵפֶל (Psa. xxxvii, 5; elsewhere "tabernacle," "den," or "cove," which last is the literal meaning), or נֶפֶל (2 Sam. xxi, 12; 1 Kings xx, 12, 16; Psa. xlvii, 11; xxi, 20), נֶפֶל, which signifies a booth, hut, formed of green boughs and branches interwoven (Gen. xxxiii, 17; Jonah iv, 5). It is rendered "bush" (Lxx. xxiii, 40-43; Nehi. vii, 15, 17); "tabernacles" (Lxx. xxiii, 34; Deut. xvii, 13, 16; Isa. iv, 6); "cottage" (Isa. i, 8). It sometimes signifies tent, tents for soldiers; rendered "tent" (2 Sam. xi, 11); "pavilions," margin "tents" (1 Kings xx, 12, 16). See TEST. It is also used poetically for the dwelling of God (Psa. xxvii, 11), where the Psalmist symbolically describes Jehovah as surrounding himself with dark waters, and thick clouds of the skies, as with a tent, or a "pavilion" (Job xxxvi, 29). See TABERNACLE. Among the Egyptians pavilions were built in a similar style to houses, though on a smaller scale, in various parts of the country, and in the foreign districts through which the
Egyptian armies passed, for the use of the king; and some private houses occasionally imitated these small castles by substituting for the usual parapet wall and windows the battlements that crowned them, and which were intended to represent Egyptian shields (Wilkinson, Anc. Eg., 33). The Hebrew word קֵרֹן, kérón, rendered "royal pavilion" (Jer. xiii, 10), is properly throne-ornament, tapestry, with which a throne is hung. See THRONES.

Throne-Room at Theben.

Pavillon, Nicolas, a noted French prelate, celebrated especially for his relation to the Jansenistic retreat in Paris known as "Port-Royal," and one of the chief of the Gallican Church advocates, was born in Paris Nov. 17, 1657. Even as a boy he displayed purity of character seldom seen in youth, and as a student was all that the most exacting could expect. Gifted with remarkable intellectual power, he was the favorite of St. Vincent de Paul, his confessor, who employed Pavillon, as soon as his age would permit, in different missions, and finally placed him at the head of the assemblies of charity and the conferences of St. Lazar. Pavillon had great misgivings about assuming any responsibility, and did not enter the priesthood until he was thirty years of age, and then, without being attached to any parish, devoted himself to the exercises of the holy ministry by assisting different curates, especially in the pulpit. He had determined in his own mind never to preach at Paris, but Vincent de Paul prevailed upon him to change his mind, and in 1637 he preached at the church of St. Croix. Crowds were attracted by his eloquence and simplicity, and the city was soon in a general excitement concerning the new preacher. Cardinal Richelieu and others of distinction went to hear him, and were so pleased that he was appointed to the bishopric of Alet, and was consecrated Aug. 21, 1638, at Paris. He left that city Oct. 8, with the resolution of never returning to it. In his diocese his predecessor, Étienne de Polverel, had maintained a conduct little edifying, and his clergy had imitated him—only too well. Nicolas Pavillon set himself to work immediately for the instruction and reform of the clergy, and in consequence of his wise regulations he succeeded in remedying the most deplorable abuses. His diocese very soon changed its condition; ignorance and disorders were banished from it. In 1647 bishop Pavillon got into difficulties with the Jesuits, who refused to acknowledge his diocesan power, and from this time forward his work was more or less impeded by their opposition, which, at first confined to his own see, gradually reached the court, and he fell under a cloud, notwithstanding his devotion to the good work, and his piety and untiring industry. Thus Pavillon had founded a seminary for theological instruction, and one for lady teachers; had paid special attention to the secular school, and by his personal supervision greatly improved their condition. As he was in intimate relations with Dr. Arnauld (q. v.) and his partisans, the Jesuits accused Pavillon of heresy and disloyalty, and by every means in their power plotted his destruction. His friend, Vincent de Paul, made strenuous efforts to draw Pavillon away from his Port-Royalist associations; but Pavillon took no notice of his opponents, and unhesitatingly endorsed the good doctor. After the death of St. Vincent Pavillon pronounced against the spreading of the heretical practices in Mariology even more openly.

In the year 1656 Pascal brought out his Provincial Letters, and shortly after Arnauld directed to Pavillon a pamphlet on the Jansenistic propositions which had just been condemned by the Jesuitical interpretation. The result was that Pavillon was so impressed with the justice of the Jansenistic complaints that, when Pascal was replied to in the Apology for the Curia, he felt constrained to call a provincial council (1658), and by it caused the Apology to be condemned as containing "doctrines false, precipitate, scandalous, and calculated to corrupt the manners and to injure the discipline of the Church" —a censure which the clergy of Paris approved. Of course such a step forever sealed the fate of the bishop of Alet. In 1661, by request of the king, an assembly of the clergy of France pronounced it incumbent upon all bishops to sign the formulary which condemned the five propositions supposed to be contained in the Jansenistic heresy. Pavillon saw in this measure not only injustice to the Jansenists, who rightly claimed that none of Jansenius's true views were embodied in it, but also against the bishop whose authority was thereby impaired. All the bishops of France looked to Pavillon to take the lead. He was not long in deciding. Aware that the king must have been moved to the measure by the intriguing Jesuits, he wrote to the king in remonstrance, but in all kindness, explaining the inconsistent action of a state like France, which had recognised the supremacy of the
Church in things spiritual, yet directing her bishops how to judge of and deal with heresy. The king, unable to free himself from the influence that surrounded him, was only the more decided in his course, and in 1666 he issued a royal edict, in the importance of the formularies still remains to pass. In 1669 the new archbishop of Paris also demanded compliance with the king's edict. Now Pavilion could no longer hesitate as to his future course. The courageous bishop, disdaining to equivocate under such circumstances, published a a mandate, June 1, 1665, in which his views as to the limits of Church authority were set forth with transparent clearness. Truths revealed by God, of which the Church is the ordained guardian, must be accepted on her testimony, with an entire subjection of the reason and of all the faculties of the mind; but with regard to other truths, not so revealed, God has not provided any infallible arbiter; so that when the Church declares that certain propositions are contained in a given book, or that such and such is the meaning of a particular author, she acts only by human knowledge, and may be mistaken. For decisions of this kind the Church cannot require positive internal belief; nevertheless the faithful are not permitted to impugn her judgments, which in all cases must be treated with submission, for the preservation of due order and discipline. The high character and saintly life of Pavilion added immense weight to his influence. The ecclesiastical documents which were shared by other prelates, particularly by Henri Arnauld, bishop of Angers; Nicolas Choart de Buzanval, bishop of Beauvais; and Francois de Caulet, bishop of Pamiers; these issued mandates of precisely similar import, as did also the bishops of Kryon and Lann; but the two latter, on receiving notice of the displeasure of the court, retracted, and adopted a tone of exact accord with the papal bull. An act of the council of state, July 20, cancelled the mandates of the four refractory bishops, and forbade the clergy to obey them. It was, of course, a judicial question between the prelates who had thus boldly constituted themselves the apostles of Jansenism; but this was an affair of considerable delicacy and difficulty. According to Roman jurisprudence, the pope was the sole judge of bishops; on the other hand, it was one of the most cherished of the Gallican liberties that bishops in France could only be tried, in the first instance, before their metropolitan and his com provincials. Application having been made to the pope by the subject of Rome, his holiness proposed to name a commission of nine cardinals and bishops, who would be delegates for hearing the cause; but the king decidedly objected to this method of adjudication, as an invasion of the privileges which he was bound to defend. After a tedious negotiation, it was at length arranged that the pope should name a commission of nine prelates to proceed to the trial of their colleagues; that seven should be competent to act; that the president should have power to appoint substitutes in the room of those who might decline to act; and that the accused should not be at liberty either to challenge the judges or to appeal from their decision. The mandates of the four bishops were at the same time denounced by a decree of the Congregation of the Index; upon which the bishops of Languedoc wrote to the king in terms of energetic remonstrance against the encroachments of the court of Rome on the rights of the episcopate, and Louis replied by assuring them that he would not interfere in their lawful jurisdiction and the liberties of the Gallican Church. The prosecution of the bishop was suspended by the death of Alexander VII, which occurred May 20, 1667. Cardinal Giulio Rospigliosi, who succeeded him under the name of Innocent XI, was solicitous of his sentiments, and of moderate opinions, and disposed to a pacification; and measures were immediately concerted in France for taking advantage of this favorable change of circumstances. It was proposed that the bishops, without being required to retract their mandates, should sign the formulary aforesaid, as if they had taken no steps in the matter before, and should cause it to be signed by their clergy; but any explanatory remarks which they might wish to make should be made by a procès-verbal at the discretion of the cardinals, such written statements not to be published, but to be deposited in the papal diocese; and that they should afterwards join in a letter to the pope, informing him of this new act of dutiful submission to his authority. This expedient was approved by the nuncio, accepted on his recommendation by the pope, and ultimately adopted. The bishop of Alet proved for some time intractable. Courier after courier was despatched to urge him to compliance, but in vain. At last, persuaded that the peace of the Church would be maintained by his submission, he yielded to the importunate entreaties of the bishop of Comminges, Antoine Arnauld, and other friends, and appended his signature, Sept. 10, 1668. The other prelates asserted without difficulty, and the matter was forever closed. In 1675 Pavilion was involved in a conflict with the state authority. By the decree of the crown, ratified by Parliament, during the law of Régale in general force, in 1673 the question had been forced home to Pavilion whether he would suffer in his own diocesan appointments by the crown while he was at the head of the see. The treasurership of his cathedral was conferred in 1679 in Régale upon a young prelate, whose good name and earnestness made his preferment come to take possession. When Pavilion returned, he prohibited this appointee from assuming the duties of the office; and when he appealed to the archbishop of Paris to assist him against the court at which the appointee was invested, Arnauld replied to, and he found himself obliged to stand in his own strength. In March, 1676, he published an ordinance against the intrusion of any person into any benefice or dignity in virtue of the Régale. Of course a decree of the ecclesiastical council of Paris, readily granted upon his request, set Arnauld against the king; and though the good bishop wrote to the king, and pleaded for the rights of the Church as he interpreted them, his position was condemned, and he was only suffered to remain in his see by reason of his great age. He died Dec. 8, 1677. Pavilion published a sort of "Compendiium Theologicum," which he entitled Règle à l'usage du Diocèse d'Aléa (Paris, 1667, 4to, and 8vo), and which was designed especially for his own diocese. It was published anonymously; and, as it was attributed to Arnauld, it was condemned at Rome by a decree of April 25, 1668. By this act the name of Pavilion is now universally appeared for clear statements of doctrine and sound Christian instruction. Pavilion published in July 1678 following a pastoral letter against this brief, and, notwithstanding the anathemas, he had his book printed again, adding to it the approvals of twenty-nine French prelates. The ritual continued to be observed in the diocese of Alet, and was extensively circulated throughout France. The death of pope Clement only a few months later terminated this unpleasant affair, especially as the casuists could get no encouragement from the new pope, Innocent XI, who became a most ardent adumbrateur of Pavilion. Indeed, our good prelate was highly esteemed by all honorable characters, for he was a brave defender of the Christian doctrine of grace, maintained strictly the rules of Christian morality, and protected, or strove to protect, the rights and immunities of the Church by his bishop Pavilion, de Sacrifice et Statuts Synodaux (Toulouse, 1676; Paris, 1875, 12mo) — Lettre écrite au Roi (1664, 4to). There was a question of the royal prerogative to which Pavilion refused to submit; and this letter, upon the charge of the pope, Clement XI, was condemned by his bishop Pavilion of the Parliament of Paris of Dec. 12, 1664. See Vie de H. Nicolas Pavillon, évêque d'Aléa (Saint Hiel, 1738, 3 vols. 12mo); Nicrologe de Port-Royal, p. 464; Mrs. Schimmel penning, Select Memoirs of Port-Royal; Life of Nicos Pavillon, by a Layman of the Church of England
PAXTON, George, D.D., a Scottish divine of note, was born at Dalgowry, East Lothian, in 1762. He entered the work of the ministry before 1789, and was in that year a member of the General Associate Synod, and subsequently under the same authority was presbyter of divinity at Edinburgh. His places of pastoral labors were Kilmaurs and Stewarton. He died in 1837. He was a man greatly respected in the denomination to which he belonged, and possessed in his youth and prime rare gifts of popular eloquence. He wrote an Inquiry into the Obligations of Religious Causes on Posteriorly (1801, 8vo):--Illustrations of the Holy Scriptures (London, 1819, 2 vols, 8vo; and often in England and America); a valuable supplement to Harmer, containing a large amount of various and useful knowledge on subjects relating to Eastern geography, natural history, and manners and customs. See Orme, Biblioth. Biblia, a. v.; Nevin, Biblical Antiquities (Appendix), p. 441.

Paxton, William, D.D., a Presbyterian minister, was born in Lancaster County, Pa., April 1, 1760. His early education was limited, and when the Revolution broke out he joined the Continental army. When about twenty-four years of age he entered the Strasburg Academy, near Lancaster City, Pa., where he greatly distinguished himself, and was by the Newcastle Presbytery licensed to preach April 8, 1789. After spending a while in the western part of Scenery and in Little Britain, he was, Oct. 3, 1792, ordained and installed pastor of the churches of Lower Marsh Creek and Toms Creek. After a lapse of some years he devoted himself exclusively to the former congregation, where the greatest success and usefulness attended the forty-nine years of his ministry. His health obliged him to resign his charge Oct. 19, 1841, after which he gradually declined until his death, April 16, 1845. Although his sermons and other literary productions were marked by great talent and profound
PAYNE

PAYSON


**Payne, Joseph**, one of the noted English educators of our times, was born in 1808. He received his educational training at the University of London, and early distinguished himself as a teacher of English. For a number of years he was connected with his alma mater. In 1837 he was appointed to the newly founded professorship of education in the College of Preceptors, the first chair in any public institution in England assigned to that subject. He devoted himself in this position, and also by his writings, to the promotion of education, making the improvement of methods of teaching his special object. He was the author of *Lectures on Education*, and numerous lectures and pamphlets on allied subjects. He also took an active part in the work of the Woman's Educational Association. Mr. Payne contributed several papers to the *Proceedings of the Philological Society*, chiefly on English dialects, and the relation of Old English to Norman French. Among his other publications were text-books in English literature, entitled *Studies in English Poetry* (4th ed. 1871, 8vo), and *Select Poetry for Children*; the last of which especially had a very large circulation (15th ed. 1868, 18mo.). Payne died at Bayswater April 30, 1876.

**Payne, William, D.D., F.R.S.,** an excellent and learned English divine, flourished in the second half of the 17th century. He was rector of St. Mary's, Whitechapel, in 1681, and prebendary of Westminster in 1694. In 1681 he was admitted Fellow of the Royal Society; and died in 1696. His publications are, *Learning and Knowledge recommended to the Scholars of Brentwood School*, at their First Founding: a sermon on Prov. i. 7 (Lond. 1682, 4to); — *A Discourse concerning the Adoration of the Host, in Answer to T. G. and Mr. Boyle's* (Gibson's *Preservation*, x, 116; originally published 1683); — *A Discourse concerning Communion in One Kind, in Answer to the Archbishop of Mousse* (Gibson's *Preservation*, viii, 320, and i, 1; originally published anonymously, 1687, 4to); — *A Discourse on the Sacrifice of the Mass* (Lond. 1688, 4to; also in Gibson's *Preservation*, vi, 215); — *The Texts examined which Papists cite out of the Bible to prove their Doctrine concerning the Obolary of Works and Voice of Confidence*: in two parts (ibid. ii, 382; originally published 1688); — *Belarmine examined, 6th Note: Agreement in Doctrine with the Primitive Church* (ibid. iii, 292; originally published 1688); — *Family Religion, or the Duty of taking Care of the Education of Children*: a sermon on Josh. xxiv, 15 (Lond. 1691, 4to); — *A Practical Discourse of Repentance, rectifying the Mistakes about it, especially such as lead to Despair or Presumption, perverting and directing to the true Practice of it*, and demonstrating the necessity of a Death-bed Repentance (ibid. 1693, 8vo); — *Discourses upon several Practical Subjects*: with a Preface, giving some Account of his Life, Writings, and Death (ibid. 1698, sm. 8vo).


**Payson, Edward, D.D.,** a noted American divine, one of the most illustrious of the orthodox Congregational body, was the son of the succeeding, and was born at Ridge, N. H., July 25, 1788, where his father was then pastor. Both the intellectual and moral powers of young Payson were developed at an unusually early age; and from the age of three years old he was well read at four. He entered Harvard College in 1809, and graduated in 1813. It was said of him while there, by his fellow students, that he had left off taking books from the alcove of the library because he could read all that he brought back from there. His religious awakenings seem to have come powerfully after the death of his brother in 1804; and, when finally resolved to live for God and his cause altogether, he consecrated himself fully to the service in a written covenant. After three years spent as principal of a school in Portland, feeling that he could not work the ministry, he began his theological studies under the direction of his father. His great aim and purpose was to be a thorough Biblical scholar—not so much to acquaint himself with systems of divinity, or to learn about the Bible, but to know the truth. Having obtained his theological training, he returned to Maine and ordained colleague of Mr. Kellogg, Dec. 16, 1807, and afterwards the sole pastor of the Congregational Church of Portland, Maine. This was his first and only pastoral charge, and he remained in it for a period of twenty years, though his most utterances were of the most startling and uncompromising character. It may be truly said of Edward Payson that he labored not to please men, but God; and his pulpit thunders and lightened like another Sinai against every form of ungodliness and iniquity. Nor must it be supposed that his pastorate was lengthened in one charge because his labors were not appreciated elsewhere. Calls came to him from Boston and New York, but he persistently declined them. So conscientiously devoted was Payson to his work that he refused to receive more than his salary, although many hospitals and other institutions had generously offered him by his people. Over seven hundred persons were received by him under his ministrations, and many happy souls in other places will rise up in the final day to bless the name of Edward Payson. These vast labors heavily taxed his physical strength, and the impossibility of traveling, due to his lameness, soon exhausted him when sickness finally came. He died Oct. 22, 1837. In his distressing sickness he displayed, in the most interesting and impressive manner, the power of Christian faith. Smitten down in the midst of his days and usefulness, he was entirely resigned to the divine will; for he perceived distinctly that the infinite wisdom of God could not err in the direction of events, and it was his joy that God reigneth. His mind rose over bodily pain, and in the strong visions of eternity he seemed almost to lose the sense of suffering. In a letter to his sister, Sept. 19, 1827, he says:

> "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glooms beam upon me, its odors are wafted to me, its sounds strike upon my ear. I have been induced into my chamber, and the Body Hall of the Soul separates me from it but the river of death, which now separates them from me! I am still, that I may not stand at a single step whenever God shall give permission. The Sun of Righteousness has gradually been drawing nearer and nearer, nearer and nearer, and brighter and brighter, and brighter, and brighter, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; existing, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unsayable wonder, why God should deign to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."
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occasion to say of Dr. Payson: "To a close and fa-

miliar acquaintance with the Scriptures, he added great

breath of intellect and varied literary attainments. In-

timate knowledge of the human conscience was joined
to manliness of thought vouching the ways of God to
teach them the religious lessons of the world. Again,
again had suggested to us one in whom these features
found an almost perfect expression—the late Edward
Irving. . . . We are not acquainted with any recent
work in practical theology which better deserves a
place in the library of every Christian gentleman and
minister than the address and the memoir and works of
Dr. Payson." We regret to say that the edition of
Dr. Payson's life and works is now exhausted. They
should certainly be reissued in a more popular and abridged
form, so as to have a wide circulation among ministers
and Christians of all denominations. The Rev. E. L.
James, of the Methodist Episcopcal Church, has done a
good work in extracting from the volumes referred to
some of their choice gems, and giving a very concise view
of the salient points of his character and ministry. In
the absence of the large volumes, this book (N.Y. 1872,
8vo) may be read with great profit. See also Sprague,
Annales of the American Pulpit, ii, 503; Allen, Dict. of a Mer.
Bibl. s. v.; Dr. Levi R. Dunn, in Christian Advocate,
1872; Our Pastor, or Reminiscences of Rev. E. Payson,
D.D., by one of his flock (Boston, 1858, 12mo); Sketches
of Educated Teachers (1864, 12mo); Allibone, Dict.
Bibl. and Amer. Authors, vol. ii. s. v.

Payson, Seth, D.D., a Congregational minister, son
of the father, was born in September, 1758. He
graduated at Harvard College in 1777, and was ordi-
ained pastor at Rindge, N. H., December, 1782. He
was married D.D. by Dartmouth College in 1809, and
trusted in 1813; and in 1813 was one of a committee
to choose a site for Williams College, about to be re-
worked. Immediately after finishing this duty, he was
taken sick, and died Feb. 28, 1820. Dr. Payson pub-
lished "Proofs of the Existence and dangerous Tend-
ency of Modern Illuminism" (1802), and several occasional
sermons. See Sprague, Annales of the American Pulpit,
ii, 209.

Pax. See Gold.

Paxmany, Peter, a Hungarian cardinal, was born
Oct. 4, 1570, at Grosswardein. At the age of thirteen
he was converted to Romanism, and shortly after en-
tered the Order of the Jesuits, and taught theology at
the University of Prague. In 1607 he returned to his own
country, and devoted himself from that time to combating
the progress of Protestantism. Joining to an enchanting eloquence
the most charming manners, he succeeded well in his efforts.
Appointed in 1616 archbishop of Gran, he used his posi-
tion as primate of the kingdom to elect to the throne,
in 1618, Ferdinand, archduke of Austria. In 1622 he re-
turned to Rome, to negotiate the mediation of pope
Urban VIII in favor of the establishment of peace. Three
years previously he had been appointed cardinal. He
died at Presburg March 19, 1637. Paxmany spent more than
half a million of florins in founding institutions of
learning, such as the University of Tyrnaus, which, trans-
portated to Pesth, still exists; the Pazmannerium, at Vienna,
etc. He wrote in Latin and Hungarian; the latter tongue
he used better advanced and with greater purity than any of his contemporaries. Fifteen works of his are polenric and devotional, and among them we will quote, Hodies, seu duz ad veritatem, in quo
celebratur divinis sacrificis Catholicae rite observant
(Pesth, 1613, 8 vols. fol.); Conciones in Evangelia omni
Dominicarum (1636 and 1767, fol.). See Horanyi, Memoriae
humaniores Austriae, and Hunyady, Life of Pazmany, in Hungarian (Buda,
1836).

Pazzi, Cosmo, an Italian prelate, was born at Floren-
tence in 1467, and was on his mother's side a descendent
of the Medici. He was provided by pope Alexander VI
with a caianicate in the church of Olior, in France,
and soon after with his episcopal chair, of which he never
took possession. The Florentines had already sent him, Sept. 14, 1496, to the emperor Maximilian to
mediate concerning the war of Pisa and the league of
Italy. On his return he was elected, April 14, 1497,
bishop of Pistoia, and renounced his pretensions to the
seat of Olior. Alexander VI died before the ceremony,
with a diplomatic commission to Spain, and then to France.
Pope Julius II transferred him to the archbishopric of
Florence, July 5, 1508, and premature death alone de-
prived him of the purple, to which he would certainly
have been raised by his maternal uncle, Leo X. Pazzi
died at Florence April 9, 1515. He first became known
by a Latin translation, the Dissertations of Maximus of
Tyre. Three editions of this translation (Rome, 1517; Basle, 1519; Paris, 1584, fol.) preceded the
publication of the original Greek text brought out by
Estienne at Paris (1517, 8vo). The translation of
Pazzi was published under the editorship of his
brother, Pierre Pazzi. See Italia Sacra, i, 481; ii, 182;
v.; Combes-Douzons, Dissertations de Maximus de
Tyre (1st ed.).

Pazzi, Pietro Antonio, an Italian engraver, was
born at Florence in 1706. It is not known under
whose he studied, but he executed many plates of
portraits and other subjects, after the Italian
masters, which are held in estimation. His works are to be
found in the Museo Fiorentino, Museo Capitolino, and
the Museo Sterbini in Rome. Among them the following
are of interest to us: The Holy Family (after L. Ca-
biati); The Assumption of the Virgin (after Raffaelle):
The Virgin and Infant Child (after Vandyck); St.
Zanobi reconstituting a dead Person (after Bettì); St.
Philip refusing the Papacy (id.); A Suil (after Crespi).

Peabody, David, a Congregational minister, was
born April 16, 1805, in Topsfield, Mass. He graduated
at Dartmouth College in 1828; entered the ministry
April, 1831, and was ordained pastor of the First Church,
Lynn, Mass., November, 1832, from which charge he
was, however, soon dismissed, on account of ill-health.
He became pastor of the Calvinist Church, Worcester,
June 15, of the following year. In 1838 he accepted the
professorship of rhetoric at Dartmouth College, but died
the next year, Oct. 17, 1839. Mr. Peabody published
A Memoir of Horace Bushnell (1860)—A Dis-
course on the Conflict of Men considered in Conflict
with the Law of God (1836)—A Sermon on the Sin of Coron-
ousness considered in respect to Intemperance, Italian Op-
pression, etc. (1838)—The Martyrdom of Ihebron, or the
History of Abraham (1841); and wrote a number of valuable
articles, etc. See his Memoir. See Sprague, Annales of
the American Pulpit, ii, 744; Dr. Lord's Sermon
on his death.

Peabody, Ephraim, D.D., a Unitarian divine of
distinction, was born at Wilton, N. H., in 1807, and
was educated at Bowdoin College, class of 1827. He
subsequently studied theology at Cambridge, and in 1831
became pastor of a Unitarian congregation, and in 1846 accepted a call to the
pastorate of King's Chapel. He died in 1846. Dur-
ing his lifetime he published a number of addresses, es-
says, and sermons; also several review articles. After his death appeared Sermons with a Memoir of
A. Elliot (Boston, 1857, 12mo) —Christian Days and
Thoughts (1858, 12mo, and one; London, 1868, 8vo).
Dr. Peabody also wrote a number of poems. He was a pious man, and practical in his purposes. He
displayed a fertile yet chastened imagination, and vigorous
expression in all his writings, and they therefore impress
the reader. Favorable notices were given of his works,
not only in this country, but also in Europe. See Lord,
Athen. 1840, p. 926; Weems, Rev. Oct. 1827; North Amer.
Peabody, George, an American merchant, whose name deserves to be held in remembrance on account of his munificent philanthropy, was born at Danvers, Mass., Feb. 18, 1795. His parents were poor, and his only education was received at the district school. At the age of eleven he was placed with a grocer, and at fifteen in a haberdasher's shop. When he was about twenty-two years old, he was a partner with Elias Riggs in Baltimore. In 1827 he went to England to buy merchandise, and to transact financial business for the State of Maryland. In 1837 he permanently removed to London, and in 1843 became a banker. He accumulated a large fortune, and did not forget his native city, place of origin or place of birth. In 1852, on the two hundredth anniversary of the settlement of his native town, he sent home $20,000 to find an educational institute and library, a sum which he afterwards increased to $60,000, with $10,000 to North Danvers. He also contributed $10,000 to the first Grinnell Arctic Expedition, $500,000 to the city of Baltimore for an institute of science, literature, and the fine arts; and in 1863, on retiring from active business in London, he made the splendid donation of £150,000 sterling for the benefit of the poor of London, and towards the endowment of a donation he made the contribution of £150,000. He also gave to Harvard University $150,000 for a museum, etc.; and in 1867 devoted $2,000,000 to found common schools in the Southern States. He died in London, Nov. 4, 1869. His adapted condition, his personal example, his radical and his native country honored itself by sending a government ship of war to convey the body of this philanthropist to the place of his birth for interment. Great Britain, however, would not suffer any but one of her own ships to take the remains from her country, and the transportation consequently took place in the British man-of-war Monarch.

Peabody, Oliver, a Congregational minister, was born in 1698 at Boxford, Mass. He graduated at Harvard College in 1721, and was immediately employed by the commissioners for propagating the Gospel to preach at Natick (1721). There were then but two families of white people in the town. The Indian Church, which the apostolic Elliot had founded, was now extinct, the Indian preacher, Tannahompait, having died in 1716; and all records were lost. A new Church was formed, Dec. 3, 1729, consisting of three Indians and five white persons, and Peabody was ordained at Cambridge, Dec. 15. The influence of the Indians was so great as to induce them to abandon savage life, and to attend to husbandry as the means of subsistence. He had the happiness of seeing many of the Indian families with comfortable houses, cultivated fields, and flourishing orchards. But his chief aim was to teach them the religion of Jesus Christ. There were added to the Church in the first year twenty-two persons, several of whom were Indians; in July, 1743, he stated that in the two preceding years about fifty had been received into the Church. Against the vice of intermarriage among the Indians he set himself with great zeal and much success. Altogether during his residence at Natick he baptized one hundred and eighty-nine Indians and four hundred and twenty-two whites; and he received into the Church thirty-five Indians and thirty whites; and there died two hundred and fifty-six Indians, one of whom was a hundred and ten years old. During one season he went on a mission to the Mohicans. He died in great peace, Feb. 2, 1752. Mr. Peabody was eminently pious, and greatly beloved and lamented. He published Artillary Election Sermons (1732):—On a Good and Had Hope of Inagination (1742). See Allen, J. G.; Sprague, Of the American Puritan, i, 318.

Peabody, William Bourne Oliver, D.D., a Unitarian clergyman, was born at Exeter, N. H., July 9, 1799. He entered Harvard University in 1813, and after graduation also studied theology at Cambridge.

He was ordained to preach in Springfield Oct. 12, 1820. He was a preacher of so-called liberal doctrines, but he avoided controversy, and sought only to do good. In 1823 he published A Poetical Catechism for the Young. Several pieces were subjoined to this catechism, including the hymn found in some of our principal collections. It is among the most popular of his productions. He was one of the founders of the New Englander in 1824, and its editor till 1829. He wrote a few works on natural history, and edited a volume of the journals of Captain James Cook. Dr. Peabody's tastes extended over a wide field, including poetry, biography, theology, and natural history. In 1838 he supplied the account of the birds in the report of the survey of the State of Massachusetts. Besides biographical review articles, he wrote several lives in the Jour. of the Bibliographical Society of America, etc. In 1854 he was a delegate to the General Synod of American Disciples of Christ. In 1855 he was a corresponding member of the American Geographical Society.

Peace. The Hebrew word שלום, shalom, usually translated peace, means, properly, health, prosperity, welfare. It is the same as the salam of the modern Arabs, and is in like manner used in salutations (q.v.). The Greek ζωον, zoon, also translated peace, is described by St. John as 'the water of life' (Rev. 21, 6). 'Peace be with you' (John 20, 19); 'The peace of God' (Phil. 4, 7); 'The peace of God' (Rom. 14, 17). Peace is love, the water of life, the breathing of the Spirit. Peace is deliverance from having we were were addressed as a rendering of the Heb. word, naturally passed over in the same sense as the N.T. Accordingly 'peace' is a word used in Scripture in different senses. Generally it denotes quiet and tranquillity, public or private; but often prosperity and happiness. It is used also as a metaphor to denote God's action in peace; "God give you peace;" "Peace be within this house;" "Pray for the peace of Jerusalem." Paul in the title of his Epistles generally wishes grace and peace to the faithful, to whom he writes. Our Saviour recommends his disciples to have peace with all men, and with each other. God promises his people to water them as with a river of peace (Isa. 11, 12), and to make with them a covenant of peace (Ezek. xxxiv, 25).

Peace, properly, is that state of mind in which persons are enabled to avoid open violence to interrupt their tranquillity. 1. Social peace is mutual agreement one with another, whereby we forbear injure one another (Ps. xxxvi, 14; cxxii). 2. Ecclesiastical peace is freedom from contentions, and rest from persecutions (Isa. xi, 13; xxlii, 17; Rev. xvi, 14). 3. Spiritual peace is deliverance from having we were were addressed as a rendering of the God of Christ (2 Thess. iii, 16). It is a blessing of great importance (Ps. cxix, 165). It is denominated perfect peace (Jer. vi, 17); peace of the heart (Phil. iv, 7); permanent (Job xxxiv, 39; John xvi, 32); eternal (Isa. liii, 2; Heb. iv, 9). See HAPPIINESS.

Peace of God. See PAX.

Peace, Kiss of. See KISS.

Peace-offering (fully, טָבִיט הָנֵבָה, tevet heneba), also simply הָנֵבָה, heneba [but this sometimes in a singular sense, as Ezek. xiv, 15; comp. Lev. vii, 14; ix, 22, etc.], once merely the sing. הָנֵבָה, Amos v, 22; Sept. usually עֲנַבָּה, sana. nota etiam ʿannabāh, sana; Vulg. victuaria phacidiārum, or simply phacidiārum, a voluntary sacrifice offered by the pious Jews in token of gratitude (thank-offering [hence Josephus calls it γαμησίων; Ant. iii, 9, 1 sq.; comp. xix, 6, 1]. These sacrifices, which are often mentioned in connection with burnt-offerings (Exod. xx, 24; xxiv, 5; Lev. iii, 5; Josh. viii, 31; 1 Kings ii, 15, etc.), consisted of spiced (yet see Lev. xxii, 23) neat or small cattle or either sex (Lev. i, 5; ix, 4, 5; xxii, 19; Deut. xii, 19; comp. Josh. iii, 3, 29; comp. Exod. xxiv, 5; 1 Kings vii, 63), and were offered, along with meat-offerings and drink-offerings (in the same manner as burnt-offerings), either by individuals or in the name of the people. The latter was customary on occasions of festive inauguration (Exod. xxv, 17 sq.; 1 Sam. ii, 17 sq.; 1 'American Bible' Ezek. xliii, 27; comp. 1 Macc. iv, 56); on the election of kings (1 Sam. xi, 15); and upon the fortunate issue of important enterprises (Deut. xxvii, 7; Josh. viii, 31):

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but they were expressly prescribed at the Feast of Pentecost (the young lamb, Lev. xxiii, 19). Private peace-offerings were the result of free impulse (דְּבֶר), or in fulfillment of a vow (Lev. vii, 16; xxii, 21; Num. xv, 8), so regularly at the expiration of a Nazarath vow (Num. vi, 14), and were often determined upon in consequence of a special favor received from Jehovah (thank-offering, fully מִנְתָּנָה לְיהוָה, or more briefly מִנְתָּנָא, or simply מְנָא, סְמָא אֱיוֹנָא, Lev. vii, 12; xxii, 29). The festivals were honored by peace-offerings (Deut. xii, 10; 2 Chron. xxxii, 22): Solomon arranged three times a year a sacrifice of burnt-offerings and drink-offerings (1 Kings ix, 25). All peace-offerings were to be presented with imposition of hands (Lev. iii, 2; vii, 18), only the fat part (which in the case of cattle and goats consisted of the fat covering the inwards) [between them], the kidneys with the fat connected with them [leaf-fat], the fat on the thigh-muscles, and finally the large lobe of the liver; in the case of a lamb, the fat tail ["rump"] and the inside fat; see Josephus, Ant. iii, 9, 2; comp. Bähr, Symbolic, ii, 354 sq.; Lebien, Liturgie, ii, 14 sq.; Deut. iv, 19 sq.; vi, 12; Amos v, 22), and the blood was sprinkled around the altar (Lev. iii, 2; vii, 14; ix, 18; xxvi, 6; 2 Kings xvi, 11). The remainder of the flesh belonged, in the peace-offerings of the Pentecost and other public occasions, to the priests (Lev. xxiii, 20); in the case of private offerings, the priests were entitled to the breast and shoulder (Num. vi, 20; comp. Exod. xxix, 27; Lev. xi, 21; xiv, 14), which were the heave-offering and the wave-offering (Lev. vii, 36, 34; ix, 1; Num. vi, 20), and the rest was used by the offerer in joyful meals at the sanctuary (Lev. xix, 6 sq.; xxii, 30; Deut. xii, 17 sq.; xxxii, 7; comp. Jer. xxxiii, 11). Yet the whole must be consumed in the case of thank-offerings on the same day (Lev. vii, 15; xxix, 29), or in other cases at festivity on the second day (Lev. vii, 16 sq.; comp. xix, 6); if anything remained on the third day it was to be burned. The reason of this last prescription is not to be sought so much in the intention of the lawgiver to set a limit to the feasting, as in the design that the flesh of the offering, instead of being dried and preserved (comp. Rosenmüller, Marginal, iii, 150), should really be employed for the meals of the time. Bähr (Symbol, ii, 674 sq.) has not fairly met the point, since putrefaction, which he assigns as the ground of the objection to the retention to the third day (תְּחַא, Lev. vii, 18; xix, 7), might be obviated in the mode suggested, as in the modern East. A special rule respecting "thank-offerings proper" was that concerning the wave-offering, in which the present sacrificial cakes (see on the contrary Amos iv, 5) must be presented, of which, however, only one belonged to Jehovah, while the remainder went to the priest (Lev. vii, 12 sq.). But these cakes were deposited in a basket only in the peace-offering (attendant upon a Nazarath vow (Num. vi, 15 sq.). The Mishnah adds but little to the Biblical ordinances. The Penticostal peace-offerings were reckoned among the most sacred offerings, in comparison with which all the other peace-offerings are of trifling esteem. The pieces of the flesh (cooked or raw) might be eaten anywhere in the Holy City, and in the enjoyment of the portions of the offering allotted to the priests, their wives, children, and slaves also might share (see Zeb. ch. v, 5 sq.). The quantity of meal to be used in making the thank-offering cakes is prescribed (Men. iv, 1). See Ofer- ring.

The דְּבֶר were, according to etymology and definition, compensation offerings (from דְּבֶר, to requite), i.e. such as, so to speak, repair Jehovah by way of thanks, praise, or vow, and hence had (especially in the repasts which were peculiar to these sacrifices, Josephus, Ant. iii, 9, 1) the character of cheerfulness and joy (see 1 Sam. xi, 15; comp. Bähr, Symbol ii, 568 sq.). This signification, however, as a token of gratitude, sometimes becomes obscure (1 Sam. xiii, 9), and occasionally disappears altogether (Judg. xx, 26; xxi, 4; 2 Sam. xxiv, 25). In the first instance, just cited, the offering in question was presented before a military undertaking; in the three others it followed a public instruction, the twofold import of the מִנְתָּנָא is reconciled by the statement of Philo (Opp. ii, 244) and the Rabbins (see Otram, De Sacrificiis, p. 108), that they were offered for a deliverance to be obtained, as well as for one already secured; and thus the Israelitish system of offerings did not lack precocious sacrifices. But that the last-named character and relation belonged to the מִנְתָּנָא, or מִנְתָּנָא, is not only improbable from the nature of the case, but also from the signification of the term מִנְתָּנָא, thank-offering, itself, although in some instances (as 2 Sam. xxiv, 25) the peace-offering had that significance. On the other hand the other passages cited above, in which מִנְתָּנָא were offered after a public misfortune, are explainable upon no theory of this kind of sacrifice hitherto adduced, and we are left to conclude that they were irregularly introduced during the ritual confusion of the period of the Judges. See generally Reoland, De Gratia, p. 917 sq.; Otram, De Sacrificiis, i; Scholl, in the Stud. d. Wirt. Beil. Gesell. V, i, 108 sq. See Thank-offering.

Peace Societies. See War.

Peacorn, Henry, an English writer who in early life was intending to enter the ministry, but finally became a travelling teacher, is supposed to have been tutor in the earl of Arundel's family. He was reduced to poverty in his old age, and wrote for bread. He published in early life a Sermon upon the last Three Verses of the First Chapter of Job (London 1590, 16mo). But he is principally known to readers of polite literature. Among his publications are some complimentary poems, The Gentleman's Exercise, intended as a treatise on art; Minerva Britannica, a collection of emblems in verse, illustrated with plates; and The Complete Gentleman. This latter work is the one for which he was most celebrated, and it has been frequently reprinted. He died about 1640. See Chambers, Cyclop. of Engl. Literature; Allibone, Dict. of Br. and Amer. Auth.

Peacock. It is a question, perhaps, more of geographical and historical than of Biblical interest to decide whether דְּבֶר (tukkiyām; Sept. τουκιεία; Vulg. puri, i Kings x, 22; also written דָּבֶר, 2 Chron. ix, 21) denotes peacocks strictly so called, or some other species of animal or bird; for on the solution of the question in the affirmative depends the real direction of Solomon's feet; that is, whether, after passing the Strait of Bab-el-Mandeb, it proceeded along the east coast of Africa towards Sofala, or whether it turned eastward, ranging along the Arabian and Persian shores to the peninsula of India, and perhaps went onwards to Ceylon, and penetrated to the great Australian, or even to the Spicelands. Bohemian is unable to discover a Hebrew word in tukkiyām, rather arbitrarily proposes a transposition of letters by which he converts the word into Cuthiyām, denoting, as he supposes, the country of the Cuthi, which, in an extended sense, is applied, in conformity with various writers of antiquity, to Media and Persia; and Greek authorities show that the kingdom abounded in Babylonia, etc. (See Eilan, Ass. iii, 18; Curtius, i, 1, 18; Diod. Sic. ii, 63. Peacocks are called "Persian birds" by Aristophanes, Acharn. 484; see also Achamn. 63). This mode of proceeding to determine the question is, indeed, costly and altogether insensible, since Greek writers speak of Persian peacocks at a much later period than the age of Solomon; and it is well known that they were successively carried westward till they passed from the Greek islands into Europe, and that, as Juno's birds,
the Romans gradually spread them to Gaul and Spain, where, however, they were not common until after the 10th century. They do not occur on the Assyrian or Egyptian monuments. But even if peacocks had been numerous in Media and Northern Persia at the time in question, they seem hardly to be furnished with an exotic wild plant, implying "tufted" or "crested," which, though true of the peacock, is not so obvious a character as that afforded by its splendid tail; and therefore a crested parrot has been supposed to be meant: so Huét (Udiac de Nat., Vol. 7, § 5) and others. However, though many species are indigenous in Africa, do not appear to have existed in ancient Egypt; they were unknown till the time of Alexander, and then both Greeks and Romans were acquainted only with species from Ceylon, destitute of crests, such as Psittacoa Alexandri (see Antiquaries in Athen., xiv, 604; Horace, Sat. ii, 29, 29, and esp. Bochart, Hieros. ii, 709 sq.); and the Romans for a long time received these only by way of Alexandria, though in the time of Pliny others became known. Keil (Udiac de Ophi., p. 104, and Comment, on 1 Kings x, 22), with a view to support his theory that "the" peacock was the bird found to the east of the Red Sea, derives the Hebrew name from Tucca, a town of Mauritania and Numidia, and concludes that the Aves Numidicae (Guinea-fowls) are meant; which birds, however, in spite of their name, never existed in Numidia, nor within a thousand miles of that country. Again, the pheasant has been proposed as the bird intended; but Phas. Colchius, the only species known in antiquity, is likewise without a prominent crest, and is a bird of the colder regions of the central range of Asiatic mountains. Following a line of latitude, it gradually reached westward to high Armenia and Colchis, whence it was first brought to Europe by Greek merchants, who frequented the early emporium on the Phasis. The centre of existence of the genus, rich in splendid species, is in the woody region beneath the snowy peaks of the Himalayas, reaching also eastward to Northern China, where the common pheasant is abundant, but not, we believe, anywhere naturally in a low latitude. (Other interpretations are supported in Hase's Biblioth. Etrus. ii, 468 sq.; Ugolino, Thessaur. vii.)

All versions and comments agree that after the Cobi, or Cebi, or Phas. Colchius from the "Columba Eustellia, one of the sacred species of India," some kind of remarkable bird is meant; and none are more obviously entitled to the application of the name than the peacock, since it is abundant in the Jungles of India, and would be met with, both wild and domesticated, by navigators to the coasts from Camboge to Ceylon, and would better than any of the others bear a long sea voyage in the crowded ships of antiquity. Moreover, we find it still denominated toges in the Malabar dialects of the country, which may be the source of that, as well as of the Arab. From this Indian term (Thesaur. p. 1502) cites many authorities to prove that the tucci is to be traced to the "Tamul or Malabar toges," "peacock," which opinion has recently been confirmed by Sir E. Tenmunt (Ceylon, ii, 102, and i, p. xx, 3d ed.), who says, "It is very remarkable that the terms by which those articles, ivory, agate, are designated in the Hebrew Scriptures are identical with the Tamil names, by which some of them are called in Ceylon to the present day—tukkyin may be recognised in tokei, the modern name for these birds." Thus Keil's opinion, that the tables may be furnished to a reader who sufficiently ascertained" (Comment, on 1 Kings x, 22) is satisfactorily met. With regard to the objection that the long ocelated feathers of the rump, and not those of the tail, as is commonly believed, are the most conspicuous object offered by this bird, it may be answered that if the name toges be the original, it may not refer to a tuft, or may express both the erectile feathers on the head of a bird and those about the rump or the tail; and that those of the peacock have at all times been obtained to form artificial crests for human ornaments. One other point remains to be considered, namely, whether the flight went to the East, or proceeded southward along the African shore? No doubt, had the Phoenician trade guided the Hebrews in the last-mentioned direction, gold and sapphires might have been obtained on the east coast of Africa, and even some kinds of spices in the ports of Abyssinia; for all that region, as far as the Strait of Madagascar, was at that early period in a state of comparative affluence and civilization. But in that case a great part of the commercial produce would, as has been observed, be obtained within the borders of the Red Sea, and beyond the Strait; the distance to be traversed, therefore, being but partially affected by the monsoons, never could have required a period of three years for its accomplishment; and a prolonged voyage round the Cape to the Guinean and Gold Coast is an assumption so wild that it does not merit serious consideration; but intending to proceed to India, the fleet had to reach the Strait of Bab-el-Mandeb in time to take advantage of the western monsoon; be in port, perhaps at or near Bombay, before the change; and after the storms accompanying the change it had been intended, when the opportunity of the easterly monsoon came, to sail to the land to Cordobrassó, or the port of Palaesiumimus in Taprobana, on the east coast of Ceylon; thence to the Coromandel shore, perhaps to the site of the present ruins of Mahabalipuram; while the return voyage would again occupy one year and a half. The ports of India and Ceylon could furnish gold, precious stones, Eastern spices, and even Chinese wares; for the last fact is fully established by discoveries in very ancient Egyptian tombs. Silks, which are first mentioned in Prov. xxxi, 22, could not have come from Africa, and many articles of advanced and refined social life, not the produce of Egypt, could alone have been derived from India. See ORNIT.

Though in this short abstract of the arguments respecting the direction of Solomon's fleet there may be errors, none, we believe, sufficient to impugn the general conclusion which supports the usual rendering of tukkyin by "peaceocks;" although the increase of species in the West does not appear to have been remarkable till some ages after the reign of the great Hebrew monarch, when the bird was dedicated to Juno, the peacock was the first Indian bird known to the later temple 형. But in India and China are only two species of true peacocks, viz. that under consideration, which is the Paro cristatus of Linna., and another, Paro Mutica, more recently discovered, which differs in some particulars, and originally belongs to Japan and China. Peacocks bear the cold of the Himalayas; they run with great swiftness, and where they are serpents do not abound, as they devour the young with great avidity, and, it is said, attack with spirit even the cobra of copleto when grown to considerable size, arresting its progress and confusing it by a display of variety of hue. "The bird, worn out, till, exhausted with fatigue, it is struck on the head and dispatched. The ascription of the quality of vanity to the peacock is as old as the time of Aristotle, who says (Hist. An. i, 3, § 15), "Some animals are jealous and vain like the peacock."

The A. V. in Job xxxix, 18, speaks of "the goodly wings of the peacock;" but there the Hebrew words are different (םינש המוטיב וסינש המוטיב), the wing of the ram (is lifted up, or flutters joyously), and have undoubted reference to the "ostrich" (q. v.). See also ADAM.

PEACOCK in Christian symbolism was an emblem of the resurrection. It is well known that this bird loses its brilliant plumage every year at the approach of winter,
character were zeal, firmness, and perseverance in the discharge of his duties. See Minutes of Conferences, i, 405; Conable, Hist. of the Genesee Conference (N. Y. 1875, 8vo), p. 201, 202.

Pep, Prickly. See Thorn.

Pearce, Samuel, an English Baptist divine, was born at Plymouth July 29, 1766. In 1786 he became a student at Bristol College, and was there converted. He was also the pastor of Cannon Street Baptist Church, in Birmingham, in 1790, on recommendation of Robert Hall, who had been one of his tutors. He was one of the founders of the Baptist Missionary Society at Kettering in 1792, and shortly after offered himself as one of its missionaries to India. But as his ministry was continually renewed of religion, and his counsel seemed necessary in the successful management of the society, he was dissuaded from going. He died of consumption Oct. 10, 1799. Samuel Pearce was the author of several hymns, of which those entitled Gymn in a Storm and In the Floods of Tribulation have found their way into several collections. He also published, Corporation and Test Acts Expired (1790, 8vo), and Sermons (Lond. 1791, 8vo). His memoirs were published by Andrew Fuller in 1800, and have passed through numerous editions in England and America. "There have been few men," says Fuller, "in whom has been united a greater portion of the contemplative and the active; holy zeal and genuine candor; spirituality and rationality; talents that attracted almost universal applause, yet the most unaffected modesty; faithfulness in bearing the cross with Christ, with a continued compassion to the soul of the evil-doer; fortitude that would encounter any difficulty in the way of duty, without anything bittenter, noisy, or overbearing; deep seriousness with habitual cheerfulness; and a constant aim to promote the highest degree of good in himself, with a resolution to hope the best of the lowest." See, besides the Memoirs, Allibone, Dict. of Brit. and Amer. Authors, &c.; Brown, Religious Cyclop. &c.

Pearce, Zachary D.D., an eminent British divine and scholar, and a prelate of the English Church, was born at London in 1586. He was the son of a stonemason in Holborn, and went to Westminster Grammar School; thence he passed to Trinity College, Cambridge, where he obtained a fellowship. At Cambridge Pearce was best known as a polite classical scholar, and it was in 1716, before he took orders, that he published his edition of Cicero De Officiis. He declined it, at a friend's suggestion, to lord chief-justice Parker, afterwards earl of Macclesfield, though he was not known to him, and this circumstance led to a friendship and patronage which were of the greatest use to him. The lord chief-justice, being made lord chancellor soon after, took Mr. Pearce into his family as his domestic chaplain. Pre ferment now opened up to him. He was presented to the living of Stapleford Abbots in Essex, St. Bartholomew, near the Royal Exchange, and finally of St. Martin's-in-the-Fields, London. The last appointment was in 1725. He was made dean of Winchester in 1726, in 1748 bishop of Bangor, and in 1756 bishop of Rochester, with the deanship of Westminster annexed. Bishop Pearce, though well fitted for the episcopal dignity, was a man of great modesty and humility, and as anxious to avoid preferments, and to resign them when forced upon him, as most men were to gain and hold them. His anxiety to retire from the high station to which he was thus involuntarily raised was so sincere, as well as strong, that at length, in 1768, the government yielded to his repeated request, and allowed him to resign the valuable appointment, his deanship, in favor of Dr. Thomas; Pearce retaining, however, the bishopric, to the retiring from which there existed some objections of an ecclesiastical nature. He died at Little Ealing Jan. 29, 1774. Bishop Pearce was as distinguished for his charity and munificence as for his learn-
ing. He enriched the Widow’s College, in the immediate neighborhood of his palace at Bromley, by a donation of £5000. His tracts on theological subjects are numerous and valuable. Of these the principal are, A Commentary on the Gospel of St. Mark and the Acts of the Apostles (3 vols. 4to), greatly praised by Dr. Adam Clarke and other eminent Biblical scholars:—Letters to Dr. Conyers Middleton, in Defence of Dr. Waterland:—A Reply to Woolton on the Miracles: of which Leeland says that it was a work deservedly much esteemed:—A Review of the Text of the New Testament, and an Essay on the Sublime, with a Latin translation annexed; and another of Ciceri’s Offices; also, four volumes of Sermons, etc. See his Life prefixed to his Commentary; Jones, Christ. Biopt. s. v.; Allibone, Dict. of Brit. and Amer. Authors, vol. ii. s. v.; Perry, Hist. of the Church of England, iii. 331, 333.

Pearl ( 사실), gabish, from a root which in the Arabic means to freeze, but in the Chaldee to collect; Sept. merely Grecizes, χατίς; Vulg. eminentia). The Heb. word occurs in this form, only in Job xxviii, 18, where the price of wisdom is contrasted with that of may by the ancient Orientals have been held in high vey, with the prefixed syllable of (31), is found in Ezek. xiii, 11, 13; xxxviii, 22, with abud, “stones,” i. e. “stones of ice” (A. V. “hailstones”). The ancient versions contribute nothing by way of explanation. Schultens (Comment. on Job, l. c.) leaves the word untranslated: he gives the signification of “pearls” to the Heb. term precisely as the LXX, which Piper, with some same verse. Gesenius, Frits, Rosenmuller, Maurer, and commenters generally, understand “crystal” by the term, on account of its resemblance to ice. Lee (Comment. on Job, l. c.) translates ῥαύλιον εὐχρή; “things high and massive.” Carey renders gabish by “mother-of-pearl,” though he is by no means content with this explanation. On the whole, the balance of probability is in favor of “crystal,” since gabish denotes “ice” (not “hailstones,” as Carey supposes, without the addition of abud, “stones”) in the passages of Ezekiel where the word occurs. There is nothing to which ice can be so well compared as to crystal. The objection to this interpretation is that crystal is not an article of much value; but perhaps reference may here be made to the beauty and pure lustre of rock crystal, or this substance which in Arabic, according to Schultens (Horv. Com. in, i. 12; ii, 102), are called pearls. See Parkhurst, Cr. Lex. s. v. Μαραγιρυό). Other words supposed by some to mean pearls (besides ब्रम्बिन्न) above are ब्रोज, bedi- lich ("bellidium," Gen. ii. 12), and घ्य, dar (“white,” Esth, i. 6). See each in its place.

The above intimations seem to indicate that pearls were more common among the Jews after than before the Captivity, while they evince the estimation in which they were held in later times (Pliny, Hist. Nat. ix, 54; xii, 41; Elian. Anim. x, 18; comp. Ritter, Erdkunde, ii. 161; Wellsted, Travels, i. 181 sq.). The island of Bahrain was especially renowned for its fishery of pearls (Pliny, vi, 23; Strabo, xv, 1. 767; Athen. iii, 98; Heeren, Ile, ii, 244 sq.) the Indian Ocean was also known to produce pearls (Arrian, Indica, p. 194; Pliny, iv, 54; xxxiv, 48; Strabo, xv, p. 717). Heeren feels assured that this indication must be understood to refer to the strait between Taprobana, or Ceylon, and the southernmost point of the mainland of India, Cape Comorin, whence Europeans, even at present, derive their principal supplies of these costly natural productions (Idea, i, ii, 224). See further, Bochart, Hieron. ii, 601 sq.; Hartmann, Hebr. iii, 84; Wellsted, Travels, iv, 458 sq.; Gesen. Thes. p. 24, 1118.

The excessive passion for the use of pearls in decorative costume which prevails at the present day in the East is shown by the state costume of the shah of Persia. Sir Robert Ker Porter, describing it, mentions “the diamonds, pearls, rubies, and emeralds” of which the tiara is composed, “the pear-formed pearls of an immense size” with which the plumes are tipped; the “two strings of pearls, probably the largest in the world,” which crossed the king’s shoulders; and the “large cushion encased in pearls of which he is reclin’d (Traveils, i, 320). Sir Harford Brydges dilates on other objects: “The king’s tippet is a piece of pearl-work, of the most beautiful pattern; the pearls are worked on velvet, but they stand so close together that little, if any, of the velvet is visible. It took me an hour to count the pearls in an armlet, which was so closely set, that I have no fear in saying cannot be matched in the world. The tassel which on such occasions is appended to the state dagger is formed of pearls of the most uncommon size and beauty; and the emerald which forms the handle is a stone as large as the sun, and a quarter of a foot one in the world” (Mission to Persia, p. 593). Sir William Ousley, describing the “royal apparel” of Fuzel Ali Shah, says: “Of the king’s dress I could perceive that the color was scarlet, but to ascertain exactly the materials would have been difficult, from the profusion of large pearls that covered it in various places, and the multiplicity of jewels that sparkled all around; for the golden throne seemed studded at the sides with precious stones of every possible tint, and the back resembled a sun of glory, of which the radiation was imitated by diamonds, garnets, emeralds, and rubies. In such, also, was chiefly composed the monarch’s ample and most splendid crown, and the two figures of birds that ornamented the throne, one perched on each of its beautiful enamelled shoulders” (Travelles, iii, 131). From the immutability of custom in the East we are ready to conclude that the elements of this magnificence must have been common to the ancient Oriental courts. But there are some circumstances which seem to militate against the very great antiquity of the use of pearls, at least to an extravagant extent. The costume of the modern Persians is described in the preceding passage, the pendants which have come down to us from their own times, is comparatively simple; the principal article of adornment which can be called jewelry being the collar. This indeed was rich and elaborate, and seems to have been composed either of gold or of gems set in gold. Yet pearls do not seem, so far as we can judge from the representations, to have taken a prominent place in the construction of these or similar articles. Many examples of ladies’ jewelry, as necklaces, bracelets, and earrings, have been found in the tombs, and are preserved in the museums and cabinets of Europe. In these pearls are sometimes mounted, as well as gems; but their occurrence is by no means profuse. The discovery of Ninevite remains has made us comparatively familiar with the appearance and usages of the Assyrian court: it is not a much later period than that of the Egyptian monuments. The portraits of successive monarchs have been examined, and numerous representations exist of royal costume. Generally this is gorgeous enough, but there is little evidence to show that pearls were much used in personal decoration. The circlets, smaller than those of the Egyptian kings, and the armlets and bracelets, the sword and dagger hilts, all show the jeweller’s art; but for most part these objects were evidently wrought in gold. Insettings and strings of gems do occur, but the angled and faceted stones of these almost invariably show that stones or imitations of stones are intended. According to
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Colonel Rawlinson's reading of the inscription on the Black Obelisk, however, Temenbar received as "tribute from the kings of the Chaldee gold, silver, gems, and pearls." What we think manifest from the evidence of Egyptian and Assyrian monuments is not the absolute lack of pearls in theatum but great modern use in the use of them. "A necklace of twenty-seven pearls" is mentioned in the Rambduny (λ, sect. 14), a Hindu poem of an antiquity probably at least as great as that of the Assyrians. The possession of the rich pearl-laden waters of the Persian Gulf would naturally have the court of Shusban the chief depository of these elegant luxuries; and the taste for effeminate luxury in costume which has always distinguished that court, at least from Grecean times, would suggest the manner of appropriating them. We know that the fishery was actively prosecuted, both in the gulf and the Indian Ocean, in the time of Pliny and Strabo. The island called Elindo, the modern Bahrein, on the southern shore of the Persian Gulf, was the seat of the former, and that of the latter probably the strait between Ceylon and the shore of India; and Pliny's text constitute the chief sources of pearls to this day. From the Persian court the taste for pearls spread to that of the Prolemies. Cleopatra, at a supper with Antony, of which Pliny has given us the details, took from her ear one of a pair of pearls of the value of $500,000 sterling—"the singular and rarest of her pearls, and the greatest of her jewelry;" and having dissolved it in vinegar, swallowed the absurdly precious draught; and would have done the same with its fellow had it not been rescued from her "pride and wanton traverie." From Egypt the fashion passed to Rome; and the degenerate descendants of the imperial republican rule died even the Persian monarchs in their ambition to be a "Wear." The spoils of nations in an ear, Chang'd for the treasure of a shell.

Pliny's picture of a Roman lady is amusing enough, especially as seen through the glass of old Philomene Holland's translation: "I myself have seen Lollia Paulina (late wife, and after widow, to Caius Caligula the emperor), when she was dressed and set out, not in stately wise, nor for purpose for some great solemnity, but only when she was to go to a withering supper or rather unto a feast, when the assurance was made, and great persons they were not that made the said feast; I have seen her, I say, so beset and bedecked all over with her maidens and pearls, disposed in rows, ranks, and courses one by another round about the attire of her dress, her hair, her penk of hair, her gold grace and chaplet; at her ears pendant, about her neck in a caruncle, upon her breast in bracelets, and on her fingers in rings; that she glistened and shone again like the sun as she went. The value of these ornaments she esteemed and rated at four hundred thousand sesterii, and offered openly to prove it out of hand by her bookes of accounts and recknonings," etc. Julius Cesar is reported to have presented Servilia, the mother of M. Brutus, with a pearl worth a quarter of a million of dollars; and Claudius, the son of Jep, the successor of the Roman actor, imitated and even exceeded the wanton folly of Cleopatra.

Pearls are accidental concretions of shelly matter deposited within the valves of certain bivalve Molluscs, of which the most celebrated species is the Arionula murgaritifera, which is spread over the whole of the tropical parts of the Indian and Pacific oceans. In all bivalves the surface of the mantle has the power of depositing calcareous matter in thin layers, which hardening forms a shelly coat on the inner side of the valves, and in most species this lining has a pearly luster. A pearl is nothing but an almost perfect sphere, that is to say, the nacreous coat is here external. The peculiar lustre of nacre is dependent on the fact that the surface is not perfectly smooth, but covered with the irregularly minute edges of innumerable layers of in

Pearl-oyster (Arionula Margaritifera).

Pearne, William N., a minister of the Methodist Episcopal Church, was born in Rochester, England, and came to this country in 1822. He resided at New York Mills some years as the principal business agent and accountant of a large manufacturing establishment. We are not able to state at what time he became a member of the Methodist Church. Most likely it was before his immigration to this country. His social relations in England were of a high order. Dr. Paddock, when stationed in St. Louis, made him a leader. He sustained an unblemished character, and his powers rapidly developing, he soon became an able minister. He was calm and dispassionate, but there was enough of emotion and of thought to command a deep and profound attention. In 1853 he joined the
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Late Oneida Conference, and filled acceptably some of the most important appointments, among which were Bing-
hamton, Cortlandville, and Utica. He was possessed of an amiable disposition, was a faithful friend and a
Christian gentleman. As a minister, he was clean,
chaste, practical, and fearless, and a passionate admirer of
the beautiful. His poetical productions found ad-
mirers, and as an amateur painter in his later years he
manifested a measure of genius. When inquired of
concerning the state of his mind in his last hours he
exclaimed, "I am happy! I am happy!" while his beaming
countenance and uplifted eye told better than words
could do the rapture of his closing hour. He died in
Kingston, N.Y., April 30, 1868. He had the happiness
and honor of giving to the ministry of the Church the two
sons of his last marriage, who are well known, both, Rev.
Ham. Pearse, of Memphis, and Rev. Thomas Hall Pearse,
D.D., of Knoxville, Tenn. See Minutes of Annual Con-
ferences, 1868.

PEARSALL, Richard, an English Dissenting divine,
was born at Kidderminster in 1698, and was educated at
Jones's Academy in Tewkesbury. After having
been for some time a minister, he became pastor at
Bromyard, Herefordshire, where he remained ten years;
was then made pastor at Warmington, and sixteen years
later became pastor at Taunton, where he served his
congregation for fifteen years. He died in 1772. He
published a Poem on the Death of a Gentleman (Lond.
1744, 8vo);—Sermons (1578, 8vo);—Religious Sufferer, or
Meditations on select Passages of Scripture, etc. (1765,
12mo), of which last named Hervey says that "refined
fancy and a delicate philosophy compose a chapter for
evangelical divinity." See Allibone, Dict. of Brit. and

PEARSE, Edward, an English Nonconformist di-
vine, flourished in the second half of the 17th century.
He was minister of St. Margaret's, Westminster, but was
ejected at the Restoration for nonconformity, though
a pious man and a useful preacher. He died in 1673, about
forty years old. He published, The best Match, or the
Souls's Supposal to Christianity (Glasgow, 1712, 12mo;
Lond. 1673, sm. 8vo; new ed. 1843, 8vo)—A Brief of
Divine Glory, and the Soul's Rest in God (1674, 8vo;
1704, 12mo) — The Grand Concern (17th ed. 1692,
12mo; new ed. 1840, 18mo). See Darlington, Cyclop. Bib-
liog. vol. ii. p. 221.

PEARSE, James, an English Dissenting divine,
flourished near the middle of last century as minister in
Tadley, Hants. He published Twenty-one Sermons
(Lond. 1678, 8vo), which are "excellent, but of rare

PEARSON, Edward, D.D., a learned English divine,
and the great champion of Armenianism in the Church
of England, near the close of last century and the open-
ing of this, was born about 1760 at Ipswich, Suffolk,
and educated at Sidney College, Cambridge. He was
for a while fellow and tutor of Sidney College, and after-
wards master (1808), and was elected the Christian ad-
vocate in 1809. He was also appointed rector of Remp-
some, in Nottinghamshire. He died August 17, 1811.
Dr. Pearson was considered an excellent preacher, and
one of the most learned men of his times. Besides
numerous single sermons preached by him on public
occasions, he was the author of a volume of Thirteen
Sermons addressed to Academic Youth (delivered in
St. Mary's Church, Cambridge). He published also A
Collection of Prayers for the Use of Families:—Twelve
Lectures on the Subject of the Prophecies relating to the
Christian Church; being a portion of the Lectures found-
ed at Lincolns-Inn Chapel by the late Bishop Warburton
(Lond. 1814, 8vo) and A Sermon on the Divine Providence
written at the end of 1797. Dr. Pearson's sermons are
professedly controversial. But his fame chiefly rests
on his controversial writings against antagonists of
necessary proclivities. There are two treatises of
his against those who adopt Dr. Paley's views on the
general theory of moral obligation, and those who follow
him in some of the practical conclusions to which that
celebrated divine and moralist conducts his readers.
These treatises, entitled Amotions on the Practical
Part of Dr. Pley's Moral and Political Philosophy (Ipswich, 1811, 12mo), contain the Theory of Mor-
als; in which is contained an Examination of the Theoret-
ical Part of Dr. Pley's Moral and Political Philosophy
(ibid. 1800, 8vo), excited, when first published, great
attention, and well deserve to be read by all in connection
with the treatise on Moral and Political Philosophy to
which they relate. On the subject of this Theory of Mor-
als, among the first to sound an alarm respecting the danger
to which the Church was exposed by the spread in it of
Calvinistic views of Christian doctrine. On this subject he published various tracts at the beginning of
the present century, a number of which were expressly
directed against Mr. Simeon, who was the great maintai-
nor of Calvinism in the university to which Dr. Pear-
son belonged. In fact, Dr. Pearson was the champion of
the Armenian clergy in the Church, and the cham-
pion of the Church itself against whatever seemed to
threaten its integrity and perpetuity. The most im-
portant on this subject are, Remarks on the Doctrine of
Justification by Faith; in a Letter to the Rev. John Ocer-
ton (Lond. 1802, 8vo) — Remarks on the Controversy sub-
nitting, or supposed to subsist, between the Armenian and
Calvinistic Party in the Church of England; to which is
second Letter to the Rev. John Oertson (ibid. 1802, 8vo).
We have no room, nor does it seem necessary, to give
the titles of all his writings; but it may be useful to say
that a complete list, arranged chronologically, may be
seen in the Gentleman's Magazine for 1811, where it is
also said of him that he was a good man, of gentle
and benevolent manners, kind and charitable, easy
and pleasant in conversation, modest, unassuming,
much respected, and beloved. See also Hunt, Memoirs
of the Life of E. Pearson (1845); English Review, iii.
vol. ii. p. 231.

PEARSON, Eliphalet, L.L.D., an eminent Congre-
gional minister, was born June, 1752, in Byfield, Mass.
He graduated at Harvard College in 1778, and was soon
after licensed to preach. In April, 1778, he was made
preceptor of Phillips Academy, then just started, in
which place he remained until 1776, when he was elect-
ed professor of Hebrew in Harvard College, and after
president Willard's death, in 1804, he acted as president.
In 1806 he resigned and moved to Andover, where he
was very active in founding the theological seminary,
in which he was chosen professor of sacred literature in
1808, but resigned this position after serving only one
year. In 1814 he was elected a member of the society
and other associations. He died Sept. 12, 1826. He
published a Lecture on the Death of President Willard
(1804), and four separate Sermons (1811, 1812, 1813,

PEARSON, John, an English prelate of high cele-
brity, and one of the greatest divines of his age, was
born in 1612 at Snoring, in Norfolk, of which place his father
was rector. He was educated first at Eton, and then at
King's College, Cambridge, and took the degree of M.A.
in 1639. In the same year he took orders, and was col-
lated to a prebend in Salisbury Cathedral. In 1640 he
was appointed chaplain to Finch, lord-keeper of the
great seal, and on the outbreak of the civil war became
chaplain to lord Goring, and afterwards to sir Robert
Cook, in London. In 1650 he was appointed minister
of St. Clement's, Eastcheap, London; and this was the
beginning of his public life. His character was various
and controversial. In 1659 he published the great work by which he will be remembered as long as the English tongue shall last and Christian theology continue to have any interest for
men, An Exposition of the Apostle's Creed. 'It was dedi-
cated to his flock, to whom the substance of it had been
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preached some years before in a series of discourses. The laborious learning and the judicial calmness displayed by the author in this treatise have long been acknowledged, and command the respect even of those who take exception to his elaborate argumentation. It was republished, with some corrections, in folio, first in 1676, and again in 1686; since that time it has gone through many editions, and still sustains its reputation. It is used as a text-book at the universities, and is regarded as one of the principal standards of appeal in all cases of difficulty in the Church. It was translated into Latin for use on the Continent. It has also been republished in this country in Dobson's edition of 1840 (see Allibone); besides which there are editions by Burton (1847) and Chevalier (1849). It is generally acknowledged to be one of the most remarkable productions of what is usually called the greatest age of English theology—the 17th century. Dibdin says: "The Exposition of the Creed has nothing superior to it in any language. Metaphysics, logic, classical and theological erudition, are all brought to bear upon that momentous subject, in a manner happy and so rational that the depth of research and variety of knowledge are most concealed by the felicitous manner of their adaptation. Well might the great Bentley say of this yet greater man that his "very dust was gold." (Literary Companion, p. 56). Dr. Samuel Johnson recommends it as one of the great classics, and Grotius and Gellius are the others) whom every man whose faith is unsettled should study. During the same year which brought out the Creed, Dr. Pearson published The Golden Remains of the ever-memorable Mr. John Hales, of Eton. At the Restoration a proper regard was had for Pearson's eminent merits, and honors and emoluments were lavishly showered upon him. Before the close of 1660 he received the rectory of St. Christopher's, in London; was created D.D. at Cambridge; installed prebendary of Ely and archdeacon of Surrey, and made master of Jesus College, Cambridge. He filled the Margaret professorship of divinity, and was one of the most prominent commissioners in the famous Savoy Conference; in 1662 he was made master of Trinity, Cambridge, and assisted in the course of that year in the revision of the Liturgy—a task for which his previous publications had indicated him as peculiarly well fitted. In 1673 he was promoted to the bishopric of Chester. The year preceding he had published his Viaticum Epistolarium S. Ignatii, in answer to Dailly, who had denied the genuineness of the Epistles. It was called "the most trumpet of the trumpet of these times," and was the origin of this controversy, but recent investigations have weakened Pearson's arguments. See Ignatius. In 1682 bishop Pearson published Ammule Cyprianci, together with bishop Fell's edition of Cyprian. See Fell. He edited, with a preface of 19 pp., Vetus Testamentum Græcum ex Vett. LXX (1665, 12mo), and was one of the editors of the Civita Sacra. Bishop Pearson died July 16, 1686. His Opera Posthuma Chronologica were published by Dodwell (Lond. 1688, 4to, in Le Clerc's Bibl. Univ. ix, 127). They contain (1) the Ammule Pausiani, which Bishop Rawlinson referred to in his Erasmian Theologium, of which an English translation, with notes, was published by Williams (Cambr. 1825, and often)—a critical dissertation on the series of events in the life of the apostle Paul; (2) the Lectures in Acta Apostolvarum, which extend from the first to the ninth chapter of the Acts, and (as might be expected) contain many valuable critical and chronological observations for the elucidation of the apostle Luke's narrative" (Horne, Bibl. Bibl. p. 315). Both the lectures on Acts and Annals of St. Paul were brought out in an English version with notes (1853, 8vo, etc.)—Minor Theological Works, with memoir, notes, and index by Curton (Oxf. 1844, 2 vols. 8vo). His Orationes, Conciones, et Determinationes Theologicae contain much valuable matter. Bishop Bur-
a rising of the peasants on all sides throughout the south of Germany. Many of the princes and nobles at first regarded the insurrection with some measure of complacency, because it was directed in the first instance chiefly against the ecclesiastics. But some, too, who had long seen little likelihood of promoting the interests of the exiled duke of Württemberg, who was then upon the point of reconquering his dominions by the help of Swiss troops; and others, because it seemed to set bounds to the increase of Austrian power. But the archduke Ferdinand hastened to raise an army; the troops of the empire being for the most part engaged in the emperor's wars in Italy, and intrusted the command of it to the Truchsess von Waldburg, a man of stern and unscrupulous character, but of ability and energy. Von Waldburg negotiated with the peasants in order to gain time, and defeated and destroyed some large bodies of them, but was himself defeated by them on April 22, when he made a treaty with them, not having, however, the slightest intention of keeping it. Meanwhile the insurrection extended, and became general throughout Germany, and a number of towns took part in it, as Heilbronn, Milhhausen, Fulda, Frankfort, etc., but there was a total want of organization and co-operation. Towards Easter, 1525, there appeared in Upper Swabia a manifesto, which set forth the grievances and demands of the peasants. Their demands were: the abolition of the tithe of grain, after competent maintenance of the parish clergy, to the support of the poor and to purposes of general utility; the abolition of servility, and of the exclusive hunting and fishing rights of the nobles; the restoration to the community of forests, fields, and meadows which the secular and ecclesiastical lords had appropriated to themselves; release from arbitrary augmentation and multiplication of services, duties, and rents; the equal administration of justice, and the abolition of servile, and servile-like, exactions from the peasants. The conduct of the insurgents was not, however, in accordance with the moderation of their demands. Their many separate bands destroyed the convents and castles, murdered, pillaged, and were guilty of the greatest excesses, which must indeed be regarded as partly in revenge for the cruelty practiced against them by Von Waldburg. A number of princes and knights concluded treaties with the peasants conceding their principal demands. The city of Würzburg joined them, but the castle of Liebfrauenberg made an obstinate resistance, which Von Waldburg, aided by powerful enemies to collect and strengthen their forces. In May and June, 1525, the peasants sustained a number of severe defeats, in which large bodies of them were destroyed. The landgrave Philip of Hesse was also successful against them in the north of Hesse. Von Waldburg, and other towns which had joined them, suffered the terrible revenge of the victors, and torrents of blood were shed. It is supposed that more than 150,000 persons lost their lives in the Peasants' War. Flourishing and populous districts were desolated. The loss of the defeated insurgents became harder than ever, and many burdens of the peasantry originated at this period. The cause of the Reformation also was very injuriously affected. See Sartoris, *Versuch einer Geschichte des deutschen Bauernkrieges* (Berlin, 1878); Oechel, *Reichsträge zur Geschichte des deutschen Bauernkriegs* (Heilbronn, 1829); Wachsmuth, *Der deutsche Bauernkrieg* (Leipzig, 1834); Zimmermann, *Allgemeine Geschichte des grossen Bauernkriegs* (Stuttgart, 1841-45, 3 vols.).

Pease, Calvin, D.D., an eminent presbyterian minister (O.S.), was born in Cassan, Conn., Aug. 12, 1818. He graduated at the University of Vermont in 1838, became a teacher in Montpelier, and professor of Greek and Latin in the University of Vermont in 1842. He held this post until 1855, when he was ordained to the ministry, and appointed to the chair of Greek and Latin in the university. In 1861 he became pastor of the First Presbyterian Church in Rochester, N. Y., and died on a visit to Burlington, Sept. 17, 1868. His scholarly culture was wide, yet thorough; and both in the university and in his parish he ministered fully up to the demands of duty. See *Mem. of the University of Vermont*, vol. ii, p. 434, and a number of articles to the *Bibliotheca Sacra*. See Wilson, *Presb. Hist. Almanac*, 1864, p. 188; *Appleton's Annual Cyclopædia*, 1869, p. 737; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.

Pease, Ebenezer, a minister of the Methodist Episcopal Church, was born in Georgia, Franklin County, 1817, Sept. 9, 1842. He was converted, and soon after united with the Methodist Church, and became a bright example of youthful piety. He received a license to exhort in 1823. His first local preacher's license was granted in 1826. In 1840 he joined the Black River Conference, and successively served the following charges: Brasher and Massena, two years; Chauteaugay, two years; Heuvelton and Depeyster, two years; Massena, two years; Lisbon, one year; Bangor, two years; next, and last, Hopkinton. He served all of these charges with great acceptability and profit to his people. He was a good and instructive preacher, and a faithful pastor. A few years previous to his death he was afflicted with what was supposed to be softening of the brain. His mental attention to religious and temporal affairs entirely failed him, so that he had to be treated as a child. He died at Lawrenceville, St. Lawrence County, N.Y., Dec. 1, 1873. See *Minutes of Annual Conferences*, 1874, p. 72; Smith, *Memorials of N.Y. and N. Y. East Conf.* p. 226.

Peck, Francis, a learned English divine, noted especially as an industrious antiquary, was born at Stamford, in Lincolnshire, May 4, 1692. He received his preliminary education at his native town. Peck was sent to Trinity College, Cambridge, where he took the degree of B.A. in 1716, and M.A. in 1727. In 1723 he was presented to the rectory of Godley in that county; and in 1736 he received a prebendal stall in the cathedral of Lincoln. He died in 1779. His works are: *History of the Bishops of York*; *The Lives of the Bishops and Archbishops of York*; *Histories of Ambrose, and of the Disputes between the Bishop for and against Popery in the Time of King James II* (London, 1735, 4to); — *Memoirs of the Life and Writings of Oliver Cromwell* (1740, 4to); — *New Memoirs of the Life and Poetical Works of John Milton* (1740, 4to). He also published some sermons and discourses. His first publication was *Tō Evōc Gýôv; or an Exercise on the Creation, and a Hymn to the Creator of the World; written in the express Words of the Sacred Text, as an Attempt to show the Beauty and Sublimity of the Holy Scriptures* (1716, 8vo). See *Chalmers, Biog. Dict.* xxvi, 293; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.; Darling, *Cyclop. Bibliogr.* vol. ii, s. v.}

Peck, George, D.D., a noted minister of the Methodist Episcopal Church, one of the pioneers in American Methodism, and a most valued leader in the literary department of this branch of the Wesleyan body, was born in Millfield, Otsego County, New York, August 8, 1792. He was graduated from Drew University, and is a descendant of sturdy Puritan stock. His mother was gifted with a strong mind and possessed great force of character; she was eminently pious and devotional, which constituted her a remarkable woman in her religious and social influence, and enabled her to give all her five sons to the Methodist ministry. His father was a
Methodist class-leader, and to the time of his death a devoted Christian. Under these genial influences George united, in 1812, with the Methodist Episcopal Church. In 1816 he commenced his useful career as a Methodist preacher, being then only nineteen years of age. He travelled circuits till 1821, and that year he took charge of his first circuit. In 1824 he was called to his first pastoral station at Utica. So rapidly did the young, gifted preacher advance in his earnest pulpit efforts and devotion to the work, that he was appointed, in 1824, presiding elder of the Susquehanna District, which large district embraced all the territory contained in the Wyoming Conference previous to the General Conference of 1820, and nearly as much more now within the bounds of the Central New York and Genesee Conferences. The same year he was elected delegate to the General Conference, and he was chosen a delegate to every General Conference since, except the last, during his lifetime. Early in his history the youthful preacher was drawn into controversy, and soon gave evidence of special talents in that direction. In 1825 he was challenged to a public debate by a Unitarian preacher at Kingston, Pennsylvania; so decisive was the victory in favor of the young champion that his opposition was apparently vanquished. One year afterward he accepted a challenge to write in a Universalist magazine, which event led to his first appearance as an author. In 1835 he was elected principal of the Oneida Conference Seminary, which was then in a very uncured condition, and combined with the great interest and enthusiastic devotion he felt in the cause of education and the establishment of this young, promising seat of learning, peculiarly adapted him to fill successfully this new, honorable sphere of usefulness. After four years of trials and labors as the head and controlling spirit of this now so well-known school, he determined to return once more to the active duties of the ministry, and was again appointed to the eldership of the Susquehanna District, the early field of his achievements and triumphs. In 1840 he was elected editor of the Methodist Quarterly Review, which position he filled with honor and credit to the Church for the period of eight years. Under his able management the Review took its place among the first literary journals of the country, commanded the esteem and favorable criticism of the most erudite and cultivated scholars, and exerted a benignant and salutary influence even beyond the pale of the Methodist Episcopal Church. In 1846 the New York Central Conference appointed Dr. Peck delegate to the great General Convention of the Evangelical Alliance in London, and in that extraordinary meeting the delegates clung to his side and came out in his favor for the adoption of his resolutions. In 1848 Dr. Peck was elected editor in chief of the Christian Advocate and Journal, published at New York, and he served the Church in that distinguished position for four years. It was during this period that the great political debates took place which at one time threatened to convulse the country into anarchy and rebellion. Being naturally averse to exciting political discussions and exhibitions of violent partisanship, and not liking the animosity of the controversy on such subjects, he declined to have a place in the heated councils of the day. On returning to his early home and the scenes of his early ministry in the beautiful Valley of Wyoming, where he was cordially received by his many friends. He was successively made preacher in charge of Wilkesbarre, Scranton, Providence, and Dunmore, and presiding elder of the Lackawanna District and Wyoming District. He was superannuated in 1873, and died May 20, 1876. In Church and Conference Dr. Peck was always eminent and useful, whether as counselor or advocate. The faithful discharge of all important trusts committed to his charge insured for him a high position in the Church. He was conservative, but at the same time eminently progressive. Says one of his contemporaries: "I view him as one of the most remarkable men of our times—one whose genius and piety are indubitably stamped on the ecclesiastical polity and wonderful growth of the Church—whose wise counsels and herculean labors are interwoven in its development for the past fifty years. His whole life has been distinguished by devoted love to the Church, and unsparing loyalty to honest convictions of truth. Young preachers have looked up to him as a father, and to whom they could look as 'a father in Israel.' I have for the past twenty-five years mingled with all classes of professional and business men in our valley, but I have never yet heard one word of censure from preacher or layman against Dr. Peck, which fact I esteem as the highest tribute that could be paid to him as a truly Christian character." As a preacher, Dr. Peck ranked among the foremost and ablest pulpit orators in our country. The symmetrical structure of his mind, and his analytical powers, were of the highest order, combined with a clearness of perception and connecting reason and logic. Whenever the strong powers of his mind were brought into full play on a subject, and he felt the heavenly unction on his sympathetic heart, the effect of his preaching was overwhelming. His public labors included a period of sixty years. It thus appears that the distinguished Methodist printer had outlived the period of his supremacy, and it is but fitting to test his consecration and integrity by pioneer exertions requiring the heroism of the fathers. He "endured hardness as a good soldier," on very large circuits, with no railroads or steamboats, in the new and struggling Church of the West. He traversed the Pennsylvania, travelling immense distances on horseback, through forests, and in the midst of wild beasts, and rude people, preaching in log-shanties, schoolhouses, barns, and groves, all without a murmur, and taking his appointments without being consulted, and in the most unquestioning loyalty. He had therefore original experience in the great circuit system to prepare him for any other work to which he might be called. When stations were demanded and cautiously conceded, and George Peck was one of the younger men called to fill them, he was found to have the habits of devotion and study which they required. His library had grown (one can hardly tell how) to be large and valuable, and he was master of its contents. The progress in available scholarship which ministers of other churches made with tuition, he made largely without. He preached two or three sermons every Sunday to the same congregation, with fresh research and elaborations, characterized by thorough originality and great spiritual power. He was besides a faithful pastor. He had marked success in revivals, and fully equal success in the training of officers for the Church. As a presiding elder he shrunk from no honest task of discipline or labor or discipline, and rendered available marked executive ability in every department of official responsibility. As an educator he promptly qualified himself to teach in studies nearly as new to him as to his students, and when he resigned the principalship of the seminary, he with unimpaired zeal pushed forward the enterprizes of learning in the Church, and gave to young ministers the guidance and help of his large intelligence and ripe experience. In the most responsible editorial councils he held a firm hand on the historical positions of Methodism, and advanced every Christian enterprise in the true spirit of progress. When by reason of age he found his strength failing, in a calm, dignified manner he resigned the effective relations, and gracefully accepted superannuation. When complicated diseases gathered in strength he was wont to die with the same composure and dignity which characterized his most difficult labors when in health. The humility so marked in his history was more conspicuous, more humble, and tender as he approached the cold river. This faith which gave him a lifetime near the cross made him a conqueror in his struggle with the grave. Dr. Peck's published works are, Universalism Examined (1826); History of the Apostles and Evangelists (1856): Scripture Doctrine of Christian Perfection (1841);
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clerical in 1845, and revised in 1848)—Rule of Faith (1848)—Reply to Beecher (1845)—Mumy Character (1832)—History of Wyoming (1858), a work which received high commendations not only in this country but in Europe (see North Amer. Rec. July, 1858, p. 280; London Athenæum, Aug. 28, 1858, p. 260)—Early Methodists within the Bounds of the Old Geneve Conf. from 1788 to 1800—North American Trinitarian literature (New York, 1858).—"It has the charm of romance, together with the edifying qualities of religious annals"—Our Country, its Trials and its Triumphs (1865).—Dr. Peck was literally a "father of ministers," having left two sons and two nephews in the pastoral work in his former conference, and one daughter, Mrs. Rev. Dr. Crane, of the Newark Conference. See Ladies' Repository, 1871; Pulpit and Pew, 1871, p. 90 sq.; Northern Christian Advocate, June 26; Life and Times of Gro. Peck, D.D., written by Himself (N. Y. 1874, 12mo); Cook, Hist. of the Genevese Conf. ch. i, § 4, 7, 8, 9; ch. iv, § 3 and 52; Meth. Qu. Rec. Oct. 1874, p. 693-696.

Peck, James, a minister of the Methodist Episcopal Church, of whose early history we have no data, was one of the four ministers who constituted the Washington Conference, organized by bishop Scott Oct. 27, 1864. He was then appointed to Asbury Church, in Washington, D. C. After six months he was appointed presiding elder of the Potomac District, in which capacity he served until he was appointed to Sharp Street, Baltimore; but after eight months he was reappointed presiding elder of the Potomac District. He was elected delegate to the General Conference held in Brooklyn, N. Y., 1872. He was next sent to Asbury Church, Balti more, where he died in peace, March 6, 1874. See Minutes of Annual Conferences, 1873, p. 14.

Peck, John, a Baptist minister, was born in Stanford, Dutchess County, N. Y., Sept. 11, 1780. His early education was limited. He began preaching as a licentiate at Nottawa, N. Y., and in 1804 became pastor of the First Baptist Church in Cazenovia, N. Y., where he was ordained June 11, 1806, and remained until November, 1834, during which time he had the satisfaction of witnessing several revivals among his congregation. He had been appointed general agent of the Baptist Missionary Convention in 1824, and after resigning his pastoral charge he devoted himself entirely to that institution. In May, 1839, he was appointed general agent of the Baptist Home Mission Association. He travelled extensively in that connection, and his services proved very valuable. He continued to visit his church whenever possible until his death, Dec. 15, 1849. Mr. Peck was associated editor of a religious periodical called The Vehicle, and afterwards of The Western Baptist Magazine, which was commenced in 1814, and some twelve years after merged in The New York Baptist Register. In 1837, in connection with the Rev. John Lawton, he published A Historical Sketch of the Baptist Missionary Convention of the State of New York, etc. He also published a Scriptural Catechism, and two Discourses in 1845. See Sprague, Annals of the Amer. Pulpit, vi, 481.

Peck, John Mason, D.D., a Baptist minister of note, was born at Litchfield, Conn., Oct. 31, 1729. He had limited early advantages for education, but made such use of them as to find employment as a school-teacher. He removed in 1811 to Greene County, N. Y., where he united with a Baptist Church, and in 1812 was licensed to preach. In 1814 he was pastor of a church in Amenia, N. Y. In 1816 he repaired to Philadelphia, and spent some time in study with the Rev. Dr. Stoughton, who was accustomed to receive students for the ministry into his family. In 1817 Peck went as an itinerant missionary to the West, laboring in Illinois and Missouri. He visited New England in 1829 to plead for missions, and solicit aid for a literary and theological seminary. A school was established at Rock Spring, Ill., on land given by him for the purpose, of which he was the principal in 1829-31. In 1832 he was connected with the Rev. Dr. Jonathan Goss in organizing the American Baptist Home Mission Society." Shurtleff College having been established at Upper Alton, Ill., in 1835, the Rock Spring Seminary was merged in it. Mr. Peck travelled 6000 miles, and raised $20,000—a small sum compared with the millions given for educational and benevolent purposes in this country, but not without a taut contribution. He was also actively interested at a later period in founding the "Covington, Ky., Theological Seminary," and in 1848-49 was secretary of the "American Baptist Publication Society." He was the author of several tracts on spiritual and practical topics and an industrious writer. He established in 1829 a publication, The Pioneer, which was published several years. As an antiquarian he was an assiduous and successful collector of books and pamphlets. He died March 15, 1868. He published in 1862 The Emigrant's Guide, which had a large circulation, and in 1864 a Gazetteer of Illinois. He was the author of the Life of Daniel Boone, in Sparks's "American Biography," and of a Life of Father Clarke, a Western preacher. See Forty Years of Pioneer Life; Memoir of John Mason Peck, D.D., edited from his journals and correspondence by Rufus Babcock (Phil. 1864, 12mo); ibid.; the American Missionary, vol. iv, 429; Allibone, Dict. of Bril. and Amer. Authors, vol. ii, s. v.; Drake, Dict. of Amer. Biog. s. v.; New-Englander, 1865. (L. E. S.)

Peck, Solomon, D.D., another Baptist minister, was born at Providence, R. I., Jan. 25, 1800; graduated at Brown University in 1823, and was ordained in 1825 as pastor at Hope, R. I., where he served as tutor. He spent four years in Andover Theological Seminary, one year as a resident graduate, and was elected in 1825 to a professorship in Amherst College. He was an instructor in Brown University in 1834-5, but declined a professorship offered to him, and urged upon him by Dr. Wayland. He was appointed in 1856 assistant corresponding secretary, and in 1858 corresponding secretary of the American Baptist Missionary Union, holding the office till 1856. During his period of service as secretary he visited the Baptist missions on the continent of Europe, and also in the United States, as a deputation, visited the missions in Southern India and in Burmah. He was pastor of a colored Church at Beaufort, S. C., from 1861 to the close of the war, and was chaplain of the Disabled Soldiers' Home, Boston, and secretary of the Freedmen's Aid Society. He died at Rochester, N. Y., June 12, 1874. (L. E. S.)

Peckham, John. See Peckham.

Peckham, John, D.D., a noted English prelate of the Church of England, was the son of Sir John, a humble parentage. He was born probably in 1240. He received his early education in the poor-school of the Cluniac monks of Lewes. He then went to Oxford, and was there a favorite student of St. Bonaventura. To continue his theological studies, Peckham also went to Paris University, and had the honor to be a doctor of both these schools. He also made the tour of all the Italian universities, and in the pope's own palace lectured on sacred letters to a crowd of bishops and cardinals who were proud to be his attentive listeners, and who every day, as he passed through their ranks to his pulpit, arose from their seats to show him reverence. He subsequently became a Minorite friar, but was suddenly drawn from his retirement by the pope in 1278, and elevated to the archbishopric of Canterbury. The crown did not oppose the appointment, and Peckham zealously discharged the duties of the primate in all parties in England esteemed him. He began his administration by calling a provincial synod, and among its most memorable acts is the one enjoining every parish priest to explain to his flock the fundamentals of the Christian faith, and to hold it as a matter of pride and distinction. Peckham not only visited his whole diocese, but travelled over the greater part of England, informing himself of the exact state of ecclesiastical affairs in
the country. He also took an active interest in the university reform at Oxford. He was such a rigid disciplinarian that he made many enemies, and was by them accused of a too great love of money, and of having favored his own family in the disposition of offices. But these charges seem unreasonable when we consider his simplicity of character and habits, and his studied application to the wants of all, poor or rich, exalted or humble. Thus he hesitated not to remonstrate with king Edward I for his tyranny, and to rebuke the great earl of Warren for allowing his deer and cattle to trample down a poor man's field of corn. It is a significant fact that he always retained a prebend attached to the see of Lyons, in case he might at any time be forced to quit England; and Godwin tells us that after Peckham's time this benefice continued to be annexed to the see of Canterbury, in order to provide against the case of the more than probable exile of the primates. He died in 1292. He is spoken of in appearance as "stately in gesture, gait, and outward show, yet of an exceeding meek, facile, and liberal temper" (Harpsfield). Archbishop Peckham was a voluminous writer. Besides his pastoral homilies, there are sermons, treatises on ecclesiastics, the relation of the ecclesiastics to the temporal state; and besides these, his voluminous writings on ecclesiastics, the relation of the ecclesiastics to the temporal state; and besides these, his voluminous writings on the literal interpretation of Holy Scripture (l. c., p. 153.; and also by A. Soreg., e. 1475, fol.):— **Perspectiva Communis** (Venice, 1504, 4to; Norimb. 1542, 4to; Paris, 1556, 4to; Colon. 1592, 4to).—De Summa Triinitate, et Fide Catholica (Lond. 1510, 16mo).—Collectanea Bibliothec, libri quinque (Colon. 1510, 1519, Paris, 1514). See Hier. Novn. Hier. Gland., s. v.; Wood, Amela; Wharton, Anglia Sacra; Arch. vol. x; Churton, Hist. of the Early English Church, p. 870 sq.; Collier, Eccles. Hist. of England, vol. i, i. v., p. 494; Fleury, Hist. Eccl. aissiatique, xvii. 562; Green, Short Hist. of the English People, p. 174.

**Pecori, Domenico Arretino**, a painter of Arezzo, who flourished about 1450, studied under Don Bartolomeo della Gatta, and afterwards improved himself by studying the works of other masters. In the pictorial church of his native city is a picture by him of the Virgin receiving the body of the Saviour, and the child Jesus embracing the young man, which is remarkable in the perfectness of the expression. He used less painting than was usual at the time.

**Pectorale (breast-covering), the same as pallium** (q. v.).

**Peculiar (Fr. peculiar, i. e. private)** is in English ecclesiastical law a particular parish or church having jurisdiction within itself, and which is not subject to the ordinary of the diocese in which it is locally situated, but has an ordinary of its own. There are various kinds of peculiaris: 1. Royal peculiaris, subject only to the king. The king's chapel is a royal peculiar, reserved to the immediate government of the king himself. 2. Archbishops' peculiaris, exclusive of the jurisdiction of bishops and archdeacones. The archbishop has many such peculiaris, being an ancient privilege of the see of Canterbury that whenever any manors or advowsons belong to it, they forthwith become exempt from the ordinary, and are peculiaris of that see. 3. Bishops' peculiaris, exclusive of the jurisdiction of the bishop, and in which they are situated. 4. Bishops' peculiaris of bishops in their own diocese, exclusive of archidiaconal jurisdiction. 5. Peculiaris of deanies, deaneries, and chapters, prebendaries, and the like, which are places wherein, by ancient compositions, the bishops have parted with their jurisdiction. Under the statute

1 George I and II, c. 10, all donatives (which are in their nature peculiars) receiving augmentation from queen Anne's bounty are thenceforth to become subject to the jurisdiction of the bishop of the diocese. See Donative.

**Peculiar People** is the name of a recently founded religious sect which originated in England, and is to be met with chiefly in the county of Kent, but they themselves claim to be strong in numbers in the counties of Essex, Sussex, and Surrey. Their principles are very similar to some of the American *Tunkers* (q. v.). They are a sort of *Perfectionists*. They claim to be the real exemplars of true and undefiled religion. If a man cannot say he lives without sin, they set him down as no Christian. Religion is the only difficulty for them; no mysteries; nothing beyond the reach of man; neither heights to which he cannot ascend, nor depths which he cannot fathom. To come together and declare their unspeakable joy is all that they have to do. For this the beginner is as competent as the gray-haired believer, the sister as well as the brother, the ignorant as well as the learned; and thus, in turn, they all preach and pray. In Church membership they have no preliminaries. All who come are of the Church; those whom the Lord calls will surely join them. They consider that every service is the sacred work of God, and they have no special form. In the same way they have no baptism; infant or adult creeds, confessions of faith, forms of prayer, ministers—all these things they have done away with. They profess to have no leaders; yet they have elders, but they claim that they are simply elders for the time being. They have great faith in prayer. If one lack anything, it is to be looked for by asking of God. Hence it is a prime article of faith of this denomination never, under any circumstances, to call in a doctor. They believe only in anointing with oil and prayer as a means of restoring the sick. The English government has therefore interfered with them in recent times, and several trials of members of this sect have occurred. Thus, at Plumstead, a little girl of an elder of the Peculiar People had the small-pox. The elders prayed over her; they laid hands on her; they anointed her; and, generally speaking, "put their trust in God." In eleven days, without the administration of any medicine, with only a little arrow-root and wine to nourish the body, the poor thing died. Of course the Peculiar People are consistent enough to believe neither in vaccination nor contagions. In this case a jury returned a verdict of "manslaughter" against the father. There are no statistics or extensive data from which to judge of their number and the power of the sect. We have given all that is accessible to outside parties by personal observation.

**Peculium Clericale** is that property of a priest which is derived from benefices conferred on him, and from the performance of clerical duties. Ancient ecclesiastical usage did not permit the disposal of its surplus either by gift or will, but this was returned to the Church; and so also the Council of Trent ordered (cens. xxv, cap. i, De Reform.). But in modern times the priest has given up the privilege of disposing of the "peculium clericale" as over his own private property and private earnings.

**Pedagogics.** See *Pedagogics*.

**Ped'ahel** (Heb. Pedahel), הַדֶּאֵל, preferred of God; Sept. Φαθάθ, the son of Amminadab, and the prince or chief man of the tribe of Naphtali, appointed by Moses, in connection with each of the other tribes, to divide Western Palestine (Num. xxxiv. 29). B.C. 1618.

**Pedahzur** [many *Pedahzur*] (Heb. Pedahzur), הַדַּהֵצֹר, preferred of the Rock; Sept. Φάθαζορ, Φάθαζορ, the head of a family in the tribe of Manasseh; father of the Gamaliel who was appointed with
others to aid Moses in numbering the people (Num. i, 10; ii, 20; vii, 54, 59; x, 23). B.C. ciri. 1567.

\textbf{Pedai}ah [some Pedaiyah] (Heb. Pedayahu, \textit{πεδαιαχ}, preserved of Jehovah; written also Pedayahu, \textit{πεδαιαχ}, with the same meaning, I Chron. xxvii, 20; Sept. \textit{φαδαια} or \textit{φαδαιαν}, the name of at least six Hebrews.

1. The father of Jehoiachin, whose elder was ruler of the halacah of Manasseh during the last part of David's reign (1 Chron. xxvii, 20). B.C. ante 1018.

2. A citizen of Rumah, and the father of the Zebudiah who was wife to Josiah, and mother of Jehoiakim (2 Kings xxiii, 96). B.C. ante 648.

3. The father of Zerubbabel, the widow of his brother Salathiel (1 Chron. iii, 18), under the Levirate law (comp. Strong's \textit{Harmony}, p. 17). B.C. ante 586.

4. A "son of Poroch," an Israelite who aided in repairing the walls of Jerusalem under Nehemiah (Neh. iii, 25); B.C. ciri. 445.

5. Son of Kukai, and father of Joab of the tribe of Benjamin, mentioned only in the genealogy of Salu (Neh. xi, 7). B.C. ante 445.

6. A Levite whom Nehemiah appointed one of the sacred treasurers, or disbursers (Neh. xii, 18); apparently the same who stood on the left of Ezra while he read the law, but from nothing further is known (Neh. viii, 4). B.C. 445.

\textbf{Pedalia} is an ecclesiastical term used to denote (1) foot-cloths in front of the altar; (2) collections of the creeds and canons of general councils in the Greek Church.

\textbf{Pedaries} is an ecclesiastical term used to designate consecrated sandal or pilgrim's garb.

\textbf{Peedie, James}, D.D., an able and judicious English divine, was born at Pembroke, in 1758. He entered the University of Edinburgh in 1775; was admitted a student in the divinity hall of the Secession Church, under the Rev. John Brown, of Haddington, in 1777; was ordained minister of Bristo Street congregation, Edinburgh, in 1783, and continued in that charge until his death in 1845. His sermons are eminently clear, well arranged, scriptural, and instructive. In expository lectures he greatly excelled. He published, \textit{The Revolution the Work of God, and a Cause of Joy}; two sermons on Ps. xxxvi, 5 [Nov. 5] (Edinb. 1789, 8vo)—\textit{The Perpetuity, Authority, and Universality of the Christian Religion}; a sermon preached before the Edinburgh Missionary Society on Ps. lxxiv, 17 (ibid. 1796, 8vo)—Jehovah's Care to perpetuate the Redeemer's Name; a sermon preached before the Missionary Society on Ps. lxxiv, 17 (London, 1809, 8vo)—A Practical Exposition of the Book of Job, in Ten Lectures (Edinb. 1842, 12mo). After his death appeared \textit{Discourses, with a Memoir of his Life}, by his son, the Rev. William Peddie, D.D. (ibid. 1816, 8vo).

\textbf{Pedersen}, Christian, one of the most noted characters of Denmark and Sweden in the Reformation period, was born at Svendborg, in Denmark, in 1490. He studied in Roskilde, and, after completing his course there, he became a canon in Lund. Later he studied for several years in Paris, and upon his return to Denmark he was appointed chancellor under Hans Weze, archbishop of Lund. But the archbishop fled, Pedersen remained to take charge of the affairs of the diocese, but he was constantly suspected and persecuted by his enemies. When Soren Nordby entered Skene, in 1525, he joined him as a faithful adherent of the legitimate king; but for this he was found guilty of high-treason, his goods were confiscated, and he was obliged to leave Denmark. He sought his fugitive king, Christian II, in the Netherlands, and there he spent several years advocating the cause of the Reformation. But when King Christian II was taken prisoner in 1532, and confined in the castle of Stockholm, Pedersen was permitted to return and live in Malmo, where he is said to have died as Jorgen Kok's secretary during the Court's Feud. The last ten years of his life he spent with a relative who was minister at Helsing, in the northern part of Zealand. He died there, Jan. 16, 1554. He was not one of the leading Reformers in Denmark, partly because he was a member of the most important struggle, and partly because he lacked courage and force of character, and oftentimes thought the Reformers proceeded too violently. He had always loved peace and quiet, and during the most turbulent times he withdrew to his friends. Besides he was not, like so many of the friends of the Lutheran Reformation in his day, an enemy of the past, and he sought to reconcile his love of the old songs and stories of his fatherland with his love of the emancipated Gospel. During his whole life, both while he was yet a Catholic and after he had become a Protestant, he labored zealously for the enlightenment of his countrymen, and he is justly considered the founder of modern Danish literature. At Antwerp he published in 1529 a Danish translation of the New Testament and of the Psalms of David, and he was one of the main workers in the translation of the so-called Christian III's Bible, published in 1550. His principal theological works are his book on the Mass and his \textit{Book of Miracles}, both of which he wrote while he was yet a Catholic. His \textit{Right Way to Heaven, or a Mirror to the Bridegroom of Children}, and his \textit{Studies of the Education of Children} are free translations from Luther. His patrioticism led him to rescue from oblivion the famous work of Saxo Grammaticus, which, at the request of Christian II, he published in Paris in 1514. This work, translated into Danish by Grontowig, is deservedly the most popular of all secular books in the Danish tongue. He fought against the absurdity of using Latin instead of Danish, and insisted that if the apostles had preached in Denmark, they would have talked Danish. By his translation of the Bible and other works he accomplished for Denmark what Luther had already accomplished for Germany. See Barfod, \textit{Forlæggninger}, p. 427—429. (R.B.A.)

\textbf{Pedgree}. See Genealogy.

\textbf{Pedlaviam}. See Foot-washing.

\textbf{Pedobaptism}. See \textit{Pediobaptism}.}

\textbf{Pedraioli}, Giacomo, an Italian painter of Brescia, was born about 1590. It is not known with whom he studied; but he associated himself with Domenico Bruni, in conjunction with whom he executed several of the frescoes for the church of the native city, and also in Venice, which are highly commended by Orlandi. He died about the year 1660.

\textbf{Pedrella} is a name for the thing on which the altar-shrine rears, or cases in which formerly the relics of saints were kept.

\textbf{Pedretti}, Giuseppe, a Bolognese painter, was born in 1596. He studied under Marc Antonio Franceschini, whose manner he adopted. Soon after leaving his master, Pedretti passed through Germany to Poland, where he resided many years in the employment of the court. Ip afterwards returned to his native city, and painted a great many pictures and altar-pieces for the churches: the most esteemed are the \textit{Martyrdom of St. Peter}, in S. Petronio; \textit{Christ Bearing the Cross}, in S. Giusepppe; and \textit{St. Margaret}, in the Annunziata. He died in 1787.

\textbf{Pedro, Alfonso}, a noted convert from Judaism, whose original name was \textit{Moses Cohen}, a native of Huesca, in Aragon, was born in the year 1062. At the age of forty-four he was baptized in the cathedral of his native city, in 1106, on St. Peter's day; and, in honor of the saint, and his godfather, king Alfonso VI, he took the name of Pedro Alfonso. He afterwards wrote a defence of Christianity and a refutation of Jewish in-
credulity, in the form of a dialogue between Moses and Pedro Alfonso, under the title Diologs in quibus impius Judeorum opiniones evidenter tum natura tum philosophiae sacrae argumenta contra eorum majorem partem spectantur (Cologne, 1536). This work is spoken of in high terms, and has been of great use in Spain. We have also by him a Disciplina clericalis, under the title of "Proverbs," in which he seems to have borrowed from the Arabic philosophy, especially the works of Averroes. A part of this work still exists in the Hebrew translation, and is known as the Book of Enoe (Idrisi). See First, Bibl. Judaica, i. 36; Da Costa, Israel and the Gentiles, p. 312; Finn, Sephardim, p. 191; Linda, Jesos in Spain, 1st ed. 1764; Seligmann, Kalkai, Israel, etc. (Köln, 1869), p. 22; Steinschneider, Jewish Literature, p. 147; Cattol, bibl. Hebr., ibid. Bibl. Cod. No. 3546; Jost, Gesch. d. Judenwirtschaft, iii. 38; De Castro, History of the Jews in Spain (Cambridge, 1874), p. 57; Adams, History of the Jews (Boston, 1812), i. 259; Delitzsch, Jeschurun (Grimsby, 1838), p. 137 sq.; id., Sontant Hofhagen (Erlangen, 1856), xiii. 142 sq.; Evangelical (Lutheran) Rec. (Gettysburg, 1876), p. 350 sq. (B. P.)

Pedroni, Pietro, an Italian painter, was born at Pontremoli, in the Lunigiana territory. He first studied at Florence, and afterwards at Parma and Rome. He executed a few excellent works for the churches of Florence, and by his native place; but in consequence of ill-health, he opened an academy under the protection of the senator Martelli, which produced many able artists. "If not a rare painter," says Lanzu, "he was at least an able master, profound in theory and eloquent in conversation, knowledge to heights of which few will treat in the ensuing age. Their success, their affection and esteem for Pedroni, is the best eulogium on him which I can transmit to posterity." He died in 1638.

Pedum rectum (straight stuff) is a name for the straight sheep crook of the pope, adorned with a cross on the top. See Urobor.

Peet, Stephen, a somewhat noted missionary of the Congregational Church in Wisconsin, was born at Sandgate, Vic., in 1795. He was educated at Yale College, where he graduated in 1823, and after entering the ministry preached seven years at Euclid, near Cleveland, Ohio; was afterwards a chaplain at Buffalo, editing the Beloit Magazine and Buffalo Spectator; became minister of Green Bay, Wis., in 1837; assisted in founding Beloit College and thirty churches; was settled as minister of Milwaukee; afterwards took charge of an institute at Batavia, Ill., and was then agent of a mission in Michigan and Upper Canada. He entered the seminary. He died at Chicago March 21, 1855. He published Hist. of the Presb., and Cong. Churches and Ministers of Wisconsin (1851, 18mo).

Peglau, in Greek mythology, a winged horse which arose with Chrysorho from the blood of the Gorgon Medusa, when she was slain by Perseus. He is said to have received his name because he first made his appearance beside the springs (myanos) of Oceanus. He afterwards ascended to heaven, and was believed to carry the thunder and lightning of Zeus. According to later authors, however, he was the horse of Eos. The myth concerning Peglau is interwoven with that of the victory of Bellerophon over the Chimera. Bellerophon had in vain sought to catch Peglau for his combat with this monster, but was advised by the seer Polydor of Corinth to sleep in the temple of Minerva, and the goddess appearing to him in his sleep gave him a golden golden horse, Peglau, upon which he acted, and made use of Peglau in his combat with the Chimera, the Amazons, and the Salyms. Peglau is also spoken of in modern times as the horse of the Muse, which, however, he was not. The ancient legend on this subject is that the Muse of the Muses and the nine daugh- ters of Pieros engaged in a competition in singing by

Helicon, and everything was motionless to hear their song, save Helicon, which rose higher and higher in its delight, when Peglau put a stop to this with a kick of his hoof, and from the point arose Hippocrene, the inspirer of poetical matter of the Muse, and the song of the horse of the Muses is entirely a modern idea, being first found in the Orlando Innamorato of Bardi.

Pegee, Samuel, LL.D., F.A.S., an eminent English divine, noted especially as an industrious antiquarian, was born at Chelsea, Staffordshire, in 1704. He was educated at John's College, Cambridge, of which he became fellow in 1726. He became rector of Godmersham, Kent, in 1731; and rector of Whittington, Staffordshire, in 1751. He was also rector of Heath, perpetual curate of Wingerworth, and prebendary of Lichfield and of Lincoln. He died in 1796. He published, Examenation of the Inquiry into the Meaning of Demoniacs in the New Testament. In a Letter to the Author. Whereas it is shown that the word Daemon does not signify a Departed Soul, either in the Classics or the Scriptures: and, consequently, that the whole of the Inquiry is without Foundation (Lond. 1789);—Popery, an Encourager of Vice and Immorality; an address to the Irish Members of Parliament (ibid. 1790);—Life of Robert Grote, the celebrated Bishop of London, with an Account of the Bishop's Works, and an Appendix (ibid. 1758, 4to). Other works of his are, Dissertations on some Ancient Monuments (ibid. 1785, 4to);—Memoirs of Roger de Wesby (ibid. 1751, 4to);—Essay on the Coins of Cuneboinc (ibid. 1756, 4to);—The Formation of the Curie (ibid. 1780, 8vo);—Anonymous (ibid. 1809), etc. See Darling, Cyclop. of Bibliog. s. v.; (London) Gentleman's Magazine, 1726, pt. ii. p. 66 sq.; Nichol, Literary Anecdotes, xii. 1813, 1814.

Pelehvi (Value, Power) is the name of an ancient West-Iranian (Median and Persian) idiom, in use chiefly during the period of the Sassanides (A.D. 225-640), who, wishing fully to restore the ancient Persian empire, endeavored also to reanimate the primitive Iranian language, fallen into disuse as a court-language since the time of Alexander's conquest. Yet they did not fix upon the pure Persian as it was still spoken in the interior, but upon the dialect of the western provinces, largely mixed with Semitic words, to which Aryan terminations were affixed. The grammatical structure of the Pelehvi presents almost the same poverty of inflections and formations as the present Persian, although, however, less rich than Zend (q. v.) in inflection and accentuation, it yet boasts of the same copiousness of words as that dialect, to which it in reality succeeded. It is written from right to left, and the letters are mostly joined. The remnants of Pelehvi extant consist of coins, inscriptions (found at Hajarabad, Persepolis, Kirmanshah, etc.), and a number of books, all relating to the religion of Zoroaster. The most important of these are the translation of the chief part of the Zend-Avesta (Zanbo, Viparad, and Vendidad), and such original religious works as the Bundehesh, Shkandgumâni, Dinkart, Astâ Bahram, etc. The Pelehvi of the books differs from that of the inscriptions and coins to such a degree—according to the larger or smaller preponderance of the Semitic element—as to have misled many students. See also the two utterly distinct languages, a purely Iranian and a Semitic one, had been used somewhat indiscriminately at the time. The non-Iranian element is called Huzvareh (Huzvresh) by the Parsee priests, who, taking advantage of the ambiguity of the Pelehvi alphabet, often substituting the corresponding Persian for the foreign words. The Iranian part of the Pelehvi differs little from the Persian of our own day, and, in fact, the Pelehvi changed first into Parsee, and subsequently into modern Persian, simply by getting rid first of its Chal- dean and then of those of its remain words which had become obsolete. The chief use of the Pelehvi direct
had by their rash measures only strengthened it, and at Exeter in a very short time very little was known of Presbyterianism. It is needless to add here that the difficulties in other parts of England and England as a whole resulted in the dismemberment of the Presbyterian Church in England. See PREACHER. Peirce continued to preach at Exeter until his death in 1726. He is charged with double-dealing. But there seems to be no reasonable ground for so severe an accusation. He was probably semi-Arian in tendeney, but not in princi- tile. At a conference of ministers, when all were asked to give individually their declaration on the Trinitari- an doctrine, Peirce said: "I am not of the opinion of Sabellius, Arius, Socinians, or Sherlock. I believe there is one God, that God is no more, God and Holy Ghost to be divine persons, but subordinate to the Father; and the unity of God is, I think, to be resolved into the Father's being the fountain of the divinity of the Son and the Spirit." Opposition drove him into Lutuadism (q.v.), and finally he came to be a Unitarian. His publications are numerous, amounting in all to twenty-four; but that by which he is best known is his continuation of Mr. Hal- lett's Paraphrase and Notes on the Epistle to the He- breus (Lond. 1735, 4to). This work was translated into Latin by Michaelis, and published at Zürich in 1743. These are the highest terms of ad- miration of the profound learning and acute discern- ment of Peirce. He also gave to the public a volume containing Fifteen Sermons on various Occasions, and an Essay on the Ancient Practice of giving the Exe- cutant to Children. See Jones, Christ, Biog. s. v.; Auchin- Dict. of Brit. and Amer. Auth. s. v.; Bogue and Burn- nett, History of Dissenters, vol. iii; Sketes, Hist. of the Free Churches of England, p. 302-10; Prot. Dissenter's Magazine, vol. ii.

Pe'kah (Heb. Pikach, מְפָּח, an opening, as of the eyes; Sept. Φακης; Josephus, Φακῆς; Vulg. Phace) son of Remaliah, originally a captain of Pekahiah, king of Israel, murdered his master, seized the throne, and became the eighteenth sovereign (and last but one) of the northern kingdom. His native country was probably Galilee. As fifty Giladites joined him in the con- spiration against Pekahiah; and if so, he furnishes an instance of the same undaunted energy which distin- guished, for good or evil, so many of the Israelites who sprang from that country, of which Jephthah and Eli- zaphan were the most famous. See JENNY, Gilla- (Pol. p. 527). Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 Kings xxv, 20), and by internal wars and conspiracies. Pekah seems steadily to have applied himself to the restoration of its power. For this purpose he sought the support of a foreign alliance, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin, king of Damascus, when Joatham was still on the throne of Jerusalem (2 Kings xv, 37); but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2 Chron. xxvii). When, however, his weak son Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war, which is the subject of this MEMOIR, is first treated in the 1 Chronicles, and in the A.V. of the Old Testament. See II Chron. xvi and 2 Chron. xxviii; and in the latter (ver. 6) we read that Pekah "slew in Judah one hundred and twenty thousand in one day, which were all valiant men." A statement which, even if we should be obliged to dimin- ish the number now read in the text, from one hundred and twenty thousand to one hundred thousand, as in the current MSS. of the books of Chronicles (Kemnecott, Hebrew Text of the Old Testament Considered, p. 592), proves that the charac- ter of his warfare was in full accordance with Gileiad- kinestrian (Judges xi, 38; xii, 6). The war is famous as the occasion of the great prophecies in Isz.
PEKAHI AH

PELAGIANISM

PE'KOD (Heb. Pekod, פְּקֹד; פֶּקֹד, visitation), a symphonic appellation applied to the Chaldeans in Jer. 1, 21, and to the Chaldeans in Ezek. xxiii, 23, in the latter of which passages it is connected with Shoa and Ko'a, as if these three were the inhabitants of a subdivision of these Chaldeans and all the Chaldeans. Authorities are undecided as to the meaning of the term. It is regularly formed from the root pākād, to visit, and in its secondary senses means "to punish," and "to appoint a ruler." Hence Pe'kod may be applied to Babylon in Jer. 1 as signifying its impending punishment, as in the margin of the A. V; "visitation." But this sense will not suit the other passage, and hence Gesenius here assigns to it the meaning of "prefect" (Thesaur. p. 1121), as if it were but another form of pokēd. It is certainly unlikely that the same word would be applied to the same object in two totally different senses. Hirzeg seeks for the origin of the word in the Sanscrit bharāna, "noble"—Shoa and Ko'a being respectively "prince" and "lord," and he explains its use in Jer. 1 as a part for the whole. The Sept. treats it as the name of a district (פְּקֹד; Alex. Φακός) in Ezekiel, and as a verb (πακεύω) in Jeremiah. First, however, remarks (Hier. Lex. s. v.) that the name is selected in Jeremiah by association with פָּקְדָו, to punish (1, 18), and פָּקִית (1, 27, 81), while the association in Ezekiel shows it must have been a people. Hence he suggests the Περιγίμων of Herodotus (iii, 98; vii, 67), and the city of Pekod in the Talmud (Jersa. Nest. 109a), both in Babylonia. See Kir. 

Pelagianism is the system of doctrine respecting sin promulgated by Pelagius (q. v.) in the early Christian Church.

I. Origin of these Views.—From a very early period the Church discussed the question of the origin of the human soul, and the speculations indulged in on this subject tended very directly to give form and complexion to the views held on the doctrines of sin and of grace. "Whence sprang the soul of each individual human being?" "What is its precise relation to the body as regards the time when they both began to exist?" Such questions as these presented matter of deepest interest to many of the most thoughtful minds among the writers in the early ages of Christianity. The influence of Grecian philosophy still lingered among them, and blended itself with their speculations. This influence is very apparent in the manner in which these questions are discussed by the Church of that time. The Greek philosophy, especially prevalent in the East, while other and healthier influences controlled the practical mind of the West; thus there arose in process of time a divergence between the anthropology of the Eastern or Greek Church and that of the Church of the West. In the Eastern Church, particularly in that of Alexandria, the doctrine of Origen, and his peculiar manner of interpreting Scripture, prevailed. They further maintained the doctrine that all human souls, in the aggregate, were created by God in the beginning before the creation of man; that these souls were at their original angelic beings, but that, having sinned in their angelic state, they were, as a punishment, doomed to dwell in human bodies, and to sojourn for a certain time on this earth, where, by the discipline through which they must pass, they would all in due time be prepared for resuming again their original angelic life. This strange theory has its roots in the Pythagorean doctrine of metempsychosis, and in the speculations of Plato, though Origen attempts to find support for it in the teachings of Scripture, by his favorite mode of allegorizing, according to his own particular view of the nature of the Book of Genesis, and certain other portions of Scripture, which he regarded as furnishing illustrations of the same principle. This "stulta persuasio" of Origen's, as Jerome styles it, found but few to embrace it; nay, it met with very strenuous opposition from many quarters, and by the end of the 4th century was almost wholly forgotten.
There were, however, two other opinions propounded regarding the origin of the human soul which gained more currency. 1. The theory advanced by Jerome, that God “quiaeditur animas.” This view was mainly advocated in the East, although it also found a few advocates in the West. According to this theory, each human soul is a distinct and separate creation out of nothing. This position, it is obvious, leaves no room for such a doctrine as that of original sin; for every separately created soul, coming directly from the Creator’s hands, must be absolutely pure and holy. If so, how comes it to be polluted by sin? If polluted by sin at all, this must be by the direct act of God; and, therefore, the restoration and recovery of such a soul must be an act of justice on the part of God, and not of grace. 2. The theory that is specially associated with the name of Tertullian, because it was first maintained and defended by him, viz. that human souls are propagated against ducias. This, which is generally styled the theory of traducianism—as Jerome’s is called the theory of creationism—affirms that the souls as well as the bodies of men are propagated; that God’s work of creating de nihilo was finished absolutely on the sixth day, and that since then the work has been continued. This proposition, if entertained by God no creative energy; that the soul has the power of reproducing itself in individual souls, just in the same manner as the first created seed of any given kind in the vegetable world possesses the power of reproducing others of the same kind. Mainly through the influence of Origen, who adopted it, the tradition which Origen was most extensively embraced in the North African and the Western churches. True, that father nowhere in his writings formally exhibits and advocates it, yet all his discussions on the doctrine of sin, and on the relation of men individually to God, are evidently based upon it, and take it for granted. These speculations regarding the origin of individual human souls imparted, to a very large extent, a particular complexion to the opinions promulgated regarding sin. Both in the East and the West the great doctrinal conflict of the early Christians was against the assaults of Gnosticism. The Gnostic idea that man, by his very creation, is sinful, and that he has no freedom of will, was keenly opposed by them. They strenuously affirmed, on the contrary, that man at his creation was holy, that he was absolutely free from all taint of moral evil, and that he became a sinner only by his voluntary rebellion against God. The prevalence of Gnosticism led them to give much prominence to the doctrine that man is a free moral agent, and that he is the author of his own sin. But while strongly and rightly maintaining in the necessity that man is a responsible moral agent, they did not at all entertain the question of the influence of depravity and apostasy from God on the actions of the human will. This question did not arise till the time of the Pelagian controversy, and then it was found that there existed a variety of opinion concerning it. The Alexandrian school, e.g., Origen and Clement, strongly affirmed man’s entire freedom of will, his full power to believe or not to believe, to obey God or not to obey him. The fathers of that school asserted that the first movement of man towards holiness was wholly the spontaneous self-caused action of his own will; although they acknowledged that he afterwards needed the help of the Divine Spirit to bring his own effort to a satisfactory issue. They taught that the soul has an inherent power to begin the work of renewal; that God conformed with and helps this willingness on the part of man; that the beginning of all action was wholly of man, although its accomplishment depended on divine help; that original sin did not dwell in the soul, the pre-existent spiritual nature which came down from the angelic sphere to inhabit the body consequent to it, but that it stood alone, only in the σῶμα and the ψυχή, the body and the sensible nature; and that the πνεῦμα, though living, so to speak, in contact with sin, was not necessarily defined by it, but, on the contrary, had the inherent power of warring against it, and of finally overcoming it. Hence it followed that there was no guilt in this corruption, since guilt could only be predicated of the πνεῦμα, being only possible when the πνεῦμα transgressed God’s law. While corruption therefore descends from God, guilt, properly speaking, does not descend, because it is only the result of the action of the individual πνεῦμα; and where the πνεῦμα does transgress, and thereby incur guilt, its doing so is of its own free choice, and not because of any connection with Adam or with his transgression. The theory of traducianism, proposed by Clement and Origen, was universally accepted in the East, and was also received with much favor in the West. It experienced some modification from the fathers of the Antiocchian and the later Alexandrian school, by their adoption of the doctrine of the origin of the soul of man; and in this modified form continued dominant in the East. Here we may find all the germns of Pelagianism. In his Liber apologeticus contra Pelagianos de arbitrio libertate, as quoted by Wörter, Orsius affirms that in Pelagius and Celestius Origen lived and taught. "And he who maintains that the habit etiam nunc viventes mortuos, mortuose viventes. Nam Origines et Proculus eiusstium et Jovianus, olim apud se mortui in vivent; et non solum vivent verum etiam loquentur: nunc vero Pelagius et Celestius, si in hanc perseveraverint viventes mortuos, ecce etiamsi fuisse, quia etiam se in eum, si non eum, sanctissimi, ecce, in ecclesia palam sibiabant, petulatet. Pelagianism is certainly countenanced by the Greek anthropology. The latter prepared the way for Pelagianism when it taught that original sin exists only as a disorder in the soul, and that it is not culpable, but guilt, till the πνεῦμα yields to the temptation which arises from this disorder; that our physical nature has, in virtue of its derivation from Adam, strong animal and sensual passions which tempt to sin; and that this is all the corruption we inherit from Adam; that sin is not inherited, but is the result of the action of the individual will of man, and that the will is in no respect whatever influenced or biased one way or another because of our descent from Adam, further than what is implied in its being tempted by the sensuous nature: which temptation it has abundant power to resist. Holding such a doctrine regarding sin, the fathers of the Eastern Church, as a natural consequence, held also the doctrine of Synergism in regeneration. They maintained that man in his natural state has a certain tendency towards that which is good; and that by giving his consent and co-operating with the grace of God or with the Divine Spirit, towards the attainment of holiness. The Spirit and man, they said, co-operate in this great work; but the first step towards its accomplishment is taken by man. The natural result of teachings such as these was Pelagianism. There was, however, a current of thought at the same time moving in a different direction. Tertullian occupies a prominent and chief place among those who guided and gave intensity to the force of this current. He found existing in the public opinions expressed by the fathers in the West indistinct traces of the theory of traducianism—the theory which affirms that man in his entire humanity, soul as well as body, is procreated: that the entire of human nature was originated by God in creation; and that that nature is individualized by procreation. Tertullian gave form and prominence to this theory and made it the tertium gregis of the Christian dispensation as the theory of the origin of human souls by the whole Western Church. Hence it was rightly argued, if the soul is propagated, there must be also a propagation of man—"traxit animus, traxit peccati." Juster views then began to be expressed in the West, that the soul can be the soul, and as a consequence also regarding the true nature of regeneration as the effect of the agency of the Divine Spirit alone—monergism—seeing that the soul
the *evil,* has no tendency, no inclination, and can have none towards holiness till it is acted upon by the power of the Spirit of God. Man has no desire towards holiness in himself. That desire is *originated* and carried forward solely by the Spirit of God. Tertullian did not fully evolve this doctrine, but he was the one who most clearly saw the result. The North African Church gave them fuller development, till in the time of Augustine they received their utmost fulfillment.

Cyprian in the 3d, and Ambrose and Hilary in the 4th century, made very considerable advances on Tertullian. They were more saturated from the influences of the Greek anthropology than Tertullian was, and hence presented in a clearer light than he did the doctrine of man's original sinfulness, and of his utter moral inability and disinclination towards holiness. They began to grapple with the doctrine of the distinction between the *guilt* and the *corruption* of man, both of which they assumed had descended from Adam, and to exhibit the doctrine with considerable clearness of statement, according to the mode of argument adopted by the apostle in the fifth chapter of the Epistle to the Romans.

At the close of the 4th century, when this was the state of matters in the Christian Church, touching the opinions that had been published on the subjects of *sin* and of divine grace, Pelagius appeared, and developed, and gave full expression to, the doctrines which he had learned at Rome in the Church of St. Peter; and for a greater system of doctrine that had already in some degree been unfolded in the writings of Augustine influenced him also in the direction of leading him to assume more decidedly the attitude of antagonism. He conceived that certain practical consequences resulted from Augustinian doctrine of man's moral inability and of grace, which in his view were hurtful to the interests of holiness. He saw around him, in Rome and elsewhere, many errors of practical life among professing Christians, which he supposed had their roots in the system of doctrine taught by Augustine, and generally accepted throughout the Church.

Thus we may regard Pelagius as influenced by two tendencies in the development of his doctrinal views: by the false elements which had in the course of the past ages mingled themselves with the speculations on Christian doctrine, partly in the West, but more especially in the East; and by the tendency to pervert Christian truth, and to convert the doctrine of human depravity, and of the necessity of divine grace, into a cloak to practical ungodliness. Such a perversion of Christian doctrine is the whole product of this connexion to the doctrines with which it was connected. From the beginning there had been those who had said, "Let us continue in sin, that grace may abound.” His abhorrence of such a principle, together with other influences operating in the same direction, led him to construct a system by which he might counteract the evils which he looked upon as resulting from the doctrine of "salvation by grace," as it may have been imperfectly or falsely taught by some, especially as it was falsely and perversely practiced by many. His effort was in all interests, as he supposed, of virtue and holiness. He ignored altogether the doctrine of the sinfulness of human nature and the necessity of divine grace, and constructed a system of pure naturalism—a system from which everything peculiar to the Gospel as a revelation of God's plan of mercy towards man is eliminated.

II. Life and Writings of Pelagius.—Very little trustworthy information can be obtained regarding the personal history and character of Pelagius, though his name is associated with one of the most extensive and important controversies within the domain of Christian doctrine. His life was not ministerial, and the very existence of his contests with the contemporaryPelagius Brito, and hence it has been concluded that he was a native of Britain. Jerome also speaks of him as "Scootorum pultibus praegravitum." He seems to have spent the earlier and greater part of his life in the retirement of the cloister, where he probably gave himself to the diligent study of the writings of the fathers of the Eastern Church, who were held to be of authority in Britain. These writings undoubtedly moulded his forms of thought, and gave a complexion to all his theological speculations. He was a man of great learning, and there is no evidence that his writings were of profundity of thought or of depth of feeling. Augustine says of him, "Istum, sicut eum qui noverrunt, loquuntur bonum ac predicandum virum." He appears to have borne among his contemporaries the reputation of a man of blameless moral excellence, but the development of his character in its relation to sin seems to have been altogether imperfect. In forming an estimate of his character from the spirit and tendency of his writings, Neander remarks that it is manifest he had never passed through any great mental struggle like that which his great opponent Augustine had passed through ere he attained to fixed conceptions of Christianity. He had never known any deep inner conflicts with sin. He had never vividly realized the true nature and the need of Christian holiness. His whole system proves that he failed to recognize the difference between morality and true evangelical holiness; and indeed this was an error into which his whole training as a monk was very apt to lead him.

About the beginning of the 5th century we find Pelagius at Rome. Acted upon by such influences as we have noted, he began his part in the great controversy, and wrote a commentary on the Pauline epistles: *Expositiones in Epistolam Pauli libri xiv.* This work, in which he brings out his peculiar views, consists of brief comments on all the epistles of Paul, with the exception of that of the Hebrews. It has a place in the Benedictine edition of Jerome's works. Indeed, all that remains to us of the writings of Pelagius, with the exception of extracts which are found in Augustine's controversial treatises, are usually printed along with the works of Jerome. For a long time they were regarded as the genuine works of that father. The original editors of Jerome's works considered it as a part of their duty carefully to purge away everything that, to them,avored of heresy from his productions, and therefore they used great liberties with the books which passed through their hands. We have the works of Pelagius therefore only in a mutilated form.

In 411 Pelagius passed over to North Africa, in company with his disciple and admirer Celestius. The name of Celestius now becomes prominent, mixed up with the controversy which soon began to agitate the whole of Africa. Mercator says of him, "Pelagio adhesit Celestius, nobilis natu quidem, et illius temporis auditoriius scholasticus." On reaching Carthage, Pelagius wrote a respectful letter to Augustine, who was bishop of Hippo, and received from him a friendly reply. He does not seem to have given prominence to his peculiar opinions, and he escaped at this time all suspicions of heresy. After a short time Pelagius proceeded to Palestine, where he was warmly welcomed by Jerome, then residing at Bethlehem as the head of a theological school of great repute. From this time the letters of Jerome, which he left behind him in Carthage, came under the particular notice of the Church there. He gave himself forth as a candidate for the office of presbyter, and his doctrinal opinions were therefore narrowly inquired into. Paulinus, a deacon of Milan, challenged them as heretical. A council of the Church of Carthage was convened (412), presided over by bishop Aurelius, to investigate the accusations of unsoundness in the faith that had been laid against him. Marius Mercator, in his *Contra Pelagianos* (412), records the charges brought against Celestius on this occasion by Paulinus. They are the following, as quoted by Witter: "1. That Adam was created mortal, and would have died whether he had sinned or not. 2. That Adam's sin injured himself
alone, and not the human race. 3. That new-born in-
"jants are in the same condition in which Adam was be-
fore his transgression. 4. That since neither by the
deaTl nor transgression of Adam the whole human race
dies, so neither will the whole human race rise again
from the dead on account of Christ's resurrection. 5. That
the law guides into the kingdom of heaven as well
as the Gospel. 6. That there were men who lived
without sin (impeccabiles, i.e. sine peccato) before the
ad
vent of our Lord." Thus far quoting Mercator, Wör-
ter continues: "If we add, 7. That the grace of God is
not absolutely necessary to lead a man to holiness; and
8. That grace is given to men in proportion to their
merit, we will then have a pretty complete summary
of the doctrines taught by Pelagius and his followers."

Celestius, in his defence, endeavored to argue that
the points of difference between him and his accusers
were quite unimportant, and, therefore, that he ought
not to be condemned for his opinions. The council, how-
ever, judged differently. They would make no compro-
mise. They unanimously declared the opinions of Ce-
lestius to be heretical; and, on his refusing to retract
his errors, excommunicated him. This is the first of a
succession of ecclesiastical decisions come to by differ-
ent synods and councils of the Church of that age on
the great Pelagian controversy.

Up to this time the controversies that had been car-
rried on with the Pelagians had mainly been directed to the
doctrines of the person of Christ and of the Holy Trin-
ity, as the Ariian, the Nestorian, the Eutychian, and the
Monophysite controversies. But now, for a number of
years, the whole energies of the Church were concen-
trated on the discussion of the doctrines of sin and of
grace in connection with the Pelagian controversy.
The controversy did not terminate with Pelagius and his
immediate associates. Others arose after them. The
forms and aspects of the controversy gradually
changed. In some respects, indeed, that controversy
may be said to have continued to the very close of the
Church's history; for the battle is not yet over to expose
and condemn the deadly errors which were growing up
under the sanction, seemingly, of the Eastern synods.
Jerome condemned these sym-
doms as themselves heretical. The vigilant and ener-
getic Augustine now girded on his armor, and stood in
the foreground as the great champion of the doctrine
of grace. His penetrating and philosophic mind, and
the deep insight he had gained in the school of Chris-
tian experience into the true nature of the Gospel, en-
abled him to see through the disguise under which the
errors of the Pelagians and theジー was characterized by an
fatal character of its doctrines. He contended earnestly
for the faith. He agitated the African Church to in-
vestigate the whole matter, and to give forth an unam-
biguous decree on the subjects in dispute. At the same
time he published his first work on the controversy,
titled De genio Pelagii, in which he spoke strongly
against the Eastern bishops in allowing themselves to
be so grievously misled by the plausible reasonings and
ambiguities of Pelagius. This was the first of a series
of works which Augustine published from time to time
during the space of twelve years who were engaged
mainly in conducting this controversy.

Two provincial synods were held in the year follow-
ing (416): one at Mileum, in Numidia, composed of six-
ty-one bishops, among whom was Augustine, presided
over by Silvanus, and the other at Carthage, presided
over by Aurelius, by both of which the decisions pro-
mulgated by Pelagius and Celestius were examined,
and being found heretical were solemnly condemned.
These synods respectively sent letters to Innocent I,
the Roman bishop, giving him an account of their pro-
ceedings, and assuring his accusers that they had declared
what they had pronounced. A third letter, sent in the names
of five African bishops — Augustine, Aurelius, Alypius,
Euseobus, and Possidius—conveyed to him fuller infor-
mation regarding the heretical character of the opinions
entertained by Pelagius. They at the same time also

which Pelagius was again accused of holding and propa-
gating unsound opinions. Two bishops from the Gal-
lican Church, viz. Heros of Arles and Lazarus of Au-
ara (Aix), took a prominent part in the proceedings
against him. They appeared, indeed, as his chief accusers.

But when the Heresies (ollector. temp. i, 257), thus describes the appearance
he made on this occasion: "Ab ilia interrogatus Pelagi-
us, facile Graecos homines lingue illius ac fraudulis igna-
tos captiosis responsibus elusit." The following was the
sentence pronounced by his judges: "Since we are satis-
\fied with the declarations of the monk Pelagius, here
present, who acknowledges the holy doctrine, and con-
demns whatever is contrary to the faith of the Church,
we declare that he is in the communion of the Catholic
Church." This singular condition, however, was at-
tached to the sentence, that he should anathematize all
who taught the contrary opinions, not as heretics, but
as schismatics, and as such to be excluded from the
Church. The Eastern Church had never, with such fulness and
precision of expression as the Western, given an au-
thoritative deliverance on the doctrines of sin and of
divine grace. The anthropology there prevailing, and
moulding all their forms of thought, was still that of
the second and third centuries, and thus Pelagius es-
caped so easily when his opinions were inquired into.

It seemed as if in the East the cause of Pelagius and his
followers would triumph. They exulted at the vic-
tories they had gained over their opponents. But the
storm was not over; for the victory of the West was
only a truce, and a truce, longer than ever to expose and condemn the deadly errors
which were growing up under the sanction, seemingly,
of the Eastern synods. Jerome condemned these sym-
doms as themselves heretical. The vigilant and ener-
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the foreground as the great champion of the doctrine
of grace. His penetrating and philosophic mind, and
the deep insight he had gained in the school of Chris-
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abled him to see through the disguise under which the
errors of the Pelagians and theジー was characterized by an
fatal character of its doctrines. He contended earnestly
for the faith. He agitated the African Church to in-
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time he published his first work on the controversy,
titled De genio Pelagii, in which he spoke strongly
against the Eastern bishops in allowing themselves to
be so grievously misled by the plausible reasonings and
ambiguities of Pelagius. This was the first of a series
of works which Augustine published from time to time
during the space of twelve years who were engaged
mainly in conducting this controversy.

Two provincial synods were held in the year follow-
ing (416): one at Mileum, in Numidia, composed of six-
ty-one bishops, among whom was Augustine, presided
over by Silvanus, and the other at Carthage, presided
over by Aurelius, by both of which the decisions pro-
mulgated by Pelagius and Celestius were examined,
and being found heretical were solemnly condemned.
These synods respectively sent letters to Innocent I,
the Roman bishop, giving him an account of their pro-
ceedings, and assuring his accusers that they had declared
what they had pronounced. A third letter, sent in the names
of five African bishops — Augustine, Aurelius, Alypius,
Euseobus, and Possidius—conveyed to him fuller infor-
mation regarding the heretical character of the opinions
entertained by Pelagius. They at the same time also

which Pelagius was again accused of holding and propa-
gating unsound opinions. Two bishops from the Gal-
lican Church, viz. Heros of Arles and Lazarus of Au-
ara (Aix), took a prominent part in the proceedings
against him. They appeared, indeed, as his chief accusers.

But when the Heresies (ollector. temp. i, 257), thus describes the appearance
he made on this occasion: "Ab ilia interrogatus Pelagi-
us, facile Graecos homines lingue illius ac fraudulis igna-
tos captiosis responsibus elusit." The following was the
sentence pronounced by his judges: "Since we are satis-
\fied with the declarations of the monk Pelagius, here
present, who acknowledges the holy doctrine, and con-
demns whatever is contrary to the faith of the Church,
we declare that he is in the communion of the Catholic
Church." This singular condition, however, was at-
tached to the sentence, that he should anathematize all
who taught the contrary opinions, not as heretics, but
as schismatics, and as such to be excluded from the
Church. The Eastern Church had never, with such fulness and
precision of expression as the Western, given an au-
thoritative deliverance on the doctrines of sin and of
divine grace. The anthropology there prevailing, and
moulding all their forms of thought, was still that of
the second and third centuries, and thus Pelagius es-
caped so easily when his opinions were inquired into.

It seemed as if in the East the cause of Pelagius and his
followers would triumph. They exulted at the vic-
tories they had gained over their opponents. But the
storm was not over; for the victory of the West was
only a truce, and a truce, longer than ever to expose and condemn the deadly errors
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mation regarding the heretical character of the opinions
entertained by Pelagius. They at the same time also
sent him one of the books published by Pelagius, that he might examine it for himself. Innocent, in reply to those letters, expresses himself well pleased with the useful labours of the North African bishops in refuting the errors of Pelagius and Caelestius, and the legitimate head therefore of Christendom! He then declares his full concurrence in the sentence they had pronounced against the heresy. "We can neither affirm nor deny," he says, "that there are Pelagians in Rome; because, if there are any, they take care to conceal themselves, and are not discovered in so great a multitude of people." It had been reported to him that the Eastern Council had acquitted Pelagius. With reference to this he says, "We cannot believe that he has been justly acquitted, unless the same learned men who convicted him, and the council by which he was convicted, have been absolved. But we doubt the authenticity of these acts, because they have not been sent us by the council, and we have not received any letters from those who assisted at it. For if Pelagius could have relied on his just defence, he could not have failed to oblige his judges to account with us. Even in these acts he has not justified himself clearly, but has only sought to evade and perplex matters. We can neither approve nor blame this decision. If Pelagius pretends he has nothing to fear, it is not our business to judge by his own witness. It is for those who have to come and get himself absolved. For if he still continues to entertain the same sentiments, whatever letters he may receive, he will never venture to expose himself to our sentence. If he is to be succorced, that ought rather to be done by those whom we believe are in a state of grace and in union with us. We have perused the book said to be written by him, which you sent us. We have found therein many propositions against the grace of God, many blasphemies, nothing that pleased us, and hardly anything but what displeased us, and ought to be rejected by all the world." Pelagius' letter, dated from Mysia, at this time was rejected; and he was not absolved but condemned. Zosimus, who came probably originally from the East, a man whose knowledge of Christ's astounding miracles was superficial and indefinite. Caelestius went to Rome to prosecute in person his appeal against the decree of the African synods. Zosimus readily favored the appeal to his judgment. He was so far influenced by the written statements of the appeal (dated in April, 418, "Epistola deceptus," says Petavius), and by a letter in favor of Pelagius from bishop Praylus of Jerusalem, as well as by the more detailed oral explanation and promises of submission to the papal decision made by Caelestius, that he reversed the sentence of his predecessor Innocent, and declared in very strong terms his disapprobation of the decision of the councils of Milenum and Carthage. He sent two letters to the African Church, in which he declared that they were guilty of doing a great wrong to Pelagius and his associate, by condemning them as heretics on grounds altogether insufficient. He complained that they had too hastily given heed to the representations of Heren and Lazarus, "whose ordinances," says he, "we have found to be irregular; and no accusation ought to have been received from them against an absent person, who being now present explains his faith and answers his accusers. If these accusers do not appear at Rome within two months, to convict him of having other opinions than those which he professes, he ought to be deemed innocent to all intents and purposes.

The African clergy were by no means satisfied with this reversal, as might be expected. They accordingly again met in general council in Carthage in 418, and drew up a full statement of their views, showing why they could not accept the explanation of Pelagius and Caelestius, and why they still adhered to their former sentence against them. In their letter to pope Zosimus they say, "We have ordained that the sentence given by the venerable bishop Innocent shall subsist until they shall confess without equivocation that the grace of God is free from all conditionality, but also to do justice in every action; insomuch that without it we can neither think, say, nor do anything whatever that belongs to true piety. Caelestius' having said in general terms that he agrees with Innocent's letter is not satisfactory in regard to persons of inferior understanding, but you ought to anathematize in clear terms all that is bad in his writings, lest many should believe that the apostolical see approves of their errors." The council having entered fully into an examination of the various heretical opinions of Pelagius and Caelestius, drew up and published in nine separate propositions—censa theocristianae—in opposition to the errors which they condemned.

Zosimus was induced, by the various representations that were made, to reconsider the matter. He accordingly summoned Caelestius before him, that he might examine into his opinions. However, from Rome without submitting to such a trial, whereupon Zosimus recalled the sentence of approval he had formally given, and confirmed that of his predecessor, "haareticum calliditate detecta." At the same time he sent an "Epistola Tractatoris," or circular letter, in which he stated the new decisions, excepting the decision of the Council of Carthage against Pelagius, addressed to all the bishops of the Western Church for their approval. They all subscribed it, with the exception of eighteen Italian bishops, the chief of whom was St. Julian, bishop of Eclanum, a small village in Apulia, "a man of a penetrating genius, learned in the Scriptures, and an accurate scholar both in the Greek and Latin languages." These refractory bishops were all deposed from their office as favorers of the opinions of Pelagius. They afterwards fled to Constantinople, and the bishop of that city and his associates were deposed and replaced by party. Some of them, however, again returned to Rome, and, retracting their errors and professing penitence, they were restored to their office. Julian continued to espouse the cause of Pelagius, whereupon, as Petavius remarks, "Cum Augustino grande certaminem imitito, homo linguis promptus ac desiratus sed proacx et temerarius." The civil as well as the ecclesiastical authorities were now moved to pronounce against Pelagianism. The case having been represented to the emperor Honorius, he issued a "Sacrum Rescriptum," dated from Ravenna, 420, Aug. 26. (Add. to this ed. "Sacramentes", who immediately, in conjunction with the prefects of the East and of Gaul, published an edict, commanding that all who were convicted of holding the errors of Pelagius should suffer banishment and confiscation of their goods. Such an appeal to the civil power was in accordance with the opinions which Augustine had already propounded during the Donatist controversy as to the sphere of the magistrate's authority. In replying to Julian, who complained that an appeal had been made to the civil magistrate in a matter that ought to be decided by an appeal to reason," he says—"Vidis non timere potestatem? bonum fac. Non est autem bonum, contra apostolicum sensum exserere et asserere heretici sensum. Damnata ergo heresia ab episcopis non ait acque examinanda, sed coerenda est a potestati Christianiae." Jesus Christ does assist us not only to know, but to do justice in every action; inasmuch that without it we can neither think, say, nor do anything whatever that belongs to true piety. Caelestius' having said in general terms that he agrees with Innocent's letter is not satisfactory in regard to persons of inferior understanding, but you ought to anathematize in clear terms all that is bad in his writings, lest many should believe that the apostolical see approves of their errors." The council having entered fully into an examination of the various heretical opinions of Pelagius and Caelestius, drew up and published in nine separate propositions—censa theocristianae—in opposition to the errors which they condemned.

III. Subsequent Controversies on the Subject.—In 429 Marius Mercator published in the East, and dedicated to Theodosius II, his work entitled Commontorium adversa heresiam Pelagii et Caelestii. It was translated into Latin, and published in the West in 431. That
work contains a powerful vindication of the Christian doctrine of sin and of grace, in opposition to Pelagianism, very much as Augustine did in his doctrine of grace. The prevailingly Eastern Ecumenical Council of Ephesus, also held in 431, gave forth a sentence in harmony with those that had been issued at Carthage against Pelagius and his opinions. Thus it became manifest that the agitations of these years had resulted in a triumph overthrown for the heresy which was taught by Pelagius. Yet it is obvious that the influence of the teachings of Origen, which prevailed so generally in the East, mitigated and modified to a great degree the opposition of the Church there to Pelagius and his opinions.

There was, as a result, another contingency, the object of divine grace, between the views of Pelagius and those of Augustine. Augustine held the doctrine of salvation by grace in the strictest Calvinistic sense of the phrase—that every one who is saved owes his salvation entirely to divine grace, without any meritorious co-operation of his own.

There were, even opponents of Pelagianism, who held that such a view necessarily led to the conclusion that the withholding of divine grace must be the cause of the eternal ruin of the non-elect, and that, therefore, every human being is absolutely responsible for his state. This led to the adoption of a middle course between Pelagianism and Augustinianism. Hence there sprang up a sect at first known by the name of Massaliotians, but afterwards styled by the schoolmen Semi-Pelagians. This was a doctrine more Pelagian than Augustinian in its essential characteristics. They said that the efficacy of grace depended on the manner in which it was received by man. This form of doctrine became dominant in the Church of Rome. Augustinianism had but few to defend it. It was as a system of doctrine almost forgotten, till the time of the Reformation, it once more rose to new life, and was embodied in the theology of Luther and Calvin. The Council of Trent gave full sanction in its canons to the doctrine of Pelagius on the subjects of sin and of regeneration. This is evident from the expositions given to these canons by such divines as Bellarmine. The Tridentine theologians vigorously maintain the Synergistic theory of regeneration, and as vigorously condemn the Monergistic theory taught by Augustine, and entering as an essential part into the theology of the Reformation.

IV. Analysis of Pelagianism.—Much importance attaches to the forms which the Pelagian controversy assumed when it first appeared for the first time on the field of Church history. What are called the "doctrines of divine grace," although always forming an essential part in the systems of both Augustine and Pelagius, were never an especial matter of controversy in the Christian Church, had never been the subject of controversy, and, consequently, had never been stated with any definiteness or precision of form till the time of Pelagius. The controversy, as at first conducted, while it cannot be said to have been exhausted, was carried on with so much skill, both on the one side and on the other, that scarcely anything new in the form of argument can be adduced. In the writings of Augustine, the great defender of the catholic truth of that age, there is found such a vast store of arguments, both philosophical and scriptural, in support of the cardinal doctrines of divine grace, that modern controversialists find little else remaining for them than to gather and present them anew. They are as valid now as when first exhibited in opposition to the ingenious and plausible reasonings of Pelagius and his immediate followers, Cæcilius and Julian of Eclanum.

The fathers before Augustine, in making reference to the doctrine involved in the controversy, certainly do not always use language which is sufficiently explicit, or which might not be interpreted as being antagonistic to Pelagianism; yet the manner in which they quote the Scripture, and the whole tone and tendency of their teachings, sufficiently demonstrate that they held substantially the same doctrines that Augustine afterwards fully developed into a system. Augustine quotes the fathers that preceded him as agreeing with him in his doctrine of grace. The principal conclusions of the fathers of the earlier centuries were with Gnosticism in its various manifestations. This led them to magnify unduly the power of man's free will. At this point the divergence in the direction of what afterwards was known as Pelagianism first made its appearance. The roots of that system may indeed, in this respect, be found in the ambiguous and frequently inconsistent language of the earlier fathers when speaking of man's possessing a freedom of will—a power of will in which they were more akin to the Gnostics than to the nihilists. The more than consistency with the other truths they maintained required, in affirming that man had a power to obey God. They failed to give due weight and importance to the influences of human depravity on the human will; and thus, while acknowledging that depravity, they attributed a power to the human will in the doing of good which it does not possess. They moreover confounded morality with evangelical holiness. A power to perform outward duties which belong to the sphere of morality is not to be confounded with a power which belongs to the sphere of holiness. The Pelagians, therefore, endeavored to establish the independence of the germs of his system are to be found in the writings of the fathers.

A scientific exhibition of the system of Pelagianism must rest on its primary or central principle, and must trace the connection of its several parts with that principle. Theologians are not at one as to what this fundamental principle in reality is. Starting from the circumstance that Augustine, in his first anti-Pelagian work, De peccatorum merits et remissione, combats the opposition to the proposition that physical death is purely natural, and that the first man would have died even though he had not sinned, Jansen and Garnier have maintained that this doctrine is the root of the whole system of Pelagius, out of which all its parts have sprung. Wiggers begins his development of the system with the doctrine of infant baptism, because that doctrine, though not the first, was one of the first about which the controversy arose. Another theologian of our own time, Julius Müller, finds the ground-principle of the Pelagian heresy in a superficial apprehension of sin—in the want of a true, heartfelt knowledge of sin. Such a defective understanding would lead to a denial of the condescension of Christ, in view of the necessity which God demands of us, and which Christ, the living law, shows us in the mirror of his own life. The existence of sin, with its dominion in the soul, is the fundamental supposition of Christianity, and its subjective recognition is the condition of its pardon; therefore error as to the inner being and operation of sin must result in a false doctrine of the saving grace of Christ. But since the chief and most general contrast does not lie between sin and holiness, but between nature and grace, it is plain, argues Wörtler, that we must look for the proper root and fountain-head of all Pelagian doctrine elsewhere. To know properly the principle on which Pelagianism rests, we must inquire thoroughly into the history of its dogmas as they develop themselves in the 4th and in the early part of the 5th centuries. This will lead us to inquire into the relation of cosmology, or, rather, of anthropoology, to soteriology, or into the question of the transition from creation to salvation, as Cyril of Alexandria has already briefly but distinctly indicated when, in expounding Is. xiii. 18; 1 Cor. v. 17; and Rev. xxi. 5, he has advanced the problem whether the salvation of Christ is not to be considered as a creation of the not altogether unseathed, but yet not altogether destroyed human nature, or as a restoration of man despoiled by the fall of his orig-
The doctrine of Pelagius stood in antagonism to this view of the state of man's will. His primary position is that moral freedom—the power to choose right or wrong—the "possibilitas utriusque partis," as he defined it—can never by any means be lost or impaired, that man must always and unchangeably stand in the same relation to good and evil. He would delete his Epistola de Dei et mortem Dei, c. 8, that if we would not place both good and evil in the region of physical necessities, but in that of moral freedom, man must possess an equal relation to both, and be able equally to choose, and to act upon his will. In other words, "Nec in manu sunt manifestum nature bonum, ut eam dicamus malum non facere posse, quam utique boni et maii capacem etiam profemer, sed ab hac eam tantummodo injuria vindicandas, ne ejus vitio ad malum videatur impelli, qui nec bonum sine voluntate faciamus, nec malum." The sin is not man's, he reasons, if it is necessary. Much more, if it is his, it is free: and if it is free, then he can avoid it. Now if the will is free, he continues, ever ready to do one of both, then it follows that it is able to do both, i.e. to sin or to avoid sinning. In his Confession of Faith, sent to Innocent the pope, Pelagius says, "Libermur sicut etiam a virtute," etc. He claims, "Non in animo meo Dei indigere auxilio; et tam illos errare qui cum Manichaei dicunt hominem peccatum vitare non posse, quam illos qui cum Joviniano asservant hominem non posse peccare; uterque enim tollit libertatem arbitrii. Nos sine Deo non salutare, nos vero dicens, "Sed etiam futurum esse humanae semper libertas, ut peccare posse, ut semper nos liber consenum esse arbitrii." He places the freedom that appertains to the will in an abstract indifference to good and evil. "Neque enim aliter spontaneum habeat poteret bonum, nisi aequi etiam malum habere potuisse." In like manner Julian also thus defines what he means by the freedom of the will: "Libertas igitur arbitrii possibilissimae est vel admittendi vel vitandi peccati, exors cogitantis necessitatem, quae in suo utpote jure habet ursum surge ram partem sequatur, i.e. vel arius asperaque virtutem vel demersa et palustria volupatum." The freedom of the will, he says, is nothing else than the "proximatis necessitatis;" so that no one is either good or bad in any other way than by his choosing freely to be that which he is. Freedom is, he says, "the possibilitas peccandi et non peccandi;" and as such is the "facultas in quod voluntatem latus suscipit insistendi arbitrii." In answering his arguments, Augustine thus states Julian's doctrine; "Libram tuum conarias ex utrique parte per equa lima membra suspendere, ut voluntas quantum est ad malum, tantum etiam sit ad bonum libera." In the conflict to which the amplification of such opinions gave occasion, Augustine took, as might be expected, the foremost place. He strenuously maintained, and this was his great doctrine—the doctrine which he was peculiarly honored to develop—that there is a distinction between nature and grace; and that grace is always, and only, the efficient cause of all that is truly good in men; yes, even in holy angels, beings who have never sinned, all their goodness and holiness they owe to grace alone, sustaining and confirming grace, though not, as in man's case, renewing and sanctifying. He affirmed that it was impossible for any one to occupy a just and elevated station in this life, as well as true happiness, which Pelagius declared was the essence of freedom; but that, on the contrary, as an intelligent, active moral agent, man must possess a positive character; that is, he must either be determined towards that which is good or towards that which is evil, so that man must have some moral bent or bias of his mind; that he must be either inclined towards God or away from him, and this before, in actual outer life, there is any manifestation of such a bias. According to the anthropology of the Western Church, the will is always regarded as in a state of determination or decision either towards good or evil. The Eastern anthropology, on the other hand, presented the will of man as intrinsically and essentially in a state
of equilibrium, a state of indecision, having a determinative neither to good nor to evil. According to the teaching of the former, freedom is self-determination, the acting from motives that are within ourselves—the not being compelled to act by a foreign power without us. Therefore, the freedom of the will is that it be self-moving; that is, be uncompelled in all the choice it makes. According to the teaching of the latter, the Eastern or Greek anthroplogy, the freedom of the will consists in its being in a state of indecision, indifference—the possibility of being in one part or the other, without being compelled to choose either of two contrasts—the power of choosing differently from what it actually does choose.

In speaking of the sinfulness of man there are two questions which must be carefully distinguished: 1. The question of his depravity or sinfulness, or inherent ungodliness of character; and, 2. The question of his guilt (reatus), or liability to punishment. In the Reformed Confession the two doctrines are kept distinct.† The guilt of Adam’s first sin is regarded as an actual part of the guilt which rests upon all his posterity. Adam and his descendants are regarded as being so identified that the guilt which rested upon him rests upon them also. The inherent depravity of man’s nature is to be regarded as the penal consequence of this guilt. But in the time of the Pelagian controversy, as concerning the justification and the regeneration, the question was, Does man come into the world in a state of innate depravity? and not, Does he come into the world with a sentence of guilt resting upon him? Hence, while the development given by Augustine to the doctrine of grace, in certain directions, has been of permanent and essential service to the Church, there was in it this defect, that he did not fully apprehend the doctrine of man’s inherited guilt. He did not deal with that question as apart from the doctrine of inherited corruption; and hence also his views of the doctrine of justification as being deliverance from this guilt, were defective. He was in this way led, not into the question of the provision that was necessary for securing pardon and acceptance to man, but into the provision necessary for his deliverance from corruption; or into the doctrine of a change of nature in conversion and regeneration.

If the will is only free when it is in a state of equilibrium—a state of indifference to either good or evil—having the same power in the one direction as in the other; if freedom exists in the will, determining it either towards right or wrong, there is an actu definitivum, an act, and has no existence apart from that act.† The act of sin does not change the nature of man, it only exposes him to punishment for the act itself. Taking up this position, Pelagius and his followers reasoned that man’s freedom consisted in this, that he is free to pronounce or tendency to sin—that he has not a sinful and depraved disposition. Sin is only something actual and personal, they affirmed, and cannot be of the character of a taint spreading over the nature and defiling it. This was one of their cardinal principles: Omne bonum ac malum quo vel laudabiles vel vituperabiles.

* The Dutch lexicographers, however, and as it seems to us the calvinistic Confessors that they did not keep these two questions sufficiently distinct. The guilt, and with it the penalty, of Adam’s sin was made to rest upon his posterity, and not his depravity simply. The confusion has arisen from not duly observing that depravity is properly predicable only of the moral affections, and guilt is the result of these affections voluntarily. Hence, although man’s moral nature is wholly depraved, his will is nevertheless free, so long as his affections are not held to exercise a necessarily dominant control over his determinations. For it makes but little difference whether the will comes under extra or sub intra, if in either case it is equally absolute. Depravity is inherited, guilt is not.—Ed.

† The writer here uses "sin" in an ambiguous sense. Strictly speaking sin is simply an act of transgression (Acts 15:5), but this implies sinfulness, which is a moral disposition.—Ed.

sumus non nobiscum oritur sed agitari nobis. Julian, who was the ablest and most systematic defender of Pelagianism, thus defines what sin is, and whence it arises, according to his theory: Constat esse peccatum. Quae- rimus quid sit; uterum corpus aliquod sicut quod ex multis agentibus ad eosque causas, ex aliis aliud aliquod elementum vel per cognitioem a reliquiorum communione purgatum. Puro nihil hominum est. Quid est ignorant? Appetitus libera voluntas quem prohibet justitia; vel ut definitione utriusque: Voluntas facienda quidquid justitia vetat, et unde liberum est absteniendae.† Again Julian says, If it is asked, Whence arises the first sinful will in man? I answer, A motu animi cogente nullo.

What is the true relation of man to God? Is he in the condition of one who needs redemption, who needs a divine power to act upon him, so as to raise him morally and spiritually from misery and ruin? This is the prominent question in the controversy as conducted between Pelagius and Augustine. The former asserted that human nature has continued in all its spiritual and moral capacities to that same state as it was when it emanated originally from the Creator—that till men individually, by the exercise of free will, chose that which was evil, they continued in the same sinless, innocent condition in which Adam was before he sinned. The Pelagians did not deny that Adam’s sin did affect his posterity, but they held that the sin of Adam, according to them, was a bad example. Augustine held that a sinful nature had descended from Adam to all his posterity, and that, as a consequence, they were all under the bondage of evil, from which a divine power was needed to rescue them. Men come, said the Pelagians, into the world in a state of primitive purity. It has no taint of corruption about it, so that men may live on through a long life—nay, have so lived—in a state of perfect holiness, such as Abel, Isaac, and Jacob, etc. Yet the influence of example they regarded as such that in general man was destined to the same, the same that deteriorated them and continually increasing. Such deterioration they looked upon, however, as only accidental, and as not essentially and necessarily belonging to man. Man they regarded as possessing perfect power to resist this deteriorating influence if he so willed it, and to grow up by the natural development of the faculties in the possession of which he was created into the character of perfect innocence before God. In order to this development there needed no divine power or influence whatever.

On the subject of grace, the Pelagians altogether denied that there was need for, or that God did at all exercise, any power upon man so as to determine the bent of his will. Maintaining the theory of the freedom of the will we have already described, they admitted no divine power to act upon the world with it. In this respect, as it might be deemed, speak of “grace” as bestowed upon man, but by the word they did not mean the “gratia praevieniens” or “preparans,” the divine influences going before and producing by an irresistible power the first motions of the soul towards goodness, but only the outward revelation made by God to man in the Scriptures and among those moral and spiritual powers bestowed upon him at his creation. The idea of a divine power influencing man’s inner nature, and bending his will, and determining the action of his mind, they altogether rejected. There was in the Pelagian system no place at all for the doctrine of a divine life being imparted to man through the redemption of Christ, and by the power of his Holy Spirit. They did not, indeed, deny to Christ the title of Redeemer, but the idea attached to that word was simply, as by his preaching and his life, he gave a perfect example—"exacta formae normae"—which, by our giving heed to it, will enable and elevate our nature to a position higher than that originally belonging to it by creation. As Adam gave a bad example to his posterity, so Christ gave a good example, and in this consists his excellence as the Re-
DEMETOR OF MAN. Christ, by his whole life on earth, and by his sufferings and death, and by the communication he made as the Teacher sent from God, supplied valuable motives which ought to induce men to greater efforts to resist temptation, and to imitate his example in a holy life; and beyond this there was in their system no room for the Saviour, the Lamb of God, for the redemption of evil.

V. LITERATURE.—Voss, Hist. Controversiarum Pelagianarum (Lud. Batav. 1618, 4to); Noss, Hist. Pelag. (Lov. 1702, fol.); Tillemont, Memoires Ecclésia.; Schröckh, Kirchengeschichte, vol. xiv; Neander, Kirchengeschichte, vol. iii; Petrius Latinorum, vol. ii; Bühler, Geschicht der röm. Literatur, suppl. vol. pt. ii; Versuch einer Progr. Darstellung des Augustinus und Pelagianismus nach ihrer geschichtlichen Entwicklung, by G. F. Wiggers, professor of theology (Kostock, Hamburg, 1858). The first part of this work was first published in 1821. It was translated into English by Prof. Emerson, of Andover, and published in 1840. The second part deals with the semi-Pelagian controversy down to the time of the second Synod of Orange. Wörters Der Pelagianismus nach seinem Ursprunge und seiner Lehre, (ei. triffr. 1846) The Time and Circumstances of the Birth of Pelagius, the first of which was published a few years previously under the title Gebrüder der christlich-lettische vordruck am Verhältnisse von Gnade und Freiheit, the last before 1847. The second volume of the author's History of Pelagianism, the first of which was published a few years previously under the title of Geschicht der christlichen Lehre über das Verhältnisse von Gnade und Freiheit bis auf Augustinus, C. ducis Pontanus, Theological Essays, by the Rev. John Keener. Rev. first series. Brit. and For. Exq. Rev. 1867. Cunningham, Historical Theology (Edinb. 1864), vol. i; Shedd, Hist. of Christian Doctrine; Hagenbach, Hist. of Doctrines (W. G. E.).

Pelagius, a very noted ecclesiastical character of the latter century, whose origin and early history is much obscured, was the exponent of a heretical theory concerning the dogma of original sin (q.v.) and the necessity of divine grace. His contemporaries applied to him the title of Birens, from which it has been concluded that he was a British monk. His real name is said to have been Morgan (Marieman), which was translated into Pelagius (παλαγιος). About the year 400 he went to Rome, when he began to teach the system of doctrine with which his name is generally associated. The chief events of his history are noticed under the article PELAGIANISM (q.v.). The time and circumstances of his death are unknown. He was the author of the following works: Exposition in Epistola Pauli libri xiv. These commentaries, consisting of brief, simple explanatory notes on all the Epistles of Paul, with the exception of that of the Hebrews, were at first attributed to a bishop of Tarentum. He is found a place among the MSS. of Jerome. They are printed in the Benedictine edition of that father's works, and also in that of Vallarsi. Quotations made from them by Augustine led Marcus Mercator and others to the conclusion that they were the work of Pelagius, although as they have come down to us in a somewhat mutilated form, as the editors of Jerome's works regarded it as their duty to expunge from every passage which seemed to them to favor of heresy (see Gairner's ed. of Mercator, App. ad Dia. vi, 367).—Epistola ad Deuteronomium; after addressing to a much larger distinc- tion. Like the other works of Pelagius, this also was assigned to Jerome, and is found in the best editions of his works. Its real authorship was ascertained from the quotations made by Augustine in his De Gratia Christi. It was published separately by the monks of 1775 Libellus Fidei ad frequentissimam Populorum. This also had a place among Jerome's works, and its real authorship was only discovered by quotations in Augustines De Gratia Christi;—Epistola ad Cæsarem Matronem de Ratione pie vivendi, found among Jerome's correspondence. The parallel 148, in Vallarsi's ed. of his works. Erasmus assigned it to Paulinus of Nola, and Vallarsi to Suecicus Severus; but Semler has shown from its style and tone it was the work of Pelagius.

The following fragments of works are also found: Eclogiæ Liber, designated by Gennadius as Elopig—

us pro actualis conversatione ex divinis scriptoribus Lib.—er Honorios pro actuali vita Liber. It was a collection of Scripture texts, arranged and illustrated after the manner of the Vitae of Cyprian (see Jer. Mart. Rome, 4th ed.) In addition to the Pelagianorum, op. iv, 8; De Gestis Pelagii, comp. Garnier, Ad M. Merc. Append. ad Dia. vi: De natura Liber, to which Augustine's De natura et Gratia was a reply.—Liber ad viduam consolatoria atque eruditorum (see Jerome, De vita ad. Pelag. lib. iii); Augustine, De Gestis Pelagii, c. 6;—Epistola ad Augustinum (see De Gestis Pelagii, c. 26);—Epistola ad Augustinum secundam (see De Gestis Pelagii, c. 30). See Augustinus, De Grat. Pelag. ch. xxx; Voss, Hist. Controver. Pelag. (Lug. 1618); Tillemont, Memoires Ecclésiast.; Schröckh, Kirchengeschichte, vol. ii; and the literature quoted in the art. PELAGIANISM.

Pelagius, Sr., an Eastern ecclesiastic, flourished in the second half of the 4th century. He was made bishop of his paternal city, Laodicea, notwithstanding that he was a married man, because he abstained on religious grounds from all sexual connection. He was one of the leaders of the Arian party in the controversy with the Arians took part at the synods of Antioch (A.D. 361) and Tyana (367). He was banished to Arabia by the emperor Valens in 370, but was permitted to return in a few years, and was present at the Council of Constantinople in 861, and was one of its most honored attendants.

Pelagius I, pope of Rome, succeeded Virgilius in the see of Rome (A.D. 566). Like his predecessor, he was involved in dogmatic controversy with most of the Western bishops concerning certain theological tenets condemned by the Council of Constantinople, and known in controversial history by the name of the Three Chapters. His support of Arians in his views by the emperor Justinian, who was fond of interfering in theological disputations. He died in 560, and was succeeded by John III (see Norris, De Synodo Quinto). Sixteen of his Epistles are extant in the Concilia, tom. v.

Pelagius II succeeded Benedict I as pope of Rome in 579. He was likewise embroiled in disputes concerning the Three Chapters above mentioned. In the mean time a council which assembled at Constantinople be- stowed on the patriarch of that city the title of ecumenic, or "universal" bishop, at which Pelagius was greatly offended. He died at Rome in 590, and was succeeded by Pelagius III. Ten of his Epistles and six Decrees are extant in the Concilia, tom. v.

Pelagius, Alvarus, a noted Spanish Franciscan, flourished in the first half of the 14th century. He was a scholar of Duns Scotus, and first became grand penitentiary of pope John XXII (1316-34), and later bishop of Silves, in Algarve. He is noted especially as the defender of extreme Ultramontanism by his De planctu ecclésiae (Ulm, 1474; Lyons, 1570; Venice, 1560). He regarded the power of the pope as limitless, and not even bound by the laws he might himself have given. Everything is subject to the pontiff, even of course all councils included, even the eccumenical. The tri- sional of Christ and of the nation earth are one. Pelagius' work belongs to the classical documents of the curialistic system of the Middle Ages. See Schwab, Johannes Gerson (Würzburg, 1855).

Pela'ah [some Pela'ah] (Heb. Pelagh, פֶּלֶג) [and briefly Pela'h, Pela'ah, פֶלֶג], distinguished of Jah, i.e., Elce-<hovah, Sept., פלַה, פֵלֶג, פֵּלָה, etc.), the name of two Jews.

1. A Levite who aided Ezra in instructing the people (Neh. viii, 7). B.C. 445. He afterwards joined in the covenant with Nehemiah (Neh. x, 10).

2. Son of Elioenai and a descendant of David (1 Chron. iii, 24). B.C. post 400.

Pele'lat'ih (Heb. Par'leh, נֵלְלָה, delivered of Jehovah; also in the prolonged form Pel'ālu', נֵלָלָה, Ezek. xii. 15; Sept. Φαλαλία, Φαλαλία, Neh. Φαλαλία, in Ezek. Φαλαλία), the name of four Jews.

1. Son of Isah, of the tribe of Simeon, and one of the captains of the five hundred men who made a successful attack on the Amalakites in Mount Seir, in the reign of Hezekiah (2 Chron. iv. 42). B.C. cir. 730.

2. The son of Beniaiah, and one of the princes of the people against whom Ezekiel was directed to utter the words of doom recorded in Ezek. xi, 5-12. The prophet in spirit saw him stand at the east gate of the Temple, and, as he spoke, the same vision showed him Pel'atiah's sudden death (Ezek. xi, 1, 18). B.C. cir. 592.

3. The first named of two (three) sons of Hananiah, among the descendants of David (1 Chron. iii. 21).

4. One of the heads of the people who joined in the covenant with Nehemiah (Neh. x. 92). B.C. cir. 440.

Pelayo, a noted medieval royal character, and a counterpoise to the brightness and power of the first Christian king in Spain after the conquest of that country by the Arabs. Contemporary historians make no mention of him, but this may be accounted for on the ground of the insignificant size of his kingdom, which comprised only the mountainous district of Asturias. He is said to have been a son of the royal Visigothic line, and to have retired before the conquering Arabs to the mountains of Asturias, where he maintained himself against the armies which were sent to attack him, defeating them in various pitched battles, and in numberless minor engagements. One of his most famous exploits was the destruction of a large army sent against him by Tarik, near Cangas-de-Onis. His men were posted on the heights bounding the valley through which the Arabs were to pass, and, waiting till the enemy had become involved in the defile, at a given signal overthrew them with enormous masses of rock. This great success caused Pelayo to be recognised as sovereign by the surrounding districts, and the Christians flocked to him from all parts of Spain. He was much engaged in contests with the Arabs, but never had the time to initiate and superintend the reconstruction of churches, and the establishment of a civil administration. He died in 737. Such is the account given us by later historians, who trace from him the genealogy of the royal family of Spain.

Pelbart, Oswald, a Hungarian Franciscan monk, noted for his learning and as a pulpit orator, flourished near the opening of the 16th century at Tem-csvari. We possess the following works of his, which are mostly homiletical, and have passed through numerous editions: Pomerian sermonum de tempore (Norimb. 1498, fol. et al.); Pomerian sermonum de sanctis (Hagenov. 1475, 1498, 1564, 2 vols. fol.); Quadragesimale triplex de penitentia, de vittis, de conceptis Decalogi (ibid. 1475, fol. et al.); Stellariurn coronae gloriisiam Virginmissum sive Pomerianum sermonum de b. Virginie (Argentin. 1496, fol. et al.); Expositio compendiosa socian litieranem et mysticam complectens libri Psalmorum, collect Pelhah chorum libris Hymnorum septem. Libri Canticorum de genere Prophectis, item Expositio Canticorum V. Posterius, Canticorum N. T., Symboli Aetheni, Hymni universalis creaturae (ibid. 1487, fol. et al.).

Pele'gh (Heb. id. יב, division; Sept. Φαλία v. r. Φαλία, Φαλία; Josephus, Φαλεα, Ant. i. 6, 5), the son of Eber, and father of Reu (Gen. xi. 16-19). B.C. 2415-2176. He was the elder brother of Joktan, and the fourth in descent from Shem. This name is said to have been given him "because in his days was the earth divided" (Gen. x. 25; 1 Chron. i. 19). This title is usually thought to refer, not to the general dispersion of the human family subsequently to the Deluge, but to a division of the family of Eber himself, the younger branch of whom (the Joktanites) migrated into southern Arabia, while the elder remained in Mesopotamia. The name Phaleg occurs for a town in the junction of the Chaboras with the Euphrates; but the late date of the author who mentions the name (Isidorus of Charax) prevents any great stress being laid upon it. The separation of the Joktanids from the stock whence the Hebrews sprung finds a place in the Mosaic table, as marking an epoch in the age immediately preceding the Deluge. According to others, however, the name indicates a mere earthquake, or at most an actual division of the earth in some geological conduction, in which islands and continents were separated and formed by volcanic agency, and followed by extensive emigrations (Gen. ix. 19; x. 32; Deut. xxxii. 8, 9). Peleh is called Phale (Φαλε) in the New Test. (Luke iii. 83). See DISPERSION OF NATIONS.

Pele'let (Heb. id. יב, deliverance; Sept. Φαλία, Φαλία, v. r. Φαλία and Ισωκαλία), the name of two Jews. See also Beth-Pal'elet.

1. The fourth named of the six sons of Jahdai, of the family of Caleb the Hezronite (1 Chron. iv. 47). B.C. post 1612.

2. "Son of" Azmaveth (q. v.), and brother of Jeziel, one of David's Benjamine captains at Ziklag (1 Chron. xii. 8). B.C. cir. 1056.

Pe'leth (Heb. id. יב, living; Sept. Φαλήθ, Φαλήθ), the name of two Jews.

1. The father of On, of the tribe of Reuben, who joined Dartham and his brethren in their rebellion (Num. xvi. 1). B.C. ante 1657. "Josephus (Ant. iv. 2, 2), omitting all mention of On, calls Peleth Φαλήθος, apparently identifying him with Φαθλο, the son of Reuben. In the Sept. Peleth is made the son of Reuben, as in the Sam. text and version, and one Heb. MS. supports this rendering.

2. Son of Jonathan, and a descendant of Jerahmeel through Onam, his son by Arath, being apparently the fifth in descent from Hezron, grandson of Judah (1 Chron. ii. 35). B.C. cir. 1618.

Pele'thithe [most Pelethite] (Heb. Pele'tith, Φαληθίτης, Sept. Φαληθίτης, Φαληθίτης; but 1 Chron. xviii. 17, Φαληθίτης), a class of persons mentioned only in the phrase Φαληθίτης, rendered in the A.V. "the Cherethites and the Pelethites." These two collectives designate a force that was evidently David's body-guard. These names have been supposed either to indicate their duties or to be Gentile nouns. Gesenius renders them "executioners and runners," comparing the Φαληθίτης, "executioners and runners" of a later time (2 Kings xi. 4, 19); and the unused roots לְעַל and בָּעַל, of both of which we shall speak later, admit this sense. In favor of this view, the supposed parallel phrase, and the duties in which those guards were employed, can also be cited. On the other hand, the Sept. and Vulg. retain their names untranslated; and the Syriac and Targ. Jon. translate them differently from the rendering above and from each other. In one place, moreover, the Gittites are mentioned with the Cherethites and Pelethites among David's troops (2 Sam. xxv. 18); and elsewhere we read of the Cherethim, who bear the same name in the plural, either as a Philistine tribe or as Philistines themselves (1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5). Gesenius objects that David's body-guard had already been chosen from the Levites to be a force to hateful to the Israelites as the Philistines. But it is
must be remembered that David in his latter years may have distrusted his Israelite soldiers, and relied on the Philistine troops, some of whom, with Ittai the Gittite, who was evidently a Philistine, and not an Israelite from Gath [see ITTAI], were faithful to him at the time of Absalom’s rebellion. He also argues that it is improbable that two synonomic appellations should be thus used together; but this is on the assumption that both names signify Philistines, whereas they may designate Philistine tribes. (See Thesaur. p. 719, 1107.)

The Egyptian monuments throw a fresh light upon this subject. From them we find that kings of the 19th and 20th dynasties had in their service mercenaries of a nation called Skyrygetana, which is pronounced Khk, almost letter for letter the same as the Hebrew Cherethim; and since the Skyrygetana were evidently cognate to the Philistines, their identity with the Cherethim cannot be doubted. If the Cherethim supplied mercenaries to the Egyptian kings in the 12th century B.C., according to our reckoning, it cannot be doubted that the same name in the designation of David’s body-guard denotes the same people or tribe. The Egyptian Skyrygetana of the Sea are probably the Cretans. The Pelethites, who, as already remarked, are not mentioned except with the Cherethites, have not yet been similarly traced in Egyptian geography, and it is rash to suppose their name to be the same as that of the Philistines, Typhand, for *t̠yphand;* for, as Gesenius remarks, this contraction is not possible in the Semitic languages. The similarity, however, of the two names would favor the idea which is suggested by the mention together of the Cherethites and Pelethites, that the latter were of the Philistine stock as well as the former. As to the etymology of the names, both may be connected with the migration of the Philistines. As already noticed, the former has been derived from the root *šáx* [he cut, cut off, destroyed] in Niphal, he was cut off from his country, driven into exile, or expelled, as we might say, as well as from the root *šáx* [he wandered or emigrated]. These previous inferences seem to become irresistible. The appropriate-ness of the names of these tribes to the duties of David’s body-guard would then be accidental, though it does not seem unlikely that they should have given rise to the adoption in later times of other appellations for the royal body-guard, definitely signifying “executioners and runners.” If, however, *typhand* meant nothing but executioners and runners, it is difficult to explain the change to *šáx* [he wandered or emigrated]. See Cheret-

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Pell’as (Πelled v. r. Houding; Vulg. Pelias), a corrupt form (1 Esdr. ix, 34) of the name of BUXDILAA (Exta x, 35).

Pelian (πλέκα, καθ’; Syriac, kaka; Arabic and
they are said to dart down upon fish from a considerable height. Notwithstanding their perfect development of the nataotial structure, they are good flyers, and the form of their feet does not interfere with their perching on trees, in which habit they are somewhat peculiar among swimming birds. They are all remarkable for voracity. The skin which extends from the throat between the rami of the lower mandible is extensible, and this structure attains its highest point of development in the true pelicans, in which the distented pouch is capable of holding ten quarts of water. The use of this membrane is that of a reservoir for the temporary retention of the fishes that are captured; enabling the bird to dispose of the superabundant quantity for its own future consumption or for its sitting mate and young. The face of the pelican is naked; the bill, long, broad, and flat, is terminated by a strong, crooked, and crimson-colored nail, which, when fish is pressed out of the pouch, and the bird is at rest, is seen reposing upon the crop, and then may be fancied to represent an enamelled spot. This, as above observed, may have occasioned the fabulous tale which represents the bird as wounding her own bare breast to revive its young brood; for that part of the bag which is visible then appears like a naked breast, all the feathers of the body being white or slightly tinged with rose color, except the great quills, which are black. The feet have all the toes united by broad membranes, and are of a nearly orange color. *Pelecanus onocrotalus*, the species here noticed, is the most widely spread of the genus, being supposed to be identical at the Cape of Good Hope and in India, as well as in Western Asia. It is very distinctly represented in ancient Egyptian paintings, where the birds are seen in numbers congregated among reeds, and the natives collecting baskets of their eggs. They still frequent the marshes of the Delta of the Nile, and the islands of the river high up the country, and resort to the lakes of Palestine, excepting the Dead Sea. The *Pelecanus onocrotalus* (common pelican) and the *Pelecanus crispus* are often observed in Palestine, Egypt, etc. Of the latter Mr. Tristram noticed an immense flock swimming out to sea within sight of Mount Carmel (Ibì, i, 37).

**Common Pelican** (*Pelecanus onocrotalus*).

**PELICAN**, in Christian symbolis. A figure of this bird "rubbing herself"—that is, feeding her young with her own blood—was common in old churches, the allusion being emblematic of our redemption through the sufferings of Christ. The pelican often surmounts the cross. A brass pelican was employed as a lectern prior to the use of the eagle. See EAGLE; LECTERN.

**Pelisson.** See PELLISON.

**Pell, John,** a learned divine and mathematician, who settled at Breda as professor of philosophy and mathematics, and was a great correspondent of Cavenagh, who was born at Southwick, in Sussex, in 1610, and died in 1685. Besides the works published by him, his MSS. and letters in the British Museum occupy nearly forty folio volumes.

**Pell, W. E.,** a clergyman of the Methodist Episcopal Church, was born near the beginning of the 19th century. He was for many years a member of the North Carolina Conference; but, his health failing, he was obliged to resign travelling, whereupon he turned his attention to journalism, and subsequently became one of the editors of the Raleigh Sentinel. He was an advocate of Southern rights. He died at Raleigh, N.C., Nov. 11, 1870. See Appleton, Amer. Cyclop., xvi., 581.

**Pelea** (Gr. Πήλα), a city of Palaestina and one of the towns of the Decapolis in Peraea, being the most northerly place in the latter district (Pilny, v, 16, 18; Josephus, War, iii, 8, 3; comp. Ptolemy, v, 15, 23, and Stephanus, s. v.). It was also called Butis (ου Βουρις). The place is not named in the Bible, but the district of "Decapolis, and its cities, of which Pella was one, is mentioned in Matt. xxv, 25, Mark v, 25, John xiv, 2, 3, 4, etc. The district must have extended round to the south-east as well as to the east and north-east of the Sea of Galilee. Gerasa, Gadara, and Hippos, three cities of the Decapolis, lay to the south-east of that sea, and Pella is mentionèd in the list of cities (Wβιλα Πηλα) that must therefore have been somewhere in that direction. Eusebius and Jerome say that it was six miles from Jabesh-Gilead, on the road over the mountains from Gerasa to Bethshan, and twenty-one miles north of Amathus, now Amman, near the junction of the Zerka or Jabock with the Jordan. The name of Jabesh is still retained in Wady Yâbes, or the valley of Jabesh, which comes down from Jebel Ajjûn, or the mountains of Northern Gilead, in a south-westerly direction, and enters the Ghur, or the plain of the Jordan, about eight or ten miles below the latitude of Bethshan. Jabesh-Gilead no doubt lay somewhere within or upon that valley. The only ancient site with ruins within that valley, and on the old road from Bethshan to Gerassa, is one called Ed-Deir, on a height, on the south side of Wady Yâbes, a little to the south of Kefr-Abil—Arbel of Jeremias, and Arabel of Eusebius, in the borders of Pella. This, i.e. Ed-Deir, is supposed to be the site of Jabesh-Gilead (see Robinson, Lat. Bible Res., p. 319; Van de Velde, Palest, ii, 352). In early times a convent probably stood on the site of Jabesh-Gilead, or a convenit (ambiguously the last building that remained) hence probably the name of Ed-Deir, or "the convent," called perhaps at first "the convent of Jabesh-Gilead," and afterwards simply "the convent," meaning the convent of Yâbes or Jabesh. About two hours or six miles from Ed-Deir, on the old road to Bethshan, and about twenty-one miles north of Amâlich, on an elevated plateau in the side of the mountains of Gilead, immediately above the plain of the Jordan, and about 1000 feet above the level of that plain, almost directly opposite to, or to the east of, Bethshan, and immediately above Sukkot, or ancient Sochoth, in the plain below, is an ancient site with extensive ruins, called Tubâkkat Fahel, or Tubâkkat Felah, as Dr. Thomson's Arab guide called it, who insisted upon this being the true name (Land and Book, ii, 176). This no doubt is Pella. The Arabs pronounce it Felah, or Fahel, as they have corrupted their language, and use ω for b or p. The place is described by Porter as a low flat tell, in a nook among higher hills, having around it on the north, west, and south a narrow plain, with a ravine on its south side intersecting the plain. The tell and a part of the plain are covered with ruins—veritable remains of an ancient very important city. Columns of the Doric, Ionic, and Corinthian orders were observed by Irby and Mangles in 1818. Portions of the walls are still standing, and the line of
Pellegrini, Girolamo, an Italian painter, flourished at Rome, according to Zanetti, in 1674. None of his works are mentioned at Rome, but he was employed at Venice, where he executed several frescos on a large scale for the churches, which Lanzi says indicate a painter sufficiently elevated, though not very select, varied, or spirited in his forms.

Pellegrini, Pietro, a French missionary, was born in 1665 at Bordeaux. Admitted to the Society of Jesus, he taught philosophy and theology in several colleges of the order. At Paris his talents in the pulpit soon gained him a reputation. In 1683 he embarked for the missions, and, after having visited several houses of the society, went to Mexico, where he journeyed огромно far. He died April 21, 1667, at La Puebla de los Angeles (Mexico). We have of his works, Prolusiones sororiorum (Paris, 1644, 8vo), a collection of discourses: — Relation des Missions des Jésuites dans les îles et dans la terre ferme de l'Amérique méridionale (ibid. 1655, 8vo); — Introduction à la langue des Guayas, savages de l'Amérique méridionale (ibid. 1655, 8vo), a rare work. See Sottwell, Biblioth. scriptor. Soc. Jau; Brunet, Manuel du lib.; A. e. A. de Becker, Biblioth. des écriv. de la Compagnie de Jésus, 3e série.

Pellew, Sir Edward Pellew, G.C.B. He was educated at Eton and at Corpus Christi College, Oxford; received his orders in 1817; became in 1823 dean of Norwich; and in 1829, rector of Chart. His death took place at Great Chart, Kent, Oct. 13, 1866. He was an accomplished scholar, and published among other works The Life of Lord Sidmouth, and several volumes of Sermons. See Appleton's Amer. Cyclop. vi. 599.

Pellican, Konrad Rümker, a noted German divine of the Reformation period, was born at Ruffbach, in the Rhenish province of Alsace, in 1478. He was kept at school in his native place until he was fifteen years old, when his parents, who were poor, sent him to an uncle at Heidelberg to study there. But in 1493 he was deprived of all help, and he entered the Order of Cordeliers. Some time after he returned to Heidelberg, and thence went to Tubingen, where his success in study commanded great admiration. His proficiency in Hebrew was indeed surprising. He was a great favorite of the learned Franciscan — general Paul(us) Scriptorius, and while travelling found a companion in the conversation of Pederkrone, who undertook to supply him with a copy of the Hebrew prophets Isaiah, Ezekiel, and the minor ones. Although he had never studied Hebrew, he yet, by the aid of Reuchlin's rules on Hebrew conjugations simply, applied himself to its acquisition with such zeal that by the end of three months he had finished reading it, selected the roots, and arranged them in the form of a concordance. In the last — named work, however, he had the help of a Jew from Spain, Matthaeus Adriani. In the year 1501 Pellican was ordained presbyter. In that year he lost his parents, and on the occasion he transcribed seven penitential psalms in Hebrew, Greek, and Latin, to which he subjoined many appropriate prayers. The year following he received the degree of D.D. at Basle, and was made divinity lecturer at the Minorite convent. About this time he assisted in the preparation of Augustine's treatise on the Mass. In 1517 he went to Rome on business for his order, and was in that city impressed with the corrupt condition of the papacy, just as Luther had been, whose reformatory steps Pellican could therefore most heartily approve. Returning to Basle, he assumed again the duties of the guard-room, which the Jesuits could cloister there. In 1522 he became acquainted with Ecolampadius, and was soon suspected of reformatory tendencies. Thus in this very year, at a chapter of the
order in Leobn, in Suabia, and at another in Basle, he was constantly inquired about and watched by one Satzger, the provincial of the order. But as the senate of Basle interceded in Pellican’s behalf, no measures of censure were put in force against him. Shortly after he was, together with Céolamundus, made lecturer in divinity, he was induced to expose the Scriptures, and to adopt reformatory measures, he was sorely per-secuted and malign’d, as were all reformers. So long as he had remained a friar he had been universally es-teemed for his learning and integrity; but when it pleased God to convince him of the errors and absurd-ities of the papal calendar, and he began publicly to ex-pose them, he was directly made the object of its hate and persecution. In 1526, having at the request of Zwingli gone to Zurich for the purpose of hearing the lectures of Leo Judil on Hebrew, he there renounced popery; and was soon after married. A little while later he was by Zwingli’s interest made a professor of Greek and Hebrew at Zurich, and he evinced his fitness for the position by the publication of an edition of the Hebrew Bible, with the comments of Aben-Ezra and R. Salamon (1527). In his first lectures on the 15th chapter of the Gospel of Matthew, he proved that God who had taught him out of the Egyptian and papistic captivity, helped him to pass the Red Sea, and sing the song of Miriam with joy—“Sing ye to the Lord, for he has triumphed gloriously.” He diligently applied himself also to the study of the Turkish language, that he might be useful to his country, and become his neighbour’s efforts for their conversion to the Christian faith. During the thirty years that he was professor at Zurich, he was universally admired for his extensive learning and unwar-ned labours. He died in 1556, and was succeeded in his position by the illustrious Peter Martyr. His works consist principally of lectures and annotations upon the Scriptures, translations from the Greek, Latin, Hebrew, and Chaldee; as also the exposition of several books of the Old and New Testaments, together with a trans-lation from Ludovicus Vives, designed to convince the Jews of the truth of Christianity. His most important publications are, Pastrerium Davides ad Hebraicam veritatem interpretatum cum scholis brevisimis (Stras-burg, 1527, 8vo); the Zurich edition of 1552, in 8vo, is more carefully prepared and more complete.--Commentariorum Bibliorum cum rutilia editione, sed ad Hebraicam lecturam accurate emendata (Zurich, 1531-36, 5 vols. fol.). Richard Simon says of this work: “He keeps to the literal sense, and does not lose sight of the words of his text. Though well read in rabbinical authors, he seeks more to be useful to his readers than to display his knowledge. He considers it his business to borrow nothing from the Jews but grammatical observations.” The characteristics of Pellican were sincerity, candor, uprightness, and humanity, rendering him eminent in public life, and in private most amiable. See, besides the chronicle of his life which he has himself written, Fabrictius, Orationi de vita Pellicani (1608); Hesse, Pellicani’s Jugendgeschichte (1758); Hottinger, Altes u. Neues aus der Gelehrsamkeit; Merle d’Aubignié, Hist. of the Ref. in Switzerland; Adam, Vite teol. German., i, 126 sq.; Hagenbuch, Väter u. Begründer der ref. Kirche; Erich u. Graber, Altgermanische Encyklopädie; Middlesten, Lexan-gel. Biog., ii, 60.

Pellica, Alexicus Aurelius, an Italian theologian of note, was born at Naples in 1744, and was educated at the high school of his native place. When only twenty-one years old, and shortly after graduation, he translated Tillemon’s Life of Christ into Italian, and enriched it with learned notes. Two years later he was teacher of literature at the Conferenza, and at twenty-seven was appointed professor of ethics and archaeology at his alma mater. A year later he wrote a dissertation on the origin of the Church to the Senate, which was followed by other learned dissertations; but his chief-d’œuvre is De Christiana ecclesia primae, medium, et novissima aetatis politis libri iv (Naples, 1777, 3 vols. 8vo); new ed. by Ritter (Col. 1829), with add. by Brown, in 1838), which is one of the best archaeological works written by Romanists. He died in 1823.

Fellig, Edward, D.D., an English divine, flourished in the second half of the 17th century. He was a graduate of Cambridge University, and was vicar of St. Helen’s, London, in 1674; rector of St. Martin’s, Ludgate, in 1687; and vicar of Westminster, for many years rector of Petworth. He died about the opening of the 18th century. He published A Discourse, philosophical and practical, on the Existence of God (London, 1693-1705, 2 pts. 8vo), and many occasional Sermons (1675-1708), some of which were in opposition to the dogmas of the Church of Rome. See Watts, Bibl. Brit. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s. v.

Pellini, Andrea, an Italian painter, was born at Cremona probably near the opening of the 16th century. Very little is known of his personal his- tory. He is supposed to have been a scholar of Bernardino Campi. Luzzi says that "Pellini, though unknown in his native city Cremona, is celebrated at Milan for his Descent from the Croos, in the church of St. Eustorgius." This is a grand compo-sition, correctly designed and well colored, dated 1563.

Pellini, Marc’Antonio, an Italian painter, was born, according to Orandi, at Pavia in 1664. He first studied under Tommaso Gatti at Pavia, and after wards visited Bologna and Venice for improvement. He executed a few works for the churches in his native city, but did not rise above mediocrity. He died in 1709.

Pellisson-Fontanler, Paul, a noted French character of the reign of king Louis XIV, a renegade from the Huguenots, and the principal government agent for the conversion scheme of the Protestants through bribery, was born at Beziers in 1624. He was deprived of his father at an early age, and was educated by his mother in the principles of the Reformed Church. His family had for a long time been distinguished in the profession of the law, and to that profession he was also devoted. He studied successively at Castres, Montauban, and Toulouse, and acquired an intimate knowledge of the best classical writers, and of French, Spanish, and Italian literature. To the study of civil law and jurisprudence he especially devoted himself; the fruits of this shortly afterwards appeared in a paraphrase of the Institutes of Justinian, which was published at Paris in 1645. He commenced his legal career with considera-ble success, but his rise was speedily arrested by a most severe attack of small-pox, which permanently af-fected his sight, and so distiguished that he was com-pelled to abandon the practice of his profession. He retired into the country, and devoted himself to gen-eral literature. In 1652 he settled in Paris, where his writings had already made him advantageously known. The French Academy, in acknowledgment of the ser-vices he had rendered it by writing its history (the work perhaps by which he is best known), decreed that he should be appointed a member of it on the first va-cancy that should occur, and that in the mean time he should be permitted to attend their sittings: to enhance the honor, they further decided that a similar privilege should on no consideration be granted in future to any man of letters. The same year Pellisson purchased the office of secretary in the Academy; in the same year he was ap-pointed first clerk to the minister of finances. In this employment, where vast sums of money passed through his hands, he maintained his reputation for integrity, while his increased means enabled him to render pecu-niary services to the distressed men of letters in the capital. He resided in Paris until 1660, when he was appointed to the office of state counsellor. The following year, when the minister was found guilty of defalcation, Pellisson, as the supposed confidant of the
minister, was imprisoned in the Bastille. He remained upwards of four years in captivity. During this imprisonment he composed three memoirs in behalf of Fouquet, which have been reckoned the finest models of that species of writing in the French language. They became however the plea for additional severity to be exercised on Fouquet. But, to increase his confinement, he was deprived of the use of ink and paper, the want of which compelled him to have recourse to divers ingenious expedients, such as writing on the margin of his books with the lead of the casements. The persevering influence of his friends was at length successful in guiding him to liberty; and he was even received into favor by a king whose characteristic was seldom to forgive any opposition to his despotic will. The sufferings Pellisson had undergone at the Bastille were compensated by a pension and the appointment of historiographer to the king. In 1670 he abjured Protestantism for the Roman Catholic faith. This change, followed soon after by his entrance into holy orders, enabled Louis XIV to bestow upon him the abbacy of Giomont and the priory of St. Orens, a benefit of considerable value in the diocese of Auch. However, he insisted, distinguishable from the submission which be the lenient and tolerant disposition which he evinced towards those who disagreed with him in opinion, and, when high in royal favor, he publicly disapproved and opposed by his influence and writings the violent measures of the régime which employed the Inquisition to bring his Protestant subjects within the pale of the Roman Church. He persuaded his royal master to empower him to use money as he might see fit for the conversion of the Huguenots; and, as the king consented, Pellisson became the advocate of the policy of bribing the Nonconformists into the Church's fold. He communicated with the bishops, and placed in their hands sums of money, with instructions to employ them in indemnifying persons who might abjure heresy for any loss they sustained, or might imagine they sustained, by taking that step. Of course the plan worked well for there are always many whom gold will tempt, and it is not at all surprising that Madame de Maintenon could write in 1688, "M. Pellisson works wonders. He may not be so learned as M. Bossuet, but he is more persuasive. One could never have ventured to hope that all these conversions would have been obtained so easily" (sic). "I can well believe," she writes in another place, "that all these conversions are not equally sincere; but God has numberless ways of recalling heretics to himself. At all events, their children will be Catholics. If the parents are hypocrites, their offspring will at least be convinced and convinced to the truth; they bear the signs of it in common with the faithful. Pray God to enlighten them all; the king has nothing nearer to his heart" (Lettres et Mémoires de Madame de Maintenon, viii, 90). In 1671, on the occasion of the reception of the archbishop of Paris as member of the Academy, he delivered a panegyric on Louis XIV, which was translated into the Latin, English, Spanish, Portuguese, Italian, and even Arabic languages. In 1673, having incurred the displeasure of Madame de Montespan, he was deprived of his office of royal historiographer at least, but as the specious request continued to write the life of the king, and for that purpose accompanied him in several of his campaigns. Nearly every succeeding year of Pellisson's life was marked by some instance of royal favor. His death took place at Versailles in February, 1693. The fact of his not receiving the sacrament in his last moments has been explained by the Roman Catholic writers to be owing to the suddenness of his death; by Protestants to his unwillingness to sanction, by a solemn act of hypocrisy, a conversion which they allege to be insincere. The argument on both sides will be found in a pamphlet published by Bayle (art. "Pellisson"). It may reasonably be supposed that Pellisson was never truly won over to the Church of Rome, and that he professed conversion for selfish purposes. His efforts to win over Protestants was only to give them advantages of which he saw them deprived, and to avoid persecution. He corresponded with Leibnitz regarding the question of religious toleration, and laid down his views in Réflexions sur les différences en matière de Religion (1688). See Weiss, Réflexions, pp. 449, 452. Pellisson (Paris, 1683, 12mo), p. 65 sq., especially p. 78; Jervis, Hist. of the Church of France, ii, 63 sq.; Smiles, Hist. of the Huguenots after the Revocation (see Index).

Pelloma, an ancient Roman deity, was believed to ward off the attacks of the enemy.

Pelloutier, Simoux, a French historian, was born at Leipsic, Germany, Oct. 27, 1574. His father, a merchant established at Lyons, had been driven from France by the revocation of the Edict of Nantes. In 1584 he was elected member of the Academy of Sciences at Berlin, and was chosen for its librarian in 1745. He died at Berlin Oct. 3, 1757. His principal work is, Histoire des Celtes et particuliérement des Grecs et des Germains depuis la bonne fin jusqu'à la prise de Rome par les Grecs (La Haye, 1740-1750, 2 vols. 12mo). This edition is full of faults; Chiniac de la Bastide has given a second, revised and enlarged after the MSS. of the author (Paris, 1771, 2 vols. 4to, or 8 vols. 12mo), which was translated into German by Purmann (Frankfort, 1777-1784, 3 vols. 8vo). "This work," says the Journal des Savants, "is very curious and agreeable in many respects; it is full of an extremely varied erudition. The author, not satisfied with proving what he advances, always accompanies his proofs with judicious reflections, from which he arrives at very extended conclusions, calculated to throw light upon the history and antiquities of all the different peoples of Europe." The editor has added to the Histoire des Celtes several dissertations by Pelloutier; among others the Discours sur les Celtes, which gained for him in 1742 a prize from the French Academy of Inscriptions. See Brucker, Pindarez, déc. ii, No. 9; Tourney, Éloges; Haag, La France Protestante.

Pelón. See Pelonite.

Pelónite (Heb. se the art. hap-Pelón, "אֶפְּלוֹנְי"), as if from a place or man Pelon, otherwise unknown; Sept. "אֵפְּלוֹנְי" v. v. "אֵפְּלוֹנוּן" 1 Chron. xi, 27; "אֵפְּלוֹנְי"; 1 Sam. xiv, 36; "אֵפְּלוֹנוּן" 10; Vulg. Phalanotes, Phalanotes, Phalanote). Two of David's mighty men, Helez and Ahijah, are called Pelonites (1 Chron. xi, 27, 36). From 1 Chron. xxvii, 10 it appears that the former was of the tribe of Ephraim, and "Pelonite" would therefore be an appellation derived from his place of birth or residence. But in the Targum of rabbi Joseph it is evidently regarded as a patronymic, and is rendered in the last-mentioned passage "of the seed of Pelon." In the list of 2 Sam. xxiii Helez is called (ver. 20) "the Pelonite," that is, as Bertheau (on 1 Chron. xi) conjectures, of Beth-Pael, or Beth-Phelet, in the south of Judah. But it seems probable that "Pelonite" is the correct reading. See Paltite. "Ahijah the Pelonite" appears in 2 Sam. xxiii, 34 as "Eliam the son of Abitheloph the Gilonite," of which the former is a corruption of "Ahijah" forming the first part of "Abitheloph," and "Pelonte" and "Gilonite" differing only by כ and ב. If we follow the Sept. of 1 Chron. xxvii, the place from which Helez took his name would be of the form Phallu, but there is no trace of it elsewhere, and the Sept, must have had a differently pointed text. In Heb. יִפְלוֹנִי, peloni, as an appellative, corresponds to the Greek Ἐφαλωνή, "such a
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solely of the Church in Havenstar, N. J. He died July 10, 1864. Mr. Petton was a man of strong mind, a ready preacher, and a good pastor. See Wilson, Prea. Hist. Almanac, 1866, p. 160.

Peleus (-us) (from πελας, μού), a name applied by the Origenists in the 5th century to the orthodox Christians, denoting that these were earthly and not heavenly, because they differed from them in their apprehension of spiritual and heavenly bodies.

Pelver, Bon-François Rivière (called the abbe), a French theologian, was born Aug. 5, 1714. He was a member of a community of clergymen formed in the parish of Saint-Germain-l'Auxerrois, and was admitted to orders by Bossuet, bishop of Troyes, who procured him the benefice of the title of sub-dean of the seminary. Dismissed by bishop Poncet de la Riviere, he retired to the community of Saint-Josse at Paris, and in 1765 assisted at the Council of Utrecht. His refusal to adhere to the formulary prevented him from performing any ecclesiastical duty. He died in Paris Jan. 18, 1781. His principal writings are, Dictionnaire sur l'approbation nécessaire pour administrer le sacrement de pénitence (1765, 12mo)—five Lettres sur la distinction de la religion naturelle et de la religion révélée (1769-70, 2 vols. 12mo)—six Lettres où l'on examine la doctrine de quelques scélérats au sujet de leurs sacrements (1776, 2 vols. 12mo); directed against the Jesuits Delarme, Floris, Paulian, and Nonotte—Dissertation sur la sacrisce de la messe (1779, 12mo), which drew him into a sharp controversy with Plowden, and were followed by a Réponse (1781, 2 vols. 12mo)—Exposition de la réunion de la doctrine des anciens et des nouveaux philosophes (1787, 2 vols. 12mo), in which the necessity of revelation is established. Abbé Pelver edited the treatise De Gratia of the abbe Gourin (1781, 3 vols. 4to), and left a large number of manuscripts. See Freire. Bibl. Normandie. vol. ii; Feller et Weiss. Bibl. Univ. a.v.

Pelvicia Amulárum is a term applied to the metal stands for the cruets (q. v.).

Pemberton, Ebenezer (1), a Congregational minister, was born about 1661, and was educated at Harvard University, where, after graduation, he taught for a while. Aug. 28, 1700, he became pastor of the Boston "Old South Church," and remained in that place until his death, Feb. 13, 1734. He published a number of Sermons, three preatory Epistles, etc. (1710-19; published collectively in 1727, 8vo). His Election Sermon of 1710 was highly esteemed. See Sprague, Annals of the Amer. Pulpit, i, 260.

Pemberton, Ebenezer (2), a Congregational minister, son of the preceding, was born in 1704, in Boston. He graduated at Harvard College in 1724; served for some time as chaplain at Castle William, and in 1727 became pastor of the Presbyterian Church in New York, where he labored until 1758, when he resigned, and was installed pastor of the Middle Street Church, Boston, March 6, 1754, and there remained until it was closed by the Revolution in 1775. Though one of the most popular preachers of his time, his friendship for governor Hutchinson, one of his rocks, caused an imputation of disloyalty, and created difficulties in the Church. He died in Boston Sept. 15, 1777. He published, Sermons on several Subjects, preached in the Presbyterian Church in New York (1738) —Dulce- lien Lecture (1766) —Salvation by Grace through Faith; Eight Sermons preached at Boston (1774); and a few occasional Sermons (1731-71). See Sprague, An- nals of the Amer. Pulpit, i, 260.

Pemberton, Israel (1), a Quaker preacher of great usefulness, was the son of Thineas Pemberton, one of the early settlers of Pennsylvania, and was born in Bucks County of that state in 1864. He was apprenticed to a merchant in Philadelphia, and subsequently became one of the most considerable merchants of that
city. He took an active part in the public affairs of the province, and was for nineteen years a member of the General Assembly. Having been trained religiously, he sustained through life an unblemished character by his justice, integrity, and uprightness. He was endowed with a peculiar sweetness of disposition, which rendered his company agreeable and instructive. He devoted himself to the administration of the truth, and approved himself a faithful elder, manifesting by his meekness and humility that, having submitted himself to the discipline of the cross, he was qualified to counsel others in the way of holiness. While attending the funeral of an acquaintance, he was seized with a violent stroke of apoplexy, and expired in about an hour, Jan. 19, 1754. See Janney, Hist. of Friends, iii, 384.

Pemberton, Israel, (2), a Quaker philanthropist, was brother of James and John, and grandson of Phineas, who came over with Penn, and settled near the Falls of Delaware. Israel, his grandson, a man of eloquence and liberality, devoted the latter part of his life to acts of benevolence, especially to the Indians. He died at Philadelphia in 1779, aged 63 years.

Pemberton, John, a devoted Quaker preacher, a native of Pennsylvania, and brother of the preceeding, was born Nov. 27, 1727. John was early interested in the Gospel labors of his society, and travelled extensively in the service of his divine Master. His first visit to Europe was in company with John Churchman, in the year 1750; his second was undertaken in 1782, and occupied him until 1789. His return to his relatives and friends after so long an absence was exceedingly gratifying to them all; but this pleasure was blunted by the early discovery that he came home under a bounded mind, from an apprehension that his duty was not fully performed, which occasioned so great distress and conflict as sometimes to affect his bodily health. In his disordered state he was more modest; but while he was among the great and distinguished, his manner was plain, solid, and dignified. To the different ranks of sober people he was open and communicative. To the poor he addressed himself with great tenderness and condescension, and might indeed be said to have been the poor man's confiding counsellor and friend. Like his Lord and Master, he went about continually doing good. He embarked for Amsterdam in the spring of 1774, and on his arrival in that city engaged in religious labors which occupied him some weeks. He then proceeded towards Pyrmont, in Westphalia, Germany, where he continued some time in meeting with the brethren. Bielefeld he was taken ill with a fever; yet he recovered sufficiently to travel, and reached Pyrmont early in the ninth month. He remained in that vicinity about four months, being in very poor health, yet most of the time occupied in religious labors. He died Jan. 31, 1775. See Janney, History of Friends, iv, 80.

Pembly, William, a learned Calvinistic English divine, was born in 1591; educated at Magdalen College, Oxford; removed to Magdalen Hall in 1618, and there became a noted divinity reader and tutor. He appears to have been a good Hebrew scholar, and employed his learning very advantageously in explanations of obscure passages of Scripture, and thorough expositions of the first nine chapters of Zechariah and the book of Ecclesiastes. He was a famous preacher, a good orator, an excellent scholar, and an ornament to society. He died in 1625. His works were published at London in one vol. (1655; 4th ed. Oxford, 1659), and embrace: Vindicia Fidel, or a Treatise of Justification by Faith; A Treatise of the Providence of God; Solomon's Reconcilation and Repentance, or the Book of Ecclesiastes explained; The Period of the Persian Monarchy, with its ancient Places of Ezra, Nehemiah, and Daniel: the chief Parts of the Hierarchies, and an Exposition upon the First Nine Chapters of Zechariah; Sermon on 1 Cor. xv, 20; Introduction to the worthy Receiving of the Lord's Supper; Five godly and profitable Sermons: A Summe of Moral Philosophy. See Wood, Athenae Oxonienses, Bickersteth, Christian Student; Darley, Cyclopaedia Biblica, Allibone, Dict. of Brit. and Amer. Authors.

Pembroke, Anne, Countess of, a noted English lady philanthropist, was the daughter and sole heir of George Clifford, earl of Cumberland. She was born at Skipton Castle, in Craven, in 1589. "To endowments naturally of a high order she added all those accomplishments which her high rank and extensive wealth brought within her reach. According to bishop Rain- bow, "she could discourse with virtuosos, travellers, scholars, or divines, with equal ease and liveliness without losing the graces of conversation. She was skillful in domestics in any kind." But she preferred "the study of those noble Beroeas, and those honorable women who searched the Scriptures daily; with Mary, she chose the better part of hearing the doctrine of Christ." She was twice married: her first husband was Richard, earl of Dorset; her second, Philip, earl of Pembroke and Montgomery. She survived the latter forty-five years, during which time she employed herself in a constant series of good works, extensive charities, and generosity to learned men; also in erecting sacred edifices, a noble hospital in many other stately buildings, both for the honor of her family and for the public good. While she was exemplary in her own religious observances, she was careful also that none of her servants should be remiss or negligent in that respect. In her intercourse with others she was condescending, and ever strove to oblige and alleviate others in their minds any consciousness of inferiority. She died in 1674.

Pen (27), Job xix, 14; Ps. xlv, 1; Jer. viii, 8; xvii, 1; and (27), chéret, Isa. viii, 1) properly means a style or reed. The instruments with which characters were formed in the writing of the ancients varied with the materials to be written upon. The proper pen was made of reed, calamus, hence a reed pen (Jer. xxxvi, 4; 3 John, 13). This was perhaps the most ancient pen for writing on soft materials; and it is still used by the Turks, Syrians, Persians, Abyssinians, Arabs, and other Orientals, as their languages could not be written without difficulty with pens made like ours from quills. Upon tablets of wax a metallic pen or stylus was employed. In engraving upon hard substances, such as stone, wood, or metallic plates, "an iron pen," or graver of iron or copper, was employed (Job xix, 24). See Ink; Reed; Writing. From the size and general appearance of some of the ancient reeds, as preserved in pictures found at Herculanum, we may perceive how easily the same word for stylus, slimmus, might denote the sceptre or badge of authority belonging to the chief of a tribe, and also a pen for writing with. For although the two instruments are sufficiently distinct among us, yet, where a long rod of cane, or reed perhaps, was (like a general's truncheon, or baton, in modern dress) the ensign of command, and a lesser rod of the same nature was formerly formed into a pen and used as such, they had considerable resemblance. This may account for the phraseology and parallelism in Judges v, 14: "Out of Michmim came down governors (legislators); Out of Zebulun they that hold the scepter of writers." The ancients also used styles to write on tablets covered with wax. The Psalmist says (Ps. xlv, 1), "My tongue is the pen of a ready writer." The Hebrew signifies rather a style, which was a kind of boltkin, made either of horn, bone, or bone and horn formed like a little spoon, or spatula. The sharp end was used for writing letters, the other end expunged them. The writer could put out or correct what he disliked, and yet no erasure appear, and he could write anew as often as he pleased on the same place. On wood this is founded that slimmus, "reed or cane," furnishing the style, and blotting out, "Seeme styllum vertas iterum, sua digna legi sent spiritus," Scripture alludes to
PENAL LAWS

the same custom (2 Kings xxvi, 13), "I will blot out Jerusalem as men blot out writing from their writing tables." I will turn the tablets, and draw the style over the wax, till nothing appear—not the least trace. Isaiah (viii, 1) received orders from the Lord to write in a great roll of parchment, with the style of a man, what should be dictated to him. It is asked, What is meant by the style of a man in this clause? It is one of these styles of metal; they were not used for writing on parchment. It is probable that the style of a man signifies a manner of writing which is easy, simple, natural, and intelligible. For generally the prophets express themselves in a style opposite to that of a paradoxical and an obscure style. Here God intended that Isaiah should not speak as the prophets, but as other men used to do. Jeremiah says (viii, 9) the style of the doctors of the law is a style of error; it writes nothing but lies. Literally, "The pen of the scribes is in vain." They have promised you peace, but the sword shall be in all their heart, and the sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart," or engraved on their heart, as on writing tables. The Hebrew says, a graver of shanir.

Penal Laws are statutes enacted for the secular punishment of those who are supposed to be in religious error. As such laws against Nonconformists in England were as follows:

1. An act for well governing and regulating corporations, 13 Car. II, c. 211. By this act all who bore office in any city or corporation in England, as mayor, aldermen, or freedom were to take the oaths and subscribe the declaration therein mentioned, and the same were to be published at the first meeting of the corporation, according to the rites of the Church of England. This turned the dissenters out of the government of all corporations.

2. An act for the better government of the Church of England, 16 Car. II, c. 4, which declared the nonconformists, vicars, and ministers, who enjoyed any prebendery in the Church, were obliged to declare their unfeigned assent and consent to the doctrine and ceremonies contained in the book of Common Prayer, etc., or be ipso facto deprived; and all schoolmasters, and other public teachers were disqualified for teaching or preaching without license from the archbishop or bishop, under pain of three months' imprisonment.

3. An act to prevent and suppress seditionist conventicles, 16 Car. II, c. 4, in which it was declared unlawful to be present at any meeting for religious worship, except according to the usage of the Church of England. This act prescribed a penalty of £50 for every person being in or assisting any such conventicle, and £20 for every second offence.

4. An act to restrain Nonconformists from inhaling in corporations, 17 Car. II, c. 11. By it all persons in any corporation in England would not take an oath therein specified against the lawfulness of taking up arms against the king on any pretense whatsoever. This act was in a state of suspension, and the administration of government in Church and State, were banished five miles from all the market towns, and subject to a fine of £20 in case they should preach in any conventicle.

5. Another act to prevent and suppress seditious conventicles, 17 Car. II, c. 5. Any person who should hold any conventicle in which conventicles were subject to a penalty of £20 for the first, and £40 for every subsequent offence; and any person who permitted such a conventicle to be held in his house was liable to a fine of £20; and justices of peace were empowered to break open doors where they were informed such conventicles were held, and take the offenders into custody.

6. An act for preventing danger which might happen from possessing arms in common, called the nonconformists, whereby every person was incapacitated from holding a place of trust under the government, without taking the sacrament according to the laws of the Church of England, and subject to a fine of £20 in case they should preach in any conventicle.

It may be added that in Scotland, about 1568, it was enacted that every examinable girl or striping must communicate in the parish church or pay a fine. In 1600 and in 1641 fines were imposed on all non-conformists under fifteen years of age. Dr. Lee prints a portion of a session record in which he orders: "Meggitt, spous to Thomas Clark, in Rosline, and Helen Denholme, spous to James Clerk, yr, for not communicating at this last communion, confessit, and credit them never to omit the said occasion, and payet 10a. Aug. 22. Then certain men in Rosline, for not communicating, were penated, and payed everie one of them 4s. 6d."

Severe laws were enacted against papists or trafficking priests, and again, against all who would not conform to prelacy in the days of the Stuarts. Ministers were banished and forbidden to preach, and tortured from the thumbkin and boot in many cases was resorted to. Protestant penal laws against papists are as bad in principle as popish penal laws against Protestants. As late as 1700, in Scotland, a statute was sanctioned by king William against the following effect: It rewards a great number of old acts which make it a capital offence, imposes fines and imprisonment upon every man who should harbor papists, or sell them books, or remove their children out of the country without the authority of the presbytery. It then goes on to state at large what a presbytery shall do. It says:

1. That every one who shall seize a popish priest in the country shall receive a reward from government; and if the priest shall attempt to conceal his profession, he shall be banished; and if he should return, be put to death. 2. If any person whatever shall be found in a place where there are any of the vestments or images used in popish worship, and refuse to leave the place of prayer he shall be banished, with certificate of death if he should return.

3. That the children of papists shall be taken from them by their Protestant relations. 4. No papist shall purchase land; and should he do so, and the seller come to the knowledge of the fact, he shall retain both the price and the land, and the papist shall have no redress.

5. That no papist, above fifteen years of age, shall inherit any property, moveable or immovable, and no papist above fifteen years of age, if he does not then become a Protestant, shall succeed his father. 6. No papist shall be in the power of any papist to sell and dispose any heritable property whatever. 7. That no money can be left to any papist. 8. That no papist shall be authorized to apostatize from Protestantism to Romanism, he shall forfeit his estate to his next Protestant heir. 9. That no papist shall be reigning or exercising the functions of any kind whatever. 10. That no Protestant shall keep a domestic servant who is a papist. 11. The presbytery of the bounds has power to apply the oath of purgation, which was as solemn andiquiet as man could frame it.

When will men learn that the forcible repression of opinion is not the way to change it? When it was proposed to alter some of those last penal laws, Scotland rose in terrible uproar, and the first attempt had to be abandoned. Those who enjoyed freedom themselves would not allow it to others; those who had smothered under poverty made it smart in turn, for they had not learned the lesson of tolerance. See Toleration.

Penalosa, Juan de, a Spanish historical painter, was born at Baesa in 1581. He was one of the ablest scholars of Pablo de Cepedes at Cordova, and assiduously imitated his style. He painted some works for the churches, but more for the convents. His picture of St. Barbe, at the cathedral of Cordova, is one of the most perfect performance, executed entirely in the style of his master. Penalosa died in 1636.

Penalties of the Mosaic Law. In this the controlling principle was the simple and natural, and therefore in early times general, one of recompense or revenge (Wachsmuth, H.W., Alte, ii, 118), the last lex (see Rothmaler, Jass Talioms, Jen. 1700; comp. Polyb. v, 9, 6), which was directed even against beasts (Exod. xxii, 23 sqq., Lev. xxiv, 17 sqq.: Deut. xix, 16 sqq.; comp. Gen. ix, 5; 1 Kings xi, 19), and the kindred notion of compensation for private trespasses (Exod. xxiii, 1 sqq., xxi, 28 sqq., Deut. xiii, 6). The object of all these laws was to deter men from wrong by terror was held in view (Deut. xvii, 18; xix, 20; xxi, 21); but this should not (with Michaelis, Mos. Recht, v, 6 sqq.; and Kleinsehch., Pen. Recht, ii, 138) be pressed too far, although it cannot be (with Welken, letzte Grunds, p. 252) wholly denied. These laws form a link between the ancient legislation of the Greeks, Romans, and Egyptians (on the last, see esp. Dion. Sic. i, 75). The particular penalties among the Israelites consisted in death, stripes, imprisonment, and in the payment of sums of money, which was done by dividing the payment among the party or left to the determination of the injured party (Exod. xxii, 28), or took the place of certain personal penalties (ver. 29 sqq.), for the redemption of which in this way
PROVISIONS

Penalty

Penance (Lat. penitentia) is the outward profession of sorrow, as repentance (q.v.), is the principle and inward feeling of sorrow for sin. The word is used in a negative and a positive sense. In a negative sense penance is manifested in the neglect of ordinary attention to the services of God. In a positive sense the word is useful to denote the performance of some acts of ecclesiastical discipline, enjoined or authoritatively imposed either as a punishment for offences by which the party has exposed himself to the censures of that ecclesiastical body called the Church, or as an expression of his penitence. For the sake of affording a historical treatment of the subject, we shall first consider the views and practices of the early Christian Church. (A pretty full account is given by Bingham, Origins Ecclesiae, and a more concise one by Coleman, Ancient Christianity Exemplified.)

The word is used so as to denote the expiation of sins committed by the worst criminals with simple death, in very recent times (Abbegg, Lehrb. d. Strafrechtsgesch. p. 187). The pardoning power, with which the administration of justice is associated in modern states, accords with this character of punishment; but prescription, in the criminal law, as a means of expiating guilt, may be traced back to the ancient right of blood-revenge. Of a gradation of penalties, increasing with each repetition of the offence, the Mosaic law knows nothing (comp. Abbegg, Op. cit. p. 230), but it appears in the criminal jurisprudence of the later Jews (Mishnah, Sanhedrin, ix, 5). The exemption by children of the offences of their parents is nowhere ordered in the law, although it was usual among other ancient nations (Cicero, Ad Brut. 15). On the contrary, Deut. xxiv, 16 directly opposes this practice (comp. 2 Kings xiv, 6; 2 Chron. xxvi, 4). But in Josh. vii, 24 some understand that the whole family were sharers in the guilt. (But see Achian. Keil's remarks on the passage are childish.) It may be seen from 2 Kings ix, 26 that lawless tyranny sometimes punished children with the father; but the children in the case of Naboth were heirs, and Ahab's main design could not be fulfilled only by the condemnation of the Naboths (1 Kings xi. 1). The punishment of whole nations at the will of an individual (see Esther iii, 6) is a work of Oriental despotism, of which examples have been witnessed even in modern times (Arvieux, i, 591 sq.). The only exception is the exemption of children of the second and third degree of relatives, who were made bondmen by heartless creditors (2 Kings iv, 1; Matt. xviii, 25). The threat in Exod. xx. 5 has nothing to do with civil jurisprudence (see Wegner's Interpretatio of the passage, Viteb. 1790).

There remains for examination the vexed question, which has an important bearing on the determination of the date of the crucifixion, whether the criminal trials and executions of the Jewish authorities could take place on the Sabbath and high feast-days. There can be no doubt, in the nature of the case, that offenders could not be executed on the Sabbath or high feast-days, and that it was done appears from John vii, 32; Acts xii, 3. But it cannot be shown from the Mishna (Sanhedrin, lxxvi, 1) that sessions of the Sanhedrin were held on such days. See PASSOVER. They certainly were not then usual (Mishna, Moma Tob, v, 2) and even on the preceding day they were avoided, if possible, lest in any way they should be held over into the Sabbath. It appears also from Acts xii, 4 that a condemnation, where possible, was postponed until after the festivals. But that executions were held during the feast cannot be doubted (Mishna, Sanhedrin, lxxi, i) and there were days, and that it was done appears from John vii, 32; Acts xii, 3. It is not supposed that the Sabbath, or a feast-day which was regarded as a Sabbath, could be chosen for such a purpose (see esp. Bleek, ivit, sur Evangelenkritik, p. 140 sq.). See PUNISHMENT.
the offender, but leaves him to the judgment of God.

"What have I to do to judge them that are without?" (ver. 12), i.e. those who are not Christians, to which class the uncommunicated person would belong. "Do not I sit in judgment within the members of the Church. But them that are without God judgeth; or, rather, will judge, apart, as the reading should be. It appears from 2 Cor. ii, 1-11, that the Church had not restored such to the privileges of communion, but was willing to do so, and that the apostle very gladly authorized the measure. It is important to remark that in the primitive Church penance related only to such as had been excluded from the communion of the Church. Its immediate object was, not the forgiveness of the offender by the Lord God, but his reconciliation to the Church. Hence, it could, therefore, only be open and scandalous offences. De occultis non judicii eccl:—the Church takes no cognizance of secret sins—was an ancient maxim of the Church. The early fathers say expressly that the Church offers pardon only for offences committed against her. The forgiveness of all sin she refers to God himself. "Omnis autem," says Cyprian (Ep. 55), "remissimus Deo omnipotenti, in cujus potentate sunt omnia reservata." Such are the concurrend sentiments of most of the early writers on this subject. It was reserved for a later age to consider the important distinction between the terms, and to place the former, open and public, to the Church, the latter, in the process of forgiving sin. The readmission of penitents into the Church was the subject of frequent controversy with the early fathers and ancient religious sects. Some contended that those who had once been excluded from the Church for their crimes ought never again to be received to her fellowship and communion. But the Church generally was disposed to exercise a more charitable and forgiving spirit. During the severe persecutions which the Christians suffered in the early ages of the Gospel, many, through fear of tortures and death, apostatized from the faith. It was not uncommon to see the Christians, on the scaffold, praying that these persons were desirous of returning to communion with the Church; but they were not readmitted to communion until they had made a public confession of their offence. In this manner confession began to be a part of ecclesiastical discipline; and being thus, in the first instance, applied to a crime of a public nature, it was afterwards extended to private sin. See Confession. Besides the shame of public confession, the offending party was compelled to submit to public reproof, to acts of penance, to exclusion from the sacrament of the Lord's Supper, and to temporary suspension of all the privileges of a Christian. See Penitents.

During the 4th and 5th centuries numerous councils were held for regulating the nature and duration of ecclesiastical censures, and for settling the degree of discretion with which such censures were to be exercised, with the purpose of relaxing and shortening them, according to the circumstances of the case. As public confession was soon found to be attended with many inconveniences, offenders were permitted to confess their sins privately, either to the bishops themselves or to priests deputed by them to hear such confessions. When the punishment, which was still public, though the sin remained secret, was finished, the penitent was formally received into the Church by prayer and imposition of hands. In the 5th century public penance was submitted to with difficulty and reluctance; and it was thought expedient to provide for public penance in certain cases. To this end, voluntary opposition was made to this at first, but the laxer custom prevailed. About the end of the 8th century penance began to be commuted: in the room of the ancient severities, prayers, masses, and alms were substituted; and in process of time the clergy of the Romish Church gained such an ascendancy over the minds of the people as to persuade them that it was their duty to confess all their sins, however private or heinous, to the priests, who had power to prescribe the conditions of absolution. The nature and origin of private penance is a subject of controversy between Roman Catholics and Protestants: the former contending that it had existed from the first, and that it held the same place in the ages of public penance for secret sins which the public penance did for public offences. At all events, from the date of the cessation of the public discipline, it has existed universally in the Roman Church. (See below.) According to Protestants, penance has no countenance whatever from Scripture, and is contrary to some of the most essential principles of the Christian religion; particularly to the doctrine of justification by faith in Jesus Christ alone, on the ground of his complete or "finished" work; penance being, in fact, founded on a doctrine of at least supplementary atonement by the works or sufferings of man—the sinner himself. The outward and accidental humiliations, sorrows, and repentance common under the Jewish dispensation, are regarded as very consistent with the character of that dispensation, in which so many symbols were employed. It is held that the self-inflicted austere mortification of the flesh of the Jewish and earliest Christian times, had for their sole purpose the mortification of unholy lusts and sinful passions in the people of God; or the expression of sorrow for sin, so that others beholding might be warned of its evil and restrained from it; all which is perfectly consistent with the principle of the necessity of a law, within the bounds of moderation and discretion. But penance in any other view, as a personal exercise, is utterly rejected. Arguments founded on the meaning of the two Greek words μετάνοϊα and μεταμομορφος, both translated in our English version repent, are much urged by this party; but the authority for the derivation of these words is not generally admitted. Moreover, such being represented as equivalent to the English do penance; but this is condemned by Protestants as inconsistent with the very use of the words in the New Testament itself. That penance began, as a practice, very early in the Christian Church, is not only admitted by Protestants, but it is alleged in proof of the very early growth of those corruptions which finally developed themselves in the doctrines and practices of the Roman Catholic Church, and of which Protestants also hold that there are plain intimations in the New Testament, though always ethical, but showing the development of their germs to have already begun during the age of the apostles.

In the Romish Church penance is affirmed to be "truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God as often as they shall fall into sin by their own baptism" (Council of Trent, sess. 14, can. i). To receive this sacrament three things are necessary: first, sorrow for sins committed, along with a purpose to commit them no more; secondly, an entire confession of all the sins committed; thirdly, the performance of the penance enjoined by the confessor. By penance, as ordinarily employed, at least in Protestant literature, is meant not the entire sacrament, but the satisfaction or the doing of the penance imposed by the priest after confession. According to Roman theology, by the atonement of Christ, the guilt of the sinner is removed, but the external punishment of sin is remitted. Where the penitent has intense contrition the temporal punishment is also remitted. But ordinarily the temporal penalties remain to be suffered either in this life or in purgatory. "When St. Peter Stretts," says Whitby, "he contended that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ who has made satisfaction for them, let him be assured. "Penance, accordingly, is imposed
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upon the sinner, not only to atone for the punishment due, but also to cure the bad effects left by sin. If penance be not performed in this life, the penalties remain to be suffered in purgatory (q.v.), unless they are remitted by indulgence (q.v.). Besides fasting, alms, abstinence, and works of mercy are the general conditions of penance in the Roman Church; there are others of a more particular kind, such as the repeating of a certain number of Ave Marias, paternosters, and credos, the wearing of hair shirts, self-flagellation, etc. The acts of the penitent are to be stated, as it were (quasi novitatur), as the general conditions of penance, but the words of absolution (Ibid. sess. 14, cap. 5). The following is the manner in which public penance is inflicted in the Roman Church, according to Gratian (Decret. pars i, Dist. l, c. 64, p. 290, Paris, 1012):

"On the first day of Lent the penitents present themselves before the bishop, clad in sackcloth, with naked feet, and eyes cast down on the ground. This was to be done in the presence of the principal clergy of the diocese, by whom the penitents were introduced into the church, where the bishop was sitting, and the rest of the clergy repeated the seven penitential psalms. Then, rising from prayers, they threw ashes upon the penitents, and covered their heads with sackcloth, declaring to them, with mournful sighs, that as Adam was ejected from Paradise, so they were turned out of the way of salvation. The bishop then commanded the officers to turn them out of the church doors: and all the clergy followed after, repeating the curse pronounced upon Adam: "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19). A similar penance was inflicted upon them the Thursday before the sacrament was administered, which was the Friday following. All this was done to the end that the penitents, observing from the Bishop's chair the Church, who had committed them to sin, should not lightly esteem of penance."

In the Roman Catholic so-called Douai version of the Scriptures the term penance is generally substituted for repentance. Thus, e.g. "Except ye repent," etc., is rendered "Except ye do penance;" and in Matt. i, 2 we have not "Repent," but "Do penance, for the kingdom of heaven is at hand;" and again in Mark i, 4: "John was in the desert baptizing and preaching the baptism of penance for the remission of sins." See REPENDANCE.

Dens, in his System of Divinity, divides penances into three classes: vindictive, medicinal or curative, and preservative. All satisfactory works are regarded as included under the three kinds—prayer, fasting, and alms. "The following," says this Roman divine, "can be enjoined under the head of prayer once, or oftener, either for many days or weeks, namely: 1. To say five paternosters and five Ave Marias, in memory of the five wounds of Christ, the body, hands, and feet, with benediction or unction, stretched arms, or before a crucifix. 2. To recite the rosary, or Litanies of the blessed Virgin Mary, or of the saints, etc. 3. To read the psalm Misereors, or the seven penitential psalms. 4. To hear mass, or prayers, or preaching. 5. To read a chapter in Thomas A Kempis. 6. To visit shrines, to pray before the tabernacle. 7. At stated hours, in the morning, evening, during the day, or as often as they hear the sound of the clock, to renew orally or in the heart ejaculatory prayers, acts of contrition or charity, such as 'I love thee, O Lord, above all things.' 8. To keep all my sins no more: 'O Jesus, crucified for me, have mercy on me,' etc. 8. At an appointed day to confess again, or at any rate, to return to the confessor. To fasting may be referred whatever pertains to the mortification of the body, so that a perfect or partial fast can be enjoined, which are the general conditions of penance: holy day, or oftener. (2) Let him fast only to the middle of the day. (3) Let him not drink before noon, or in the afternoon, unless at dinner or supper, though he may be thirsty; let him abstain from wine and from certain things that may be considered unwholesome. Let him eat little or in the late afternoon, and eat evening only half the quantity. (5) Let him rise earlier from bed; let him kneel frequently and for a long period; let him suffer cold, observe silence for a certain time, and abstain from sports and recreations, etc. To alms is referred whatever may be expected for the benefit of our neighbor. (1) To give money, clothes, food, etc. (2) To furnish personal assistance, to wait on the sick, to pray for the conversion of sinners, etc., and other works of mercy, whether corporal or spiritual."

As we have just seen, the Church of Rome affirms "penance" to be a "sacrament," instituted by Christ himself, and secret "confession" to be one of its constituent parts, instituted by the divine law; and she anathematizes those who contradict her: the Church of England denies "penance" to be a sacrament of the Gospel, affirms it to have "grown of the corrupt following of the apostles," and "not to have" the "proper nature" of a sacrament, as "not having any visible sign or ceremony ordained by God," and of course denies the sacrament affecting the body of the only. The Church of Rome pronounces that, by the divine law, "all persons" must confess their sins to the priest: the Church of England limits her provisions for confession to "sick persons." The Church of Rome pronounces that all persons are "bound" to confess; the Church of England directs that the sick "be moved" to make confession. The Church of Rome insists upon a confession of "all sins whatsoever: the Church of England recommends a "special confession of sins," if the sick person "feel his conscience troubled with any weighty matter." The Church of Rome denies the receiving of a reconciliation of God as often as they fall into sin after baptism, and imposes confession once a year; the Church of England advises it on a peculiar occasion. The purpose of the Church of England in so advising it evidently is the special relief of a troubled conscience; whereas the Church of Rome pronounces it to be "necessary to forgiveness of sin and to salvation:" and deponents with an anathema "any one who shall say that confession is only useful for the instruction and consolation of the penitent." Penance, then, according to the ecclesiastical law of England, is a punishment affecting the body of the only. As he is obliged to give a public satisfaction to the Church for the scandal he has given by his example. Instead of the ancient discipline practiced against offenders, the United Church of England and Ireland at present content herself with an official called a confession, or denouncing of God's anger and judgments against sinners, which is annually read on Ash-Wednesday after the morning service. In case of incest or of incontinency, the offending party is usually enjoined to do a public penance in the cathedral or parish church, or in some convenient place; the white shirt, bare head, and white sheet, and to make an open confession of his crime in a prescribed form of words. This penance is augmented or moderated according to the quality of the fault and the discretion of the judge. In smaller faults and scandals a public satisfaction or penance, as the judge of the ecclesiastical court shall decree, is to be made before the minister, churchwardens, or some of the parishioners, respecting being had to the quality and circumstances of the offence; as in the case of defamation or laying violent hands on a minister, or the like. As the Church of England still has an ecclesiastical discipline the public satisfaction or penance is ordained by the local authority, and in cases of civil or ecclesiastical jurisdiction it may be converted to the use of the public (Burn, Eccles. Law, iii, 77, 80. See also Collier, Eccles. Hist. bk. iv). In the discipline of all the other Protestant churches penance is now unknown. The nearest approach to the Roman Catholic penalty of the soul is the "satisfaction" of the Church of England, but this is very limited. In the late 17th century, and more particularly in the Church of Scotland during that and the succeeding century, when it was common to make satisfaction publicly on the Stool of Repent-
anci" (q.v.). As far back even as 1576 we find in the
records of the General Assembly this enactment:

"The kirk ordaines sic persons as are convicted of in-
cent or adulterie, and has not sinberously conmitit the ad-
ditions as perticular, to the kirk for vertif the silly clath-
communication for their offences, shall make public re-
penence in sackcloth, at their owne Kirk, bareheaded 
and barefooted, three sundry days of penitence, and, af-
fter the said third day to be receivit in the soliciue of the 
minister and Spiers, and there to be receivit under the 
clothes, as said in. Give they be excommunicat for their 
ofences, they shall stand bareheaded at the kirk door, 
every day, three times, from yeas before, and barefooted, 
from yeas before, and barefooted, six preaching days, 
at sixe preaching days, and to remaine in the publick 
place where they had receivit his sentence, and the by-
thee of the sermons, and depart before the latter prayer.

The others that are not excommunicat shall be placit in 
the publick place where they may be knewne from the 
rest of the people, bareheaded, the tyme of the sermons, 
the minister remembering them in his prayer in the tyme 
after preaching; all the said persons to bring their minis-
ters' testimonials to the next assembly of their behav-
or in the meanety, according to the act made made 
upon be the kirk in the 4d session, halden July 7, 1565.

No superintendit nor commissioner, with advyce of 
yny particular kirke of their jurisdictione, may dispense 
with the extermalitie of sackcloth preservyt in the act 
of generall discipline for any pecuniell soude ad pia 
tempesta.

These laws were impartially executed: peers and peer-
es, as the earl and countesse of Argyle, earl and count-
es of Arran—Arran being at the time prime minister— 
were laid under publice censure. Felons were subjected 
to such discipline, and then executed.

It does not seem to have occurred to the Reformers 
or their more immediate successors in the Protestant 
churches that their system of discipline, with its pub-
lc rebukes and enforced humiliations of various kinds 
—as the wearing of a sackcloth robe, and sitting on a 
particular seat in church—was liable to be interpreted 
in a manner most prejudicial to that of the expression of 
sorrow for sin; but the belief is now very general 
among the most zealous adherents of their doctrinal 
opinions that in all this they adopted practices incon-
gruous with their creed, and in harmony rather 
with that of the Church of Rome. Nor do they seem 
to have perceived that Church discipline (q.v.), in its 
proper sense, as relating to ecclesiastical rights and 
privileges, is wholly distinct from the imposition of 
penalties by churches or Church courts. Penitential 
impunishments, imposed by ecclesiastical authority, are 
not included in the scope of Church discipline, because 
Church discipline is most strict than where the utmost laxity prevails. The 
commutation of penalties deemed shameful, for a fine 
to the poor of the parish, was an abuse once prevalent in 
Scotland, but never sanctioned by the higher eccle-
siastical authorities.

See, besides Blainger and Coleman, Riddle, Christian 
Antiquities; Elliott, Delineation of Romanism; Killen, 
Ancient Parch, p. 491 sq.; Siegel, Christl. Alterthümner, 
i. 192 and 286; Calvin, Institutes; Marshall, Penitent-
ial Discipline, p. 101 sq. (in Anglo-Catholic Library); 
Jahrb., deutchs. Theol. u. 91 dii. ii. 335 sq.; Cramp, 
Text-Book of Popery; Willet, Synop. Popism; Hang, 
Histoire des Dogmes Chretiens; Hagenbach, Hist. of 
Doctrines; Barnum, Romanism; Theol. Rev. v. 427; 
(London) Quarterly Review, Jan. 1808 (Amer. edition, 
p. 55); and especially Die unsererlands der abendlän-
dischen Kirche, by Dr. W. H. Wasserschleben (Halle, 
1851, 8vo., 720 pp.). After a historical introduction, 
showing a most thorough survey of the whole subject 
in its original sources, all the penitentials and canons 
relating to penance in the British, Irish, Anglo-Saxon, 
French, Italian, and Spanish churches are given in length. 
It is a repertory, in fact, of penitential law—not in ab-
stracts, but in a reprint of the original documents it-
selves.

Penates were certain inferior deities among the 
Romans, who presided over houses and the domestic af-
fairs of families, and were called Penates because they 
were generally placed in the innermost and most secret 
parts of the house, "in petentissim adium partes, quod," 
as Cicero says, "petitus insidit." The place where 
they stood was afterwards called penetralia, and they 
themselves received the name of Penetares. It was in 
the penetralia that the gods of the family were placed 
and therefore Jupiter, and some of the superior 
gods, are often invoked as patrons of domestic affairs. 
According to some, the Penates were divided into 
four classes; the first comprehended all the celestial, 
the second the sea gods, the third the gods of hell, and 
the last all serpents and reptiles. They had received divine honors 
after death. The Penates were originally the maus 
es of the dead, but when superstition had taught man-
kind to pay uncomman reverence to the statues and 
images of their deceased friends, their attention was 
soon exchanged for regular worship, and they were ad-
mitted by their votarics to share immortality and power 
over the world, with Jupiter or Minerva. The statues of 
the Penates were generally made of wax, ivory, sliver, 
or earth, according to the affluence of the worshipper, 
and the only offerings they received were wine, incense, 
fruits, and sometimes the sacrifice of lambs, sheep, goats, 
etc. In the early ages of Rome human sacrifices were 
offered to them; but Brutus, who expelled the Tarquins, 
abolished this unnatural custom. When offerings were 
made to them, their statues were crowned with gar-
lands, and the most ancient festival was held the mouth of 
that was set apart for their worship, their festivals were 
celebrated during the Saturnalia. Some have 
confounded the Lares and the Penates, but they were 
different.

Pendant (Lat. pendens, hanging) is a term common 
in architecture to designate (1) a hanging ornament which 
was much used in the Gothic style, particularly in 
late perpendicular work, on ceilings, roofs, etc. On 
more elaborate spandrils are frequently made very large, and 
are generally enriched with 

mouldings and carvings. Good specimens are to be seen in Henry VII's Chap-
el, Westminster; the Divin-
ity School, Oxford; St. Law-
rence, Evesham, etc. In open 
timber roofs pendants are 
frequently placed under the 
ends of the hammer-beams, and 
in other parts where the con-
struction will allow of them. About the period of the 
expiration of Gothic architecture, and for some time 
before, pendants were often used on plaster 
ceilings, occasionally of con-
siderable size, though usually 
small. (2) This name was 
also formerly used for the 
spandrel very frequently 
found in Gothic roofs under the ends of the tie-beams, 
which are sustained at the bottom by corbels or other supports projecting from the walls. In this position it 
is usually called a Pendant-post.

Pendentive is an architec-
tural term used to designate 
the portion of a groined ceiling supported by one pillar or im-
post, and bounded by the apex of the longitudinal and trans-
verse vaults; in Gothic ceilings of 
this kind the ribs of the vaults 
touch on the impost of each penden-
tive, where they become united. It also denotes the portion of a 
domical vault which descends
into the corner of an angular building when a ceiling of this description is placed over a straight-sided area; pendentives of this kind are common in Byzantine architecture, but not in Gothic.

Pendlebury, Henry, a Nonconformist divine, was born near the beginning of the 17th century. He was a minister at Harlow, Lancashire, in 1631, and was ejected for nonconformity in 1662. He died in 1695. His works are, a

Tracts on the Punic War.

Penelope, a river-god among the ancient Thessalians, said to be the son of Oceanus and Tethys.

Penobscot, F., an engraver, probably an Italian, by whom there are some spirited etchings of devout subjects after Italian masters and from his own designs, marked with his name, among which are the Holy Family, with St. Catharine and an angel in the air, after Parmigiano, and the Marriage of St. Catharine, from his own design. There is a fine expression in his heads, but he was negligent and incorrect in designing the extremities.

Penetralia, a surname applied to the different Roman divinities who occupied the penetralia or inner parts of a house. These deities were Jupiter, Vesta, and the Penates.

Penfield, Thomas, an American Christian philanthropist, was born at Savannah, Georgia. He died in 1834. His benefactions laid the foundation of the Mercer Institute, Green County, Georgia. Another monument of his charity is the Penfield Mariner's church, in Savannah, erected at a cost of eight thousand dollars. He also left a large property to other Christian charities, such as education, foreign and domestic missions, etc.

Peniel (Heb. Peniel, פֶּנֶּיאֵל, face of God; Sam. פֶּנֶּיאֶל; Sept. פֶּנֶּיאֶלָה; Vulg. Phanuel, and so also the Peshito), the name which Jacob gave to the place in which he had wrestled with God: "He called the name of the place 'Face of El', for I have seen Elohim face to face (Ex. xxxii. 30)." With that singular correspondence between the two parts of this narrative which has already been noticed under Mahanaim, there is apparently an allusion to the bestowal of the name in xxxiii. 10, where Jacob says to Esau, "I have seen thy face as one sees the face of Elohim." In xxxii. 31, and in the other passages in which the name occurs, its form is changed to Peniel (פֶּנֶּיֶל, Peniel, apparently of the same signification). On this change the lexicographers throw no light. It is perhaps not impossible that Peniel was the original form of the name, and that the slight change to Peniel was made by Jacob or by the historian to suit his allusion to the circumstance under which the patriarch first saw it. The Samaritan Pentateuch has Peniel in all. The prominent of the Ras-el-Shukah, on the coast of Syria above Beirut, was formerly called Theopropos, probably a translation of Peniel, or its Phoenician equivalent. The story of this vision was evidently some spot on the north bank of the Jabbok, between that torrent and Succoth (comp. xxxii, 22 with xxxiii, 17). This is in exact agreement with the terms of its next occurrence. It does not appear that there was any town or village upon the spot at the time of this wondrous event; but it was probably then marked by some rude cairn or stone to serve as a record of the divine presence.

We hear no more of it for five hundred years. After the defeat of the Midianites in the valley of Jezreel, Gideon pursued them to their home in the eastern district. On reaching the fords of the Jordan at Succoth, he asked the people of that city to supply food to his fainting followers; they refused, "and he went up thence to Peniel, and spake unto them likewise" (Judg. viii, 8). He passed on, and encamped in the valley of the Jordan through the glen of the Jabbek, which falls into the Jordan a few miles below Succoth. This would bring him direct to the site of Peniel, on which a city appears to have been built in the interval. It was natural, and in accordance with Eastern custom, that a holy place such as that of the God who had yielded the Midianites should be chosen for the site of the town. In the time of Gideon there was a tower (תֹּלֶד) at Peniel, which Gideon destroyed on his return from the conquest of the Midianites. It would seem too that the city was then completely depopulated (ver. 17). It may have remained a ruin till the days of Jeroboam, of whom we read that after taking up his abode in Shechem, he "went out from Shechem, and built Peniel" (1 Kings xii, 25). This was done, no doubt, on account of its commanding the fords of Succoth and the road from the east of the Jordan to his capital city of Shechem, and also, perhaps, as being an ancient sanctuary. We hear no more of Peniel in Scripture. It appears merely repeated (Jud. i, 20; 2, 20). There is no allusion to it (Jud. iv, 4), as do Eusebius and Jerome (Onomast., s. v. Fanuel). They do not appear to have known the exact site; and, indeed, Jerome represents the Penuel of Jacob, Gideon, and Jeroboam as distinct places.

Penington, Isaac, a distinguished and zealous preacher of the Society of Friends, was born in 1617. He was the son of Sir Isaac Penington, lord mayor of London; was married in 1648 to Mary Springett, widow of Sir William Springett, and mother of the wife of William Penn. Except when travelling in the discharge of his religious engagements, he resided on his estate, the Grange, at Chalfont, Buckinghamshire. From 1661 to 1670 he suffered imprisonment for conscience sake no less than six times. As this victim of persecution was a man of a remarkably meek and quiet spirit, though courageous in matters of religious principle, it is not unlikely that his republican parentage had some share in stimulating the unseasling vigilance of the civil authorities. It is an interesting series of facts that Thomas Ellwood was domestic Latin tutor to Isaac Penington's children; that it was through the good offices of Penington and Dr. Paris that the amiable tutor obtained the excellent post of reader in Theology at the University of Cambridge; and that it was to Ellwood’s suggestion that the world owes the inception of Paradise Regained. Penington died in 1672 at Goodnestone Court, Kent, and was buried at Jordans, in the county of Bucks, where his remains repose by those of William Penn. Of his numerous writings, which amount to more than eighty (principally expositions of his theological dogmas), a collection was published: The Works of the Long Mournful and Sorely Distressed Isaac Penington, etc. (1681, fol.). Among his productions are, Light or Darkness, Displaying or Hiding itself (London, 1650, 4to);—A Word for the Common Weal (1650, 4to);—The Fundamental Right, Safety, and Liberty of the People, briefly Asserted (1651, 4to)—Divine Essays (1654, 4to)—The Root of Popery Struck at (1660, 4to);—The Holy Truth and People Defended (1674, 4to)—His Testimony Concerning the Establishment of Civil and Liberty of the People (1681, 4to). See Allibone, Dict. of Brit. and Amer. Auth., ii, 1549; Thomas, Biog. Dict. s. v.; Webb, The Penns and Peningtons of the 17th Century (London, 1867).

Penington, John, eldest son of Isaac Penington, was born in Bucks County, England, in 1655. He died at Goodnestone Court, Kent, in 1710. He has been described as the author of The History of the Father's theological views, in whose behalf he published two tracts. Complaint (1681):—Exceptions
and e Xii of the Vulgate. These Psalms have been set apart from a very early period, and are referred to as such on page 353. It is in a letter to Pope Innocent III that they are recited in Lent. They have a special place in the Roman Breviary, and more than one of the popes attached an indulgence to the recital of them. The most deeply penitent, and the most frequent in use, both public and private, is the 51st Psalm, or the Miitere (50th in the Vulgate.)

Penitentiary is a word which has been variously applied. (1.) In the early Christian Church it designated certain presbyters or priests, appointed in every church for the government of the congregation; not in prejudice to the public discipline, nor with the power of granting absolution before any penance was performed, but in order to facilitate public discipline, by acquainting the people what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured (Bingham, Orig. Eccles. bk. xviii. ch. iii.) The office of general confessor, or penitentiary priest, in a diocese, mentioned by Sozomen and Socrates, was abrogated in the East by Nectarius of Constantinople in the reign of the emperor Theodosius. It subsists, however, to this day among the three great patriarchal churches; and the names of those who are of various rank and dignity. Thus there are, 1. The cardinal grand penitentiary, who presides over the tribunal of the penitentiaries at Rome; and 2. Penitentiary priests, established for the hearing of confessions, and for the trial of cases, in each of the patriarchal churches; those of the Vatican, the Lateran, and of Santa Maria Maggiore. 3. Penitentiary priests, established in the cathedral churches for the purpose of absolving cases reserved to the bishops of the several dioceses. The Council of Trent (sess. 24, c. 8) decreed that every bishop should establish in his cathedral church a penitentiary, who must be either a master, a doctor, or a licentiate in theology or in the canon law, and of the age of forty years.

(II.) The term is applied among Protestants to such houses as have been established for the reception and reformation of females who have been seduced from the path of virtue. Of penitentiaries, in this sense, there are 38 in Great Britain and Ireland, capable of receiving 2657 inmates, besides numerous small private "Homes." The single condition of admission to most of the institutions is, that the inmates are to turn to a virtuous life. The inmates remain in the strictest seclusion for periods varying from a few months to two years, the average time being about a year; they then return to their friends, or to situations provided for them; and it is considered to be a noble work, not only without showing that she is provided with the means of honest subsistence. During their seclusion they are employed in needlework, washing, and housework. The ages at which they are received vary from fourteen to forty. In the metropolis there are 19 institutions, accommodating 1155 women; in other towns of England, 84 institutions, accommodating 1116; and in the chief towns of Scotland and Ireland, 10 institutions, with accommodation for 386. One third of the provincial and one half of the metropolitan establishments have been created in the last ten years. The oldest institution in existence is the Edinburgh Convalescent Hospital, opened in 1758; the next, that of Dublin, 1767; Edinburgh follows in 1797; and none of the others date earlier than the present century. The results of these penitentiaries, as far as they can be ascertained, are excellent. During the twenty years, 1815-1835, the number of inmates received was 8895, and 5671, or 64 per cent, have passed through the London Magdalen. This most important and useful institution is supported by voluntary contributions, patronized by royalty, and conducted on truly Christian principles, by means of which numbers of miserable outcasts have not only been recovered to the duties of moral conduct, but have given satisfactory evidence of genuine conversion to God.

(III.) In the United States the name, having been adopted by the Quakers of Pennsylvania in 1786, when they caused the legislature of that state to abolish the punishments of death, mutilation, and the whip, and to substitute solitary confinement as a reformatory process, is applied to all those prisons which are constructed on reformatory principles, whether the convicts be men or women. The happiest results have flowed from the efforts of the Prison Discipline Society directed to this point. See Prison Reform.

Penitents (I) is a name for those members of the Church who, having offended the laws of God or the ecclesiastical canons, seek reconciliation. Penance (q. v.), in the primitive Church, as Coleman, from Augusti, remarks, was a voluntary act of those who were subject to it. The Church not only would not enforce it, but refused even to urge or invite any to submit to the penitential discipline. It was to be sought as a favor, not inflicted as a penalty. The offending party had, however, no authority or permission to prescribe his own duties as a penitent. When once he had resolved to seek the forgiveness and reconciliation of the Church, it was exclusively the prerogative of that body to prescribe the conditions on which this was to be effected. No one could even be received as a candidate for the public penance for persons who were not in the Church, or not before the bishop or presiding elder. The period of penitential probation differed in different times and places, but in general was graduated according to the enormity of the sin, some going so far in their rigor [see Novatians] as completely to separate such from the church until they could carry it even beyond the grave. In the earlier ages much depended upon the spirit of each particular Church or country; but about the 4th century the public penitential discipline assumed a settled form, which, especially as established in the Greek Church, is so curious that it deserves to be briefly described. Sinners of the classes already referred to had their names enrolled, and were (in some churches, after having made a preliminary confession to a priest appointed for the purpose) admitted, with a blessing and other ceremonial, by the bishop to the rank of penitents. This enrollment appears to have commonly taken place on the first day of Lent. The penitents so enrolled were divided into four distinct classes, called by the Greeks Ἰδρισταί, ἱδριστοφόροι, ἱδριστοτὺποι, and συντόποι; and by the Latins, quattuor ordinibus, cinctus, remissorium, superintendens, and collator. That is, the mourners or weepers, hearers, kneelers, and co-standers. The duties required of penitents consisted essentially in the following particulars: 1. Penitents of the first three classes were required to kneel in worship, while in their other occupations. Hereafter they were required to make known their penitential sorrow by an open and public confession of their sin. This confession was to be made, not before the bishop or the priesthood, but in the presence of the whole Church, with sighs and tears and lamentations. These expressions of grief and confession were to renew every day, so long as they remained in the first or lowest class of penitents, entertaining at the same time in their behalf the prayers and intercessions of the faithful. Some idea of the nature of these demonstrations of penitence may be formed from a recital of the contained in the works of Cyprian. Almost all the canons lay much stress upon the sighs and tears accompanying these effusions. 3. Throughout the whole term of penance all expressions of joy were to be restrained, and all ornaments of dress to be laid aside. The penitents were required, literally, to beg the bread that was then necessary, and to wear coarse clothes. Nor were these acts of humiliation restricted to Ash-Wednesday merely, when especially they were required. 4. The men were obliged to cut short their hair, and to shave their beards, in token of sorrow. The women were to appear with dishevelled hair, and wearing a peculiar kind of veil. 5. During the whole term of penance, bathing, feasting, and sensual gratifications,
allowable at other times, were prohibited. In the spirit
of these regulations, marriage was also forbidden. 6. But
the most eminent act of penance was the exomologesi-

cosis, or confession of sins, which was a public ac-
nowledgment of offences, and a declared resolution of
never relapsing into the like (Bingham, Origines Eccles.

lk. xviii, ch. i-xiii). 7. Besides these restrictions and
rules of a negative character, there were certain posi-
tive requirements with which the penitents were ex-
pected to comply. They were obliged to be present,
and to perform their part, at every religious assembly,
whether public or private, a regulation which neither
believers nor non-believers were required to observe.
They were expected to abound in deeds of charity and
benevolence, and particularly in almsgiving to the poor.
Especially were they to perform the duties of the para-
bolani (q.v.) in giving attendance upon the sick, and
in taking care of them. These offices of kindness they
were expected particularly to bestow upon such as were
affected with contagious diseases. It was also their
duty to assist at the burial of the dead. The regula-
tions last mentioned are supposed to have been peculiar
to the Church of Africa. These duties and regulations
collected together are sometimes included in the general
term ἔσχολογις, confession. By this was under-
stood not only words, but works, both, in connection,
being the appropriate means of manifesting sorrow for
sin and the purpose of amendment. The festeis, or
mourners, were rather candidates for penance than pen-
titents strictly so. Their station was in the church
porch, where, according to Tertullian (De Penit., c. ix),
they lay prostrate, imploring the prayers of the faithful
as they went in, and desiring to be admitted to the pub-
lic penance of the church. The audientes, or hearers,
were those who, being admitted to penance, had the
privilege of entering into the church, in the narthex,
or lowest part of which they were allowed to stay, and
hear the Scriptures read and the sermon preached, but
they were obliged to depart before any of the common
prayers began. In this station they were to continue
to, one, two, or three years, according to the magnitude
of their offence. The subradi, or kneelers, were per-
mitted to remain in the church after the hearers had been
dismissed, and join in certain prayers which were spe-
cially offered up for them while they were kneeling;
and to receive the bishop's benediction. Their station
was within the nave or body of the church, near to the
ambo, or reading-desk. The consistentes, or co-stand-
ers, had the liberty, after the other penitents were dis-
missed, to stand with the faithful at the altar, and join
in the common prayers, and see the oblations offered;
but they were not allowed to make their own oblations,
nor to partake of the Lord's Supper with the other com-
municants. At length, when they had passed through
these several degrees of penance, they were admitted to
the Eucharist, and were then said to attain to perfe-
tion, the participation of the Eucharist being deemed
the highest state, or consummation and perfection, of a
Christian.

When a penitent desired to be admitted to do pub-
lic penance, and his petition was accepted, the first
step was to grant him penance by imposition of hands;
at which time he was obliged to appear in sackcloth,
and with ashes upon his head. Some think that this
was always done precisely on Ash Wednesday, the
first day of Lent, which was thence called diecinerum,
or the day of sprinkling ashes. But of this practice
there is no certainty. The time to be spent in each of
these graduations was first distinctly regulated according
to times and circumstances, but was afterwards regulated
by elaborate laws, called penitential canons. Still it
was in the power of the bishop to abridge or to prolong
it; a power the exercise of which is connected with
the historical origin of the practice of penance (q.v.).
The penitent, in ordinary cases, could only be restored
to communion by the bishop who had excluded him,
and this only at the expiration of the appointed time,
unless the bishop himself had shortened it; but in case
of dangerous illness he might be restored, with the con-
dition, however, that if he recovered from the illness
the whole course of penance should be completed. The
reconciliation of penitents took place commonly in Holy
Week, or Passion Week; hence also called Hædomas
Indulgentias, or Indulgence Week. It was publicly per-
formed by the bishop in the church, with prayer and
imposition of hands. It was followed by the adminis-
tration of communion. Of the four grades of penitents,
the first two hardly appear in the Western Church. It
is a subject of controversy whether, and how far, this
discipline was extended to other than public sinners;
but it seems certain that individuals, not publicly known
as sinners, voluntarily enrolled themselves among the
penitents. If any of the clergy were guilty of a crime
to which public penance was annexed, they were first
deposed from the rank of the clergy, and then subjected
to the ordeal, like the laity themselves. This public
discipline continued in force with greater or less exact-
ness in the 5th, 6th, and 7th centuries, gradually, how-
ever, being replaced by semi-public, and ultimately by
private penance. In the 11th and 12th centuries the
public penance had entirely disappeared. For litera-
ture, see the art. Penance, to which add Augusti,
Denkwürdigkeiten der Christl. Archäologie.

Penitents (II). There are in the Roman Catholic
Church several orders or fraternities (as they are called)
of penitents, of both sexes. These are secular societies,
who have their rules, statutes, and churches, and make
public processions under their particular crosses or ban-
ners. Of these it is said there are more than a hun-
dred, the most considerable of which are as follows:

1. The White Penitents, of whom there are several
different bodies at Rome, the most ancient having been
constituted in 1254 by gonfalon, in the church of San
Major: in imitation of which four others were estab-
lished in the church of Ara Coeli: the first under the
title of the Nativity of Christ, the second under the in-
vocation of the Holy Virgin, the third under the protec-
tion of the Holy Innocents, the fourth under the pat-
ronage of St. Helena. The brethren of this fraternity
every year give portions to a certain number of young
girls as a marriage dowry. The habit of these peni-
tents is a kind of white sackcloth, and on the shoulder

White Penitent.
PENN

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PENKNIFE

in a circle, in the middle of which is a red and white cross.

2. Black Penitents, the most considerable of which are the Capuchin and della Grazie, instituted in 1522 by some Florentines, in order to attend criminals during their imprisonment and at the time of their death. On the day of execution they walk in procession before them, singing the seven penitential psalms and the litanies; and after they are dead they take them down from the gibbet and bury them. These penitents wear black sackcloth, and hence they are sometimes called Friers of the Stock. There are others whose business it is to bury such persons as are found dead in the streets; these wear a death's head on one side of their habit.

3. There are also blue, gray, red, green, and violet penitents in France, most of them being for little else besides the different colors of their habits.

4. Penitents or converts of the name of Jesus are a congregation of religious at Seville, in Spain, consisting of women who have led a licentious life. This monastery, founded in 1556, is divided into three quarters: one for professed religious, another for novices, and a third for those who are under correction. When these last give signs of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themselves well, they are removed to their correction of holy orders and are made to observe the rule of St. Augustine.

5. Penitents of Orvieto are an order of nuns instituted by Antonio Simoncelli, a gentleman of Orvieto, in Italy. The monastery he built was at first designed for the reception of poor girls abandoned by their parents, and in danger of losing their virtue. In 1689 it was changed into a monastery, for the reception of such as, having abandoned themselves to impurity, were willing to reform and consecrate themselves to God by solemn vows. Their rule is that of the Carmelites.

6. The Order of Penitents of St. Magdalene was established about the year 1727, by one Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtesans of that city. Bernard was succeeded by several others, who, forming a kind of society, were at length erected into a religious order by pope Nicholas III, under the rule of St. Augustine. Gesney says they also made a rule for nuns, order of the penitents, or women whom they converted, giving them the same rules and observances which they themselves kept.


See Hist. du Clergé seculier et régulier, i, 381 sq.; ii, 386; iii, 135, 249. See MAGDALEN, RELIGIOUS ORDER OF.

Penknife (תּוֹסָפָה, tosaph, Jer. xxxvi, 29). The translation of this phrase by "penknife," is substantially correct, but a more literal rendering, "the scriver's knife," would have been preferable; this was used to sharpen the point of the writing-rod. See KNIFE; WRITING.

Penn, Abram, M.D., a minister of the Methodist Episcopal Church, was born in the county of Patrick, Va., in the year 1803. In early life he studied medicine, but while he was absent at Philadelphia, attending lectures, his wife died, which was the cause of his awakening. He at once began to seek Christ, gave up the study of medicine, and returned home. Two years after he offered himself to the Virginia Conference, and was received on trial in 1825. He rose rapidly as a minister, and from his reception until broken down by disease he labored in the ministry, and a uniformity and depth of piety seldom manifested. He was eminently successful as a preacher, and enjoyed a popularity almost unbounded. His talents were not of the highest order, yet he possessed a clear, vigorous, and comprehensive mind, well stored with valuable information. With a graceful diction, rich imagination, and great zeal and earnestness of manner, he took a high position among the ministers of the Church. He was a devoted son of Methodism, an unflinching advocate of her doctrines and rights, of her purity and discipline. The leading feature of his character was a dauntless, straightforward honesty that needed no disguise for itself, and was impatient of dissimulation and disguise in other men. Yet there was in Dr. Penn a fountain of geniality that made his society peculiarly agreeable, and secured him the ardent attachment of many warm and ardent friends. He suffered much in the later years of his life with a most distressing affection of the heart. Many times it brought him to the very gates of death, but he would rally again, and go on in the path of duty and toil. At length disease gained the mastery, and peacefully, as one who had resigned his soul into the hands of his Creator. A life pious, devoted, and useful was crowned by a death calm, peaceful, triumphant. See BENNETT, Methodism in Virginia (Richmond, 1871, 12mo), p. 731 sq.

Penn, Granville, youngest son of the Hon. Thomas Penn (son of the founder of Pennsylvania) by lady Juliana of the Illsins, fourth daughter of Thomas, first earl of Pomfret, was born in 1720. He was for some time an assistant chief clerk in the War Department, for which he received a pension of $550, and succeeded to the family estates upon the death of his brother, John Penn, LL.D. Granville Penn has conferred an inestimable service on the Church by his numerous and valuable contributions (extending over a period of about thirty years) to theological literature. He died in 1844. We quote of his works: Critical Remarks on Isaiah vii, 18 (Lond. 1799, 4to); Remarks on the Eastern Origin, and in the Arts of Cultivated Life (1799, 4to); Three Copies of his Greek Version of the Inscription on the Stone from Egypt (Rosetta, etc.) (1802, 8vo); Observations in Illustration of Virgil's Fourth Eclogue (1810, 8vo); A Christian's Survey of all the Principal Events and Periods of the World (2d ed. 1812, 8vo); The Bioscope, or the Dial of Life Explained (1814, sm. 8vo); The Prophecy of Ezekiel concerning Egypt, etc. (1814, 8vo); Original Lives and Translations (1815, 8vo); Institutions of Christian Perfection of Martyria, translated from the Greek (1816, sm. 8vo; 2d ed. 1828, 12mo); An Examination of the Primary Aims of the Church of England and of the United States (1826, 8vo); The Life and Correspondence of William Penn, Knight, etc., 1644-1670 (1833, 2 vols. 8vo); The Book of the New Covenant of our Lord and Saviour Jesus Christ; being a Critical Revision of the Text and Translation of the English Version of the New Testament, with the aid of most ancient Manuscripts unknown to the Age in which that Version was put forth by Authority (1836, 8vo); Annotations to the Book of the New Covenant, etc. (1837, 8vo); Supplemental Annotations to the Book of the New Covenant, with a Brief Exposure of the Traversies of the Theological Relicvent for July, 1837, Lond. 1837; Allibone, Dict. of Brit. and Amer. Auth., ii, 1550.

Penn, James, was a theologian who flourished in the 18th century, first as under grammar-master of Christ Church Hospital, and afterwards as vicar of Clavering-cum-Langlely, Essex. He published several works on theology, but there is not much valuable interpretation of the Scriptures, and far too large a portion of his zeal, of that spirit and earnestness of spirit of his authors. His works include: Various Tracts (Lond. 1756, 8vo), theological; Various Sermons (1758, 8vo); Vouchers and Tracts (1777, 8vo). He also published a number of occasional sermons, etc. See Orme, Brit. Bib., Allibone, Dict. of Brit. and Amer. Auth., ii, 1551.
Penn, John, an English divine, was born in 1748. He flourished as vicar of Houghton, Norfolk, and subsequently of Beccles, where he died in 1814. He published *Sermons on Various Subjects* (1792, 2 vols. 8vo).


Penn, William, conspicuous as a leader of a Christian sect, philanthropist, founder and legislator of a colony which has expanded into the second state of the American Union, was born in London, England, Oct. 14, 1644. He was the son of Sir William Penn, a gentleman of Welsh descent, who, first as a captain, then as an admiral in the British navy, by sea and land, weighed a considerable interest in the capture of Jamaica, greatly contributed towards the English maritime ascendancy over the Dutch, and stood in high favor with court and country. His mother, Margaret, was the daughter of John Jasper, a Rotterdam merchant, an amiable, sensible woman. Young William was started to a careful education befitting his rank at the school of Chigwell, Essex, and, duly prepared, in his fifteenth year entered the college of Christ's Church, Oxford. He is described as from his earliest youth remarkable for an amiable disposition, docility, and a sincere and deep-seated purity of thought, along with a harmonious development of the physical, intellectual, and moral. He advanced rapidly in his studies, and cultivated the acquaintance of those classmates who were most distinguished for learning and good conduct; among their number was John Locke (q. v.), a close friend of William's. He engaged also and delighted in athletic exercises—sports of the leisure hours—such as fencing, shooting, boating. On the whole, he bade fair to make a career to distinction such as his ambitious father had in view, and most auspicious circumstances made easy to realize. This prospect, however, was suddenly changed in an unexpected manner, and the youth thrown into a train of thoughts much at variance with the usual pursuits of honor and glory. With other students, he attended a meeting of the society then lately formed by the agitation of George Fox (q. v.). The speaker on this occasion was Thomas Lee, who had formerly belonged to the university. His discourse made a deep impression on Penn, reviving certain religious ideas which, as he confessed, had seriously occupied his mind when he was only twelve years old. Some of his classmates were equally affected. In consequence they ceased to attend the worship of the Established (Episcopal) Church, as running into ritualism and formality, and held conventicles of their own, where they exhorted and prayed and discussed theological topics. Reprimanded and fined for "nonconformity," they never persisted in their proceedings; they went even farther. With a band of like-minded men they were enjoined to wear again the surplice, which had been abolished since the Reformation, they (the conventicles) not only refused compliance with the royal order, but fell upon those who appeared in the hateful popish garment. Hence the severest punishment which the college authorities could inflict was pronounced against the refractory pupils. Among those thus expelled from the college was Penn. The feelings of the admiral can easily be imagined. William's reception at home was not the most cordial. Highly incensed at the views and actions of his son, on various occasions rebuked, he first tried remonstrances, then threats, at last even bodily chastisement, to induce a change of sentiment and conduct; but in vain. He concluded by sternly interdicting the paternal roof. Young William, although strongly attached to his father, who was hot-headed and hasty, but kindly at heart, bore it gaily, yet remained firm in his purpose and faith. After a while, by the interference of lady Penn, the admiral relented so far as to allow William to return home, and finally sent the youth travelling (1662) to France and Italy. During this period, it is said, William read and studied in the metropolis. To remove him out of danger, he was despatched to Ireland, where in the county of Cork the admiral owned large estates. With letters to the vice-roy, the duke of Ormond, who was an intimate friend of the admiral, William was a welcome guest at the gay vice-regal court. During this visit he had a special opportunity of ingratiating himself, and still more rising in estimation. When at Carrick-Fergus a mutiny broke out among the troops. Young Penn volunteered his services, and advancing general religious toleration, soon assisted in reducing them to obedience, and by his coolness and courage displayed in the affair earned general praise. Elated by this success, he resolved to choose the profession of arms as his way to fame and fortune; and so enraptured was he with that idea that he had a mind to enter into the military, engaged also in military adventures for which he ever sat. Unexpectedly and strangely, the admiral, even disregarding the duke's (Ormond's) congratulations about his son's bravery, etc., disapproved of this step, and ordered him to superintend the management of his Irish possessions. Reluctantly but promptly he obeyed. While so engaged business called him to the city of Cork. There he met again the Quaker preacher who had made so strong an impression on him in Oxford. His old convictions revived. He attended Lee's meetings, and finally professed publicly adherence to his doctrines. Ere long (1667) he had to share also their lot of persecution. He was, with eighteen others of the sect convened for nonconformity worship, arrested and imprisoned. A letter which he immediately addressed to the earl of Orrery, lord president of Munster, showing the injustice of the proceedings, and advocating general religious toleration, was soon after published and disapproved the admiral's own release. This was probably the first time he touched the keynote of his life, which subsequently resounded frequently and in many variations in his words and actions. Great was the chagrin of the party when the news of this new conversion reached them, and they found a friend and advocate in William. The admiral was immediately called home. Could it be true? A fine young gentleman of twenty-three, polished and courtly in address, distinguished for sprightly wit and profound erudition, admired for martial courage, with honors and wealth ready to fall to him almost at the asking, consorting with the despised people nicknamed Quakers—self-styled Friends—followers of a ranting, enthusiastic cobbler! It was even so. Young Penn, looking more to the merits of the underlying truth than to external appearances, modestly avowed his principles; and, as he continued in his course, he found himself in everything that did not conflict with his duty to God, he declared he could not abandon his religion, his duty to his heavenly Father being paramount to all other considerations. The admiral, so used to command, descended to resort to force. In a postscript, argument, persuasion, entreaty; yea, he even proposed a compromise—to overlook the rest of his opinions provided he would agree to uncover his head before his majesty the king, the duke of York, and himself, acknowledging them as his superiors. Yet even this trite and conventional argument was refuted by hishaving implored by prayer God's help and illumination. A second banishment from home ensued, throwing him to the hospitality of friends and the clandestine supplies
of money from a tender-hearted mother, since he, with all his accomplishments, had no certain profession to fall back upon for support. But in spite of all the adverse surrounding circumstances, and the sad feelings of a father for his beloved son, he went on with his work in the holy cause he had embraced by deed, word, and writing. We may here observe it was principally Penn, in connection with Robert Barclay, George Keith, and Samuel Fisher, who tempered the rude and irregular utterances of George Fox, and reduced them to a system of doctrine and discipline, the main features of which are still preserved as the rules of the Society of the Friends. The first essay published by Penn, under the title Truth Exalted, was addressed to laymen and clergymen, to the king and the people, exhorting all to extend their labors and care to the account of a succeeding publication, The Sandy Foundation Shaken, he had to undergo an imprisonment in the Tower (1668-69). It was declared heretical, as, among other things, it attempted to refute "that the Godhead existed in three separate persons." During this incarceration, when it was reported to him that the Bishop of London had threatened, "Penn must either recant or die in it," he said, "Then the prison shall be my grave before I will budge a jot: my conscience I owe to no mortal man: and in this expected martyrdom became one of his most touching and plaintive verses: No Cross, no Crown; followed shortly after by another benediction with her Open Face, in which he acknowledged Christ's divinity. This latter pamphlet gave somewhat better satisfaction to the clergy, and the intercession of the duke of York with the king effected, after nearly nine months' confinement, his liberation. But in August, 1669, he was again arrested for preaching in the open street before the Friends' meeting-house, which was shut, and kept closed against them by a guard of soldiers. On the occasion of this trial before mayor of London, recorder, and aldermen, he made a most manly defence, using solid arguments, to the astonishment of the audience. The principle of popular liberty, and the desire of the English people so greatly involved in this case, and won from the jury an honest verdict of acquittal. The magistrate turned now in anger against the jury, and fined the members, and imprisoned those till the fine should be paid. An appeal, however, pronounced this absurd sentence, which would render the jurors only tools of the judge, illegal. Penn and Mead were fined for contempt of court, because they had kept their heads covered. The admiralty settled this matter, although his son protested. About this time a reconciliation took place between the crown and the Friends. Shortly after this event, he began the great work of late fast declining, and he learned to see earthly things, however splendid, in a more sober light. William, too, had gained greatly in his esteem by the firm and able stand he had made in the last trial. Without being a Simon, he could easily foresee the destiny of the paths, the persecutions and dangers, which such a character would have to encounter, and with paternal solicitude he made to the king and to the duke of York the dying request, that which they might extend to his son their protection. The promise was graciously given, and in after-years truly complied with on their side, and duly and gratefully appreciated by him on whom it was conferred. He remained at his father's bedside, watching him with tender assiduity until he breathed his last, and had even the gratification to hear from the lips of the dying man, "Let nothing in this world temt you to wrong your conscience," etc., a confirmation of what William had contended for. Admiral Penn died Sept. 16, 1670, and left William property yielding an annual revenue of £1000 ($7500), and a claim of £16,000 ($8000) on the government, due for services and money advanced to the crown. Shortly after this event, he was committed by the lieutenant of the Tower rather arbitrarily to the loathsome prison of Newgate for addressing a meeting on the street on religious subjects, and refusing to take the oath of the Oxford Act, which, according to his view, applied only to persons in orders addressing unlawful assemblies. He employed during this term of six months his pen busily in support of his principles and in defence of his society. Among the treatises issued from this dungeon stands pre-eminent for ability and power: "On the True Cause of Liberty of Conscience once more briefly Debated and Defended by the Authority of Reason, Scripture, and Antiquity." After the expiration of his imprisonment he visited the Continent on a religious mission, and traveled through Holland and some parts of Germany. After his return to England (1672) he married the daughter of Sir William Springett, of Darling, Sussex, and then connected with the Quakers by her mother, who had become the wife of Isaac Penington (q. v.). His domestic relations and the attention required for the management of his extensive private affairs did not abate his zeal in behalf of what he deemed true religion. He engaged either in controversies or in exposing the hardships to which his society was subjected by oppressive and unequal laws. He also wrote during this period a treatise On Oaths, and another on the Necessity of Religious Toleration, in which he ventured to maintain that the civil affairs of all governments may be peaceably transacted under the different liberties or trims of religion. "So far from a government being weakened or endangered by a variety of religious sentiments," he writes, "it is, on the contrary, strengthened by them, provided that all are equally free and equal; for it prevents combinations against the government." In 1677 he undertook with Fox and Barclay another journey to Holland and Germany, to make converts no less than to smooth the way of the persecuted. In the former country he preached with great acceptance: but in the latter empire, although the countess-palatine Elizabeth, granddaughter of James I, favored his intentions, he found less appreciation, perhaps because less understood or less needed, the Peace of Westphalia, ending the Thirty-years War, having at least partially settled the civil and religious questions. He called upon him to defend his cause before a committee of the Commons, Parliament inclining to severer measures against people who differed so much in their habits, and demanded liberty of faith and conscience for all, even Roman Catholics. For the last ten years continually harassed, he now conceived a plan by which he might escape further trials and troubles, and realize his ideal of Christianity, viz., by founding a commonwealth according to his own model in the transatlantic territories of Great Britain. By his transcendent abilities, his efforts, not only to propagate truth and establish principles of the heavens and earth, but also to advance the liberties of the human race, he had become, without seeking the position, his head and leader, and was consulted also in other not strictly religious matters. Thus it is that he was appealed to in difficulties and disputes that had arisen between two Friends, Edward Blylling and John Fenwick, so-called proprietors of lands in New Jersey. William Penn as referee carefully examined the matter, and made his award. Fenwick refused to comply. Finally, however, by Penn's good offices the dispute was adjusted. Blylling, who afterwards became embarrassed, wished to transfer his interest in the territory to his creditors, but in order to make the property more available entitled Penn to act as assignee. Penn became thereby (1675) instrumental in the settlement of New Jersey, with a title to the legislature, and all its rights. He engaged in colonizing West New Jersey, and subsequently as a purchaser also of the eastern part of that province, he acquired a knowledge of the adjoining region. This promised to be a place of refuge and security, where the dissenting Friends might have other liberty to exercise their religious liberty. He applied to king Charles II, the friend and patron of his father, and, "after many writings, watchings, solicitings, and disputes in council," obtained the grant of a tract of land in payment of the governmental debt above mentioned. The patent bears the date of
March 4, 1681, and comprised lands on the Delaware River, including also settlements previously made by Sweden and Holland with 2000 inhabitants, to whom a royal proclamation was issued April 2, 1681. The new province, against his own wish, for he had called it New Wales or Sylvania, was named by the king, as he pleased to pretend, in memory of admiral Penn, Pennsylvania. Penn himself says of this grant: "It is a clear and just thing; and my God, that has given it me through many difficulties, still I believe, bless it as it used to be.

I shall have a tender care to the government that it will be well laid at first." He forthwith (July 11, 1681) published an account of his acquisition, and invited purchasers at the rate of forty shillings a hundred acres, subject to a quit-rent of one shilling per annum. The object of the grant was to establish an asylum for the Quakers, who were still persecuted, to form a people whose morals would correspond with the purity of the faith they professed, and to demonstrate that the use of arms was unnecessary for the protection of society. The propagation of his religious views, however, was a secondary consideration; his form of government he was anxious to submit to the test of reality and experience in general. Soon after preliminary arrangements had been made, three ships, with numerous emigrants of his own persuasion from England and France, were dispatched—the Rotterdam, and John and Sarah—to sail from London, the Factor from Bristol.

The expedition was under the control of colonel William Markham, Penn's relative, as his deputy, joined with others as commissioners authorized to confer with the aborigines on the purchase of land (for he considered the royal patent invalid) and to conclude a treaty of amity. He instructed his agents to bear themselves with candor, justice, and humanity, and addressed to the Indians a letter of the same sentiments, sent presents to the chiefs, and merchandise to pay for the land bargains; for the following year he himself, leaving his wife and children in England, crossed the ocean, to settle the affairs of the new colony. On Dec. 14, 1682, he held a grand council with the sachems and their people, assembled in great numbers, trusting himself, with his European train, unarmed among the wild sons of the forest. The savages, at a sign from their head sachem, throwing bows and arrows to the ground, seated themselves in a semicircle around their chiefs. The locality chosen was then called Shackamaxon; it bears now the name of Kennington, a suburb of the present Philadelphia; a gigantic elm, with its wide-spreading branches, shaded the meeting of their gathering (the tree was blown over in 1810, when it was, by its annual growth-rings, ascertained to have been two hundred and eighty-three years old, consequently one hundred and fifty-five at the time). The place is now marked by a marble monument. We have no space here to detail the tenets of the principal party interested [see Fox; Friends; Quakers], but we cannot withhold an account of this transaction as a memorable manifestation of their Christianlike policy and practice, which, if followed consistently, would have saved millions of lives and créer, and crowned Christendom with the renown of true missionaries of the Gospel of Peace. Penn addressed them by interpreter substantially as follows: "The Great Spirit who rules the heavens and the earth, the Father of all men, bore witness to the sincerity of his wishes to dwell with them in peace and friendship, and to serve them with all his power. Himself and followers had met them unarmed, because their religion forbade the use of hostil weapons against their fellow-creatures. They came not to injure others—that was offensive to the Great Spirit; but to do good, in which he was willing to aid them. In the interests of truth and benevolence, they ought to disdain deception, and to regulate their conduct by candor, fraternity, and love."

Unrolling the parchment, he explained the articles of the treaty and the terms of purchase. "By these," he continued, "they were protected in their lawful pursuits even in the lands they had sold. Their right to improve their plantations, and means to secure subsistence, would be in all respects similar to those of the English. Should unfortunately disputes arise between the two peoples, they should be resolved by a board of arbitrators composed of equal numbers of Indians and Englishmen." From the merchandise before him he then paid for the land to their satisfaction, and made them besides many presents. The sum which he spent for the lands was computed at £3000 ($80,000). Laying the roll of parchment upon the ground, he bade them observe it as a sign "that the land should be thenceforth common to both peoples." "He would not," he added, "like the people of Maryland, call them his children or his brethren: for then when two brothers and two sisters could be divided, and brethren could disagree. Nor would he compare their friendship to a chain, which the rain might rust. But they would consider them as one flesh and blood with the Christians, and the same as if one body was divided in two parts." Taking up the parchment, he presented it to the chief sachem, and desired that it might be carefully preserved for three generations, that their children might know what had passed, as if he remained to repeat it." The Indians in return made long and stately speeches, the gist and end of which was that they were ready to be heathens, and John and Sarah Penn and his children as long as the sun and moon would endure. This transaction is one of the brightest pages in American history, and has been honorably noticed even by the sarcastic Voltaire in these words: "This was the only treaty between these people (the natives) and the Christians which was not reduced to an oath, and which was never broken." For the space of more than seventy years, as long as the Quakers retained supremacy in the government of Pennsylvania, the peace and amity then solemnly promised never was violated, nor the blood of a single Quaker shed by the Indians. It is significant that the place thus sanctified, near the junction of the Delaware and Schuylkill Rivers, and selected for the capital of his province, has become the largest inland city of the continent, the cradle of the American republic, and the centre of the late Centennial celebration.

A few months after Penn bought the site from the Swedes, who had already erected a church there, and designed a map, according to which it was regularly laid out.

In the political construction of the new country, as proprietor empowered to enact laws with the consent of his council, in all matters of taxation, of which he was the sole investor, he found his hands free to act in the manner which ranks him with Moses, Lycurgus, and Solon, without incurring their faults. His laws, although not exempt from error, are surely in advance of all similar works of his age, even Locke's plan of government adopted by lord Baltimore not excepted. His code is dated April 25, 1682, and was drawn up before he embarked. His friend, Algermon Sidney, was consulted in framing it. Of the twenty-four chapters of this document we will mention only a few of the more striking features:

1. "Almighty God being only Lord of conscience, Father of Spirits, and the Bearer of all, as well as the object of all knowledge, faith, and worship, who can only enlighten the mind and convince the understanding of people, is the only proper object for the government of all men, and therefore be it enacted, that no person now or hereafter living in the province, who shall confess one Almighty God, he will be good and rule the soul of mankind who professes himself or herself obliged in conscience to live under civil government, and shall consider civil government in any wise be more prejudiced for his or her conscientious persuasion or practice; nor shall he or she at any time be molested or disturbed in person or property, or the free exercise of his or her religion, worship, place, or ministry contrary to his or her mind, but shall freely and fully enjoy his or her liberty in that respect, and the benefit of religion or belief regarding any person shall abscond or dier any other for his or her different persuasion or practice in religion, such shall be held as a disturber of the peace, and be punished accordingly."

2. Yet only professed Christians were admitted to office.
and of them such only as paid taxes: the purity of elec-
tion was guarded by penalties against bribery, other cor-
rupion and frauds nowadays so frequently resorted to by politicians, and so unknown to men in the remote days. Be-
sides these he made very wise enactments.
2. The Repeal of the Homogeny Act. The parliament in in force in England, was abolished; all members of a family should enjoy an equal share of inheritance.
3. The Act against beggars or poor, to learn a useful trade or occupation, the poor to live on it, the rich to have a re-
turn, if they should become poor.
4. Extends the jurisdiction of the courts of common law, en-
penalties to have a tendency rather to improve than to punish the offender. The king may arrest anybody on suspicion of of-
fences which were at that time capitally punished in Eng-
lond some milder penalty. Only murder and treason were punishable by death.

In March, 1688, he held in the infant settlement the second assembly, and, waiving some of his propri-
etary privileges, introduced the frame of government, so that almost in all but the name Pennsylvania was rendered a representative democracy; and to his dying day he declared that if the people needed anything more to make them happy he would readily grant it. Says a modern writer: "In the early constitutions of Pennsylvania it is to be found the distinct announcement of every great principle, the germ, if not the develop-
ment, of every valuable improvement in government or legislation which has been introduced into the political systems of more modern epochs." After having settled the main points of community and government (five counties in the year, with Lloyd as president during his absence), he returned in August, 1684, to England on account of his domestic affairs, and the prospect that, by his influence on king Charles II, he could give better protection to the increas-
ing sect of the Quakers. In 1686 Charles II was suc-
cceeded on the throne by his brother, the duke of York, as James II. In accordance with the pledge given to the 
amiral on his death-bed, the new king bestowed on the son the same friendship which he had on the deceased. Penn, therefore, failed not to attend the royal court, and tried to use as herculean means as his dignity and influence permitted to guard the interests of his sectists at Whitehall were now restored, and the most invidious and ridiculous slanders were put in circulation. He was accused of being a Catholic, a disguised Jesuit, corresponding with the pope and traf-
jecking with pardons to convicted criminals. All the actions which in the eyes of zealots might give color to these criminations may be easily explained by the radical principles of equal rights and toleration to all de-
nominations openly avowed by Penn, and by the prompt-
gings of broad humanity to redress or alleviate grievances of any kind so natural to his character. The facts are that in every case his influence on the monarch, in 1686 a proclamation was issued which, with a number of other Dissenters, set fourteen hundred imprisoned Quakers at liberty; and in 1687 another declaration for liberty of conscience to all, unrestricted by any test and penalties. When, under a liberal construction of this 
Nonconformity Act, the king filled offices with Catholics, and committed himself to other reactionary measures, the Whig party prevailed in Parliament (1688), and de-
carried James, who left England, to have forfeited the crown, and installed William of Orange and Mary as rulers of the land. Isaac Jogues, who was the victim of high-treason, was laid on Penn: the charge that, out of attachment to the fallen royalty, he was accomplice to a plot calculated to overthrow the newly chosen regime and restore the self-exiled James to the throne. The indictment rests mainly on the statement of the head-
quarters of the church in Brooklyn, who, without the crime and condemned to death, naming among others also Penn as implicated, tried to postpone or avert his own execu-
tion. Fuller, the principal witness against him, was by Parliament afterwards branded as an impostor. The im-
proving but not conclusive evidence of the accused, the common-sense, the apostle of peace and good-will, who had forbidden the use of carnal weapons, an exemplar of frankness, enjoying under the Reform more toleration than ever, should invite a hostile (French) invasion and

VII.—29
vania, and the province administered by royal govern-
ers until 1694, when he was reinstituted as proprietor. In
1696 he married a second time, taking for his wife Han-
nah Callowhill. In 1699 he embarked with his family
for his territories, with the intent of permanently resid-
ing there. He remained only two years. The English
ministry had presented to the House of Lords a bill to
subject all the proprietary governments to the perfect
control and authority of the crown. Penn's friends
succeeded in postponing its discussion. His return and
presence prevented it from being passed. The remaining
period of his life he spent in England, employing
tongue and pen in the service of civil and religious
liberty; maintaining an active correspondence with his
representatives and agents in his American province,
for which he had an anxious care. The succession of
queen Anne, the Protestant daughter of the Catholicizing James
II, procured for him a certain favor and patronage at
court, but he rarely availed himself of this advantage.
The losses and great expenses incurred during the last
years caused him financial embarrassments—a heavy
burden and a source of chagrin, as the provincial assem-
blies, to which he applied for relief, ungratefully refused
to come to his aid. He was obliged to contract a mort-
gage of £60,000 on his transatlantic territories. In 1712
he himself proposed to the English government to sell
his right and title to them; but before the business was
closed, overcome by last moments and cares of three con-
secutive apoplexy, the last of which deprived him
almost entirely of memory; but his cheerful and
benovent disposition and the amenity of his conversa-
tion were apparent to the last. He died at his coun-
try-seat of Rushcombe, Buckinghamshire, July 20, 1718.
His remains were buried near the Friends' meeting-
house at Jordans. The plain recital of his doings is his
best eulogy.

Besides the treaties already named, Penn wrote and
published the following, which are all controversial: A
Seasonable Consideration against Papery or Path rec-
used from Imposture (1671):—The Spirit of Truth Vin-
dicated (1672):—Quakerism a New Nickname for Old
Christianity (1673):—England's Present Interest Consid-
ered (1674). His collected writings, with a biography,
were published in 1792 at London, and in 1793 in 4 vols.
See Marsillar, Vie de Guillaume Penn, Paris, 1791; Clark-
son, Memoirs of the Private and Public Life of William
Penn (London, 1813, 2 vols.; new ed., 1849, with a
preface by W. E. Forster, which deserves particular attention as
containing a refutation of some of the calumnies started
against him); Hefele, History of the Church of William
Penn, a Historic Biography from New Sources (2d ed.
London, 1833); Paget, Inquiry into the Evidence of the
Charges brought by Lord Macauard against William
Penn (Edinb., 1858); Janney, Life of Penn (Philadelphia,
1852). See also Banke, Englishische Geschichten, vol. v;
Weigtart, Revolutionen-Kirchen England (Leips., 1868),
pp. 403—421; Janney, Hist. of the Friends, vol. iii; Skeats,
Hist. of the Free Churches of England, pp. 81, 82, 153, 315;
Niel, Hist. of the Puritans; Stoughton, Eccles. Hist. of
England, vol. i and ii; Marsden, Hist. of the Churches and
Sects of Christendom (Paris, 1791), for a full nore of
writings, and of those relating to him, see especially Joseph
Smith's Catalogue of Friends' Books, ii, 282—326; Alib-
borne, Dict. of Brit. and Amer. Authors, ii, 1551—1553.
See also the excellent article in Thomas, Biog. Dict.
s. v.; Quarterly Review of the Evangelical Lutheran
Church, April, 1863, art. ii; Christian Review, v, 555;
Westminster Review, October, 1859; Littell's Living Age,
March 28, 1846, art. vii.

Penn, Francois-Horace della, an Italian missionary,
was born in 1806 at Macerata, States of the Church,
province of Macerata. He took charge of the Capuchines
while young, he was in 1719 appointed chief of a mis-
ion destined to evangelize Thibet, and went to Lassa
with twelve of his brethren. After several years of
apostolic labors, Della Penna, seeing his mission reduced
to only three monks, returned to Rome in 1736 to ask for
new reinforcements, and upon his recital the Congrega-
tion of the Propaganda associated with him nine other
Capuchins, with whom he departed in 1738, loaded with
presents, and bearing two pontifical briefs for the king
of Thibet and the grand khan. They arrived at Shang-
pu in 1741, and conducted their mission laboriously; and it
was upon the instruction furnished by Della Penna that the
Congregation of the Propaganda published in Italian
Relation of the Commencement of the Present State of the
Kingdom of Thibet and its Neighbors (Rome, 1742, 4to).
It is amongst the most important of the recital of the
conversations that Della Penna pretends to have made;
what he relates in this respect must be accepted only
as an inventory. He died July 20, 1747, in Patan,
Nepaul. We owe to this missionary, who had studied
Thibetan under the director at Laas, the several trans-
script fragments, by which father Giorgi has profited
in the publication of his Alphabetum Tibetansum (1742,
4to). It is also from the designs of Della Penna that the
Thibetan characters of the Propaganda have been
engraved. See Lettres écrites et curieux des Mis-
stranges; Recherches Tartares, i, 844.

Penn, Lorenzo, an Italian organist, was born at Bologna
in 1613. He entered the Order of Carmel-
ites at Mantua, taught theology, and became chapel-
master of the church of his order at Parma. His
reputation as an organist and teacher afterwards ap-
erred to Milan, where he died Oct. 20, 1696. He is
famous for his Messes and his Paumes concertiss, which have
had several editions, we have of his works, Li primi labor
musicali (Bologna, 1656—79, 3 pts. 4to), a treatise
reprinted five times, and containing some good things;
and Dizionario del canto fermo (Modern, 1694, 4to). See
Orland, Scrittori Bolognesi; Fétis, Biog. univ. des
Musiciens.

Pencacchi, Pietro Maria, a painter of Trevigi,
who, according to Zanetti, flourished at Venice about
1520. He painted some works for the churches at Ven-
ice and Murano, which I have in works more in color than
design.

Pennafiel, Council of (Concilium Pennafielense),
was held April 3, 1302, by Gonsalvo of Toledo and
his suffragans. Fifteen articles were published, tend-
ing to repress those abuses which are noticed in the
councils of this age, viz. inconstancy among the
clergy, usury, etc. Among other things, it was en-
sued that it is unlawful for a bishop to order to every church
"De dice Regina" should be sung after compline. By canons
8, that the priests should make with their own hands the bread to be consecrated at the Eucharist,
or cause it to be made by other ecclesiastics in their
own presence. By canons 7, that tithes should be paid upon all lawful property, thereby to recognize the
universal sovereignty of God. See Labbé, Concilia,
xxi, 2444.

Pennafort, Raymond de, a celebrated ecclesias-
tical character of the 13th century, was born at Barce-
los, and was educated at the university of his native
place from 1204 to 1211. He then went to Bologna, and
there taught for some time. Ere he had left home he had
been vicar-general of his native place. On his re-
turn he entered the Dominican Order, then but recently
founded. By request of his superiors he wrote Sum-
mum canonum pontificum. In 1230 pope Gregory IX called
him to Rome, and made him his chaplain and confessor.
His holiness also intrusted him with a collection of
the papal decisions not given by Gratian, and they were
published under the title Decretalium Gregorii IX com-
pletior. In 1235 he was elevated to the archbishopric
of Salerno, when he refused the honor, and retired to
his convent. In 1238 he was, however, obliged to ac-
tep the honor of a general of his order. But though
he accepted the office, he finally resigned it, and de-
voted himself to the conversion of Moors and Jews,
and to his studies. He died Jan. 6, 1257. Popo Clemen
VIII enrolled him among the saints, and he is commemorated Jan. 20. See Butler, Lives of the Saints, Jan. 20, vol. i.

Penney, Joseph, D.D., a Presbyterian divine, was born in Ireland in 1790. He graduated at the university in Dublin, emigrated to the United States, and in April, 1822, was settled as pastor over the First Presbyterian Church, N. Y. He was appointed to Northampton, Mass., and subsequently became president of Hamilton College, N. Y. But he soon again exchanged the rostrum for the pulpit, and became pastor of the Church at Nyack, N. Y. In 1839 he removed to Grand Rapids, Mich., and afterwards preached at Portland, Me., and afterwards at South Natick, Mass. He lived laborious and useful; he was greatly beloved wherever he was located. He was the author of a work on Education, and published a number of fugitive theological articles in periodicals. See Wilson, Presb. Hist. Am., 1861, p. 105; Allibone, Dict. of Brit. and Amer. Authors, vol. II, s. v. (J. L. S.)

Penney, Nicholas, a French engraver of the last century, has left some places treating of devout subjects from his own designs, executed with the graver in a very neat style, but without much effect, among which is one of the Virgin appearing to St. Bartholomew. They are marked "N. Penney fecit." 

Penni, Giovanni Francesco, an eminent Italian painter, was born at Florence in 1448, and received the name of Il Fattore, or the Steward, from his having been intrusted with the management of the domestic affairs of Raffaele. He was, however, also one of his principal assistants, and probably bore the surname II Fattore because he was also Raffaele's apprentice. He was first employed in the decoration of the Loggie of the Vatican, where he executed the histories of Abraham and Isaac in such an admirable manner that Raffaele made him one of his heirs. Dr. Waagen is of opinion that Penni executed many parts of the cartoons at Hampton Court, especially those of the Death of Ananias, St. Paul and Barnabas at Lystra, and St. Paul Preaching at Athens. Of Penni's own works no frescos and very few oil-paintings remain. His characteristics are said to have been facility of invention, graceful execution, and singular felicity in landscape. After the death of Raffaele, Penni went to Naples, where he died in 1528. Kugler and Passavant attribute to Penni the celebrated Madonna del Passeggio in the Bridgewater collection, usually believed to be Raffaele's.

Penni, Luca, another Italian artist and brother of the above named, was born at Florence about the year 1500. Orlando says that Luca also studied in the school of Raffaele. According to Vasari, Luca united himself to Pierino del Vaga, and worked with him in the churches at Luca, Genoa, and other cities; he afterwards accompanied Rosso into France, and ultimately passed into England, where he was employed for some time by Henry VIII. On his return to Italy he is said to have quitted painting for engraving. There are quite a number of prints attributed to him, mostly after the works of Rosso and Primaticcio. Among them are the following: Sussam, and the Elders; Abraham sacrificing Isaac, after Primaticcio; The Marriage of St. Catharine, ditto.

Pennington, J. W. C., D.D., a Presbyterian minister (colored), was born in 1800. He was born a slave, but escaped from his condition of servitude at the age of twenty-one years, and found his way to New York, where he was assisted in his studies for the ministry by the Presbyterian Church, under the care of Dr. Cox. He was subsequently settled at Hartford, and later over the Shiloh Presbyterian Church, New York. He received the degree of D.D. from the University of Heidelberg, Germany. For two or three years previous to his death he labored with great zeal and success among the freedmen in Florida. He died at Jacksonville Oct. 22, 1870.

Pennington, Montagu, an English divine of some celebrity, was born about 1763, and was educated at Trinity College, Oxford, where he took his M.A. in 1784. He was elected a Fellow of New College, Oxford, and perpetual curate of St. George's Chapel, Deal. He was also a magistrate for Kent and the Cinque Ports. He died April 15, 1849. He published Redemption, or a View of the Rise and Progress of Christianity (1811); and, besides several minor literary labors, prepared a Pari wont of the life and works of his aunt, Mrs. Elizabeth Montagu, and published it with a collection of her poems, essays, etc. (London, 1807, 4to; 1809, 2 vols. 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s. v.

Pennington, Thomas, a brother of the preceeding, also an English clergyman, was born about 1770, and was educated under his very learned aunt. After taking holy orders, bishop Porcher, who was the friend of Mrs. Carter, presented Thomas Pennington with the rectory of Thorley, Herts. He became also chaplain to Lord Ellenborough. He died about 1850. His publications are of little interest now.

Penzone, Rocco, a distinguished Lombard architect, flourished at Genoa in the 16th century. Milizia does not mention his instructor, but he warmly commends Penzone's abilities, as evinced in the enlargement of the government palace at Genoa, particularly in the arrangement of a grand portico, flanked by two courts, which, although differing in size, satisfy the eye by their perfect symmetry. These courts are surrounded by two orders of galleries, the first supported by Doric and the second by Ionic columns. Among the other works of Penzone is a part of the church of St. Sacramento, which he completed after the designs of Galeazzo Alessi.

Penny, In the A. V., in several passages of the New Test., "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Greek δηναριον, a transfer of the name of the Roman denarius (Matt. xxviii, 29; xx, 2, 5, 13; xxii, 19; Mark vii, 8; xii, 15; xiv, 5; Luke xii, 41; x, 35; xx, 24; John vi, 7; xii, 5; Rev. vi, 6). It took its name from its being first equal to ten "asses," a number afterwards increased to sixteen. The earliest specimens are of about the commencement of the 2d century B.C. From this time it was the standard silver coin of the republic. It continued to hold the same position under the empire until long after the close of the New-Testament canon. In the time of Augustus eighty-four denarii were struck from the pound of silver, which would make the standard weight about 60 grains. This Nero reduced by striking ninety-six from the pound, which would give a standard weight of about 52 grains, results confirmed by the coins of the periods, which are, however, not exactly true to the standard. The drachm of the Attic talent, which from the reign of Alexander until the Roman domination was the most important Greek standard, had, by gradual reduction, become equal to the denarius of Augustus, so that the two coins came to be regarded as identical. Under the same emperor the Roman coin superseded the Greek, and many of the few cities which yet struck silver money took for it the form and general character of the denarius. See also Drachma. The δηναριον of the tribute (Matt. xxi, 24) was probably in the time of our Saviour not a current coin, like the στατеры mentioned in the same passage (ver. 27).
PENNY WEDDINGS

See Money. From the parlour of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor (Matt. xx. 2, 4, 7, 9, 10, 12). The term denarius aureus (Plin. xxxiv. 17; xxxvii. 8) is probably a corrupt designation for the aureus (nummus); in the New Test. the denarius proper is always intended. See Smith, Dict. of Class. Antiq. s. v. Denarius. The earlier silver denarii were struck by the authority of distinguished families, and bear portraits designed illustrative of Roman history; these are called consular denarii. After the time of Julius Caesar they present us with a series almost unbroken of the emperors, together with many of their wives, sons, daughters, and occasionally of their fathers, sisters, and brothers also. The consular denarius bore on one side a head of Rome, and X or a star, to denote the value in asses, and a chariot with either two or four horses; but afterwards the reverse bore the figures of Castor and Pollux, and sometimes a Victory in a chariot of two or four horses. At a later date the busts of different deities were given on the obverse; and these were finally superseded by the heads of the Caesars.

Denarius of Tiberius.Obv.: Ti Caesar Divi AVG F AVGVSTVS, Head of Tiberius, laureate, to right, (Cass. 19, 10, 91). Rev.: PONTIF MAXIM. Seated female figure to the right.

The reverses varied, and some of them are very curious. The name continued to be applied to a silver piece as late as the time of the earlier Byzantines. The states that arose from the ruins of the Roman empire imitated the coinage of the imperial mints, and in general called their principal silver coin the denarius, whence the French name denier and the Italian denaro. The chief Anglo-Saxon coin, and for a long period the only one, corresponded to the denarius of the Continent. It continued to be current under the Normans, Plantagenets, and Tudors, though latterly little used. It is called penny, denarius, or denier, which explains the employment of the first word in the A. V. See Arnold, De denario Petri (A. 1769); Dorschceus, Denarius Verpertiuna (Rost. 1857). See Denarius.

Penny Weddings (or Penny Bridals) is the name of a peculiar festive marriage ceremonial which was common in Scotland until the middle of the 17th century. At these penny weddings the invited guests made contributions in money (seldom more than one shilling each), to pay the general expenses, and leave over a small sum, which would assist the newly married pair in furnishing their dwelling. This practice, now disused, as leading to "profane minstrelsy and profanecious dancing," was denounced by an Act of the General Assembly of the Kirk in 1645, as well as by numerous acts of presbyteries and kirk-sessions about the same period. The act reads as follows:

"The synod, considering that some persons do invite to these penny weddings excessive numbers, among whom there frequently falls out drunkenness and uncivil and disorderly behavior, doth hereby upon the date of the 12th of Feb. 1645, ordain all such persons to be excluded from these and all other such habits, and to be strictly account the obedience of every session to their orders thereupon, and to their violation of parishes within their bounds; which act is ratified March 8, 1650. By the 12th sess. assembly, 1706, presbyteries are to apply to magistrates for exacting of laws relating to these manners, and the commission, upon application from them, are to apply to the government for obliging the judges who refuse to execute their office in that matter. By the 14th act Parl. 3 Car. II. It is ordained that at marriages, betrothals, and other matrimonial occasions, and families and friends, and the family wherein they live, there shall not be present above four friends on either side. If there shall be any greater number of persons penny weddings within a town, or two mile thereof, that the master of the house shall be fined in the sum of 600 mers."
Pennssio, i.e. the enjoyment or use of a part of the fruits of a benefice without service, was formerly a very common occurrence in the Church of Rome, and is even now occasionally enjoyed in the Church of England. See Struensee. At present the rights in the Church the penso is enjoyed only to priests de emeriti. Titulus pensionis is the name of the secured income to a priest without regard as to its source.

Pensio, Joseph, also called de la Vega, a Jewish merchant of Spain, is noted for his literary labors as poet, moral philosopher, and orator. He was born about 1650 at Espejo, in Cordova; and lived afterwards at Li- vorno, Amsterdam, and Antwerp, at which last place he probably died. He belongs to the last Spanish Jews who cultivated Spanish poetry in a foreign land. He wrote, Trepidationes, "the Prisoners of Hope," an allegorical drama (Amsterdam. 1673). — ὑποτροπία τοῦ Ἰησοῦ, "Orchard of Lilies." In both these dramas Pensio shows the absurdity of Satan in deluding man from the worship of God, and the many snares he lays in his way to entrap him. With powerful and forcible arguments he frustrates all Satan's diabolic devices, and righteousness obtains at last the sway over him: — La Rosa, Panegyrico suo, a panegyric poem in praise of the Mosse law (ibid. 1688): — The Life of Adam, in Spanish (ibid. 1683): — Sermon funebre, a funeral oration in Spanish on the death of his mother, printed together with another oration on the death of his father (ibid. 1683): — Discurso Académico moral y moral para tornado, etc. (ibid. 1688): — Discursos académicos, morales, retóricos, y sacros que recito en la florada Academia de los Floridos, etc. (ibid. 1868). See Fürst, Bibl. Jud. iii. 76; Grütz, Gesch. d. Juden, x. 198; xiii; Kayserling, Sephardim, p. 816 sq.; Bibliothek jüdischer Kon- zerekredten, vol. i, Beilage, p. 17; Margoliouth, Modern Judaism investigated, p. 246; Delitzsch, Zur Geschichte der jüdischen Poesie, p. 77, 169, 174; D. Rossi, Dizionario storico degli artisti Ebrei, p. 293 (Germ. transl. by Hamburger); Etheridge, Introduction to Hebrew Literature, p. 589; Wolf, Bibl. Hebr, i. 555; iii. 417; iv. 851. (B. P.)

Pentacle of Solomon, a five-angled figure, composed of two triangles interlaced; the legendary seal or sigil of Solomon, carved on an emerald, by which he ruled the gins or demons, representing the five fingers of the hand of Omnipotence. David's shield had six angles.

Pentateuch, the collective title commonly given to the first five books of the O. T. In the present article we treat this important section of Scripture as a whole, in the light of modern criticism and discussion, reserving its component books for their separate heads. See also.

I. The Name.—The above is the Greek name given to the books commonly called the Five Books of Moses (ἡ πεντατέους Σαμωαλος; Pentateuchus sc. libera: the fivefold book; from ἔπατος, which, meaning originally "vessel, instrument," etc., came in Alexandria Greek to mean "book"). In the time of the Ezra- Nehemiah Teacher, the "book of the Law by the hand of Moses" (Ezra vi. 7, 6.) or "the book of the Law of Moses" (Ezra vii. 6.) or "the book of the Law of Moses" (Neh. viii. 1); or simply "the book of Moses" (Ezra vi, 18; Neh. xiii, 1; 2 Chron. xxv, 4; xxxiv, 12). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled (2 Chron. xxxiv. 14) "the book of the Law of Jehovah by the hand of Moses," was sub-
PENTATEUCH

1: (Scheps Breithaupt). In the Jewish canon the Pentateuch is kept somewhat distinct from the other sacred books of the Old Testament, because, considered with reference to its contents, it is the book of books of the ancient covenant. It is the basis of the religion of the Old Testament, and of the whole theological life. See On the Tabernacle.

For the several names and contents of the five books we refer to the articles on each book, where questions affecting their integrity and genuineness separately are also discussed.

III. Unity of the Pentateuch.—1. This is evinced in its general scope and contents: With a view to this point, we need only briefly observe here that this work, beginning with the record of creation and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great fathers of the family; it then describes how the family grew into a nation in Egypt, tells us of its oppression and deliverance, of its forty years' wandering in the wilderness, of the giving of the law, with all its enactments both civil and religious, of the construction of the tabernacle, of the appointment of the priests and the richt and duties of the priesthood, as well as of many important events which befell them before their entrance into the Land of Canaan, and finally concludes with Moses's last discourses and his death. The unity of the work in its existing form is now generally recognized. It is not merely the fusion of so many unconnected books together at different times, but bears evident traces of design and purpose in its composition. Even those who discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor (see Ewald, Geschichte, i, 175; Stihielm, Kritische Untera, p. 1).

The question has also been raised whether the book of Joshua does not, properly speaking, constitute an integral portion of this work. To this question Ewald (Geschichte, i, 175), Knobel (Geniza, Vorbem. § 1. 2), Lengerke (Kenax, Lxxiii), and Stihielm (Kritische Untera, p. 91) give a reply in the affirmative. They seem to have been led to do so, partly because they imagine that the two documents, the Elohist and the Jehovistic, which characterize the earlier books of the Pentateuch, may still be traced, like two streams, the waters of which never wholly mingle though they flow in the same channel, running on through the book of Joshua; and partly because the same work which contains the history of the land (Genesis) contains also—the fulfilment of the promise. But such grounds are far too arbitrary and uncertain to support the hypothesis which rests upon them. All that seems probable is that the book of Joshua received a final revisal at the hands of a man, some earlier prophet, at the same time with the books of the law. The fact that the Samaritans, who it is well known did not possess the other books of Scripture, have besides the Pentateuch a book of Joshua (see Chronicon Samaritanum, etc., ed. Juyoull, Lugd. Bat. 1848), indicates no doubt an early association of the one with the other, but is no proof that they originally constituted one work, but rather the contrary. Otherwise the Samaritans would naturally have adopted the canonical order of Joshua. We may therefore regard the five books of Moses as one separate and complete work.

2. More particularly, the order which pervades the book manifests its unity, although this is not, indeed, tedious form or monotonous.

(1.) Chiefly its chronological order, the simplest of all, and must be the expected to be predominant in a book which is in a large measure historical. This characteristic is obvious in respect to the position of the two books of Genesis and Deuteronomy at the beginning and the end; the former serving as an introduction, and the latter as a recapitulation. In like manner the story of the family of Abraham expands, when we come to Exodus, into that of the people of Israel: first, enslaved Israel attains to redemption, and next redeemed Israel is consecrated to the service of its God—covenanted with, filled with the Spirit of God, delivered in a kingdom, and instructed to set up his tabernacle in the midst of them. The book of Leviticus contains scarcely any history, and is occupied with the rules for the service of God in this tabernacle: it is the code for the spiritual life of Israel as the congregation of the Lord—covenanted and consecrated by God once, and in a form substantially complete. The fourth book, that of Numbers, resumes the thread of the history, and conducts the redeemed and consecrated and organized host from Mount Sinai through the wilderness to the Land of Promise; including further legislation, of which they stood in need if they were to take a suitable place among the kingdoms of the world.

(2.) Yet obviously this book is not a dry series of annals, in which the chronological order is alone observable; still less is it the mere leaves of a journal in which nothing but dates and events are recorded. The dates are given in a town at the dates of the several occurrences, and left unchanged in all time coming. Whatever may have been written down in the form of a journal at the first (of which we have possibly an instance in Numb. xxxiii), would be revised, extended, abbreviated, and changed in the course of the long, long passage of time. The finished history. Therefore we find a systematic order, according to the internal or logical connection of the parts, even in the purely narrative portions. Thus Gen. xxxviii furnishes the account of transactions in the family of Judah which cannot but have stretched over a long course of time, of years apparently, including the greater part of the time that Joseph was alone in Egypt, and which very probably extended back to a date considerably earlier than that at which his captivity began; the entire series of events, however, being recorded in this one chapter, with a twofold advantage—that of being itself more distinctly set before us, and that of not interrupting the thread of Joseph's history in Egypt. Sometimes indeed we may be unable to determine whether the order in which events are narrated is the order of time or that of logical sequence; an uncertainty which meets us in other portions of sacred history, as well as outside of the Bible. But it is not surprising that this logical order predominates in the legislation; though even here the chronological order is by no means uncommon, because the laws sprang, to a considerable degree, from the circumstances of the case, and the laws were placed from time to time. This peculiarity has given rise to repetitions, enlargements, rearrangements, and even in a limited degree to modifications, of earlier enactments, of which we have an instructive example in the varied order in which the parts of the tabernacle and its furniture are mentioned, first in the directions given to Moses in the mount, and, secondly, in the narrative of its actual construction.

(3.) A third principle of arrangement is the rhetorical, of which the instances are fewest. Indeed it is very much confined to Deuteronomy, in which Moses appears as the great prophet of Israel. It was a corollary from the plan of these discourses that Moses should present the topics in the form likeliest to tell upon the audience to whom he was giving a parting address; that he should group incidents and laws according to certain principles, for the purpose of effective teaching, that he should pass over some subjects in entire silence, should touch upon others lightly, and on another class still should enlarge at some length; and that he should often present them under peculiar aspects, in forms from which those in whom they had been seen have not seen them if we had known them only from the earlier books. Yet such variety, subordinate in its amount, and existing for a special purpose, is in reality an addi-
tional proof of the unity of the Pentateuch, and of the comprehensiveness of the plan on which it has been written.

IV. Authority and Date of Composition.—This is pre-
eminently the subject which calls for discussion here, as it has been largely disputed. The reply we give is the old and common one, namely, by Moses, during the wilderness journey, as we have been led him to believe. We shall see it was based upon the very opposite view, and against it.

—At different times suspicions have been entertained of the Pentateuch, and it has not the Pentateuch of the earliest age, and that the work must have undergone various modifications and additions before it assumed its present shape.

So early as the 2d century we find the author of the Clementine Commentaries calling in question the authenticity of the Mosaic writings. According to him the Law was only given orally by Moses to the seventy elders, and not consented to writing till after his death; it subsequently underwent many changes, was corrupted more and more by the false prophets, and was especially filled with erroneous anthropomorphical conceptions, which were founded by Schismatics and the gnostics. The characters of the patriarchs (Rom. ii, 39, 40; iii, 4, 47; Neander. Gesch. Syst. p. 380). A statement of this kind, unsupported, and coming from a heretical, and therefore suspicious source, may seem of little moment; it is, however so entirely in keeping with the tendency to cast off the received traditions respecting the books of Scripture; while at the same time it is evident that this was done cautiously, because such an opinion respecting the Pentateuch was said to be for the advanced Christian only, and not for the simple and unlearned.

Jerome, there can be little doubt, had seen some difficulty in supposing the Pentateuch to be altogether, in its present form, the work of Moses: for he observes (contra Helez.): “Sive Mosec diceris vocem autore Pentateuchi, sive Easam ejusdem instauratoris operem,” with reference apparently to the Jewish tradition on the subject. Aben-Ezra (+1167), in his Comment, on Deut., 1, 1, threw out some doubts as to the Mosaic authorship of certain passages, such as Gen. xvi, 6; Deut. iii, 10, 11; xxxi, 5, which he either explained as later interpolations, as the result of a desire on the part of Moses to establish his power to unravel. But for centuries the Pentateuch was generally received in the Church without question as written by Moses. In the year 1561, however, we find Hobbes writing: “Videtur Pentateuchus potius de Mose quam a Mose scriptus” (Leviathan, c. 28). Spinoza, in his Theodicy, c. 8, 3, published in 1679) set himself boldly to controvert the received authority of the Pentateuch. He alleged against it (1) later names of places, as Gen. xiv, 14 comp. with Judges xvii, 29; (2) the continuation of the history beyond the days of Moses, Exod. xvi, 35 comp. with Jos. v, 12; (3) the statement in Gen. xxxvi, 31, “before there reigned any king over the children of Israel.” Spinoza maintained that Moses issued his commands to the elders, that by them they were written down and communicated to the people, and that later they were collected and assigned to suitable passages in Moses’ life. He considered that the Pentateuch was indebted to Ezra for the form in which it now appears. Other writers began to think that the book of Genesis was composed of written documents earlier than the time of Moses. So Sirtrinae apud Homer. Socin. i, 2, Le Clerc (De Script. Pentateuchi, § 11), and R. Simon (Hist. critique du V. T. lib. i, c. 7, Rotterdam, 1685). According to the last of these writers, Genesis was composed of earlier documents, the laws of the Pentateuch were the work of Moses, and the greater portion of the history was written by the public scribes who are mentioned in the book. Le Clerc supposed that the priest, according to 2 Kings xxi, 27, was sent to instruct the Samaritan colonists, who were the author of the Pentateuch.

It was not till the middle of the last century, however, that the question as to the authorship of the Pentateuch was handled with anything like a bold criticism. The first attempt was made by a layman, whose studies we might have supposed would scarcely have led him to such an investigation; but his name, though now lost, there appeared at Brussels a work entitled Conjectures sur les memoires originaux, dont il paroit que Moyse s’est servi pour composer le livre de Genese. It was written in his 69th year by Astruc, doctor and professor in the Royal College at Paris, and court physician to Louis XIV. His criticism was that the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. Astruc was followed by several German writers on the path which he had traced, by Jerusalem, in his Letters on the Mosaic Writings and Philosophy; Deuteronomy, Disquisitions, Deuteronomy, Moses res in libro Geneseos descripsit didicerit; and with considerable learning and critical acumen by Igen (Urkunden des Jerusalemischen Tempelarchivs, 1st Theil, Halte, 1798) and Eichhorn (Einzug in d. A. T.). But the criticism, which was at first so radical, was found to be too conservative and too rational for some critics. Vater, in his Commentarius pentateuch. (1810), and A. T. Hartmann, in his Linguis., Einl. in d. Stud. der Bücher des A. Tei. (1818), maintained that the Pentateuch consisted merely of a number of fragments loosely strung together without order or connection. The former supposed a collection of laws, made in the times of David and Solomon, to have been the foundation of the whole: that this was the book discovered in the reign of Josiah, and that its fragments were afterwards incorporated in Deuteronomy. All the rest, consisting of fragments of history and of laws written in different periods up to this time, were, according to him, collected and shaped into their present form between the times of Josiah and the Babylonian exile. Hartmann also brings down the date of the existing Pentateuch as late as the 4th century B.C. But such an hypothesis is not the only one which has been suggested. Both of these have now been superseded by the “supplementary hypothesis,” which has been adopted with various modifications by De Wette, Bleek, Stähelin, Tuch, Lengerke, Hupfeld, Knobel, Bunsen, Kurtz, Delitzsch, Schultz, Vaihinger, and others. They are all alike in this, they regard the two documents as the existing Pentateuch, and regard the one as the historic, and the other as the hypothetical. They suppose the narrative of the Elohist, the more ancient writer, to have been the foundation of the work, and that the Jehovistic, or later writer, making use of this document, added to and commented upon it, sometimes transcribing portions of it intact, and sometimes incorporating the substance of it into his own work.

Yet though thus agreeing in the main, they differ widely in the application of the theory. Thus, for instance, De Wette distinguishes between the Elohist and the Jehovistic in the first four books, and attributes Deuteronomy to a different writer altogether (Einl. die A. T. § 150 sq.). So also Lengerke, though with some differences of detail in the portions he assigns to the two editors. The last places the Elohist in the time of Solomon, and the Jehovistic editor in that of Hezekiah; whereas De Wette puts the first under Saul, and the Elohist in the time of the Judges. Hupfeld (Die Quellen der Genesis) finds, in Genesis at least, traces of two authors, one anterior to the Elohist, as well as the Jehovah. He is peculiar in regarding the Jehovistic portion as an altogether original
document, written in entire independence, and without the knowledge even of the Elohist record. A later editor or compiler, he thinks, found the two books, and threw them into one. Vaihinger (in Herzog's Encyclopaedie) is also of opinion that portions of three original documents were found in the first four books, to which he adds some fragments of the 32d and 34th chapters of Deuteronomy. The fifth book, according to him, is by a different and much later writer. The pre-Elohist he supposes to have flourished about 1200 B.C., the Elohist some 200 years later, the Jehovahist in the first half of the 3rd century B.C., and the Deuteronomist in the reign of Hezekiah.

Delitzsch agrees with the writers above mentioned in recognising two distinct documents as the basis of the Pentateuch, especially in its earlier portions; but he entirely severs his book from the hypothesis that Deuteronomy is the work of Moses. His theory is this: the kernel or first foundation of the Pentateuch is found in the Book of the Covenant (Exod. xix.-xxiv.), which was written by Moses himself, and afterwards incorporated into the body of the Pentateuch, where it at present stands. The rest of the laws given in the wilderness, till the people reached the plains of Moab, were communicated orally by Moses and taken down by the priests, whose business it was thus to provide for their preservation (Deut. xvii, 11, comp. xxiv, 8; xxxiii, 10; Lev. x, 11, comp. xv, 31). In this respect Deuteronomy does not exist in writing of the earliest legislation, but on the contrary recapitulates it with the greatest freedom, we are not obliged to assume that the proper codification of the law took place during the forty years' wandering in the desert. This was done, however, shortly after the occupation of the land of Canaan.

On that sacred soil was the first definite portion of the history of Israel written; and the writing of the history itself necessitated a full and complete account of the Mosaic legislation. A man, such as Eleazar the son of Aaron, the priest (see Num. xxxvi, 1; xxii, 21), wrote the great work beginning with the first words of Genesis, including in it the Book of the Covenant, and perhaps gave only a short notice of the last discouragements of Moses, because Moses had written them down with his own hand. A second—who may have been Joshua (see especially Deut. xxxii, 44; Josh. xxxii, 26; and comp. on the other hand 1 Sam. x, 20), who was a prophet, and spake as a prophet, or one of the elders on whom Moses's spirit rested (Num. xi, 25), and many of whom survived Joshua (Josh. xxxiv, 31)—completed the work, taking up Moses's book, and making Moses his model, and incorporating it into his own book. Somewhat in this manner arose the Torah (or Pentateuch), each narrator further availing himself when he thought proper of other written documents.

Such is the theory of Delitzsch, which is in many respects worthy of consideration, and which has been adopted in the main by Kurtz (Gesch. d. A. B. i, § 20, and ii, § 99, f), who formerly was opposed to the theory of different documents, and sided rather with Hengstenberg and the critics of the extreme conservative school. Throughout, however, he adheres, and insists to this view that Deuteronomy existed before the other books, and believes that the rest of the Pentateuch was committed to writing before, not after, the occupation of the Holy Land. Finally, Schultz, in his recent work on Deuteronomy, recognises two original documents in the Pentateuch, the one being the historic portions of the first four books, to work of the whole, but contends that the Jehovistic portions in Deuteronomy, except the concluding portion, were written by Moses. Thus he agrees with Delitzsch and Kurtz in admitting two documents, and the Mosaic authorship of Deuteronomy, and with Stähelin in identifying the Deuteronomist with the Jehovist.

One other theory has, however, to be stated before we pass on. The author of it stands quite alone, and it is not likely that he will ever find any disciple bold enough to adopt his theory: even his great admirer Bunsen forsakes him here. But it is due to Ewald's great and deserved reputation as a scholar, and to his uncommon critical sagacity, briefly to state what this theory is. He distinguishes, among the seven third and fourth documents which are more perfect than the others, a group of three, chief of which are the two books of the Book of the Wars of Jehovah. Thus follows a biography of Moses, of which also but small portions have been preserved; and the oldest historical work of the kind is therefore found in the fifth place, the third and fourth documents are much more perfect: these consist of the Book of the Covenant, which was written in the time of Samson, and the Book of Origins, which was written by a priest in the time of Solomon. Then comes, in the fifth place, the third history of the primitive times, or the first prophetic narrator, a subject of the northern kingdom in the days of Elijah and Joel. The sixth document is the work of the fourth historian of the primitive times, or the second prophetic narrator, who lived between 900 and 750. Lastly comes the fifth historian, or third prophetic narrator, who flourished not long after Joel, and who collected and reduced into one corpus the various works of his predecessors. The real purposes of the history, both in its prophetic and its legal aspects, began now to be discerned. Some steps were taken in this direction by the second writer. The unification of the two narratives was effected by the Deuteronomist, who not only in the time of Manasseh, and lived in Egypt. In the time of Jeremiah appeared the poet who wrote the Blessing of Moses, as it is given in Deuteronomy xvi. 1-27, and who later incorporated the originally independent work of the Deuteronomist, and the lesser additions of his two colleagues, with the history as left by the fifth narrator, and thus the whole was finally completed. "Such," says Ewald (and his words, seriously meant, read with delicate irony), "were the strange fortunes which this great work underwent before it reached its present form." (2) Writers in favor of the Mosaic Authorship of the Pentateuch.—On the other side, however, stands an array of names certainly more numerous and more learned for learning, who maintain not only that there is a unity of design in the Pentateuch—which is granted by many of those before mentioned—but who contend that this unity of design can only be explained on the supposition of a single author, and that this author could have written both the Law and the History from Moses to Hengstenberg, Hävernick, Drellcher, Ranke, Welte, and Keil. The first mentioned of these writers has no doubt done admirable service in reconciling and removing very many of the alleged discrepancies and contradictions in the Pentateuch: but his zeal carries him in some instances to attempt a defence, as one very ingenuity of which betrays how unsatisfactory it is; and his effort to explain the use of the divine names, by showing that the writer had a special design in the use of the one or the other, is often in the last degree defective. Stähelin, in his Genuineness of Genesis (1888), fares no better, though his remarks are the more valuable because in many cases they coincide, quite independently, with those of Hengstenberg. Later, however, Drellcher modified his view, and supposed that the several uses of the divine names are connected with a distinctive design, and the writer, according as his object was to show a particular relation of God to the world, whether as Elohim or as Jehovah. Hence he argued that, while different streams flowed through the Pentateuch, they were not altogether independent of each other, and that therefore one of the motives which influenced the writer, and according to the fundamental thought in particular sections: and on this ground, too, he explained the characteristic phraseology which distinguishes such sections.
work (Unterruchungen über den Pentateuch) is a valuable contribution to the exegesis of the Pentateuch. He is especially successful in establishing the inward unity of the work, and in showing how inseparable its several portions, legal, genealogical, and historical, are intertwined together. Kurtz (in his Einheit der Genesis [1846], and in the first edition of his first volume of the Geschichte des Alten Bundes) followed on the same side; but he has since abandoned the attempt to explain the use of the principle of the different meanings which they bear, and has espoused the theory of two distinct documents. Keil, also, though he does not despair of the solution of the problem, confesses (Luther. Zeitschr. [1851-2] p. 253) that "all attempts as yet made, notwithstanding the acumen which has been brought to bear on the question, must be regarded as failures; and that the different divine names in Genesis on the ground of the different meanings which they possess, must be pronounced a failure." Ebrard (Das Alter des Jebocas-Namens) and Tiele (Stud. und Krit. 1832-1) make nearly the same admission. It is not fair, however, to require the advocates of the Mosaic authorship of the Pentateuch to explain positively the reasons which impelled him to the peculiar use of these names. The causes of such a selection are often incoherent, even to the writer himself. A sufficient reason is perhaps given in the Supplement, but the truth of the falsehood of the views of different persons which contained those peculiarities. The want of uniformity observable in the same section in this respect shows that it is due to a twofold influence. It must be borne in mind that this peculiar distinction in the use of the sacred names is mostly confined to the book of Genesis (q.v.).

2. Direct Testimony of the Book to its own Authorship and Date of Composition.—(1.) Of this character is Exod. xvi, 14, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Israel; that generation which went up out of the land of Egypt saw not the face of the Lord;" and that the covenant of the Lord is a lasting covenant; and that the covenant of the Lord is a lasting covenant; and that the covenant of the Lord is a lasting covenant. If we look at the book of Deuteronomy, we shall see that the covenant of the Lord is a lasting covenant; and that the covenant of the Lord is a lasting covenant. In the former case we have two witnesses, viz., Moses himself, and the successor of the Pentateuch; in the latter case, which seems to us the more likely, we have the testimony of Moses alone.

It is true, as we see above, the passages do not define the limits of the book, nor prove its absolute identity with the existing copies of the Pentateuch. But other evidences will be found to supply this proof. We have already the fact that a book was written by Moses under the immediate authority of God, and that this book was intended to be of perpetual obligation. Now, supposing that the scriptural testimony of the Mosaic authorship of the Pentateuch had ended here, although we shall see this is not the case, yet, even so, no moral doubt could exist that this design was carried into effect, and that the books thus preserved were substantially identical with those which have come down to us. For at this period the Jewish people suddenly took their place amid the settled nations of the world, and enter upon that grand and mysterious national life which has continued till our own day. It will not be denied by any that this race was distinguished from all others by many peculiar characteristics. Some of their national habits exhibited affinity in various points of detail with the surrounding polytheism amid which they dwelt; but their whole system was sharply separated, alike by the grandeur of its religious monotheism and by its complex social and political organization, as distinct from all other nations. Their code of laws was penetrating enough to affix its indelible peculiarities on the race who lived under them, and to endow it with a force and elevation, a perpetuity of national life, and a world-wide influence, to which no parallel can be found in history.
Such an effect would itself prove the existence of a cause as permanent as itself, for the precise ritual and ceremonial enactments of the system could never have been maintained without an authorized code of directions. When we inquire into the nature of that peculiar polity to which it is to be attributed, we find it in the books of Moses. The Pentateuch contains a system which explains the national life of the Jewish race, and which must have been in every man's possession. As we may now, on the one side, that the Pentateuch was reduced by Moses to a written form, and, on the other side, that the phenomena of national Jewish life can only be explained by the influence of a positive written code, it is impossible not to put the two facts together, and identify the Book of the Law with the code of subsequent times. In other words, the permanence of the effect proves the permanence of the cause. The subsequent history of the Jewish race would have sufficed to prove that the Mosaic code must have existed in a permanent form from that period till the present, even if no positive external proofs of the fact had existed.

From the passages adduced above it is apparent, indeed, that the most numerous and direct testimonies occur in Deuteronomy; and the opinion has had learned advocates that these testimonies are to be restricted to this book. Delitzsch and Winer would therefore be from the pen of Moses, whereas it is alleged that there is no clear evidence as to the authorship of the other four. But he who takes up this position in good faith is likely soon to discover that Deuteronomy presupposes the existence of the other books, which contain the general knowledge of the people, by its incidental references to subjects which are intelligible only when we turn to the fuller accounts given in these books: for example, the dispersion and settlement of the nations by the hand of God; the call of Abraham, that in his seed the families of the earth might be blessed; the patriarchal history generally, and the result of it, the sojourn of the children of Israel in Egypt; the destruction of Sodom and the neighboring cities; the relationship of the Edomites, Moabites, and Ammonites to Israel; the laws in reference to leprosy; the entire rules for the sacrificial services; the constitution of Aaron's family, and of the whole tribe of Levi in a wider sense, to these services, and the method of their support; and the laws on the subject of murder and manslaughter. Besides, the age of generalizations, such as we find in Deuteronomy, must be preceded by the early history, and the latter events must be the more striking, since scarcely any who have intelligently believed that Deuteronomy is the work of Moses, who have not come to feel the necessity of acknowledging him to be (substantially at least) the author of the entire Pentateuch.

(2) Freased by these arguments, some of the sceptical critics have resorted to the conclusion that the book of Deuteronomy itself, in which these striking testimonies are so largely found, is likewise not the production of Moses. It is of importance therefore to consider this question separately.

All allow that the Book of the Covenant in Exodus, perhaps a great part of Leviticus, and some part of Numbers were written by Israel's greatest leader and prophet. But Deuteronomy, it is alleged, is in style and purpose so utterly unlike the genuine writings of Moses that it is quite impossible to believe that he is the author. But how, then, set aside the express testimony of the book itself? How explain the fact that Moses is there said to have written all the words of this law, to have consigned it to the custody of the priests, and to have charged the Levites sedulously to preserve it by the side of the ark? Only by the bold assertion that the fiction was invented by the later writer, who chose to personate the great Lawgiver in order to give the more color of consistency to his work! The author first refers the name of Moses that he may gain the greater consideration under the shadow of his name, and then asserts that he composed, but in a broader and more spiritual manner, and with true prophetic inspiration, the chief portions of the earlier legislation. But such a hypothesis is devoid of all probability. For what writer in later times would have ventured, unless he were equal to Moses, to correct or supplement the Law of Moses? And if he were equal to Moses, why borrow his name (as Ewald supposes the Deuteronomist to have done) in order to lend greater weight and sanction to his book? The truth is, those who make such an hypothesis invariably impugn the value of ancient writings. They forget that what might be allowable in a modern writer of fiction would not have been tolerated in one who claimed to have a divine commission, who came forward as a prophet to rebuke and persuade, and who had the weight to win their obedience, "Thus saith Jehovah," or "Moses wrote all these words?" It has been argued indeed that in thus assuming a feigned character the writer does no more than is done by the author of Ecclesiastes. He in like manner takes the name of Solomon that he may gain a better hearing for his words of wisdom. But the cases are not parallel. The Preacher only pretends to give an old man's view of life, as seen by one who had had a large experience and no common reputation for wisdom. Deuteronomy claims to be a law imposed on the highest authority, and yet the explicit evidence of the story of the struggle, disappointments, and victory of a human heart. The last is an absolute rule of life, to which nothing may be added, and from which nothing may be taken (iv. 2; xxxi. 1).

Again, if Deuteronomy claims to have been written by Moses, there is other evidence which establishes the great antiquity of the book.

(a) It is remarkable for its allusions to Egypt, which are just what would be expected supposing Moses to have been the author. It is a significant fact that at a later period the people of Israel, when in the reign of Manasseh, is obliged to make his supposed author live in Egypt, in order to account plausibly for the acquaintance with Egyptian customs which is discernible in the book. Without insisting upon it that in such passages as iv. 15—18, or vi. 8, and xi. 18—20 (comp. Exod. v. 10), where the command is given to wear the law after the fashion of an amulet, or xxxi. 1—8, where writing on stones covered with plaster is mentioned, are probable references to Egyptian customs, we may point to more certain examples. In xx. 5 there is an allusion to the Egyptian regulations in time of war; in xxxv. 5, to the Egyptian bastinado; in xi. 10, to the Egyptian mode of irrigation. The references which Delitzsch sees in xxxii. 5 to the custom of the Egyptian priests to hold solemn processions in the masks of different deities, and in viii. 9 to Egyptian mourning regulations, are by no means to be gainsaid, amid the curses threatened are the sicknesses of Egypt (xxviii. 60; comp. vii. 15). According to xxviii. 68, Egypt is the type of all the oppressors of Israel: "Remember that thou wast a slave in the land of Egypt," is an expression which is several times made use of as a motive in enforcing the obligations of the book (v. 15; xxvi. 18, 22; see the same appeal in Lev. xix. 34, a passage occurring in the remarkable section Lev. xvi—xx, which has so much affinity with Deuteronomy). Lastly, references to the sojournings in Egypt are numerous: "We were Pharaoh's bondmen in Egypt," etc. (vi. 21—23; see also vii. 8, 18; xi. 3); and these occur even in the laws, as in the law of the king (xvi. 16), which would be very extraordinary if the book had only been written in the time of Manasseh.

(b) The phraseology of the book, and the archaism found in it, stamp it as of the same age with the rest of the Pentateuch. The form Nth, instead of Nth, for the feminine of the pronoun (which occurs in all 193 times in the Pentateuch) is found nowhere outside Deuteronomy. Nowhere do we meet with Nth in this book, though in the rest of the Pentateuch it occurs

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eleven times. In the same way, like the other books, Deuteronomy has "יְהֹוָה" of a maiden, instead of the feminine "יְהֹוָה", which is only used once (xxii, 19). It has also the third pers. pret. "נָשָׁה", which in prose occurs only in the Pentateuch (Ewald, Lahrbuch, § 142 b). The demonstrative pronoun "הָאָרֶץ" (which, according to Ewald, § 183 a, is characteristic of the Pentateuch) occurs in Deut. iv, 22; vii, 11, and nowhere else out of the books of Moses, except in the late book, 1 Chron., xx, 8, and the Araamic Ezra, v, 15. The use of the "הָאָרֶץ", which is comparatively rare in later writings, is common to Deuteronomy with other books of the Pentateuch and so is the old and rare form of writing "יְהֹוָה", and the termination of the future in "יְהֹוָה". The last, according to König (A.-T. Stud. 2 Heft), is more common in the Pentateuch than in any other book: it occurs fifty-eight times in Deuteronomy. Twice even in the preterite (viii, 3, 16) a termination presents itself: on the peculiarity of which Ewald (§ 190 b, note) remarks, as being the original and fuller form. Other archaisms which are common to the whole five books are: the shortening of the Hiphil, נָשָׁה, i, 83; יְהֹוָה, xxvi, 12, etc.; the use of נָשָׁה = נָשָׁה, "to meet," the construction of the passive with נָשָׁה of the object (for instance, xx, 8); the interchange of the older נָשָׁה (xiv, 4) with the more usual נָשָׁה; the use of נָשָׁה (instead of נָשָׁה), xvi, 16; xx, 13, a form which disappears altogether after the Pentateuch; many ancient words, such as נָשָׁה, נָשָׁה, (Exod, xiiii, 12). Among these are some which occur besides only in the book of Joshua, or else in very late writers, like Ezekiel, who, as is always the case in the decay of a language, studiously imitated the oldest forms; some which are found afterwards only in poetry, as נָשָׁה, נָשָׁה (vii, 13; xxviii, 4, etc.) and נָשָׁה, so common in Deuteronomy. Again, this book has a number of words which have an archaic character. Such are, נָשָׁה (for the later נָשָׁה), נָשָׁה (instead of נָשָׁה); the old Canaanish נָשָׁה, נָשָׁה, "offspring of the flocks," נָשָׁה, which as a name of Israel is borrowed, Isa. xxix, 2; נָשָׁה (i, 41), "to act rashly," נָשָׁה, "to be silent," נָשָׁה (xx, 14), "to give," lit. "to put like a collar on the neck," נָשָׁה, "to have no care," נָשָׁה, "sickness." For the (d) results of the other peculiarity of Deuteronomy. See xxix, 33; xxix, 18; xxviii, 13, 44; i, 31, 44; viii, 5; xxviii, 29, 49. Of similar comparisons there are but few (Delitzsch says but three) in the other books. The results are most surprising when we compare Deuteronomy with the Book of the Covenant (Exod. xix, xxiii) on the one hand, and with Psa. xc (which is said to be Mosaic) on the other. To cite but one example: the images of devouring fire and of the bearing on eagles' wings occur only in the Book of the Covenant and in Deuteronomy. Comp. Exod. xxiv, 17 with Deut. iv, 24; ix, 3; and Exod. xix, 4 with Deut. xxviii, 1. So again, not to mention numberless undesignated coincidences between Psa. xc and the book of Deuteronomy, especially chap. xxxii, we need only here cite the phrase נָשָׁה נָשָׁה (Psa. xc, 17), "work of the hands," as descriptive of human action generally, which runs through the whole of Deut. ii, 7; xiv, 29; xvi, 13; xxiv, 19; xxviii, 12; xx, 9. The same close affinity, both as to matter and style, exists between the section to which we have already referred in Leviticus (chap. xvi, xx, so manifestly different from the rest of that book), the Book of the Covenant (Exod. xix, xxiii), and Deuteronomy.

(d) In addition to all this, and very much more might be said for a whole book, has been gleaned on this field by Schultz in the Introduction to his work on Deuteronomy — in addition to all these peculiarities which are arguments for the Mosaic authorship of the book, we have here, too, the evidence strong and clear from post-Mosaic times and writings. The attempt, by a wrong interpretation of 2 Kings xxiii and 2 Chron. xxxiv, to bring down Deuteronomy as low as the time of Manasseh, falls to the ground at once. A few Assyrian and Babylonian prophets borrow their words and their thoughts from Deuteronomy. Amos shows how intimate his acquaintance was with Deuteronomy by such passages as ii, 9; iv, 11; ix, 7, whose matter and form are both color of and derived from that book. Hosea, who is rather than Amos in those respects to the Deuteronomean book, is full of allusions to the whole law (vi, 7; xii, 4; etc.; xiii, 9, 10), in one passage (vii, 12) using the remarkable expression, "I have written to him the ten thousands things of my law," manifestly includes Deuteronomy (comp. xiii, 8 with Deut. xxix, 22), and in numerous places shows that that book was in his mind. Comp. iv, 18 with Deut. xii, 2; viii, 13 with Deut. xxxvii, 68; xi, 8 with Deut. i, 31; xii, 6 with Deut. vii, 11-14. Isaiah begins his prophecy with the words, "Hear, 0 heavens, and give ear, 0 earth," taken from the mouth of Moses in Deut. ix, 21. In fact, echo of the tones of Deuteronomy are heard throughout the solemn and majes- tic discourse with which his prophecy opens. (See Caspari, Beitrag zur Entst. in d. Buch Jesaja, p. 203-210. The same may be said of Micah. In his protest against the apostasy of the nation from the covenant with Jehovah, he displays the same similarity to the moral and religious foundations of the earth, in like manner as Moses (Deut. xxxii, 1) to the heavens and the earth. The controversy of Jehovah with his people (Mic. vi, 3-5) is a compendium, as it were, of the history of the Pentateuch from Exodus onwards, while the expression נָשָׁה, "slave-house" of Egypt, is taken from Deut. vii, 8; xii, 5. In vi, 8 there is no doubt an allusion to Deut. x, 12, and the threatenings of vi, 13-16 remind us of Deut. xxviii as well as of Lev. xxxvi. Since then, not only Jeremiah and Ezekiel, but Amos and Hosea, Isaiah and Micah, speak in the words of Deuteronomy, as well as in words borrowed from other portions of the Pentateuch, we see at once how untenable is the theory of those who, like Ewald, maintain that Deuteronomy was composed during the reign of Manasseh, or, as Vaihinger does, during that of Hezekiah. (c) But, after all, the book speaks for itself. No imitator could have written in such a strain. We scarcely need the express testimony of the work to its own authorship. But, having it, we find all the internal evidence conspiring to show that it came from Moses. Those midst of great and striking discourses, in which what can be heard and felt even in a translation, came warm from the heart and fresh from the lips of Israel's lawgiver. They are the outpourings of a solici tude which is nothing less than parental. It is the father uttering his dying advice to his children, no less than the prophet commanding and admonishing his people. What book can vie with it either in majesty or in tenderness? What words ever bore more surely the stamp of genuineness? If Deuteronomy be only the production of some timorous reformer, who, conscious of his own weakness, tried to borrow dignity and weight from the name of Moses, then surely all his attempts to draw from internal evidence for the composition of any work are utterly useless. We can never tell whether an author is wearing the mask of another, whether it is he himself who speaks to us. In spite, therefore, of the dog- matic assertion of its critics, we declare unhesitatingly for the Mosaic authorship of Deuteronomy. See Deuteronomy.

3. Testimony of other Witnesses to the Author.—(1) Our Lord and his Apostles.—Their language is such that the hypothesis of the Pentateuch not being the work of Moses must create a very painful feeling in the mind of every true and simple-hearted follower of Christ.
Comp. Matt. xvi, 1-9 and Mark vii, 13, where the fifth commandment and the law which sentenced to death the man who cursed his parents are ascribed indifferently to God and to Moses, and are put in opposition to the commandments of men which had grown up by a current of tradition. In Matt. xxvii, 22 we read of the Sadducees attempting to puzzle our Lord about the resurrection: \"Master, Moses said,\" etc., or as it is in Mark and Luke, \"Moses wrote unto us,\" referring to the law in Deut. xxx, 5-10. Jesus answered them, \"Ye do err, not knowing the Scriptures, nor the power of God.\" But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,\" etc.; or as in Mark, \"Have ye not read in the book of Moses\" or as in Luke, \"That the dead are raised, even Moses showed\" at the bush, when he calleth the Lord,\" etc.; all three quoting from Exod. iii, 6. Again, in Matt. xix, 4, 5, in answer to the Pharisees who tempted him on the subject of divorce, our Lord said to them, \"Have ye not read, that he which made them in the beginning, made them male and female, and said,\" etc., Gen. i, 27. Upon this Jesus asked him, \"Why did Moses then command to give a writing of divorce, and to put her away?\" referring to Deut. xxiv, 1. He replied, \"Moses, because of the hardness of your hearts, suffered you to put away your wives.\" The language is not less distinct in the passage (Matt. xix, 3-9); so in Acts xviii, 18. The testimony of the risen Saviour to the written law of Moses as distinguished from the other Scriptures, namely, the Prophets and the Psalms (Luke xxiv, 27, 44, 45). Without insisting on others of less distinctness (such as Luke ii, 29, 34; Acts viii, 17; Acts vii, 37, 44; xx, 21; Rom. x, 5, 19; 1 Cor. ix, 1; Heb. viii, 5), we see particular attention to two statements by our Lord. In Luke xvi, 29, 31, \"They have Moses and the prophets, let them hear them.\" \"If they hear Moses and the prophets, let them hear them.\" These statements by Paul make it plain that what he meant by the writings of Moses was the written law as received among the Jews of his day, and not any shorter work, such as critics have imagined to be the genuine work of Moses and the germ which expanded into our present Pentateuch; a hypothesis which is also contradicted by the fact that the quotations of our Lord and his apostles are as freely made from the portions which the critics ascribe with greatest confidence to later writers as from the other portions which they conceive to be more ancient.

In reference to these testimonies we observe, (a) the habitual reply has indeed been that it was not the business of our Lord and his apostles to teach Biblical criticism. But the rejoinder of Witsius is as satisfactory as ever, though the precise matter in debate has somewhat shifted since his time. \"Certainly Christ and his apostles were not teachers of criticism, such as those men demand that they themselves shall be considered, who at the present day claim as their only function the criticism of the whole of Holy Scripture in every branch of knowledge whatever: yet they were teachers of the truth, and they did not permit themselves to be imposed upon by the ignorance of the mass or by the astuteness of the ruling class. They certainly did not come into the world to foster vulgar errors and to protect them by their authority, and to spread them, not among the Jews alone, but also far and wide among the nations who depended exclusively upon them.\" (b) A fairer reply has been that the names \"of Moses\" or the effect of Moses\" implies no more than \"the psalms of David,\" \"David said,\" etc.; and that if the latter class of phrases may be used without affirming the entire psalter to be David\'s own composition, or without decisively attributing to David the particular psalm which is quoted, just so may \"Moses\" be used without inquiring whether it is Moses who is the author of the whole book of Psalms or of only one of them.

(2) The Rest of the Old Testament Scriptures.—These were in existence centuries before these testimonies of Jesus and his apostles, and they contain copious evidence that the Pentateuch was written at the time of Moses, and by himself or under his directions. Beyond all doubt there are numerous most striking references both in the prophets and in the books of Kings to passages which are found in our present Pentateuch. One thing is certain, that the theory of men like Von Bohlen, Witsius, etc., that the whole of the books of the Pentateuch have been written in the times of the latest kings, is utterly absurd. It is established in the most convincing manner that the legal portions of the Pentateuch already existed in writing before the separation of the two kingdoms. Even as regards the historical portions, there are often striking coincidences of expression, which render it more than probable that these also existed in writing. All this has been argued with much learning, the most indefatigable research, and in some instances with great success. We are not prepared to say by what means the original writers will satisfy ourselves by pointing out some of the most striking passages in which the coincidences between the later books and the Pentateuch (omitting Deuteronomy here) appear.

(a) Beginning with the historical books, the references to the law of Moses as a written work of supreme authority in Israel are particularly numerous and distinct in the book of Joshua, as might be expected in the history of the personal friend of Moses, and the close attendant upon him, to whom, by divine direction, Moses instilled the completion of the work of conquering the Promised Land, and settling the people in it, and establishing among them the worship and the laws of God. The evidence is so abundant and indubitable that the only resource of our opponents has been an allegation, without any evidence, that the book of Joshua is comparatively of very recent origin, written perhaps after the Exile, or at least not long before it; an allegation which has been somewhat modified by others, but only to make it more arbitrary and improbable, when they pronounce it to be a sixth book of that history of the original of the Hebrew church as written by the men of the first five books of Moses, with certain ancient elements in it, yet wrought up to its present form only in a very late age, much as they imagine the Pentateuch to have been. The book of Judges has been said to want such clear evidence as
the Pentateuch; if so, the reason must be sought, partly in the greater distance from it in point of time, and still more in the nature of its content, which is a series of the defects of the people and the chastenments which followed in order to lead them to repentance. Yet the entire work is meant to bring the conduct and condition of the people to the test of the law of God, as the known and acknowledged standard of duty; the opening account of the criminal neglect which left so many remnants of Canaanites in the midst of the tribes of Israel is meaningless except on the supposition that the law of Moses and the transactions of Joshua are already known; and some parts of it, such as the histories of Deuteronomy, are those for which the Pentateuch is regarded as a book which rests its authority, both to the facts of the Pentateuch and to its language. Nay, the cases of greatest divergence from the law of Moses which its records are no proof that this law was unknown, or destitute of authority, at the time its author lived, as has been rashly asserted: on the contrary, they carry evidence within themselves that they were sinful; because they were the acts of men whose whole conduct was vile and disorderly, or because it is noticed that they drew down divine judgments on those who were concerned in perpetrating them. The succeeding historical books of Ruth, Samuel, and Kings present similar evidence of the received traditions of Nehemiah: the book of Kings we have references as follows: 1 Kings xx. 22 to Lev. xxvii. 29; xxii. 3 to Lev. xxv. 29, Num. xxxix. 8; xxi. 10 to Numb. xxxv. 30 (comp. Deut. xvii. 6, 7; xix. 15); xxii. 17 to Numb. xxvi. 16, 11; 2 Kings iii. 20 to Exod. xxxvi. 23; iv. 21 to Exod. xxv. 23; iv. 22 to Exod. xxvi. 36; iv. 6, Num. xii. 10; vi. 18 to Gen. xix. 11; vi. 28 to Lev. xxvi. 29; vii. 2, 19 to Gen. vii. 14; viii. 3 to Lev. xii. 46 (comp. Num. v. 3).

(b) Especially remarkable is the testimony arising from the existence of the line of prophets in Israel: men who spoke in the style of the law of Moses, and used its language, and enforced and applied its lessons, without any civil support, often in opposition to the habits of the people and the wishes of the government; not without suffering persecution occasionally, yet without one word being uttered against the authority of the prophetic office and their absolute right to prophesy in the name of Jehovah and in support of his law. In Joel, who prophesied only in the kingdom of Judah; in Amos, who prophesied in both kingdoms; and in Hosea, whose ministry was confined to Israel, we find references which have been regarded as discrediting the claim to the authorship of the Pentateuch. The following comparison of passages may satisfy us on this point: Joel ii. 2 with Exod. x. 14; ii. 3 with Gen. ii. 8, 9 (comp. xiii. 10); ii. 17 with Numb. xiv. 18; ii. 20 with Exod. x. 19; iii. 1 [ii. 28, E.V.] with Gen. vi. 12; iii. 13 with Exod. xxxiv. 6; iv. [iii. 16] with Exod. xxxiv. 7; iv. 2 with Exod. xxiv. 27; vii. 7 with Exod. xxii. 36, Lev. xx. 3; vii. 18 with Exod. xxii. 25, etc.; ii. 9 with Num. xiii. 32; etc.; iii. 7 with Gen. xviii. 17; iv. 4 with Lev. xxiv. 8; and Deut. xxiv. 3, xxvi. 12; v. 12 with Numb. xxxiv. 31 (comp. Exod. xxix. 3, 6; and Amos ii. 7); ix. 17 with Exod. xii. 12; xii. 21, etc., with Numb. xxvii. 35, Lev. xxvi. 86; vi. 1 with Num. i. 17; vi. 6 with Gen. xxxvii. 25 (this is probably the reference: Hengstenberg is wrong); vi. 8 with Lev. xxi. 19; vi. 14 with Numb. xxxvii. 5; viii. 6 with Exod. xx. 3; Lev. xxv. 39; ix. 10 with Exod. xvi. 3-5 (comp. Exod. vii. 18); ix. 16 with Lev. xx. 5-7; ii. 4 with Gen. xxvii. 17, 22; 12; ii. 5 [i. 10] with Gen. xxvii. 17, 22; vi. 2 with Exod. xii. 10; iii. 2 with Exod. xxxii. 32; iv. 8 with Lev. vi. 17, etc., and vii. 1, etc.; iv. 10 with Lev. xxvi. 26; iv. 17 with Exod. xxxii. 9; 10. 6; iv. 19 with Exod. xxx. 33, and it is clear according to Deut. vii. 22, it was either known under the following conditions: Exod. xii. 12-16; xii. 6 [A. V. 5] with Exod. iii. 15; xii. 10 [9] with Lev. xxviii. 36; xiii. ii. [14] with Gen. ix. 5. This fact is the more worthy of consideration, inasmuch as these prophets were to be found actively at work, not merely in the kingdom of Judah, in which the Pentateuch was originally published, but also the kingdom of the ten tribes, in which the true spirit of the theocracy was respectably at a very low ebb. Those of the prophetic writers who have left their writings to us, and whose narratives have furnished references to facts and phrases in the books of Moses, sometimes longer and more direct, sometimes briefer and more incidental, but so various and multiplied that it has been found necessary to frame the hypothesis that the prophetic writings were the originals out of which our present Pentateuch was formed: a supposition in itself sufficiently unnatural, and, if it were admitted, still forcing us back upon the question, What, then, was the foundation of divine authority, as acknowledged by the people of Israel, on which the authority of the prophetic office rested in which the prophets in their teaching appealed?

(c) A strong support is also furnished by two books of Scripture which are of a very different nature from any that have yet been noticed—the books of Psalms and of Proverbs: the one dealing with the devotional feelings, the other with the practical life of the people of Israel, and both often naming the law, and continually referring to it, or tacitly assuming that it was known and revered.

(d) It is unnecessary to speak of the testimony of books written after the return from Babylon, as Ezra, Nehemiah, and the Chronicles. The books of Ezra and Nehemiah have been admitted to be so full and explicit that there is no way of destroying its force, or of even materially diminishing its value, unless by affirming boldly that these are late writings that they are no authorities upon the question of the history given. For the books of Chronicles is often pronounced incorrect and unworthy.

(e) But now, as appears from the examination of all the extant Jewish literature, if the Pentateuch existed as a canonical book; if, moreover, it was a book so well known that its words had become household words among the people; and if the prophets could appeal to it as a recognised and well-known document—how comes it that in the reign of Josiah, one of the latest kings, its existence as a canonical book seems to have been almost forgotten? Yet such was evidently the case. The circumstances, as narrated in 2 Chron. xxxiv. 14, etc., were these: In the eighteenth year of his reign, the king who had already taken active measures for the suppression of idolatry, determined to execute the necessary repairs of the Temple, which had become seriously neglected, and restore the Divine presence there, by the pious generosity of the people. He accordingly directed Hilkiah the high-priest to take charge of the moneys that were contributed for this purpose. During the progress of the work, Hilkiah, who was busy in the Temple, came upon a copy of the book of the Law; which book, he long had neglected and forgotten—and told Shaphan, Amos ii. 3, 4 (comp. xiv. 6). The discovery produced the effect which was very remarkable. The king, to whom Shaphan read the words of the book, was filled with consternation when he learned for the first time how far the nation had departed from the law of Jehovah. He then sent Hilkiah and others to consult the prophetess Huldah, who only confirmed his fears. The consequence was that he held a solemn assembly in the house of the Lord, and "read in their ears all the words of the book of the covenant that was found in the house of the Lord." How are we to explain these surface and alarm in the midst of the solemnity? As it does such utter ignorance of the book of the law, and of the severity of its threatening, except on the supposition that as a written document it had well-nigh perished? This must have been the case, if we accept the history as a true one, and it is as clear that the text as it appears at first sight. It is quite true that in the reign of Jehoshaphat pains had been taken to make the nation at large acquainted with the law. That monarchical not only instituted "teaching priests," but we are told that as they went about the country they had the book of the law with them. But that was 300 years before a period equal to that between the days of Luther and
our own; and in such an interval great changes must have taken place. It is true that in the reign of Ahaz, the prophet Isaiah directed the people, who, in their hopeless infatuation were seeking counsel of ventrilo-
quists and necromancers, to turn to "the law and to the testimony!" and Hezekiah, who succeeded Ahaz, had the Book of the Law read in the temple, and sent for Seraiah the scribe to copy it. But the next monarch was guilty of outrageous wickedness, and filled Jerusalem with idols. How great a desolation might one wicked prince effect, especially during a lengthened reign! To this we must add that at no time, in all probability, were there many copies of the law existing. It is not improbable that the custom, as it still is in the East, to trust largely to the memory for its transmission. Just as at this day in Egypt persons are to be found, even illiterate in other respects, who can repeat the whole Koran by heart, and some may the Jews as able to retain the whole of the five books of Moses, so it probably was then: the law, for the great bulk of the nation, was orally preserved and incalculable. (See Mr. Grove's very interesting paper on Nabila and the Samaritans in Vocation Tourists, 1861. Speaking of the service of the yom kippur in the temple, he says: "The history of the Pentateuch was continued through the night, "without even the feeble lamp which on every other night of the year but this burns in front of the holy books. The two priests and a few of the people know the whole of the Torah by heart" [p. 846].) The ritual was not altogether preserved by this mode of ob-
servance, though much of it doubtless became perverted, and some part of it perhaps obsolete, through the neg-
lect of the priests. Still it is against the perfunctory and lifeless manner of their worship, not against their real neglect, that the burning words of the prophets are directed. The command of Moses, which laid upon the king the obligation of making a copy of the law for himself, bad of course long been disregarded. Here and there, perhaps, only some prophet or righteous man possessed a copy of the sacred book. The bulk of the na-
tion were without it. Nor was there any reason why 
copies should be brought under the notice of the king. We may understand this by a parallel case. How 
easy it would have been in England, before the inven-
tion of printing, for a similar circumstance to have 
happened. How many copies, do we suppose, of the 
Scriptures were made? Such as did exist would be in 
the hands of a few learned men, or more probably in 
the libraries of monasteries. Even after a translation, like 
Wickliffe's, had been made, the people as a whole would 
know nothing whatever of the Bible; and yet they were 
all acquainted with the books, though not necessarily 
 instructed out of the Scriptures, though the volume it-
self could scarcely ever have been seen. Even the mon-
arch, unless he happened to be a man of learning or pi-
ety, would remain in the same ignorance as his subjects. 
Whatever knowledge there was of the Bible and of 
religion would be kept alive chiefly by means of the 
liturgies used in public worship. So it was in Judah. 
The oral transmission of the law and the living testimony 
of the prophets had superseded the written document, 
till at last it had become so scarce as to be almost un-
known. But the hand of God so ordered it that when 
king and people were both zealous for reformation, and 
ripest for the reception of the truth, the written docu-
ment itself was brought to light. 
If this direct verbal testimony had been absent, the entire 
structure of the scriptural books from Joshua to 
Malachi would have necessitated the same conclusion. 
These books never could have been written in their ex-
isting form, unless by men familiarly conversant with the 
Pentateuch. Thence are derived the ultimate prin-
ciples which underlie the whole. They are united to it 
by a manifest difference so complex, intricate, minute, 
as to constitute a study in itself. The grand monothe-
ism which pervades the whole, the overruling Prov-
dence which is everywhere thrown into the foreground, 
the national election of the Jew, and his relation to his 
forefathers in the perpetual covenant sealed between 
God and them, would all be inexplicable without this 
reference to the transactions of the past. Throughout 
the prophetic books especially the tone of thought 
and feeling, the language employed, the illustrations 
used, the very phraseology of the prophet's speech, 
promise, the allusions to the past, and the predictions 
of the future, would be unintelligible to the student if 
the Pentateuch were not in his possession to interpret 
them. This is as true, and perhaps more forcibly evi-
dent in regard to the N. T. and the teaching of our Lord 
and his apostles, as that it is in the language and the lan-
guage of the prophets. The Pentateuch is the thread 
of gold which runs, now latent, now prominent, through-
out the whole body of the Scriptures. Retain it in its 
place, and the whole is united by a consistent purpose 
from end to end; take it away, and all the revela-
tion becomes a mass of inextricable confusion. 
The recognition of this bearing of the authority of the Pen-
tateuch on the authority of the other scriptural books is 
most necessary. For the purpose, however, of succin-
cently stating the positive argument in favor of the au-
scriptural and divine inspiration of the Pentateuch, it is 
sufficient to trace the line of testimony down to the time of Malachi, for here we find that firm 
footing in the acknowledged facts of profane history which 
enables us to close every avenue against the ob-
jectors to the Pentateuch. 
To take the facts of the books subsequent to the Pen-
tateuch, and reduce them to anything like consistency, 
on the supposition that the Pentateuch itself is myth-
ical, framing a connected and credible story out of them, 
is a task which baffles all human ingenuity. The only 
alternative appears to be to make a clean sweep of the 
history altogether; but this is no sooner proposed to 
the mind than both the past and the present lift up 
their protest against it. The past forbids it, because at 
many points the history of the Jews has come into con-
tact with the history of the other great nations of an-
tiquity, and to deny the one would involve the de-
struction of the other likewise; for modern research has 
conclusively proved the harmony of sacred history with 
profane in a very considerable number of instances. The 
Mosaic authorship is expressly affirmed by Heceataes, 
Manetho, Lysimachus, Tacitus, Juvenal, and Longinus. 
In regard to the Pentateuch itself, the Mosaic cosmog-
ony, the scriptural account of the deluge, and the dis-
persion of mankind at Babel receive confirmation from 
Berosus the Chaldean; the etiological list in Genesis 
is strongly corroborated by the Babylonian monuments; 
and one might quote a score of other instances. The 
Manetho the Egyptian. Coming to later times, the 
Jewish conquest of Canaan is confirmed by an ancient 
Phcenican inscription noticed by three old writers: Da-
vid's conquest of Syria by two heathen writers of re-
pute; the history of his relations with Hiram, king of 
Tyre, by Herodotus, Dias, and Menander. Similar 
points of contact occur all down the history, till, in the 
period of the captivity, we emerge from the darkness 
of prehistoric times to the period of authentic history 
(see Rawlinson's Recent Lectures and Ancient Mon-
archies). If the Jewish history be so complex a matter that 
becomes of the profane? and how is it that the ancient 
Babylonian monuments, now yielding their precious 
stores of information to the diligence of modern inqui-
rity, corroborate in so many points the statements of the 
seated books? That the two narratives of the sacred 
and the profane, are so interwoven that the denial of 
the one must involve likewise the denial of the other. 
Say that the past history of the Jew before the times 
of the Ptolemies is a myth altogether, and the history 
of the Egyptian, the Babylonian, and the Assyrian must 
be equally equally according to the Mosaic history to be 
true, and the truth of the history involves the 
divine authority of the Pentateuch which records it. 
But the argument is at least equally strong when we
trace the line of proof upward from the time of the Psal-
enemies, in regard to the existence of the Jewish Scrip-
tures, in the form in which they are now in existence. The
still extant Septuagint proves the existence of the O.-T.
Scriptures in their completed form at this date, and that
they were universally received by the Jewish race as the
authoritative and divinely inspired compositions of the
authors to whom they are ascribed. The Pentateuch,
for instance, was implicitly received as being the
work of Moses, and as supplying the divinely ordained
platform on which the whole superstructure of Jewish
polity and religion had been reared, and as the author-
itative record of it. To cast a doubt on its genuineness
and divinity would be to cast a doubt that none of the
prophecies of the Old Testament, of the New, which
the Samaritans strongly argues that their copy dates
from a very early period. This view is confirmed by the
fact that it is written in the ancient character, which
certainly was not in use after the Exile. The only ob-
jection of any considerable weight to this conclusion
is the fact that it agrees remarkably with the existing
Hebrew Pentateuch, and that, too, in those passages
which are manifestly interpolations and corrections as
late as the time of Ezra. Hence many incline to the
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revised copy of Ezra's.

The enormous difficulty of even conceiving the possi-
bility of a fraud under such circumstances is increased
by the wide dispersion of the Jewish race, and the mighty
separation which had divided the original people into
two jealous if not hostile nations. If one portion of the
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or, in the depth of their superstitious ignorance, had
been induced to accept a religious romance composed
by some member of the college of the prophets as the
ancient Scriptures of their nation, still it is inconceiv-
able that all the communities of Jews established in
the different cities of the known world could have been
brought to the same conclusion. Or if the exclusive
and mysterious character of the new work, and the
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(3) Proof of the early composition of the Pentateuch
exists in the fact that the Samaritans had their own
copies of it, not differing very materially from those
possessed, as in regard to the form of these copies, which
had probably been purposely tampered with and al-
terated; such, for instance, as Exod. xxi, 40; Deut.
xviii.

The Samaritans, it would seem, must have derived their
book of the Law from the ten tribes, whose land they
occupied; on the other hand, it is out of the ques-
tion to suppose that the ten tribes would be willing to
accept religious books from the two, unless these were
already in general circulation and of long-established
authority. Hence the conclusion seems to be irresist-
ible that the Pentateuch which we have at present is
not the original, but a copy of the Pentateuch in a
ferent form before the separation of Israel from Judah;
the only part of the O. T. which was the common her-
itage of both. There is not indeed any historical
notice of a rupture between the Jews and Samaritans
prior to the return from Babylon, except so far as the
schismatic call-worship, and the mongrel character of
the inhabitants introduced by the Assyrian conquerors,
would naturally produce it; and there are traces of a
religious association, more or less close, during the later
period of the Hebrew monarchy; but the notable fact
is that none of these Jewish historians or prophets
whom we are considering say anything about a split
between the Samaritans strongly argues that their copy dates
from a very early period. This view is confirmed by the
fact that it is written in the ancient character, which
certainly was not in use after the Exile. The only ob-
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4. Confirmation of the Mosaic Authorship.—Of this
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confirmatory evidence we offer the following specimens, in addition to the considerations urged above to prove the unity of the entire five books.

(1.) Internal indications occur that the Pentateuch does belong to the age of Moses.—(a) References to matters somewhat earlier than his own time, which we might well have opportunities of knowing, and which might naturally be impressed upon the mind of a writer or compiler (as it has been suggested), are common in the Pentateuch. The Deuteronomic vocabulary (to use the barbarous words descriptive of peculiar notions which have been introduced into this controversy) are reduced to extreme narrow limits by such a competent scholar as Delitzsch, whose peculiar theory leads him to occupy an intermediate or neutral place in these discussions. Thirdly, that a difference is at once plainly discernible between the earlier and the later books, when we compare the writers of the Mosaic generation to that of the books generally reckoned nearest to it in point of age—namely, Joshua and Judges.

(2.) If we deny that Moses was the author of this book, it is impossible to fix with satisfaction on any later age for the date of composition of Deuteronomy. We shall, however, on a slight examination of the various dates proposed.

(a) The inclination is very strong to fix the date of the composition of Deuteronomy, as well as the final arrangement of the other four books, somewhat perhaps in the reign of Hezekiah—the character of whose administration, however, is inconsistent with the admission of religious novelties (eminently in the rule of faith), since he was bent upon removing all the abuses which had crept into the institutions of Moses; or in the reign of his prolific son, Manasseh, although the heathenish party in Judah were at the time so completely defeated and exterminated, when they had been dispossessed by the Philistines, the Edomites, the Moabites, and the Ammonites—notice well fitted, and we believe intended, to encourage Israel in rooting out their enemies the Canaanites with the promised special blessing of God, although the higher criticism has induced its votaries to pronounce them ill-judged interpolations.

(b) The record of particulars respecting the origin of the people that have every token of versimilitude, at once from the simplicity with which they are related, and from the absence of features which characterize the fabulous accounts of early times by the Greeks and others.

(c) The prominence given to many events, and the minuteness and vividness of the descriptions, such as are common in the narratives of eye-witnesses and men personally engaged in the transactions; which may be associated the evidence of intimate (yet not unbridled) acquaintance with both Egypt and the wilderness.

(d) Confirmatory evidence may be found in many of the laws which were applicable to the Israelites only while they were wandering through the wilderness, or while gathered close together in the camp; as indeed "the camp" is very frequently mentioned in the course of these laws, for instance in Lev. xiii, 46; xiv, 8; xvi, 26; xvii, 3; Num. v. 3. So also the commands are a time laid, not upon the priests as a body; but upon Aaron personally, and his sons: and here may be added what has already been said of certain slight modifications of laws in Deuteronomy, which were natural with the progress of events during the forty years; compare also Deut. xiv and Lev. xi. Leviticus alone mentioning the permission to eat the locusts, which would be common in the wilderness, etc.

(e) Add to this the antiquity of words and expressions which are generally conceded to occur throughout the Pentateuch. This is no doubt a kind of argument which must be handled with care and moderation; and it has been employed very frequently, and been pushed to a most extravagant length, by many Continental scholars in support of views which they have really adopted on other grounds. But three things may be asserted very confidently, and they are sufficiently to be appreciated by the mere English reader, although he is not in circumstances to verify them. First, that there are many traces of very early simple language in the Pentateuch, as the habitual use of הcape for he and she. 22 for young man and young woman, without the distinction of gender invariably found in the rest of the Old Testament. Secondly, that the differences of the Elohist and the Jahvistic and
(c.) Yet nor is the earlier age of David and Solomon satisfactory as the assumed date of this composition. If, as some suppose, the book of David, from the suggestion that in the days of these kings it would have been wholly thrown aside by Jeroboam, who must have found inconvenience and positive danger from it; and in casting it away he would have easily and naturally represented himself as a reformer of religion, delivering the people from one of the yoke of servitude which the heathen of Topep had been imposing on them, and restoring to them their primitive civil liberty and religious simplicity, according to the genuine institutions of Moses. Instead of this, it is evident that from the first Jeroboam was condemn ed by the prophets as his pretence, much profiteer, and the priests and the Levites, and generally by multitude of the people, whose hearts were reverent towards the acknowledged and established law of God. The entire law of the kingdom (Deut. xvii), which has been represented as furnishing evidence of late authorship, is on the contrary a witness to a much earlier date of composition. In the days of David and Solomon there would have been no need to forbid the appointment of a foreigner to the throne, since it was established in this family of the tribe of Judah, and this with divine sanctions and promises of perpetuity; while the language in which this law of the kingdom (Deut. xvii) was written, and the gold and silver that would have needed to have been very different to suit that age. The oft-repeated command to extirpate the Canaanites, and not to let them dwell in the midst of Israel (so far from being a production of the writings of Solomon, or in the days of the gold and silver that would have needed to be very different to suit that age) is quite out of the question. In their totally altered circumstances the remains of these nations appear to have become convert to the worship of Jehovah, and in some sense members of the congregation of Israel; and a fearful curse fell upon Saul and his bloody house on account of his zeal in exterminating the Gibeonites.

(d.) If we are thus driven back to a period indefinitely anterior to the time of David, there is no other age than that of Moses himself at which we can rest with reason or satisfaction. There is no one whose name could be suggested as the author, with any degree of probability, during the disturbed period of the judges, in the course of which religion was rather retrograding, and the revivals of it were very far from favoring new legislation. See Judges. Samuel has indeed been named, and there is no reason why he should be insured against contributions and impositions at the crisis in which the Hebrew republic passed into a monarchy; still there is no evidence that he was competent to write the Pentateuch. Besides there are two special objections: his closeness to the age of David and Solomon, than which the book seems much more an instrument of supporting a knavery acknowledged law of God in Israel as the basis on which all his labors rested, and the rule of life and worship to which it was his aim to bring the people back.

(e.) There are not wanting traces which point to the patriarchal age as the time in which the writer of the Pentateuch lived. A writer subsequent to the time at which "the laws of Moses" (rightly or wrongly so called) had taken hold of the national mind, would have been little likely to represent their ancestor Abraham as marrying his sister, half-sister though she might be; and Jacob, instead of being a pillar of the world of the age of the primitive age of the writer is evinced by his entire silence on the subject of temples for the worship of false gods, as well as of any house for Jehovah. It may be doubted, too, whether a later legislator would have spoken of priests in Israel prior to the institution of an independent priesthood. The primitive form of the offering of sacrifice, under the direction of Moses, at the establishment of the covenant in Sinai (Exod. xix, 24; xxiv. 5).

(f.) Moreover, that "law of Moses" was very burdensome to the people in respect to both trouble and expense and no one could have introduced it, thereby in fact accomplishing an unparalleled social revolution, if he had not had the support of overwhelming authority as the present legislator of Jehovah. In such a case, therefore, could that legislation have been altered throughout successive ages by numberless nameless authors such as the critics have discovered.

(g.) The prophetical passages, those of Moses himself, and those of Isaiah, have puzzled the critics when attempting to fix a later date for their composition as early as the establishment of the kingdom. It is evident that from the first Jeroboam was condemned by the prophets as a pretender, much profiteer, and the priests and Levites, and generally by multitude of the people, whose hearts were reverent towards the acknowledged and established law of God. The entire law of the kingdom (Deut. xvii), which has been represented as furnishing evidence of late authorship, is on the contrary a witness to a much earlier date of composition. In the days of David and Solomon there would have been no need to forbid the appointment of a foreigner to the throne, since it was established in this family of the tribe of Judah, and this with divine sanctions and promises of perpetuity; while the language in which the book of the kingdom (Deut. xvii) was written, and the gold and silver that would have needed to have been very different to suit that age are quite out of the question. In their totally altered circumstances the remains of these nations appear to have become convert to the worship of Jehovah, and in some sense members of the congregation of Israel; and a fearful curse fell upon Saul and his bloody house on account of his zeal in exterminating the Gibeonites.

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(j.) Moreover, that "law of Moses" was very burdensome to the people in respect to both trouble and expense and no one could have introduced it, thereby in fact accomplishing a revolution so unparalleled as to have been achieved by the early legislator, who had the support of overwhelming authority, as the present legislator of Jehovah. In such a case, could that legislation have been altered throughout successive ages by numberless nameless authors, such as the critics have discovered.

(k.) A most tempting subject for any one who wishes to turn upon the critics is the irreconcilable diversity of the hypotheses which they have framed, in spite of every imaginable advantage enjoyed by them—learning, leisure, and even abundance of all belief by the need of evidence for their endless suppositions. We noticed, at an early part of our argument, that there is a fundamental difference among them; much the greater number believing, as we do, that Deuteronomy was composed later than the other four books, while a small minority, comprising some distinguished scholars, invert the relation of the two parts, assigning the higher antiquity to Deuteronomy, and considering the legislation in the preceding books to be developed from it. By both schools "the Deuteronomist" is regarded as a different person from "the Elohist" and "the Jehovist" (or the author of the laws of Moses, and the author of Deuteronomy, according to those critics who make each of these names represent a class rather than an individual), to whom is assigned the composition of almost the whole of the first four books and a small portion of history towards the close of them. It would be impossible to reckon up the variety of opinions as to the number of these imaginary authors and the ages in which they respectively flourished: those who wish to see this practice of making hypotheses in its most extravagant and self-sufficient form may find it in the commencement of Ewald's History of the People of Israel. We wish, however, to remind our readers that these varieties in the hypotheses are not to be overlooked, as if they were mere differences of detail. To us, on the contrary, they appear to be essential or fatal defects in these critical schemes; for when Moses has been denied to be the author, there is nothing on which to depend except critical sagacity; and since this critical sagacity not unfrequently contradicts itself, and is even contradicting the sagacity of some other critic quite as much to be respected as the one we are studying at the time, it furnishes confute for those who maintain that in its interpretations those critics agree, indeed, that their testimony agrees in many points; and this is true, so long as they confine themselves to generalities, because they start from the same false principles, as to miracles, prophecy, etc. They do also agree in a great many particulars; but this is not important when considering how they read one another's productions, compare them, and dovetail their statements together, altering and amending as often as they are charged with error or confusion, by one another or by those who adhere to the old opinion. We do not blame them for this error; but that makes their agreement, so far as it goes, of very little worth as concurrent testimony.

(l.) There are gaps in "the fundamental document" which need to be filled up, and there are references in it to the so-called later or supplementary matter, which need to be there added for it to be in harmony with what other which they pronounce to be the original. The individual proofs of this assumption we cannot here adduce; and indeed, as often as instances are given, some new critic starts up to make a different arrangement of the original and the supplementary, which seems from the objection charged upon the scheme of his predecessor—a process which is not so difficult after all, as nothing more is required than his own unsupported assertion.

It is to be remembered, however, that a person may hold the common opinion that Moses wrote the Pentateuch, and yet along with this may also hold (rightly or wrongly)
that there are elements in it which are not from the hand of Moses, but which have come to be incorporated with it by accidents to which all very ancient books are liable. Thus there are various ways of dealing with near half a dozen difficulties, such as the mention of Dan, or of the district called Havoth-jair "unto this day," or the testimony to the surpassing meekness of Moses, or the general and very strong passages in Deuteronomy. Lecturers: 1. If the mind of any one remains unsatisfied with the explanations offered, he has it in his power to cut the knot which he is not able to unite. He may say that the general and direct evidence, on account of which he believes the author of the book to be overwhelming; and in regard to these few incidental passages which puzzle him, he may incline to consider them glosses or explanations thrown in by some copyst or annotator, whether authorized or not, and he can imagine these removed without any serious alteration in the book, as it retains perfectly to the form in which he conceives it to have come from Moses. That unauthorized copists might make such changes is a notion for which parallels more or less satisfactory can be adduced; yet it might be preferable to think of an editor whose annotations or alterations were authoritative, and such as were purposely done to make the book agree more nearly with the habits of those who follow old Jewish traditions. How far the influence of such an editor might alter the work is a matter for those to settle who embrace this opinion; certainly it ought not to be supposed to extend far, or they run the risk of distorting their favorite author so much as to be the author. On the other hand, of course, those who adhere most strenuously to the old opinion deny that they are committed by their views to the absurdity of believing that Moses wrote the account of his own death and burial. There is a tradition in the Talmud that Joshua wrote the last eight verses of Deuteronomy; although it is now more commonly supposed that the work of Moses ends at ch. xxxi, 23 (or even earlier, at verse 8); Baumgarten says at ch. xxx, 20, and that Joshua, or whoever recorded these closing details, inserted the song and the blessing of Moses, along with the accounts of his final charge, his view of the Promised Land, his death, etc.

5. Objections against the Mosaic Authorship. — These have been numerous and vehemently urged, especially by rationalists, as we might expect from the importance of the subject. On the opposite side, these difficulties doubt the authenticity of the Pentateuch have produced in modern times several works in defence of its genuineness; such as Kaune's Biblische Untersuchungen (1820, 2 vols.); the observations by Josephus; Lipsius; Hitzig; und Untersuchungen über den Pentateuch (2 vols.); Hauptgenberg's Beitrag zur Einleitung (vols. ii and iii); Hauptgenberg's Einleitung in das Alte Testament (vol. i); Dreyherr's Uber die Einheit und Authentizität der Genesis; König's Altestamentliche Studien (No. ii); Sach's Apologetik, etc. From the most recent of these we extract the following, as presenting a condensed view of the argument (see Rawlinson's Historical Evidence, p. 51 sq.). As above stated, the ancient, positive, and uniform tradition of the Jews assigned the authorship of the Pentateuch, with the exception of the last chapter of Deuteronomy, to Moses (see Horne's Intro'd., i, 51–56; Graves, Lectures; Stuart, O. T. Canon, p. 42); and this tradition is prima facie evidence of the fact, such as at least throws the burden of proof upon those who call it in question. It is an admitted rule of all sound criticism that books are to be regarded as proceeding from the writers whose names they bear. It is common to assume that strong passages indeed can be added to the contrary (comp. Gladstone, Homer, i, 3, 4). In the present instance, the reasons which have been urged are weak and puerile in the extreme; they rest in part on misconception of the meaning of passages (e.g. De Wette, Exod. § 147, with regard to "meaning unites the contrary"; which means as well "this side" as "the other side" of Jordan; Dietz, Lex. p. 597); in part upon interpolations into the original text which are sometimes very palpable (e.g. Gen. xxxvi, 31–39; Exod. xvi, 35, 36; and perhaps Deut. iii, 14; comp. Fritzsche, Praxis, p. 135). Mainly, however, they have their source in arbitrary and unproved hypotheses: as that a contemporary writer would not have introduced an account of miracles that were well known (Deut. xxxii, 46–48); that the book is beyond that of the age of Moses (Jobel. § 163); that if Moses had written the book, he would not have spoken of himself in the third person (Hartmann, Forschungen, p. 545; Norton, Genuineness, ii, 444; comp. Spinoza, Tractatus Theol.-Pol., p. 154); that it would be future, and more connected with the character of his own history (De Wette, § 167); and that he would not have applied to himself terms of praise and expressions of honor (Hartmann, l. c.; comp. Spinoza, l. c.). It is enough to observe of these objections that they are such as might equally be urged against the genuineness of Paul's epistles (which is allowed even by Strauss, Leben Jesu, i, 60)—against that of the works of Homer, Chaucer, and indeed of all writers in advance of their age—against Caesar's Commentaries and Xenophon's Expulsion of Cyrus—against the Acts of the Apostles—against the Apocalypse (which is practically admitted by most moderns). The statement of John (Revel. xii, 9), Luke omits all account of his own doings at Philippi; and John applies to himself the most honorable of all titles, "the disciple whom Jesus loved" (xii, 21, xxiv, 26). In fact à priori conceptions as to how an author of a certain time and country would write, what he would or would not say, or how he would express himself, are among the weakest of all presumptions, and must be regarded as outweighed by a very small amount of positive testimony to authorship. Moreover, for an argument of this sort to have any force at all, it is necessary that we should possess, from other sources besides the author who is judged, a tolerably complete knowledge of the age to which he is assigned, and a fair acquaintance with the literature of his period. In the case of Moses, our knowledge of the age is exceedingly limited, while the literature we have depends largely on his age. All that is furnished by the sacred records next in succession—the books of Joshua and Judges with (perhaps) that of Job—and these are far from supporting the notion that such a work as the Pentateuch could not be produced in the time of Moses that they actually presuppose is contrary to all the evidence; it is evidently based upon it. We propose to examine these objections here in detail, as they relate more or less to all the books of the Pentateuch. For other difficulties, see each book in its place.

We mention here one objection of a general character. The history of the art of writing among the Hebrews has often been appealed to in order to disprove the authenticity of the Pentateuch. It is true that in our days no critic of good repute for learning ventures any longer to assert that the art of writing was invented immediately after the creation of the world by the Jews (cf. Volken Israel, p. 64 sq.); but it is questioned whether the Hebrews were acquainted with that art. Such a doubt proceeds from erroneous ideas concerning the condition of this people, and concerning the civilization necessarily imparted to them in Egypt. The reality of this civilization is proved by indubitable testimony. It is said that a work of such extent as the Pentateuch was beyond the means of the primitive modes of writing then existing. But various testimonies, not merely in the Pentateuch itself, but also derived from other sources, from the immediate dawn of human society, sub sequently prove that a knowledge of the art of writing was widely diffused among the Hebrews (comp. Judg. viii, 14).
If there were any knowledge of this art, its application would entirely depend upon the particular circumstances of a given period. Some writers seem to entertain the opinion that the materials for writing were yet, in the days of Moses, too clumsy for the execution of larger works. This opinion is refuted by the fact that the Hebrews became acquainted, just in the Mosaical period, with the use of a writing material such as papyrus, byssus, parchment, etc. (comp. Herodotus, v. 58). There are, indeed, mentioned in the Pentateuch some more solid materials for writing, such as tables of stone (Exod. xxiv. 12; xxxi. 18; xxxiv. 1, etc.); but this does not prove that in those days nothing was written except upon stone. Stone was employed, on account of its durability, for specific purposes. 

The arguments on which the authorship of the Pentateuch is denied to Moses are, it will be perceived, wholly of an internal character (except that, as I have above, and the one drawn from 2 Chron. xxxiv. 14 sq.), they have varied considerably with the taste and the information of those who urged them. There are some which were advanced very confidently a generation ago, but now are scarcely mentioned. But of those which have been submitted in a less positive and less confident and plausible manner, and still continue to be so, we believe the following to be the chief:

(1.) The supernatural character of much of the book—namely, the miracles and prophecies occurring abundantly in the book. This is really an objection to the inspiration of the book, even in many minds which have not been fully aware that it was so; and they have therefore been propping up their opinion with other arguments, that would never have had much of even apparent solidity and strength if they had been destitute of this foundation. But the particular instances are not the subject of discussion in this article, for it concerns the entire Bible. See MIRACLE; PROPHECY.

(2.) The alleged inaccuracies and impossibilities in the history, even apart from the miracles with which it is interspersed. This is a line of argument which has in general been found very difficult to manage; and in connection with which, therefore, there has not been very much attempted by learned and cautious writers. It has, however, recently attained to a temporary prominence and importance by the writings of Bishop Colenso. This particular instance is not the subject of discussion in this article, which really requires much consideration; though the most important may be briefly noticed.

(a.) The vast increase of Jacob's descendants in Egypt, and the difficulty as to the proportion between the whole number of them and that of the first-born. On these and some other matters, see the article NUMBERS.

(b.) The chronological difficulty that the census was not taken till the second month of the second year of the Exodus, while yet the tabernacle is represented as having been finished a month sooner, and the silver used in its construction as having been obtained by a poll-tax of half a shekel on occasion of the census being taken. In this there is nothing very puzzling; for it is evident that before the formal and exact census, in the course of which all the names were written down, there was a preliminary enumeration of the people by a rough approximation was made to their number; and if the payment of the poll-tax did not take place earlier, or was not superseded as unnecessary on account of the superabundance of voluntary offerings, which the people needed to be restrained from bringing; there could be no difficulty in finding those who would advance the money in the certainty of speedy repayment.

(c.) The other chronological difficulty, that such a multitude of events are crowded into the short space between the death of Aaron on the first day of the fifth month of the second year of the Exodus and the death of Moses on the first day of the eleventh month of the same year. A calm examination, however, will show that they are not so crowded as has been supposed. Yet no doubt there was a marvellous concentration of interest and hastening of the course of Providence during those six months of grace and power manifest on behalf of the young faithful generation of Israelites who were to enjoy the blessings of their redemption from the house of bondage and to take possession of the land of promise. It is in connection with this that the writer of the Pentateuch hints that events may be crowded and carried forward with marvellous rapidity when the glory of the latter day is to be ushered in, and when he is to come again (Matt. xxiv. 22).

(4.) The difficulties connected with the extent to which we are to understand the land of promise; the question whether the Levitical institutions were set up and kept up in the wilderness. But the very letter of the law many a time shows that those institutions were not meant to be set up till the people entered the Land of Promise; and at other times the intention is at least doubtful. The difficulties are unexpunged by the time when we take into account the sin of the people in refusing to go forward after the report of the unbelieving spies, and the semi-excommunication or suspension from Church privileges for the rest of the forty years under which in consequence they were laid (comp. Josh. v, 4-9).

(c.) The blank in the narrative for the thirty-eight years during which that unbelieving generation were dying out; so that the suspicion has been expressed that this space of time is fabulous, and that either God's plan was that the Israelites should die out, and the conquest of Canaan, or else that the most of that period was spent, not in the desert properly so called, but on the eastern side of the Jordan, in a protracted struggle with the kingdoms of Sihon and Og. Without giving attention to this fancy, we confine ourselves to the blank of thirty-eight years in the history, which we regard without any of the surprise and suspicion which the critics have exhibited. Had the Pentateuch been an ordinary history, it might have had much to tell of these thirty-eight years, and of the manner in which the Israelites contrived to spend the time and to support themselves; but since it is a theological history, an account of the progress in the kingdom of God and in the manifestation of his way of mercy to his people, a blank occurs, because there was little or nothing to tell during these years of suspended privileges. Such were the periods of silence are not the subject of discussion in this article, to which the critics have referred. Abraham, Isaac, and Jacob, and remarkably in the four hundred and thirty years of the sojourn in Egypt. If we go beyond the Pentateuch, we believe that the same explanation is to be given of the silence in reference to the period after the end of Joshua's administration, the long period of forty years during which the critical period the Lord raised up judges to save his people, the seventy years of captivity in Babylon, the eighty years or thereabouts between Zerubbabel and Ezra, and the four hundred years between the Old Testament Scriptures and the New.

(d.) The assumed difficulties of supporting so large a multitude in the desert, and of their setting out so suddenly and moving so rapidly, the impossibility of their entire mass assembling at the Tabernacle-door (as is incorrectly alleged to be the meaning of numerous passages), and kindred arithmetical objections, we here pass over, as they have been repeatedly and amply refuted, and many of them are noticed elsewhere in this Cyclopediad.
the barbary titles of the Elohist and the Jehovistic documents respectively, by two writers who confined themselves expressly to these narrativé and ten documents of small comparative importance the book of Genesis was strong togethér by Moses. Enormous labor, great stores of learning, and unruffled fancy have altered Asurc'th's tenor and over again, in order to clothe the narratives satisfactorily hypothesis by which to account for the existence of our present Pentateuch; but no fact of essential importance has been added; and no proof has been furnished of the truth of his assumption that the use of these two names of God is due to the existence of two different authors. The only instance that can even appear to be a proof of this assumption is a text, of which, accordingly, abundant use has been made in this controversy (Exod. vi, 2, 3): 'And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty: but by my name Jehovah was I not known to them.' The opinion is of some antiquity, though it first obtained prom- inence and currency through the labors of these critics, that according to this statement the very vocable Je- hovah was reserved for the revelation of God to Moses; and the older interpreters who held this opinion supposed further that, whenever the name Jehovah had been used in earlier passages, this was done merely by anticipation—a supposition which may be unnecessary, yet which is by no means very strange or improbable. I will refrain from attempting to show that this was a century by one class of writers that this text comes from the pen of the Elohist, and expresses his belief; and that where the name occurs in earlier passages, these have not been written by him, but by another author, who, by one or the other, or all at once, did not recognise this distinction in the divine names. This explanation, however unsupported by evidence, is at least perfect- ly intelligible, if we adopt the exploded hypothesis of independent historians, each with his own document, and perhaps each ignorant of the document composed by the other; but it raises some curious questions in relation to the final editor who could patch together such incongruous materials, questions all the more troublesome according to the fashionable hypothesis of supplemen ters. Bishop Colenso, indeed, like some others, speaks very candidly of the Jehovist writing as far as the name Jehovah is no less compelled to exert- ing very strongly [his own capital] the contradiction whereby imported into the narrative; of which procedure he gives two parallel instances in the Je- hovistic additions to the Elhistic accounts of the cre- ation. Professor Gaster has argued that the contradiction has not been perceived to this hour by many who have examined the matter as carefully as they could (and while the advantage of having the alleged discovery pointed out to them), and whose capaci- ties for judging are as fair as those of their neigh- bors, and whose conviction it is that no contradiction exists except in the imagination of these critics; whereas, in the case of the habitual use of the name Jeho- vah, in the age of the patriarchs, on the one hand, and, on the other hand, the assertion that this name was kept a secret till that age was over, the man who combined the two, no less than one in ten, but from seeing the flat contradiction which he introduced into it, must have been destitute of reason and common- sense. On other occasions these critics are ready enough to affirm that the later writer (or writers) super- imposed and altered the name Jehovah, in order the better to fit his own story into it; and they allege that his operation has been achieved so neatly that most people have never suspected it, nor can detect it for themselves even after the sagacity of the critics has discovered it and pointed it out. But in this particular instance these critics insist on interpreting a text, which is especially prominent and im- portant as giving the account of the revelation of this name Jehovah from God and its introduction into use among the people, as if it were one of those cases to a multitude of passages which the editor or supple- menter had indulged himself by inserting amid the comparatively brief original details. The truth is given in the common old interpretation of Exod. vi, 2, 5, 6, 7; in the contents, not in the words of the name Jehovah (q. v.), as the independent, unchange- able fuller of his promises to the patriarchs, was re- vealed to Moses at the bush. It is true that these merely natural perfections would fail to inspire right feelings towards God, if they were to be contemplated as in a state of separation; but moral perfections of this form to the two classes of attributes are inseparable in actual reality, and probably were never even conceived of by the Hebrew mind as separable, if we judge from the line of argument in the closing chapters of Job. Cer- tainly Exod. xxxiv, 7 makes an express claim for the inclusion of moral perfection, as well as omnipotence and unchangeableness, in the signification of the name Jehovah—'Jehovah, Jehovah El, merciful and gracious, longsuffering, and abundant in good- ness and truth, keeping mercy for thousands, forgiving transgression for uncovered sin, keeping mercy for in- finity by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the chil- dren's children, unto the third and to the fourth [gen- eration].' The concluding words of this procla- mation of the name Jehovah, by him to whom it belongs, make the subject of the original declaration given in the a century by one class of writers that this text comes from the pen of the Elohist, and expresses his belief; and that where the name occurs in earlier passages, these have not been written by him, but by another author, who, by one or the other, or all at once, did not recognise this distinction in the divine names. This explanation, however unsupported by evidence, is at least perfect- ly intelligible, if we adopt the exploded hypothesis of independent historians, each with his own document, and perhaps each ignorant of the document composed by the other; but it raises some curious questions in relation to the final editor who could patch together such incongruous materials, questions all the more troublesome according to the fashionable hypothesis of supplemen ters. 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writers in the Pentateuch, on account of the different names for the Divine Being, they will find that they need to account for a great deal more than the use of the two words Jehovah and Elohim. There is also El, which is found crowning, on this text, in the intermediate title; and there is the occasional use of Elohim with a plural verb, as to which Gesenius and others have coarsely suggested that it may be an indication of polytheism left in the syntax of the language, which is the order of words in the absence of the article with Edh in; and there is the use of another divine title, Adonai. He who reads the history of Balsam, and observes the use of the three names Elohim, El, and Jehovah, will find difficulty in believing that these are not intentionally varied by the writer, as indeed it is impossible not to hesitate to ascribe the entire section to the Jehovist. He who notices how Jacob and Israel are used in the closing chapters of Genesis to denote the same individual will probably hesitate to assert that a difference of names for a person, be he man or God, ought to be accounted for by the difference of authorship. This has certainly been affirmed to some extent by Colenso; but his statement will perhaps not meet with more support from those who agree with him in his leading principles than his other statement that Jehovah was invented for the exaltation of Solomon and David. We have already noticed that the interpretation of Exod. vi, 3, to which the critical school are committed, assumes that the name Jehovah was till then unknown; whereas there is varied evidence for its earlier existence. Vaihinger indeed makes the further claim that in that in the original document, "as is confessed by almost all," the name Jehovah is employed by Jacob a few times (Gen. xxviii, 21; xxxii, 10; xlix, 18). See God.

(4.) Yet the admission that the name Jehovah was not unknown to Jacob and Israel is the most frequent impossibility of making the different divine names a proof of diversity of authorship, and of drawing confirmation of this opinion from Exod. vi, 8, are not felt by the critical school at the present day to be so damaging as they would have been felt by their predecessors, or as they will generally be felt by those who take an impartial view of the arguments. For the tendency now is to rest upon an alleged difference of style and thought, which is discovered by comparing the fundamental document with the additions. This line of reasoning necessitates a considerable amount of drudgery, even to understanding its meaning, and estimating its value, however roughly; it is therefore impossible to discuss it within our limits here. We have no hesitation, however, in expressing our opinion that it is excessively wearisome in the process, and so vague in the results that these are likely to be estimated very much in conformity with the previous inclinations of the investigator. One of the so-called critical commentators may present long lists of words peculiar to the different authors; but the imposing array of evidence is collected by a vicious reasoning in a circle. The existence of different authors is inferred from the existence of different sets of words and phrases; but in order to arrive at the grouping of these words and phrases into different sets, the continuous narrative needs to be cut up in the most minute and fantastic manner among different authors. It is a mere assumption, and antecedently improbable in a high degree, that a chapter in Genesis or Exodus is a patchwork of authorship such as modern criticism pronounces it to be; but if we are to believe this on the evidence of the evidence, because the given evidence has been founded upon the position of the different parts, we need something more than the assertions of the critics to make us believe that these parts really are different; for all the time they appear to unintelligent readers to be one consecutive and homogeneous piece of writing. It is impo-
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sible for the critics to establish any clear usus loquendi without tearing the book often into shreds, and pronouncing passages, and single verses, and clauses of verses, and individual words to be interpolations or additions which the inspiration of the Holy Spirit not only admitted, but demanded. In fact, if there were no other difficulty, he who has attempted the humble task of following the statements of the critics on the subject must have been often brought to a standstill by their disagreement as to the several writers to whom their respective gifts of inspiration were accorded to ascribe the individual passages. On the other hand, there is abundant evidence of diversity of language in passages which they are pretty well agreed in ascribing to the same author, as well as of remarkable similarity of language in writings which they generally attribute to different authors.

In this argument from style in general, as in the previous one from the use of the divine names in particular, we have no object to gain by pressing our reply to the uttermost, and, as some might think, unduly. We might grant that there are traces of a difference of style, and yet deny that this fact is any evidence whatever of difference of authorship; and we should be supported in our denial by the common experience and opinion of men respecting parallel cases in literature, where the writer is not supposed to be the same. The language of Deuteronomy furnishes by far the best case for the critics, although in it (as above detailed) we see many traces of the author of the rest of the Pentateuch; but there are certain peculiarities which we have no difficulty in attributing to the oratorical character of the book. If anything of the same kind can be established as to certain classes of passages in the first four books, in their genealogical and legislative portions respectively, or in passages involving prophetical announcements, etc., no allegation is simpler or fairer than that the style is intentionally varied and adapted to the change of subject; in fact, many of the words paraded in lists of differences of style are naturally or even unavoidably connected with the subjects treated in only a few places. If there were evidence from some other quarter that these passages proceeded from certain different authors, modern criticism could then make use of the peculiar language with propriety in confirmation of its disintegrating hypotheses; but to do so at present is to indulge in the vicious reasoning in a circle of which we have already spoken, or to fall into another great logical vice, by begging the question, in affirming that if one part of a book is disunited it is disunited with a difference of authorship. In short, we can admit the existence of differences of style and language only within limits so narrow that they appear as nothing in comparison with the exaggerated estimate that is often given of them. In so far as comparatively trifling differences do exist, while we are ready to suggest reasons in the subject-matter (or even in external circumstances, as the use of "Sinaí" or "Horeb") which may often explain them, we feel and acknowledge no incumbent duty to do so. We hold it to be the indefensible right of every author to use his own style and language under the influence of motives which may be inapplicable to his readers; and we hold that this right is exercised by every author in proportion to the strength and freshness of his own individual mind, or of the mind of the age and nation to which he belongs, the variety and compass of the work, with which he is engaged, the wealth of the language which he uses, or the culture he has received, and the demand of the human spirit that occasionally changes shall occur, for new reasons than to give it rest from the monotonous limits of a mechanical uniformity.

Before leaving the consideration of this argument, it may be right to notice how it combines in itself so many great fallacies; for it involves also a mistake as to the point which is to be proved. The critics profess to prove that Moses is not the writer of the Pentateuch; and, on their own showing, the evidence of this fact is that there are in it traces of different authors. But this is nothing to the purpose, unless they also prove that these authors were subsequent to the time of Moses.

Virtually long ago gave expression to the opinion that Moses may probably have made use of written documents prepared by the patriarchs and safely handed down among the Israelites, till he arose to collect and arrange and supplement them; but it is as if from the moment when he was given to the patriarchal Church, we must all the more exalt the strength and value of primeval tradition—tradition upon the very subjects which are handled in the book of Genesis. There is, then, no difficulty whatever in maintaining that the time of Moses himself was not far from the time of the patriarchs; that there was connected with him and laid up in the repositories of the patriarchs. When Moses began to write the Pentateuch, there was already, therefore, a religious and historical phraseology. Grant everything that the critics imagine they have established, and their original document connection may be preserved as something of mere formula or tradition; while the editor or supplementer might be Moses himself: or if there be traces of several hands and several styles, nevertheless, as Astruc himself believed, these may be no more than traces of the different (but not contradictory or untrustworthy) relics of patriarchal tradition, which he was guided to collect into one channel, and send down to posterity in the clear, continuous, consistent stream of the narrative in Genesis. The influence of these varieties of style might tell upon him still as he continued his labors in the composition of the other books. This is as much as a supposition, but it is a supposition vastly more modest and credible than that of the modern disintegrating criticism; and it admits everything that this criticism can even profess to have established by the most microscopic study of the language, and the most merciless vivisection of the subject of its experiments.

(5) An objection to the unity of the authorship has been drawn from the repetitions which occur in the book; for it is said that these are a sure mark of at least two authors, whose accounts have been thrown into one. This has not been established. Even modest agreement as long as the hypothesis was in favor according to which there were two independent and continuous histories, the Elohist and the Jehovistic, afterwards combined: the occurrence of double narratives gives an air of plausibility to this supposition. But as soon as we recollect that this hypothesis has been generally abandoned for another, according to which there is only one original continuous history, subsequently interwoven; the objection loses any prima facie verisimilitude that it ever possessed: for why should an editor labor and disguise the clear narrative which he had thereby, he, by interweaving two narratives which had the look of repetitions, unless the events did really occur a second time? The attempt to assign one of these double accounts to the Elohist and the other to the Jehovah breaks down from time to time by the confession of the critics themselves. Here we introduce a remark in explanation of one or two passages in which a repeated account is given of the same event: this repetition in full, instead of a mere reference which we might prefer to make, is of a piece with the simple and uninvolved style of thought which characterizes the very structure of the narrative, and the form of Western languages would express a complex proposition by a compound sentence, in which the subordinate members are introduced and kept in their true place by means of relative pronouns and conjunctions, the Hebrew uses simple sentences, and unites his statements by his favorite conjunctions.
"and," to which translators assign a great variety of meanings, according to the exigencies of the moment. By this method, however, his gain in simplicity is counterbalanced by a loss of terseness; since he has often to repeat at least one or two words that he has noticed only incidentally and by an allusion. This mode of dealing with sentences is extended to paragraphs, and has given rise to the occurrence of titles prefixed to sections, and of repeated statements, which misled the earlier disintegrating critics into the belief that here they had evidence of fragments which were afterwards brought together with little care or judgment; whereas their successors have thrown aside the hypothesis of fragments, having become more wary by experience. The clearest case of such repetition is the Elohist account of creation (Gen. 1, ii. 3), and the Jehovah account (ch. ii. 4-28). But it is surely plain enough that the second is an incomplete account, implying that the general comprehensive narrative had gone before; and throwing in additional information of a particular kind in reference to the creation of man, the creature for whom the moral government, as briefly stated in the first chapter, but now stated more fully in this introduction to the history of redemption, which throws the account of the creation of other beings more into the background.

Besides, it is an entirely erroneous philosophy which prompts men to find fault with the unity or truthfulness of a history because it contains narratives bearing a resemblance to one another. Such repetitions (if this be the correct designation of these narratives) are recorded in all historical narratives, even where what might have been, indeed otherwise experience would not be the great means of disciplining and training mankind. To take no wider range, instances of such repetition, certainly not less remarkable than anything in the books of Moses, occur in other parts of the Bible, including the life of Moses himself, and were escaped, unless by a universally destructive criticism.

Occasionally the charge is put differently in this way: instead of the allegation that there are two varying reports of one transaction, which have been erroneously understood of two different events, it is alleged that these accounts occur of what is confusingly the same matter, and that these accounts are varying or even contradictory; and the explanation given of these alleged contradictions is that they proceed from two different authors. The instances are obtained sometimes by comparing the accounts of the two famous tabernacles, and sometimes by comparing them with Deuteronomy.

(a.) Those of the former class, contradictions within the compass of the first four books, are of little importance, and demand no lengthened consideration in this condensed statement. Such are the two accounts of creation, to which we have had occasion to refer as illustrating the different aspects of a narrative according as logical connection or the chronological principle of arrangement predominates; the names of Esau's wives. See Aholibamah. A favorite instance is the account in Exod. xxxiii. 7-11 of the tabernacle of the congregation which Moses was to pitch "without the camp, afar off from the camp," whereas the ordinary accounts place the tabernacle inside the camp, at its very centre. But there really is no serious difficulty in the way of accepting the common explanation that this was a preliminary tabernacle, used till the tabernacle was constructed, and placed outside the camp at the time when the people were saved by the special intercession of Moses, when on the point of being destroyed for the sin of the golden calf: an opinion which has been slightly by but hostile critics. It was the entrance of Moses which received this honor at the time when he had declined the Lord's offer to make of him a great nation on the ruin of apostate Israel. Yet the simplest view would be to take ver. 5-11 as one speech of the Lord to Moses, the whole being in the Hebrew in the future or unfinished tense; except that ver. 6 parenthetically relates, in the perfect tense, how the people humbled themselves according to the opening part of the Lord's directions, whereas the rest of these directions may have been omitted after the intercession of Moses was completed.

(b.) Passing to the other class of alleged contradictions, in which the four earlier books are placed on the one side and Deuteronomy on the other, as if it belonged to a later age than the latest of them, and betrayed certain differences of belief and sentiment, it deserves to be noticed that a great deal used to be said of the historical contradictions; whereas the wisest of the destructive critics now concede that nothing can be made of these, especially when the oratorial nature of Deuteronomy is considered, and weight is assigned to the form which narratives would assume in the course whose object was exhortation. The only cases which require consideration are those in which the laws as laid down in Deuteronomy are said to be different from some in the three preceding books. We admit willingly that there may be in the laws of Deuteronomy, as we may in those of the Mosaic code, a certain comparatively narrow limits, and easily enough explained by recollecting that forty years elapsed between the covenanting in Horeb and that in the land of Moab (Deut. xxix. 1 [xxviii. 69 in Hebrew]); the latter also taking into consideration the new circumstances of the people when they entered on their own land.

The chief instance of this is the permission to the people to eat flesh anywhere throughout the land of Canaan, if only they took care to pour out the blood upon the earth (Deut. xii. 15, 16, 20-25); for the previous law upon the subject in Lev. iv. 21 became physically impracticable as soon as the people ceased to live together in the camp. In connection with this, there is the account of the priests' share of the sacrifices (Deut. xvii. 8), which differs from the account in Leviticus and Numbers of the parts of sacrifices which the priests were assigned. But the priests, it is said, "the priests' dues from the people," is in addition to "the offerings of the Lord made by fire," which have already been mentioned at ver. 1; it is a plausible conjecture that these additional dues were assigned to them on purpose to indemnify them for losses sustained by the refusal of the law in Lev., xxi. To this, there seems to be a reference to this particular statute in Deuteronomy in the account of the evil conduct of Eli's sons in 1 Sam. ii. 18-16. There is also another class of cases in which the alleged contradiction is met by the remark that probably none of these laws were ever put into practice, and were at least hypothetically met and removed. A good example of this is the difficulty alleged to exist in Deut. xv. 19, 20, as if it gave to the people at large the right to eat the firstlings of their flocks and herds in holy feasts, whereas the earlier legislation had given these firstlings to the priests (Num. xvii. 15-18); for it is plain that the author of the Deuteronomic law did not contemplate any contradiction of the divine law in this arrangement, to which he had made repeated allusion already (ch. xii. 6, 7; xiv. 22, 23). But, in point of fact, nothing is simpler than to understand the law in Deuteronomy as addressed to the collective Israelites as if they were a single individual, "thou shalt sanctify . . . thou shalt eat," etc., leaving the priests and the rest of the people to adjust their respective duties and privileges by the well-known directions of the law in the later books. Here it is to be remembered that the earlier law naturally suggests that the priests should make a sacred feast of the first-born animals given to them, at which feast none could more reasonably be expected to be guests than the persons to whom these animals were assigned.

The most important allegation of contradiction between the legislation in the middle books and that in Deuteronomy has reference to the three great orders in the theocracy— the prophetic, the priestly, and the kingly. The first and last must be passed over almost
in silence. It is enough to say that the law of the
kingdom in Deut. xvii need not surprise anyone who
observes that the king is represented as the mere vice-
roy, the priest of Aaron, who is true to the ancient
King of Israel, according to Exod. xv, 18; Numb. xxiii, 21;
and who recollects the promises that kings should
spring from the loins of the patriarchs Abraham and
Jacob (Gen. xvii, 14; xxxvi, 11), and along with this
the notice that kings had not yet arisen in Israel al-
though they did exist in Edom (Gen. xxxvi, 31). But
certain passages, already considered in so far as they
refer to the privileges of the priests, are brought into
connection with others in such a way as to suggest
the inference that a vast revolution had taken place in
the position of the priests and Levites at the very
time when the author of Deuteronomy published his
work, in which his object was to prop up the tottering
institutions in which his subject was. The two orders of
priests and Levites had come to be confused, the Levites hav-
ing been all admitted to priestly functions; and the
tithes having been seldom paid, they had sunk into
poverty, and the scheme of this writer was to com-
 pound the matter by securing to them a certain share
in these tithes, which were henceforth to be spent in
religious feast at the Temple, where the Levites should
have a place along with the stranger, the fatherless,
and widow. This presentation is charac-
terized as a mass of unsupported suppositions. That
the Levites might often be poor is probable enough,
but there is no appearance of general starvation, such
as would have been their condition if their chief sup-
port had been this share in the sacred feasts. There
is no need to puzzle ourselves about the tithes which
were spent at these feasts (Deut. xii, 6, 7, 11, 17-19,
and especially xiv, 22-29 and xxvi, 12-15), which plainly
was quite distinct from the other tithes given to the
tribe of Levi as a compensation for having no share in
the territorial allotment of Canaan (Numb. xxviii, 32).
This is rightly expressed in the apocryphal book of Tobit (ch. i, 6, 7), though in the original it is still
more distinct than in our A. V.: "But I alone went
often to Jerusalem at the feasts, as it was ordained to
all the people of Israel by an everlasting decree, hav-
ing the first-fruits and tenth of increase, with that
which was first shorn; and then gave I at the altar
to the priests the children of Aaron. The first tenth
part of all increase I gave to the sons of Aaron, who
ministered at Jerusalem; another tenth part I sold
away, and gave it to the Levites, that it overtopped
Jeru-
alem." This hypothesis of a radical change in the po-
 sition of the priests and Levites, at that late age to
which the composition of Deuteronomy is assigned,
has been supposed to be supported by two expressions —
"the Levites" (Deut. xxv, 10), and "the priests the sons of
Levi" (ch. xxi, 5), as if it established the conclusion that
all the Levites were repre-
sented in this book as performing priestly functions.
But "the priests the Levites" would be a proof of this
only if it meant "the priestly Levites," which it does
not; its only fair interpretation is "the Levitical
priests." Yet it is true that the offices of the Levites
and of the priests did come very close to one another,
the ministry of the altar being the sole exclusive pre-
rogative of the latter. Hence it is no wonder that in
Deuteronomy, which is, comparatively speaking, the
people's book of the law, it is the priestly functions
which are noted rather than the points of difference;
especially since none of the regulations as to sacrifices
are given anywhere in the book. The close connec-
tion of the priests and the rest of the Levites is taken
for granted as something that had once occurred, and not even remodelled before the
work was finished. Just as little do we see difficulty
in attributing to Moses himself the observation
(Numb. xii, 8), "Now the man Moses was very meek,
barely all the men which were the face of the
people of Israel;" and the statement (Deut. xix, 17),
"the Levitical priests" should plead his righteousness and integrity as he often
does; or Paul speak of his not being a whit behind the
very chiefest apostles, and of his laboring more abun-
dantly than all of them; or that John should habili-
amly name himself "the disciple whom Jesus loved,"
or "the beloved disciple." Such language is due to the
fact that the "holy men of old," who "spake as
they were moved by the Holy Ghost," thought so little
that themselves when they were writing, that they were
equally ready to tell the defects of their own
character and the graces bestowed on them by God, while it was thought that such
things had been
made. In this particular case there was such a fitness, as well to show plainly how unreasonable the conduct of the brother and sister of Moses was, as to give point to the statement that Jehovah himself suddenly inter-
fered for his sake, bringing the whole destruction of the first Israelite nation on those who might probably never have spoken in his own vindication.
(c) A phrase has been thought to betray a w_rerecent date than the age of Moses, when something is said to have occurred the results of which continue "unto this day." But this is a phrase which by no means neces-

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sarily indicates any great length of time; which indicates occasionally a pretty short time, so far as we can infer from the probabilities of the case; and which sometimes must be understood of a short time, as in Josh. vi. 25 (for it is frequent in Joshua as well as in the Pentateuch, and the same inference has been drawn in regard to both these books), "And Joshua saith unto the Canaanites which dwell in the land, and his house, and all that she had; and she dwelleth in Israel even unto this day." In fairness we mention one passage which may occasion serious difficulty to some minds, and we know of no other; it is Deut. iii. 14: "Jair the Kenizzite took all the towns of Garhi and Maachath, and called them after his own name, Bashan-havoth-jair, unto this day." Yet even in this case, referring to an interval of no more than a few months, we ought to recollect how difficult it is to change the name of an entire district; if Jair succeeded in this at first, following for the first six months both his position in the land and his new name for it by way of a memorial of himself, there was less risk of the name being subsequently lost. In general, as well as in reference to this particular case, we ought to take into account the manner it is inferred that this was not written till after the Canaanites had been exterminated. But in truth the Hebrew language is very poorly furnished with tenses. Had this speech been in Latin, and had the future perfect been used—"that the land may not spue you out also, when ye defile it, as it spued out the nations that were before you from which it is inferred that this was not written till after the Canaanites had been exterminated. But in truth the Hebrew language is very poorly furnished with tenses. Had this speech been in Latin, and had the future perfect been used—"that the land may not spue you out also, when ye defile it, as it spued out the nations that were before you"—a translation of it into Hebrew could not have been better expressed than in the present words of the Hebrew Bible. This really future meaning we take to be the meaning of this passage. Yet if the literal past time is insisted on by only one, there are two explanations, either of which is easy enough: either the sentence received its present form of expression as Moses revised his work, after the people of Sihon and Og had been destroyed; or else the very metaphorical language of the future perfect is to teach that the strength of the Canaanites was only apparent, that the land had already vomited them forth, and that they lay upon its surface as a loathsome incumbrance which must now be removed by Israel.

(d.) The quotation from "the book of the wars of the Lord" (Numb. xxii, 14, 15), and others apparently of a similar kind in the same chapter, are thought to be incredible in a contemporary history, though natural enough in a writing of a later age, when such accounts of song might become valuable as the testimony of eye-witnesses. But there is no evidence of the assumption that it was the historian's object to secure corroboration of his statements. While there is no obligation lying on us to assign the reason why these events took place and contignous events were ushered in which continued **unto this day."**

(c.) It is scarcely worth while to dwell upon certain incidental expressions which have been sold to betray the hand of a later writer. Such are, that "the Canaanite was then (18) in the land" (Gen. xii. 6; comp. xxiii. 7); and Joseph's words, "I was stolen away out of the land of the Hebrews" (Gen. xvi. 15). We select one case on account of its seeming greater strength. In Lev. xxviii, 28 the Israelites are warned to avoid the practices by which the land of Canaan had already been polluted, "that the land spue not you out also, when ye defile it, as it spued out the nations that were before you from which it is inferred that this was not written till after the Canaanites had been exterminated. But in truth the Hebrew language is very poorly furnished with tenses. Had this speech been in Latin, and had the future perfect been used—"that the land may not spue you out also, when ye defile it, as it spued out the nations that were before you"—a translation of it into Hebrew could not have been better expressed than in the present words of the Hebrew Bible. This really future meaning we take to be the meaning of this passage. Yet if the literal past time is insisted on by only one, there are two explanations, either of which is easy enough: either the sentence received its present form of expression as Moses revised his work, after the people of Sihon and Og had been destroyed; or else the very metaphorical language of the future perfect is to teach that the strength of the Canaanites was only apparent, that the land had already vomited them forth, and that they lay upon its surface as a loathsome incumbrance which must now be removed by Israel. But in such a case we are to arrange to explain to their satisfaction most of the special difficulties, are still troubled by others of a different class resting on alleged contradictions between the language of the Mosiac books and the facts of science. For instance, the Adamic creation is declared to contradict the conclusions, which inasmuch as the period required for bringing the crust of the earth into its existing condition must have included countless centuries, and not a brief period of six days. In the same way it is first urged that the scriptural narrative involves a universal deluge, and then, meaning being assumed, that such a deluge could not have occurred, even if it had occurred, yet within that little period were compressed transactions more remarkable and important than are often witnessed in whole ages of common history. At such a turning-point in the history of the Church and people of Israel, it does not surprise us that Moses should use the expression that events took place and contignous events were ushered in which continued **unto this day."**

In regard to the theories of the creation and the deluge, it is necessary to distinguish with the utmost possible precision between the language of Scripture and any private interpretations of it. When the question is propounded whether the six days of the Adamic creation were literal days of one revolution of the globe, or were successive periods of time; when it is asked whether the deluge was partial or universal, the particular opinion which each man may form must not be fastened on the scriptural language, as if it were its necessary and only possible interpretation. It must be acknowledged that opinions on either side are equally consistent with a devout acceptance of the inspired Word. Experience teaches the necessity of this caution; for the lessons of geology have compelled us to separate between the creation and the beginning of the world from the Adamic creation; and to allow the existence of untold periods between them. Now that we are accustomed to this, we find
God in the human consciousness is made the standard whereby revelation is measured. For instance, it is argued that the destruction of the Cannaanitish nations by the sword of Israel under express command was a cruel deed, at which the human mind revolted, and which it is impossible to believe that God inspired. Objections of the same kind are urged against the Mosaic law, both against its positive enactments, as in the case of slavery, and against the minute and apparently trivial character of many of its details; and, in support of these allegations, a contrast is drawn between the spirit of the Mosaic code and the spirit of the Gospels and epistles. It will be enough for the present purpose to reply that these objections rest almost entirely, and derive any force they may appear to have, from a misapprehension of the facts of the case, and an erroneous estimate of the Mosaic code on the one side, and of the Christian dispensation upon the other. A candid examination of the whole narrative shows that the destruction of the Cannaanitish nations was purely a judicial act, wherein God was the judge and the people of Israel the authorized and divinely appointed executioners. It will be found that the utmost care was taken to present the whole transaction in this specific aspect, and that this act of judicial severity stood in the sharpest possible contrast to the general tenor of the Mosaic law, which was tolerant, gentle, and singularly beneficent both to body and soul. Looking at the law as a code, we find in it the same law of love which we find in the Gospels; and looking at the Gospel, we find in God the same attribute of punitive justice which stands conspicuous in the law. The argument may be carried further, for the analogy between God's character and dealings in providence and his dealings in grace, as contained in the book of revelation, is close and exact in the highest degree. On this whole question Bp. Butler's immoral Anathema may safely be referred to.

Cf. CANT. COs. 88.

Into the details of these various objections—critical, historical, scientific, and moral—this article will not farther enter, partly from considerations of space, partly because many of them will be found treated in other articles of this Cyclopædia. The student is referred, for their more full treatment, to the almost voluminous literature which the controversy of the last few years has called into existence. With reference to the special form they have assumed in the Critical Examination of the Pentateuch, by Dr. Colenso, bishop of Natal, external information will be found in recent periodicals. The reader will also find their treatment will be found ably handled in the Examination of Dr. Colenso's work, issued by the late lamented Dr. M'Caul. Reference may also be usefully made to Colenso's Defections Examined (London, 1865), by Dr. Benisch, a Jewish doctor. For the numerical calculations, the student should refer to the Eozolus of Israel (London, 1865), by Rev. P. R. Birks, in which they are submitted to a searching examination. For questions of topography, a smaller work, entitled The Pentateuch and the Gospels (London, 1827), by Joseph Forster, the well-known author of Five Years in Dagonia, Murray's Itineraries of Syria, etc., will be found full of valuable information.

V. Literature.—Some of this has been cited above; and much of the remainder is contained in general introductions or commentaries on the whole of the O. T. or on the several books of Moses. We mention here only the critical and exegetical works on the whole Pentateuch separately.
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its], Commentarius (ed. Fischel, Berl. 1862, 8vo); Moser, Ἰουλία (Berl. 1862, 8vo); Wogone, Tractation et Notes (Par. 1862 sq., 5 vols. 8vo); Bartlett, Character and Authorship of the Pentat. (in the Bibliotheca Sacra, Apr. and July, 1868, July and Oct. 1864); De Solla, Vocabulary of the Pent. (London, 1865, 8vo); Hirsch, Ezidat. (vol. i and ii, F. ad M. 1867 sq. 8vo); Smith, W. (J. D.), Authorship, etc., of the Pentateuch (vol. 1 London, 1868, 8vo); Norton, The Pentateuch in relation of Jewish and Christian Dispositions (London, 1870, 8vo); Margoliouth, Poetry of the Pentateuch (ibid. 1871, 8vo). See also Kaulinvon's refutation (in Adda ad Pent., a refutation, the Edicts and Regulations of the Jews, N. Y. 1852, Essay vi) of the rationalistic attacks upon the Pentateuch by Bunsen and others. Bishop Colenso's Pentateuch and Josh. Examined (London, 1862, 8vo) was answered by numerous books and reviews (see a list in Low's Publisher's Circular, Jan. 15, 1865). See References.

Pentecost (Πentekostē, chil., ἤμερα), the second of the three great annual festivals on which all the males were required to appear before the Lord in the national sanctuary, the other two being the feasts of Passover and Tabernacles. It fell in due course on the sixth day of Sivan, and its rites, according to the Law, were restricted to a single day. The most important passages relating to it are Exod. xxiii, 15; Lev. xxiii, 15-22; Num. xxvii, 26-31; Deut. xvi, 9-12. The following article treats of its observance from a Scriptural as well as Talmudical point of view. See Pentecost.

1. Name and its Signification.—This festival is called 1. יַנְפְּכָה יְָא, ἤμερα τῶν χάριτων, solemnitas holokomadaorum, the Festival of Weeks (Exod. xxxix, 22; Deut. xvi, 10, 16: 2 Chron. viii, 13), because it was celebrated seven complete weeks, or fifty days, after the Passover (Lev. xxiii, 15, 16). 2. For this reason it is also called in the Jewish writings מָצוֹת, מַעֲרֹת, the feast of the fifty days (comp. Joseph. War, ii, 3, 1), whence ἤμερα τῶν πνευμάτων, τῶν χάριτων (Joseph. Ant. iii, 10, 6; Tob. ii, 1; 2 Macc. xii, 32; Acts ii, 1; xx, 16; 1 Cor. xii, 8), the Latin Pentecoste, and our appellation Pentecost. 3. יַנְפְּכָה, πεντεκοστή, the festival of the harvest (Exod. xxxix, 16), because it concluded the harvest of the later grains. 4. יַנְפְּכָה בְּנֶשֶׁר, יַנְפְּכָה בְּנֵסֵר, dies primitivorum, the “day of first-fruits” (Numb. xxviii, 26), because the first loaves made from the new corn were then offered on the altar (Lev. xxiii, 17), for which reason Philo (Opp. ii, 294) calls it ἡ ἀρχιτάξιαν πνευμάτων. 5. It is also denominated in the post-canonical Jewish writings מָצוֹת יַנְפְּכָה, מַעֲרֹת יַנְפְּכָה, the festival of conclusion (or assembly), i.e. of the Passover, or simply יַנְפְּכָה (comp. πνευματικήν ἡ μένταξιν ἡ Αποστόλας [= ανποστολ, Chaldean ελαθορ, δαμιας δε τωτο πνευματικην, Joseph. Ant. iii, 10, 6; Mishna, Bilharam, i, 3, 7, 10; Rosh Ha-shana, ii, 2; Shigga, ii, 4), because it completed what the Passover commenced; and יַנְפְּכָה יַנְפְּכָה, the time of the giving of our law, because the Jews believe that on this day the revelation of the Decalogue took place.

II. The Time at which this Festival was Celebrated.—The time fixed for the celebration of Pentecost is the fifth day reckoning from “the morrow after the Sabbath” (Deut. xxiii, 15, 16). The precise meaning, however, of the word יַנְפְּכָה in this connection, which determines the date for celebrating this festival, has been matter of dispute from time immemorial. The Bohomurians (בְּנֶשֶׁר) and the Sadducees in the time of the second Temple (Mishna, Menachoth, x, 3), and the Karaites since the 8th century of the Christian era (comp. Jehudah Hedessi, Ekked Ha-Kopher, Alphab. p. 221-224; 236, p. 85 b), took יַנְפְּכָה in its literal and ordinary sense as denoting the seventh day of the week, or the Sabbath of creation), and maintained that the omer was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover, so that Pentecost would always be on the first day of the week. But against this it is urged (a) that Josh. vii, 11, where הַבֹּשֵׁשֶׁר is used for יַנְפְּכָה הַבֹּשֵׁשֶׁר, shows that יַנְפְּכָה in Lev. xxiii, 11 denotes the first day of Passover, which was to be a day of rest. (b) The definite article in יַנְפְּכָה in Lev. xxiii, 11 refers to one of the preceding festival days. (c) The expression הַבֹּשֵׁשֶׁר is also used for the Day of Atonement (Lev. xxiii, 32), and the abstract נֶשֶׁר is applied to the first and eighth days of Tabernacles (ver. 39) and the Feast of Trumpets (xxiii, 24), as well as to week (xxvi, 15; Luke xxiv, 1; Mark xvi, 2, 9; Luke xxiv, 12). (d) According to Lev. xxiii, 15 the seventh week, at the end of which Pentecost is to be celebrated, is to be reckoned from this Sabbath. Now, if this Sabbath were not fixed, but could happen on any one of the seven Passover days, it is impossible for the Pentecost to be reckoned on the fifth or sixth day of the festival, for the Passover would in the course of time be displaced from the fundamental position which it occupies in the order of the annual festivals. (e) The Sabbath idea which underlies all the festivals, and which is scrupulously observed in all of them, shows that the reckoning could not have been left to the fifth or sixth day of the festival, but must have fixedly begun on the 16th of Nisan. Thus, each Sabbath comes after six even periods: 1. the Sabbath of days, after six days; 2. the Sabbath of months, after six months; 3. the Sabbath of years, after six years; 4. the Sabbath of Sabbatic years, after six Sabbatic years; 5. the Sabbath of festivals—the Day of Atonement, after six festivals [see Jubilee, the Year of]; hence the Sabbath of weeks, i.e. Pentecost, must also be at the end of six common weeks after Passover, which could be obtained only by reckoning from the 16th of Nisan, as this alone yields six common weeks; for the first week during which the counting goes on belongs to the feast of Passover, and is not common. (f) The Sept. (ετησια τῆς προσφορῆς, Josephus (το ἐνετορίου τῶν ἀνθρώπων ἡμέρας, Ant. iii, 10, 5, 6), Philo (Opp, ii, 294), Onkelos (אַלְפָּשׁ בָּנֶשֶׁר), and the synagogue have understood it in this way, and most Christian commentators entertain the traditional interpretation also. But, however, Sabbaoth. Still more objectionable is the hypothesis of Hitigiz (Ostera und Jfjxngetia, Heidel, 1887), defended by Hufeld (De primat. et vera festorum ap. Hebraeos ratione, ii, 3 sqq.) and Knobel (Die Bücher Exodos und Levitica, Leipzig, 1867, p. 544), that the sacred or festival year of the Hebrews always began on the Sabbath, so that the 7th (i.e. the first day of Passover), the 14th (i.e. the last day of the festival), and the 21st of Nisan, were always Sabbath days; and that the omer was offered on the 22d day of the month, which was “the morrow after the Sabbath” terminating the festival, and from which the fifty days were reckoned (Hitigiz, Hufeld), or that the omer was offered on the 8th of the month, which was also “the morrow after the Sabbath,” thus preventing it from being post festum (Knobel). It will be seen that this hypothesis, in order to obtain five weeks, one for the 14th and 21st days of the month as the beginning and termination of Passover, is always obliged to make the religious new year begin on a Sabbath day, and hence to assume a stylized form of the Jewish year, which is opposed to the talmudic unit of about 36 days per week. Now this assumption—1. Is utterly at variance with the unsettled state of the Jewish calendar, which was constantly regulated by the appearance of the disk of the new moon [see New Moon, Day.
or run], 2. It rudely disturbs the weekly division, which is based upon the works of creation, and which the Jews regarded with the utmost sanctity; and 3. It is inconceivable that the Mosaic law, which, as we have seen, regarded the Sabbatical division of time as so peculiarly sacred that it made the seventh day holy, in which work the Jews were employed, would adopt a plan for fixing the time for celebrating the Passover whereby the last week of almost every expiring year is to be cut short, and the hebdomadal cycle, as well as the celebration of the Sabbath, interrupted (comp. Kell, On Lesticeus xxiii, 11). It is therefore argued that the Jews, who during the second Temple kept Passover fifty days after the 16th of Nisan, rightly interpreted the injunction contained in Lev. xxiii, 35-22. The fiftieth day, or the feast of Pentecost, according to the Jewish canons, may fall on the 5th, 6th, or 7th of Sivan (יֶנֶשָׁ), the third month of the year from the new moon of May to the new moon of June (Rash Ha-Shana, 6 b; Sabaḥ, 87 b). The fifty days formally included the period of grain-harvest, commencing with the offering of the first sheaf of the barley harvest in the Passover, and ending with that of the first two loaves which were made from the wheat-harvest, at this festival. It was the offering of these two loaves which was the distinguishing rite of the day of Pentecost. See Wave-offering.

111. The manner in which this festival was celebrated.—Not to confound the practices which obtained in the course of time, and which were called forth by the ever-changing circumstances of the Jewish nation, we shall divide the description of the manner in which this festival was and still is celebrated into three sections.

1. The Pentecostal Ordinances.—The Mosaic enactments about the manner in which this festival is to be celebrated are as follows: On the day of Pentecost there is to be no carrying of any kind of work is to be done on this festival (Lev. xxiii, 21; Num. xxvii, 26), all the able-bodied male members of the congregation, who are not legally precluded from it, are to appear in the place of the national sanctuary, as in the Passover and Tabernacles (Exod. xxxiv, 14, 17; xxvii, 23), where a new meat-offering of the flour of the new Palestinian crop (Lev. xxiii, 16; Num. xxvii, 26; Deut. xvi, 10), consisting of two unleavened loaves, made respectively of the tenth of an ephah (= about 3 quarts) of the finest wheat flour (Exod. xxxiv, 18; Lev. xxiii, 17), is to be offered before the Lord as firstlings (תֹּעֲלָה גְּדוֹלָה, Exod. xxxiv, 17), whence this festival derived its name, the day of firstlings (יֶנֶשָׁ, Num. xxvii, 26). In the above prescription, the phrase "Out of your habitations," (Lev. xxiii, 17), has been explained by the Jewish canons, which obtained during the time of the second Temple, as an ellipse for the expression מָצָאִים מִפְּנֵי עֲרָבָיִךְ (Numb. xv, 2), the land of your habitations, i.e. Palestine (Menahoth, 77 b, with Mishna, Menahoth, 1, 1); hence the custom of Josephus (Ant. iii, 10, 10) to bring to Jerusalem the Sept.  עוֹלָה בַּכְּלָא אֵלֶּה, from your habitation, in the singular referring to Palestine; the remark of Rashbi, מָצָאִים מִפְּנֵי עֲרָבָיִךְ לֵי יִשְׂרָאֵל, from where your habitation are, but not from any part outside the land, i.e. of Israel; Rashbam (ad loc.) says, "from your habitation is here used, and as בְּמַדְּנֵי עֲרָבָיִךְ (Deut. iv, 20; xxxv, 3; Lev. iii, 17; vii, 26; xxv, 3, 14, 21; Num. xxxv, 29), the former referring to injunctions which are binding in the land, while the latter are commands to be observed in every place, or wherever the Jews might reside; comp. Rashbam on Lev. xxiii, 16. The rendering of the Vulgate (ex omnius habitationis vestris), therefore, which is followed by Luther ("a usus eorum Wohnungn"), inserting הבנים, is most arbitrary and unjustifiable. Inadmissible, too, is the opinion of Calvin, Osiander, George (Die alten jud. Festes, p. 130, 273), etc., that two loaves were brought out of every house, or at least out of every town, based upon the plural וֹעֲלָהִים, or the view of Vaihinger (in Herzog's Real-Encyklopädie, s. v. Pfingstfest, p. 470) and Kell (Or Exod. xxiii, 17), that the plural וֹעֲלָהִים is used in a singular sense, i.e. out of one of your habitations (comp. Gen. viii, 4; Judg. xii, 7; Neh. vi, 2; Exod. x, 1); and de notes that the two loaves are to be offered from the habitations of the Israelites, and not from those prepared for the sanctuary or from its treasury.

With the two loaves were to be offered as a burnt-offering seven lambs of the first year and without blemish, one young bullock, and two lambs, with the usual meat and drink offerings; while a goat is to be offered as a sin-offering, and two lambs of the first year are to be offered as a thanksgiving or peace offering (Lev. xxvii, 18-20). The peace-offering, consisting of the two lambs with the two firstling loaves, are to be waved before the Lord by the priests. These are to be additions to the two loaves, and must not be confounded with the proper festival sacrifice appointed for Pentecost, which is given in Num. xxviii, 27, and which is to be burnt-offering, consisting of one young bullock, one ram, and seven lambs. That these two passages are not contradictory, as is maintained by Klo bel (Comment. on Lev. xxvii, 15-22), Vaihinger (in Herzog's Real-Encyklopädie, s. v. Pfingstfest, p. 480), and others, but refer to distinct sacrifices, viz. one to accompany the wheat-loaves (בֵּיתוֹ הַנַּחַת), Lev. xxvii, 18), and the other the properly appointed sacrifice for the festival (Num. xxviii, 27), is evident from the context and design of the enactments in the respective passages, as well as from the practice of the Jews in the Temple, where both prescriptions were obeyed. Hence Josephus (Ant. iii, 10, 6), in summing up the number of animal sacrifices on this festival, says that there were fourteen lambs, three young bullocks, and three goats; the number two, instead of three goats, being manifestly a transcriber's error, as Vaihinger himself admits. When Vaihinger characterizes this statement of Josephus as one of the many exegetical and historical errors of the Jewish historians, and maintains that it does not follow from Menahoth, iv, 2, we can only say that—Josephus simply describes what he himself saw in the Temple, and what every ancient Jewish document on the same subject declares; 2. The third section of the very Mishna (Menahoth, iv, 3) which Vaihinger quotes distinctly declares, "The kind of sacrifice prescribed in Numbers [xxviii, 27] was offered in the wilderness, and the kind of sacrifice enjoined in Leviticus [xxviii, 18] was not offered in the wilderness; but when they [i.e. the Israelites] entered the Promised Land and they sacrificed both kinds, 3. And this Gemara on this Mishna (Babylon Menahoth, 45 b), where the reasons are given more largely than in the Mishna why the former kind of sacrifice was not offered in the wilderness; and 3. Maimonides, who also summarizes the ancient canons on these two kinds of sacrifices for Pentecost, shows beyond the shadow of a doubt how these enactments were carried out in the second Temple. He says: "On the fiftieth day, counting from the offering of the omer, is the feast of Pentecost and Azereth (יֶנֶשָׁ). Now on this day additional sacrifices are offered, like the additional ones for new moon [see New Moon, The Feast, p. 180], consisting of two bullocks, and of two lambs, and all of them being burnt-offerings, and of a goat as sin-offering. These are sacrifices ordered in Num. xxviii, 26, 27, 30, and they constitute the addition for the day. Besides this addition, how-
ever, a new meat-offering of two loaves is also brought, and with the loaves are offered one bullock, two rams, and seven lambs, all burnt-offerings; a goat for a sin-offering, and two lambs for a peace-offering. These are the sacrifices ordered in Lev. xxiii, 18. Hence the Levites for this day exceed the accompanying sacrifices by three bullocks, three rams, fourteen lambs (all these twenty animals being a burnt-offering); two goats for a sin-offering, which are eaten; and two lambs for a peace-offering, which are not eaten" (Iad Huz-Czakzi, Hiltchot Temid in U-Moshphah, vii, 1).

For besides the two lambs with the accompanying sacrifices, and the special festival sacrifices which were offered for the whole nation, each individual who came to the sanctuary was expected to bring, on this festival, as on Passover and the feast of Tabernacles, a free-will offering to celebrate this circumstance (Deut. xvi, 10-12), a portion of which was given to the priests and Levites, and the rest was eaten by the respective families, who invited the poor and strangers to share it. It would seem that the character of this festival partook of a more free and hospitable liberality than that of the Passover, which was a distinct and a kind that belongs to the more family gathering. In this respect it resembled the feast of Tabernacles. The Levite, the stranger, the fatherless, and the widow were to be brought within its influence (Deut. xvi, 11, 14). The mention of the gleanings to be left in the fields at harvest for "the poor and the stranger," in connection with Pentecost, may perhaps have a bearing on the liberality which belonged to the festival (Lev. xxiii, 22). At Pentecost (as at the Passover) the people were to be reminded of their bondage in Egypt, and they were especially admonished of their obligation to keep the divine law (Deut. xvi, 12).

2. The Post-exit in Observance of this Festival. — More minute is the information in the non-canonical documents about the preparation of the sacrifices and the observance of this festival in and before the time of Christ. The pilgrims went up to Jerusalem the day previous to the commencement of the festival, when they prepared everything necessary for its solemn observance; and the approach of the holy convocation was proclaimed in the evening by blasts of the trumpets. The altar of the burnt-sacrifice was cleansed in the first night-watch of the preparation-day, and the gates of the Temple, as well as those of the inner court, were opened immediately after midnight for the convenience of the priests, who resided in the city, and for the people, who filled the court before the cock crowed. The sacrifices and offerings duly examined by the priests. When the time of sacrifice arrived, the daily morning sacrifice was first offered, then the festival sacrifices prescribed in Num. xvii, 20, 27, 30, while the Levites were chanting the Great Hallel (q. v.), in which the people joined; whereupon the congregation solemnly and heartily thanked God for the successful harvest, and the loaves of the new corn, with the accompanying sacrifices prescribed in Lev. xxiii, 18, were offered to the Lord. The two loaves for the wave-offering were presented in the manner prescribed. Phallic portions of new wheat were brought into the court of the Temple; they were beaten and trodden like all meat-offerings, and ground into flour, two omers of which were sifted through twelve sieves, and the remainder was re-submitted and eaten by any one. The two omers of flour, or cakes, that were made, were respectively obtained from a sea and a half ... kneaded separately and baked separately. Like all meat-offerings, they were kneaded and prepared outside, but baked inside the Temple, and did not set aside the festival, much less the Sabbath, so that they were baked on the day preceding the festival. Hence, if the preparation-day (נַתַּן יִשְׂרָאֵל) happened to be on a Sabbath, the loaves were baked on Friday (נַתַּן יִשְׂרָאֵל) and eaten on the third day after they were baked, which was the feast day. They were leavened loaves according to the declaration of the Lord; and made as follows: "There was leaven fetched from some other place, put into the omer, the omer filled with flour, which was leavened with the said leaven. The length of each loaf was seven hand-breaths; the breadth, four hand-breaths; and the height, four fingers" (Maimonides, Iad Huz-Czakzi, Hiltchot Temid in U-Moshphah, vii, 8-10, with Mishna, Menachoth, vi, 6, 7; xi, 2; iv, 9).

The two loaves thus prepared were then offered as wave-offerings, with two lambs, constituting the peace-offering, in the following manner: the two lambs were brought into the Temple and waved together by the priest while reciting the priestly blessing. It is written, 'And he shall wave them ... a wave-offering' (Lev. xxiii, 20); but if he waved each one separately, it was also valid, whereupon they were slain and flayed. The priest then took the breast and the shoulder of each one (comp. Lev. vii, 30, 22), laid them down by the side of the two loaves, put both his hands under them, and waved them all together as if they were one, towards the east side—the place of all wave-offering—doing it forwards and backwards, up and down; and it was also valid if he waved each separately. He burned the fat of the lambs, and the remainder of the flesh was eaten by the priests. As to the two loaves, the high-priest took one of them, and the second was divided among all the officiating priests (גֵּרָה בֵּית הַמִּשְׁכָּב), and both of them were eaten up within the same day and half the following night, just as the flesh of the most holy things" (Maimonides, Iad Huz-Czakzi, Hiltchot Temid in U-Moshphah, viii, 11. See Mishna, Menachoth, vi, 6; Joseph. Ant. iii, 10, 6; War, vi, 5, 9). After the prescribed daily sacrifice, the festival and the harvest sacrifice were offered for the whole nation. Each individual brought the free-will offering, which formed the cheerful and hospitable meal of the family, and to which the Levite, the widow, the orphan, the poor, and the stranger were invited. The festival in a minor degree continued for a whole week, during which time those who did not offer on the first day repaired their defects or negligence (Rab Huz-Shas, 4 b). The offering of the first-fruits also began at this time (Mishna, Bikkurim, i, 7, 10); and it was for this reason, as well as for the joyous semi-festival days which followed the day of Holy Convocation, that we find so large a concourse of Jews attending Pentecost (Acts ii; Joseph. Ant. xiv, 13, 14, 5). All sacrifices and offerings were burned; and the services were performed with the same observance between Pentecost and Tabernacles (Bikk. i, 6, 10; comp. Exod. xxiii, 16). See First-fruits.

The connection between the omer and the two loaves of Pentecost appears never to have been lost sight of. The former was called הַשְׂכָּב הָעָלֶים, and the latter הַשְׂכָּב הָעָלֶים (De Sert. 7, 21, v, 29, comp. Orac. iv, 302, ed. Tauch). He elsewhere mentions the festival of Pentecost with the same marked respect. He speaks of a peculiar feast kept by the Therapeutae as הָעָלֶים (De Sert. 2, 21, v, 29, comp. Orac. iv, 302, ed. Tauch). He elsewhere mentions the festival of Pentecost with the same marked respect. He speaks of a peculiar feast kept by the Therapeutae as הָעָלֶים (De Sert. 2, 21, v, 29, comp. Orac. iv, 302, ed. Tauch).
with respectful attention (Buxtorf, Cyn. Jud. xx. p. 440). According to the most generally received interpretation of the word יִדְרְחוּ (lidro) (Luke vi. 1), the period was marked by a regularly designated succession of Sabbaths, similar to the several successes on Sundays in our own calendar. It is assumed that the day of the omer was called יִדְרְחוּ (lidro) (in the Sept., Lev. xxiii. 11, יעוּדְרְחוּ עַלְיֶהְוּ וְאֵּּוְעִּ֥ם). The Sabbath which came next after it was termed יִדְרְחוּ (lidro) (the second, יִדְרְחוּ (lidro)); the third, יִדְרְחוּ (lidro); and so on. This period was first proposed by Scaliger (De Emend. Temp. iii. vi. p. 527), and has been adopted by Frischnest, Petavius, Casaubon, Lightfoot, Godwin, Carpzov, and many others.

3. The Observance of this Festival to the Present Day.—This festival, like all the feasts and fasts ordained or sanctioned in the Old Testament, is annually and sacredly kept by the Jews to the present day on the 4th and 7th of Sivan, i.e., between the second half of May and the first half of June. Thus, although, according to the law, the observance of Pentecost lasted but a single day, the Jews in foreign countries, since the Captivity, have prolonged it to two days. They have treated the feast of Trumpets in the same way. The alteration appears to have been made to meet the possibility of an error in calculating the true day (Lightfoot, loc. cit., p. 5; Selken, De Ann. Circ. c. vii). It is said by Barcennin and Maimonides that, while the Temple was standing, though the religious rites were confined to the day, the festivities and the bringing in of gifts continued through seven days (Notes to Chagiga, ii. 4). As above noted, in connection with the injunction in Lev. xx. 7-11, 15, 16, the Jews regularly count every evening the fifty days from the second day of Passover until Pentecost, and they recite a prayer over it, which is given in the article PASSOVER. As the counting (יהודא) of these fifty days, on the first of which the sickle was brought out for cutting the corn, and on the last of which it was laid up again because the harvest was entirely finished, is not only a connecting link between Passover and Pentecost, but may be regarded as preparatory for the feast of Pentecost, we must notice the events and practices connected therewith. Owing to a fearful plague which broke out on the second day of Passover or the first of Omer, and which, after raging with fury for nearly four hundred years, and Antiparos no less than 24,000 disciples of the celebrated R. Akiba, suddenly ceased on the 18th of Iar, the second month, i.e., the thirty-third of Omer (Babylon Talmud, 62 b; Midrash Bereketh Rabbi, Sefer יֵהוָּעָר, sec. Ixi, p. 134, ed. Steinsf, 1883), it was ordained that, in memory of this calamity, three days are to be kept as a time of mourning, during which no marriage is to take place, no enjoyment and pleasures are to be indulged in, nor even is the beard to be removed (Orach Chajim, Hilchot Pesach, sec. 498); and that the thirty-third of Omer, on which the epidemic disappeared, is to be kept as a holiday, especially among the students, for which reason is called the scholars' feast. The reason which R. Jochanan ben-Nori assigns for regarding this period as a time of mourning—i.e., that the wicked are punished in hell in these days, and that judgment is passed on the produce of the land—is simply a modern catalytic form given to an ancient usage.

The three days preceding the festival, on which, as we shall see hereafter, the Jews commemorate the giving of the law on Sinai, are called (יְהוָּעָר) (יהוָּעָר). The three days of preparation and sanctification, because the Lord commanded Moses to set bounds around the mountain, and that the people should sanctify themselves three days prior to the giving of the law (Exod. xix. 12, 14, 23). On the preparation day

PENTECOST יִדְרְחוּ (lidro) the synagogues and the private houses are adorned with flowers and odoriferous herbs; the male members of the community purify themselves by immersion and confession of sins, put on their festive garments, and resort to the synagogue, where, after the evening prayer (יִדְרְחוּ), the hallowed nature of the festival is proclaimed by the cantor in the blessing pronounced over a cup of wine (יִדְרְחוּ), which is also done by every head of the family at home before the evening repast. After supper both the learned and the illiterate there are either to gather in the synagogue or to congregate in private houses and read all night: (a) The first three and the last three verses of every book in the Hebrew Scriptures, but some portions have to be read entire; (b) the first and last Mishna of every tractate in the Talmud; (c) the beginning and end of the bookJEZIRAH; (d) passages from the Sohar; (e) the 631 commandments into which the Mosaic law is divided (see School); and (f) the Song of Songs. The whole must be recited in thirteen divisions, so that the prayer Kadosh (יִדְרְחוּ) might be said between each division, and the letters of the word יִדְרְחוּ (the unity in the Deity) = 4 + 8 + 1 = 13, be obtained (comp. Mogen Abraham, Orach Chajim, sec. 494). The reason for this watching all night, given by R. Eliezer, is that, the 13 chapters of the Pentecostal service to the morning special prayers are inserted for this day, which set forth the glory of the Lawgiver and Israel, the glory of the Lord in creating the universe, etc., and in which the Decalogue is interwoven, the great Hallil is recited, Exod. xix. 1, xx. 26 is read as the lesson from the law, Num. xviii, 29-31 as Mapirah, and Ezek. i, 1-28, iii, 12, as the lesson from the prophets (see Hibrit-Ta'amah): whereupon the Mourn is offered, and the priests, after having their hands washed by the Levites, pronounce chantingly the benediction (Num. vi. 23-27) on the congregation, who receive it with the hands of the Levites. The benediction appears in the 19th century in the Synagog. On the second evening they again resort to the synagogue, use the ritual for the festivals, in which are also inserted special prayers for this occasion, being chiefly on the greatness of God and the giving of the law and the Decalogue; the sanctification of the festival (יִדְרְחוּ) is again pronounced, both by the prelate in the synagogue and the heads of families at home; and prayers different from those of the first day, also celebrating the giving of the law, are intermingled with the ordinary festival prayers; the Hallil is recited, as well as the book of Ruth; Deut. xviii, 16-xviii, 17, with Num. xxviii, 26-31 is read as the lesson from the law; Habuk. ii, 20-iii, 19, or iii, 1-19, as the lesson from the prophets; the prayer is offered for departed relatives; the Mourn Ritual is recited; the priests pronounce the benediction as on the former day; and the festival concludes after the afternoon service, as soon as the stars appear or darkness sets in. It must be remarked that milk and milk products form an essential part of the meals during this festival, which is of a particularly joyous character, to symbolize "the honey and milk which are under the tongue" of the spouse (Cant. iv, 11), by virtue of the law of the bridgegroom's giver. The love for the festival of the modern Jews regard the fifty days with strange superstition, and, it would seem, are always impatient for them to come to an end. During their continuance they have a dread of sudden death, of the effect of malaria, and of the influence of
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evil spirits over children. They relate with gross ex- aggeration the above-mentioned case of a great mor- tality which, during the first twenty-three days of the period, befell the pupils of Akiba, the great Mishnaical doctor of the second century, at Jaffa. They do not ride, or drive, or go on the water, unless they are im- mediately required for some purpose. The fact that Pente- cost is not observed in the country until the first whistle in the evening, lest it should bring ill-luck. They scrupulously put off marriages till Penteceost (Stauben, La Vie Juive en Alance [Paris, 1880], p. 124; Mills, British J. c., p. 207.)

IV. Origin of the Festival.—There is no clear notice in the Scriptures of any historical signifi- cance belonging to Pentecost. Yet, looking simply at the text of the Bible, there can be little doubt that Pen- tecost owes its origin entirely and exclusively to the harvest which terminated at this time. It is to be ex- pected that, in common with other nations of an- tiquity who celebrated the ingathering of the corn by offering to the Deity, among other festive offerings, the fine flour of wheat as Σάλςας αγρός (Eustath. Ad Hliad. ix, 530; Athen. iii, 80; Theocrit. vii, 3), the Jews, as an agricultural people, would thankfully ac-knowledge the goodness of God in giving them the fruits of the earth, by offering to the Bountiful Giver of all good things the first-fruits of their harvest. That this was primarily the origin and import of Pentecost is most unquestionably indicated by its very names, e. g. the festival of (טֵחַלָּתוֹ) the cut-off corn, i. e. end of the harvest (Exod. xxiii, 10), which was instituted on the morrow of the Passover, when the sickle was first brought into the field (Deut. xvi, 9); and so intimate-ly connected are the beginning of the harvest at Pass- over with the termination of it at this festival, that Penteceost was actually denominted, during the time of the second Temple, and is called in the Jewish liter-ature to the present day, טֵחַלָּתוֹ, the conclusion, or, בסאר, the termination of Passover. To the same effect is the name שְׁלָשִׁים, the festival of weeks, which, as Bähr rightly remarks, would be a very strange and enigmatical designation of a festival, sim- ply because of the intervening time between it and a preceding festival, if it did not stand in a fixed and essential relationship to this intervening time, and if in its nature it did not belong thereto, since the weeks themselves have nothing which could be the subject of a religious festival, except the harvest that took place in these weeks (Symbolik, ii, 647). Being the culmination of Passover, and agnar in its char-acter as a thank-offering of the harvest, the festival among the Jews will hardly be questioned; for it will not be supposed that the patriarchs, who in common with other nations were devoted to agriculture, would yet be behind these nations in not celebrating the harvest festival, to acknowledge the goodness of God in giving to them the fruits of the earth, which obtained among the heathen nations to the remotest times. Indeed, the Book of Jubilees, as will be seen in the sequel, actu- ally ascribes a pre-Mosaic existence to it. In incor- porating this festival into the cycle of the canonical feasts, the Sanhedrin, as usual, divested it of all idolatrous rites, consecrated it in an especial man- ner to him who filleth us with the finest of wheat (Psa. cxlviii, 14), by enjoining the Hebrews to impart liber- ally to the needy from that which they have been per- mitted to reap, and to remember that they themselves were the first to reap the harvest in Egypt, and were now in the possession of liberty and of the bounties of Providence (Deut. xvi, 11, 12). The Mosaic code, moreover, constituted it a member of the Hebrew fam- ily of festivals, by putting Pentecost on the sacred basis of seven, which, as we have seen, underlies the whole organism of the feasts.

But though the canonical Scriptures speak of Pen- tecost as simply a harvest festival, yet the non-canoni- cal documents show, beyond the shadow of a doubt, that the Jews, at least as early as the days of Christ, connected with it, and commemorated on the 6th of Si- van, the third month, the giving of the Decalogue. It is made out from Exod. xiii, that the law was deliv- ered on the fiftieth day after the deliverance from Egypt (Selden, De Jur. Nat. et Gent. iii, 31). It has been contended that the feast of Trumpets that the giving of the law was com- memorated (De Sept. c. 22). See TRUMPETS, FEAST OF. There is, however, a tradition of a custom which Schöttgen supposes to be at least as ancient as the apostolic times, that the night before Pentecost was a time especially appropriated for thanking God for the gift of the law (Huc. Hede, ad art. ii, 1). The Talmud declares that "the rabbins proposed that the Deca- logue was given to Israel on the 6th of Sivan" (Suk- buth, 86 b), and this is deduced from Exod. xiii, for, according to tradition, Moses ascended the mountain 20 days after the 6th of Sivan (Exod. xvi, 10), received the answer of the people on the 3d (vers. 7) and ascended the mountain on the 4th (vers. 8); com- manded the people to sanctify themselves three days, which were the 4th, 5th, and 6th (vers. 12, 14, 23); on the third of these days of sanctification, which was the 5th of Sivan, the giving of the Decalogue to them (vers. io, 11, 15, 16). This is the unanimous voice of Jewish tradition. It is given in the Mechilta on Exod. xiii (p. 88-90, ed. Wilna, 1844 [see Midrash]); in the Chaldee paraphrase of Jon- than ben-Uzziel, which renders רֹאשׁ הַיָּהָה הַיָּהָה הַיָּהָה הַיָּהָה הַיָּהָה Hlıad, and it came to pass on the third day, on the sixth of the month, i. e. Sivan; by Rashi (Comment. on Exod. xiii, 1-16); and by Maimonides, who remarks: "Pentecost is the day on which the law was given, and in order to magnify the day, the year is counted from the first festival (i. e. Passover) to it, just as one who is expecting the most faithful of his friends is ac- customed to count the days and hours of his arrival; for this is the reason of counting theomer from the day of our Exod. from Egypt to the day of the giving of the law, which was the ultimate object of the exodus, as it is said, 'I bare you on eagles' wings, and brought you unto myself.' And because this great manifestation did not last more than one day, therefore as the ceremony was extended to the whole of the month of Sivan (Nebuchad., iii, 43). To this effect is R. Jehudah (born circa 1060), in his celebrated work Cumaar, iii, 10; Nachmanides (born about 1155), in his commentary on the Pentateuch (Exod. xiii, 1-25; Lev. xxiii, 17), and all the Jewish commentaries, as well as the ritual for this festival. Even Ausrangeli, who denies that the primary object in the institution of this festival was to celebrate the gift of the law, most emphatically declares that the Decalogue was given on Mount Si- nai on Pentecost, as may be seen from the following quotation, which is taken from a contemporary record of the event: "Thus the Decalogue for the first time was given on the day of Pentecost. Therefore, the festival of Pentecost is not only fit for commemorating the giving of the law, but it is also the festival which is the eternal token of the gift of the law, and the day of Pentecost was celebrated as the day of the gift of the law to the whole people. For just as the feast of Tabernacles was intended to finish the ingathering of the produce, so the festival of weeks was intended to begin the har- vest, as it was the will of the Lord that at the com- memoration of the ingathering of the fruits which are the food of man, the first of which is the wheat, and which began to be cut off on the feast of weeks, a festival should be celebrated to render praise to him who giv- eth food to all flesh; and that another festival should
be celebrated at the end of the ingathering of the fruits. Still, it is probable that the law was given on the 21st day of the feast of weeks, although this festival was not instituted to commemorate it" (Commentary on the Pentateuch, Parshath 4444, p. 211 a, ed. Hanau, 1710).

Those early fathers who were best acquainted with the Jewish tradition testify to the same thing, that the law was given on Pentecost, and that the Jews commemorate the event on this festival. It was therefore on this day, when the apostles, in common with their Jewish brethren, were assembled to commemorate the anniversary of the giving of the law from Sinai, and were engaged in the study of the Torah, and only with the custom of the day, that the Holy Spirit descended upon them, and sent them forth to proclaim "the wonderful works of God," as revealed in the Gospel (Acts ii). Thus, St. Jerome tells us, "Supputemus numerum, et inveniemus quinquagesimam die egressionsis Israel ex Egypto in vertice montis Sinai legem datam. Unde et Pentecostes celebratur solemnitatis, et poetae evangeli sanctamentum in Spiritus Sancti descensione completur" (Epist. ad Fabiolam, xii; in Opp. i, 1674, ed. Par. 1689). Similarly St. Augustine in his sermon etiam, "in eodem die Acceptio Domini, quinguesesimam die celebremus, quo nobis Sanctum Spiritum Paracletum quem promisit materiavit; quod futurum etiam per Judaeorum psachra significatum est, cum quinqueagesimam die post celebremus festum festis" (Serm. liii, May 10). "Qui Deum accepto in monte" (Contra Faustum lib. xxxiii, c. 12). Comp. also De Lyra, Comment. on Lev. xxvii; Bishop Patrick on Ezek. x. xii. It is very curious that the apocryphal Book of Jubilees, which was written in the first century before Christ (see Jubilees, Book vi), should have called this festival the third month, with the third month of Noah's leaving the ark, and that it maintained that it was ordained to be celebrated in this month, to renew annually the covenant which God made with this patriarch to destroy the world again by a flood (ch. vi, 57 sq.). Such an opinion could hardly have been hazarded by a Jew if it had not been believed by many of his co-religionists that this festival had a pre-Mosaic existence. Since the destruction of Jerusalem, and the impossibility of giving prominence to that part of the festival which bears on the Palestinian harvest, the Jews have almost entirely made Pentecost to commemorate the giving of the law, and the only references they make in the ritual to the harvest, which was the primary object of its institution, is in the reading of the book of Ruth, wherein the harvest is described.

It is of the temple of Pentecost that a deep, and organic connection with any other rites, we should have no certain warrant in the Old Testament for regarding it as more than the divinely appointed solemn thanksgiving for the yearly supply of the most useful sort of food. Every reference to its meaning seems to bear immediately upon the connection of the grain harvest. It might have been a gentle festival, having no proper reference to the election of the chosen race. It might have taken a place in the religion of any people who merely felt that it is God who gives rain from heaven and fruitful seasons, and who fills our hearts with food and gladness (Acts xiv, 17). But it was, as we have seen, essentially linked to the Passover — that festival which, above all others, expressed the fact of a race chosen and separated from other nations. It was not an insulated day. It stood out as the culminating point of the Pentecostal season. If the offering of the aper was a supplication for the divine blessing on the harvest which was just commencing, and the offering of the two leaves was a thanksgiving for its completion, each rite was brought into a higher significance in connection with the other, and the festival was integrated into the whole of the Passover. It was thus set forth that He who had delivered his people from Egypt, who had raised VII. 30...
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21 (Crit. Soc.); Otho, Lex. Rob. s. v. Festa; Buxtorf, Synagoge. Judaeum, c. xxv. See FESTIVITIES.

Pentecostal EFFUSION of the Holy Spirit (as recorded in Acts ii). The commencement of the Christian Church on the day of Pentecost, preceded as it was by our Lord's ascension, attached a peculiar interest to this season, and eventually led to its being set apart for the celebration of the day of Pentecost. It was not, however, established as one of the great festivals until the 4th century. The combination of two events (the Ascension and the descent of the Holy Ghost) in one festival has a parallel in the original Jewish feast, which is held to have included the feast of the Assumption of the Day of Pentecost (Exod. xxiii, 16; Lev. xxiii, 14-21; Num. xxvii, 26). Indeed, this festival in some respects bears a close analogy to the Jewish one; and is evidently little more than a modification of it. The converts of that day, on which the Holy Ghost descended, were the first fruits of the Spirit. Jerome (Ad Fabianum, s. 7) elegantly contrasts this with the giving of the law on Mount Sinai: "Ut taceat fata est quinquagesimo die a Pac- chate; illo, in Sina; haec, in Sion. Ibi terrae motu contremuit mons; hic, domus apostolorum. Ibi, inter flaummata sacrae aurum sub flammis magi mandidit, et fragi tonitruorum personit; hic, cum ignearenn visiones linguae eburneae sonitus pariter de celo, tanquam spiritus vehementissimi adversatus. Ibi, clangor, buccina, legis verae perstrepuit; hic, tuba evangelica apostolorum." This festival became one of the three great festivals (Tertullian, De Baptiz. c. 19; Jerome, in Zach. xiv, 8); and it derives its name of Whit Sunday, not from baptism, but from a corruption of the name Pentecost, through the German Pfingsten.

In the early Christian Church the entire period between Easter and Pentecost was named from the latter (Tertullian, De Idol. c. 14; De Baptiz. c. 19; Can. Ap. c. 37; Can. Ant. c. 30; Cyril. Hieros. Ad Const.). The feast was observed as the festival of the Holy Spirit (Greg. Naz. De Pent. Hom. c. 44) at a very early date, allusion being made to it by Tertullian, as shown above, and by Origen (Contra Cel. ed. Cantab. 1677), viii, p. 592). All public games were interdicted by Theodosius the Younger during the Pentecostal as during the Paschal solemnity (Cod. Theod. xvi, 5, De Specul. During this time the Acts of the Apostles were read, being most suitable for the period during which the risen Lord appeared to his disciples in the body "by many infallible proofs." Fasting was intermitted (Const. Ap. v, 38), and the prayers of the Mass were recited, not for the dead, but for the living (Concil. Nic. can. 20), as symbolizing the jubilant attitude of the Church during her Lord's passage from the grave to the glory. The entire octave was celebrated in early days, and followed by a week of fasting (Const. Ap. v, 38). The feast was restricted to three days by papal decree, A.D. 745.

Doubts have been cast on the common interpretation of Acts ii, 1, according to which the Holy Ghost was given to the apostles on the day of Pentecost. Lightfoot contends that the passage in the Vulgate is not genuine, and that when the day of Pentecost had passed, and considers that this rendering is countenanced by the words of the Vulgate, "cum completerunt dies Pentecostes." He supposes that Pentecost fell that year on the Sabbath, and that it was on the ensuing Lord's day that the Holy Ghost came. His position is strengthened by the fact that it is preserved in Eusebius. In Act. ii, 1. Hitzig, on the other hand (Isternus und Pfingsten, Heidelberg, 1837), would render the words, "As the day of Pentecost was approaching its fulfillment." Neander has replied to the latter, and has maintained the common interpretation (Platinus of the Thirtieth, c. v, 5, Bohn's ed.).

The question on what day of the week this Pentecost fell must of course be determined by the mode in which the doubt is solved regarding the day on which the Last Supper was eaten. See Pascov. If it was the last Paschal supper, on the 14th of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed the Sabbath. But if the supper were eaten on the 13th, and he was crucified on the 14th, the Sunday of the Resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week.

For monographs on this subject, see Volbeding, Index Programmatum, p. 72, 120. See Baptism of FIRE.

Pentecostals, a contribution or oblation made by every house or family to the cathedral church at Pentecost, in consideration of a general absolution then pronounced. The Pentecostals are sometimes called Whitsun-farthings.

Pentecostarion, one of the service-books of the Greek Church, containing the office of the Church from Easter-day till the eighth day after Pentecost, which they called the Sunday of All-Saints.

Pentton, Stephen, an English clergyman and educator, was born in the first half of the 17th century, and was educated at Oxford University. In 1675 he became principal of St. Edmund Hall, Oxford; afterwards rector of Glympton. He died near the close of the 17th century. He published Apparatus für die Gesetze, and had two volumes of Apologetics and Speciales (London, 1688, 8vo). See Allibone, Dict. of Brit. and Amer. Auth. vol. ii, s. v.

Pentz (Penz or Penz), George, a celebrated German painter and engraver, was born at Nuremberg about 1560. He was first the pupil of Albrecht Dürer, and afterwards went to Italy, and studied the works of Raffael at Rome, probably after the death of that great master. Pentz died about 1650. Little is known of his works as a painter. A few of them are in the Imperial Gallery at Vienna, and these are greatly admired. His prints are numerous and highly esteemed. His drawing is correct, and there is none of that stiffness and formality which characterize the productions of his contemporaries. While in Italy he engraved, in conjunction with Marc' Antonio, several plates after the works of Raffael. The Bible subjects from his two or three small prints, Job Tempted and Esther before Ahasuerus, two, Judith in the Tent of Holofernes and Judith with her Head; two, the Judgment of Solomon and Solomon's Hollosure; two, Lot and his Daughters, and Susanna and the Elders: four: the History of Joseph (1544); seven of the History of Tobit; three of the History of Lapith; three of the History of Judith; and five of the History of Esther and Jonathas: two, the Conversion of Saul and the Conversion of St. Paul (1545): The Four Evangelists. The seven works of Mercy are circular; twenty-five plates of the life and miracles of Christ are very fine.

Peniel. In the place of this name, see PENIEL.

The name Peniel (Heb. Peniel), from God. Sept. Φασονία) occurs also as the name of two men.

1. First named of two sons of Hur, son of Judah. He was the father of Gedor (1 Chron. iv, 4). B.C. post 1058.

2. Last named of eleven sons of Shashbok, son of Beriah; a man of the tribe of Benjamin who dwelt in the city of Jerusalem (1 Chron. viii, 20). B.C. post 1012.

Pe'or (Heb. Pe'or, 18v2k8, clef, always with the art. when speaking of the mountain, but without it of the idol; Sept. Φοινίκη, the name of a hill and of a heathen deity; perhaps also of a town.

1. A mountain on the plains of Moab, to the top of which Balak sent Balaam that the whole host of Israel and curse them (Num. xxii, 28). It appears to have been one of the ancient high places
of Moab dedicated to the service of Baal (comp. xxii, 41; xxxiii, 13, 27). Its position is described as "looking to the face of Jehoshimon," that is, the wilderness on either side of the river, and is designated in sight of the Aramaiah of Moab, on the east bank of the Jordan, where the Israelites were then encamped, it must have been one of those peaks on the western brow of the plateau which are seen between Heshbon and the banks of the Arnon (comp. Josephus, Ant. iv, 6, 4). Two other incidental notices of the sacred writers tend to fix its position. There can be little doubt that it was connected with the town of Beth-Peor, which is described as "over against" the site of the Israelite camp (Deut. iii, 9; comp. xxxv, 6). See Beth-Peor. Josephus says it was sixty stadia distant from the camp (Ant. iv, 6, 4); Eusebius states that it lay above Luvia (the ancient Beth-arab), six miles distant from it, and opposite Jéricho; and Jerome mentions Mount Phgor as situated between Luvia and Heshbon (Onomast. s. v. Fogor and Araboth Moab). It would seem, therefore, that this mount was one of those peaks on the south side of Wady Heshbon commanding the Jordan valley. A place named Fubbatoil is mentioned in the list of towns south of Es-Salt in the appendix to the first edition of Dr. Robinson's Bib. Res. (vol. iii, Appendix, p. 189), and this is the site of a place, which lay in the land of Edom, within eight miles north-east of Heshbon. Professor Paine, however, recently contends that it is one of the summits of the present Jebel Neba. See POGAH.

2. The matter of Peor (Deut. v, 29) mentioned in Numb. xxv, 18, and xxxi, 16; and the "iniquity of Peor" (Deut. xxi, 2) spoken of by Joshua (xxiii, 17), refer to the Midianitish deity Baal-peor, and not to the mountain. By following the counsel of 34, the Midianites seduced the Israelites to take part in their worship, and the licentious revels by which it appears to have been accompanied; and thus they brought upon them the divine vengeance (Numb. xxxi, 16; xxv, 1 sq.). The temple or shrine of Baal-peor probably stood on the top of the mountain; and the town of Beth-peor may have been situated at its base. Gesenius (Thesaur. p. 1199 a) gives it as his opinion that Baal-peor derived its name from the mountain, not the mountain from him. See Baal-Peor.

3. A Peor, under its Greek garb of Fyejôp appears amongst the names assigned by the Sept. to the list of the allotment to Judah, between Bethlehem and Aittan (Etham). It was known to Eusebius and Jerome, and is mentioned by the latter in his translation of the Onomasticon as Peoura. It probably still exists in the name of Beyjup, eight and a half miles north-east, five miles south-west of Bethlehem, barely a mile to the left of the road from Hebron to Rethal, Palest. p. 618; Robinson, Bib. Res. iii, 275; Tobler, Dritte Wanderung, p. 92.

Pepin is the name of several distinguished members of the Carolingian line of French kings. The first of them in order was Pepin the Old, or "Pepin de Landen," who flourished in the first half of the 8th century. The only one, however, whose history concerns us especially here is the third of the Pepins, whose name was Pepin le Bref, i.e. "Pepin the Short," and who was really the first king of France. He was the younger son of Charles Martel, wb, on the death of his father in 741, received Neustria and Burgundy; Austrasia, Thuringia, and Swabia being the heritage of his elder brother Charles. Aquitaine was nominally a part of Pepin's dominions, though really independent under its own duke, whom Pepin had appointed, and from whom the heir to the throne of Aquitaine was elected by the vassals. The force of governing the country in the name and as the chief minister, or, as he was called, "Mayor of the Palace," of the Merovingian sovereign, which had begun under Pepin of Heristal, was still kept up, though Pepin was eagerly longing for an opportunity to assume the crown, but the opportune moment did not come until 747, when Carloman bade adieu to power, and retired into a convent, leaving his government to his brother. Pepin immediately made use of them. After crushing a rebellion of Saxons and Bavarians, Pepin determined to effectually establish his royal power by dispossessing the Merovingian dynasty of even the semblance of authority, and of originating in person a new royal dynasty. To gain his point he flattered the clergy, the most influential body in France; and as they had been despised by Charles Martel for the behoof of his warriors, a moderate degree of kindness and generosity on the part of Pepin contrasted him so favorably with his father that the clergy at once became his partisans. So did the pope (Zacharius), and the imperial court. Pepin made himself the ally of the powerful Frankish chief against the Lombards, who were then masters of Italy, and to stop the progress of the Saecens, who now spread as far as the south of France. He therefore released the Franks from their oath of allegiance to the Merovingian monarch; which intelligence, when brought to Pepin, at once caused him to complete the dethronement of Childeric by having his long hair shaved off, which was an essential characteristic of royalty with the Merovingian kings, and to confine him in a monastery, where he died a monk, and had his body afterwards translated to the assembly of estates at Soissons, and consecrated by the bishop of Mayence in March, 752. In 754 the pope himself (Stephen II) appeared for Pepin, and gave his sanction to the election and consecration; and, in order to give further support to his authority, consecrated him to his high dignity in the church of St. Denis at Paris. Apparently the action had significance only for Pepin's subjects. It soon proved, however, that these solemn ceremonies had put the crown under great obligations to the Church, or, better, to the pope, whose goods and property the pope came to favor the king, and as a means of securing his temporal sovereignty, the day came when the clergy claimed to have secured political rank in the state by Pepin's coronation at their hands. See INVESTITURE; TEMPORAL POWER OF THE POPES. Pepin accompanied the Guelf of Italy to the head of a large army, to establish firmly, in turn, the papal authority. He waged war against Astolphus, the Lombard king, obliged him to raise the siege of Rome, and not only compelled him to abandon all pretensions to the city, but also to hand over to him several cities which had formerly belonged to the Greeks, and handed them over to the pope. Another expedition was rendered necessary in A.D. 755 by the revolt of Astolphus, who was again subdued by the champion of the Church. He also obtained a signal victory over the Saracens, reunited Aquitaine to his kingdom, and waged successful war against the German princes. Pepin le Bref died in the year 768, and was succeeded by his son Charlemagne. It is admitted by late historians that this change of dynasty was coincident with the elevation of the eastern Franks, whose fréthor energy, guided by the chiefs of the Pepin family, enabled them to push upward to the seat of government, and take the place of their feudal kindred. See the articles FRANCE and LOMBARDI for the necessary literature for a correct understanding of the establishment of the Gallic and Frankish battle- line.

Pepin (or Peppin), Martin, a Flemish painter, was born at Antwerp in 1574, as appears from an inscription on his portrait hereafter mentioned. It is not known under whom he studied at home. After having learned the principles of the art, he was sent to Italy, where he is said to have so distinguished himself by his grandeur of composition, correctness of design, and vigorous tone of coloring, that Rubens himself regarded Pepin with jealousy, and dreaded his return to Antwerp, fearing his reputation would suffer from such rivalry. Pepin, however, did not inter-
for the anointing of the sick and the host were carried by the priests in the pala, hung about the neck.

Peraccini, Giuseppe, called II Mirandolesi, an Italian painter, was born at Mirandola in the year 1672. According to Crespi, he studied under Marc' Antonio Franceschini, whose style he adopted. He executed some works for the churches at Bologna. He must not be confounded with Pietro Paltronieri, called Mirandolesi dello propretie. He died in 1754.

Perock (Izopon, from nipon, beyond), a name given to a portion of the country beyond Jordan, or on the east side of that river, the ancient possession of the two tribes of Reuben and Gad. According to Josephus (War, iii, 8, 8), it was bounded on the west by Jordan, east by Philadelphia, north by Pella, and south by the castle of Machærus. The country was fruitful, abounding with pines, olive-trees, palm-trees, and other plants, which grew in the fields in great abundance; it was well watered with springs and torrents from the mountains. It corresponds in an enlarged sense to the region round about Jordan (ο̣ς παραγεως το̣ κιπωσίσιον, Matt. iii, 5; Luke iii, 8; the earlier 'ερημος of Gregory, xii, 10). See Palæstina. The region connected with Perock, and mentioned in the O. T., is noticed under the articles Gilead and Bashan. It would seem to have been partially visited by our Lord (John x, 14). See Bethabara.

Peperski were the followers of Euphrates of Perse, in Cicilia, who is said to have believed that there are in the Trinity three Fathers, three Sons, and three Holy Ghosts. It has been alleged that in opposition to this class of heretics was framed the clause in the Athanasian creed which says, "So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts."

Persaga, Bonaventura de, an Italian cardinal, was born near Rome in 1339, and studied at Padua. He entered the Order of St. Augustine while very young, went to study in Paris, and there taught theology. He was a friend of Petrarch, and it was he who pronounced his funeral oration (1374). Three years later he was elected general of his order (1377). When schism entered the Church, Bonaventura declared himself for Urban VI, who rewarded him by giving him a cardinal's hat (1378). His zeal for the court of Rome proved fatal to him: he was killed while passing over the bridge St. Angelo to go to the Vatican, and Francois I gave his body to the dead. But no historian has yet given a proof of this crime, and we are ignorant of the precise date of the year in which it was committed, though it was supposed to be about 1390. The cardinal is none the less a martyr to the faith, and the continuators of the Actes des Dies have admitted him into their vast collection (vol. xi, June 10). He had composed commentaries on the epistles of St. John and St. James, lives of saints, sermons, etc. See Petrarque, Fermam seminum, lib. xi, ep. 25; Scarcundi, A. M. F. Patrum, lib. ii; I. de, Pandolphi, Bibli. Augustiniana; Summner, Fréd. Patr., p. 76; Tiraboschi, Storia della lettera. Ital. v, 139-141.

Perah. See Moab.

Perambulation is the term applied to the English practice of walking round a parish in order to ascertain its boundaries. This perambulation was, and still is, usually performed on Ascension day (q. v.). Dr. Blomefield, in his Perambulations, says that the boundaries of parishes are to be made by the minister, churchwardens, and parishioners, by going round the same once a year, in or about Ascension week. The parishioners may justify going over any man's land in their perambulations according to usage; said, it is recorded by statute in their way. There is a small homily, constituting the fourth part
PERAMBULATION

of the "Homily for Rogation Week," which is appropriated to be read on the above occasion. Perambulation on Rogation Day is a custom known long of and dated towards the bounds of parochial and individual property. It appears to have been derived from a still older custom among the ancient Romans, called Terminalia, and Ambivalia, which were festivals in honor of the god Terminus and the goddess Ceres. On its becoming a Christian custom, it was observed in the parishes, and observed the bounds of the parish and parsonage, and allowing 'drinkings and good cheer' (Grindal's Remains, p. 141, 241, and note; Whitgift's Works, iii, 296, 297; Tindal's Works, iii, 62, 234, Parker Society's edition), which was remarkable, as the Rogation days were appointed fasts. From the different practices observed, a custom received the various names of processions, rogation, perambulating, and gazing the boundaries; and the week in which it was observed was called Rogation week; Cross week, because crosses were borne in the processions; and Cross week. Those vegetables formed the chief portion of diet. At the Reformation, the ceremonies and practices deemed objectionable were abolished, and only 'the useful and harmless part of the custom retained.' Yet its observance was considered so desirable that a homily was prepared for the occasion, and injunctions were issued requiring that for the perambulation of the circuits of parishes the people should once in the year, at the time accustomed, with the rector, vicar, or curate, and the substantial men of the parish, walk about the parish as they were accustomed, and at their return to the church, or their common meeting, eat and drink, in their said common perambulations, was at a certain convenient place to admonish the people to give thanks to God (while holding of his benefits), and for the increase and abundance of his fruits upon the face of the earth, with the saying of grace. At the church also the said minister was required to inculcate these, or such like sentences: 'Curst be he which translacteth the bounds and doles of his neighbor; or such other order of prayers as should be lawfully appointed (Burns, Erle Ecclesiast Law, iii, 91; Grindal, Remains, p. 69). Those engaged in the processions, usually had refreshments provided for them at certain parts of the parish, which, from the extent of the circuit of some parishes, was necessary; yet the cost of such refreshment was not to be defrayed by the parish, nor could such refreshment be claimed as a custom from any other place; hence a halfpenny or halfpence for the trowsers and lands, and even to enter private houses if these stand on the boundary line. In Scotland, where the parochial principle has never been developed as in England, there are church fees and public edifices, and practice. But as between neighboring landowners, a brief of perambulation is the technical remedy for setting right a dispute as to boundaries or marches; and perambulating or 'riding' the bounds of boroughs is a common practice, and continues to perambulate along the old track often occasioned curious incidents. If a canal had been cut through the boundary of a parish, it was deemed necessary that some of the parishioners should pass through the water. Where a river formed part of the boundary line, the procession was crossed along the water, and the party stripped and swam along it, or boys were thrown into it at customary places. If a house had been erected on the boundary line, the procession claimed the right to pass through it. A house in Buckinghamshire, still existing, has an oven passing over the boundary line. It was customary in the perambulations to put a boy into this recess to preserve the integrity of the boundary line. At various parts of the parish boundaries, two or three of the village boys were 'bumped—that is, a certain part of the cost of the boys's administration was paid as a post, or any other hard object which happened to be near the parish boundary. This, it will scarcely be doubted, was an effectual method of recording the boundaries in the memory of these bating-rams, and of those who witnessed this curious mode of registration. The custom of perambulating boundaries continued in some parts of the kingdom to a late period, but the religious portion of it was generally, if not universally, omitted. The custom has, however, of late years been revived in its integrity in many parishes.

Peranda, SANTO, an Italian painter, was born at Venice in 1566. According to Roldolfo, he first studied under the younger Palma, and afterwards with Leonardo Corona, of Murano. In his first performance he followed the prompt and hasty manner of Palma; but he afterwards went to Rome, where, by diligently studying the antique and the works of the great masters, he formed a style of his own, more finished and correct. On his return to Venice he improved his coloring by contemplating the works of Titian, Tintoretto, and Veronese, so that he became as accomplished in coloring as he was before in design. He executed many works for Lord Wroth and Mr. Tylney. He was employed in decorating the ducal palaces at Venice, Mirandola, and Modena with various subjects from history. 'His usual manner,' says Lanzi, 'very much resembles Palma, while in the large histories which he produced at Venice and Mirandola he appears in a more practical character of his own. Yet he was of a more slow and reflective turn, and more studious of art—qualities which, in the decline of age, led him to adopt a very delicate and labored manner. He was not ambitious of equalling his contemporaries in the number of his works, but his aim was to surpass them in correctness; nor did he anywhere succeed better in his object than in his Christ taken down from the Cross, in the church of San Procolo at Venice.' He had several disciples, among whom was Matteo Ponzone. He died at Venice in 1638.

Per Annulum at Baculum were those bishoprics given by handing over the ring and staff.

Pérard-Castel, FRANÇOIS, a French canonist, was born at Vire in 1647. Admitted to the bar in Paris, he entered into a business relating to benefices, under the direction of his uncle, banker to the court of Rome, to whom he soon succeeded. He afterwards became a lawyer to the grand council, and, after a long and laborious application, he died at Paris in 1887. We have of his works, Paraphrase sur le Commentaire.
de Dumoulin ad Regulas Cancellaria (Paris, 1688 or 1685, fol.):—Remarques sur les Différences du droit Canoïnique (de Deemasias) (Ibid. 1700, fol.).—A work which in 1652 says Canoniae are the Diffé-
nizations themselves; the first edition, without notes, is 1688, 4to; the second, 1674, 3 small vols. 4to.—
Nouveau recueil de plusieurs questions notables sur les matières bénéficielles (Ibid. 1899, 2 vols. fol.).—
Traité sommaire de l'Expropriation et de la pratique de la cour de Rome pour l'expédition des signature
s et provisions des bénéfices de France (Ibid. 1717, 2 vols. 12mo), with remarks by Guille, Noyer. Some
authors believe that the latter work is by Castel, uncle of Evrard, and part of it is dedicated to See, Denis

Perèse were a very obscure Gnostic sect, re-
lated to the Ophitic q. v.). They are first named by
Clement of Alexandria, and definitely described, i.e. in
some detail, by Hippolytus (Refut. v., 124). The latter
was followed by Theodoret, but no new information
about them was added by him (Hier. fab. 1, 17). This
sect appears to have been called Peræae, or Pe-
ratii, in the first instance, from the country to which
they belonged, Eucaea, i.e. the land beyond ( gripos)
the continent, as Peria was the district beyond Jor-
dan; and this is the only fact stated about them by
Clement of Alexandria (Strom. vili, 17, ad fin.). But
they afterwards gave another meaning to the name of
that "Transcendentalists" (πραπανομ, because, through
their knowledge of the divine mysteries, they were
qualified to proceed through the gates beyond destruc-
tion." Hippolytus says they originated with Ephra-
mites the Peratic and Celbes the Carystian (the latter
being also called Adames and Acembs the Carystian
both by Hippolytus and Theodoret), but no particulars
are given about any of them.

The Peræae appear to have been a local sect, and
their peculiar γυρινος was a recondite philosophy fon-
ded on theories associated with the constellations of
astronomers, and on serpent-worship. Hippolytus says
that they and their doctrine had been very little known
until he described them, and that the latter were so
inarticulate that it was difficult to give a comprehen-
sive notion of them. But, after stating many details of
their strange system, he goes on to sum it up in the fol-
lowing terms, which make it evident that their system
was based upon the rotation of the generation of the
mystic visions. They held that the universe is Father, Son,
and Matter, each of the three having endless capacities in
itself; intermediate between Matter and the Father sits
the Son—the Logos, the Serpent—always being in mo-
tion towards the unmoving Father and towards mov-
ing Matter. At one time the Son is turned towards the
Father, and receives powers into his own person; at
another time he takes up these powers, and turns
between Matter. Then Matter, devoid of attribute,
and being unfashioned, moulds itself into forms from
the Son, which the Son moulded from the Father. They
believed, further, in a Demiurgus, who works de-
struction and death, and that men could be saved from
his power only through the Son, who is the Serpent.
In addition to this fundamental corruption of Chris-
tianity, the Peræae had also many secret mysteries,
which Hippolytus says could not be mentioned by
him on account of their profanity (Philosoph. v. 7; 13;
x. 6). See Baxmann, in Illgen’s Zeit. f. historische
Theologie, 1883; Taylor, Hippolytus, p. 84; Ueberweg,
Hist. Philos. i. 285.

Péray (or, better, Peyraud), Guillaume, a
French prelate, was born about 1190 in Peyraud, a
village near Larrede, was crowned in the diocese of
Albi, now in the department of Ardeche. Doctor of the Uni-
versity of Paris, Guillaume entered quite young the
Ordo of St. Dominic, and soon acquired a general es-
teen by the purity of his manners, by his doctrines,
and by his talents in the pulpit. Phillip of Savoy, who,
worked among them, said of him, in 1246, archbishop of
Lyons, chose him for suffragan bishop, and Guillaume,
clothed with a title in paribus, performed episcopal duties
in the diocese for more than ten years, which has led into error Landro Alberti, Alamara, and Severo, who have placed among
the bishops of Lyons, G. Péray died at Lyons 1255.

We have of his works, Summa de vitae et virtu-
tibus, of which the last edition (Paris, 1686, 4to) is a
work much praised by Gerson:—Commentarium de Re-
gula Sanci Benedicti (1690, 8vo); printed without
title, 1690, 8vo; or, printed under the title, 1690, 8vo;
Deae, summo de vita et virtutibus, of which the last edi-
tion has been published; the last at Orleans, 1674,
8vo:—a translation, De eruditione Principum, printed for
the first time at Rome, 1570, 8vo. A treatise entit-
te Virtutem virorumque eumdem has been wrongly
attributed to Guillaume Péray; it is a work of Thomas
de Azobil, printed at Jerusalem, 1670, 8vo, Scriptor. ordin.
Prisc. c. 132; Tourou, Hommes illust. de l’ordre de St Dominique; Gallia Christi. vol. v. v.

Pérault, Raimond, a French cardinal, was born
May 28, 1435, at Surgeres (Saintonge). The son of
poor artisans, he was first a school-teacher in his own
village, then at La Rocheboeuf, and, thanks to some
benefactors, he entered as burser the College of
Navarre, in Paris. Received as doctor, and appointed prior
of Saint-Gilles at Surgeres, he went to Rome, and
rendered himself useful to popes Paul II, Sixtus IV, and
Innocent VIII. The latter sent him in 1487 to Germany
to collect the alms designed for the expenses of the
war against the Turks, and, although this nuncioary
had not gained for himself much honor, Raimond was
nevertheless rewarded for his travels and labors by
the bishopric of Gruck, in Garthins. Alexander VI
made him a cardinal in September, 1493, in the re-
commendation of king Charles VIII, and it it was
he who, in the name of this prince, signed at Rome,
Sept. 6, 1494, the act of donation orcession of the
empire of Constantinople, made to France by Andreas
Habacuc Montefiore, of Palaeontonia, sole Emperor of the
Empire. His favorable inclinations towards France, his
native land, appeared particularly on the occasion of
the war of Naples, when he raised his voice to com-
plain of the intrigues and the odious conduct of Alex-
ander VI; and, at the wish of prince Charles, son of
Mohammed II. Cardinal Pérault obtained in 1513 the
bishopric of Saints, where he never resided, and
was appointed by Julius II legate of the patrimony of
St. Peter. The favor which he enjoyed with the
different popes excited jealousies against him; also,
certain authors have treated him very ill; others,
on the contrary, have bestowed the greatest praises
upon his probity and manners. He died at Viterbo,
Sept. 5, 1506. He has left, among others, works enti-
tled De dignitate sucelleralta super omnes reges:—De Actis suis Lubecui et in Domini Epistolae:—different
Hrurangues. See Gallia Christiaca, vol. ii; Hugues
des Cardins; Berthier, Hist. de l'Eglise Gallic. vol.
xvii; Briand, Hist. de l'Eglise Semaine et Anisienne,
vol. ii.

Pérazim [some Perazim], Mount (Heb. Har
Perazam, נס מון פַּרְאַזְּרִם, mountain of defea) Sept. Περαζήμ δισαλλογία [apparently by mistake for פַּרְאַזְּרִם]; Vulg. Mosa division m), a place mentioned by the
prophet Isaiah, in warning the Israelites of the divine ven-
geance about to come upon the nation, with which
they did not seem sufficiently impressed, referring to
instances of God's wrath exhibited in their past histories. "The Lord shall rise up as in Mount Perazim, and he shall exult as in the valley of Gilbon" (Isa. xxxviii, 21). The commentator almost unanimously takes his reference to be to David's victories at Baal-perazim and Gilbon (gésenius, strachey), or to the former of these on the one hand, and Joshua's slaughter of the Amorites at Gilbon and Beth-horon, on the other (Eichhorn, Rosenmüller, michaels). Hendewerk thinks reference is made to "the breach of Uzazzah (717 1' "Perc. Uzbek) described in 2 Sam. vi, 6-8 (The Deuter-Judaischen Weisung, ad loc.); but that narrative contains no mention of any mount. Ewald supposes the prophet may allude to the slaughter of the Canaanites at Gilbon by Joshua (Die Propheten, ad loc.); though in another place he distinctly states that Mount Perazim is the same place which is called Baal-perazim (Geschichte des Volkes Israel, iii. 187, note 3). Isaiah in this passage doubtless alludes to David's conquest of the Philistines. "And David came to Baal-perazim, and smote them there, and said, the Lord hath broken forth (1' "N) upon mine enemies before me, as the breach of waters (2' "N 1' "N2). Therefore he called the name of that place Baal-perazim (lit. 2 Sam. xix, 30). The play on the word is characteristic. It seems probable, as Ewald states (l. c.), that there was a high-place of Baal upon the top of the mount, and hence the name Baal-perazim. See Baal. This view is confirmed by the fact that in the second clause of the passage Isaiah mentions another instance of divine wrath in the valley of Gilbon, and in 1 Chron. xiv. the historian connects with the victory at Baal-perazim a second victory of David over the Philistines, in which it is said "they smote the host of the Philistines from Gilbon even to Gazer" (ver. 16). The exact locality of Mount Perazim is unknown, but it must have been some of the heights on the borders of the valley of Rephaim (1 Chron. xiv, 9; 2 Sam. v, 18), and consequently not far distant from Jerusalem. In the account of Josephus (Ant. vii, 4, 1), David's victory amounts much larger proportions than in Samuel and Chronicles. The attack is made not by the Philistines only, but by "all Syria and Phoenicia, with many other warlike nations besides." He places the scene of the encounter in the "groves of weeping," as if alluding to the Baca of Ps. lxxix. See Baal-perazim.

Perception. This word refers to our perception of knowledge through the senses, an operation which to the common understanding seems simple enough; but, viewed in its theoretical aspects, it is extremely difficult. Perception, considered as a source of knowledge, refers exclusively to the outer, or the object-world—the world of extensible matter and its properties. The names for the act of knowing one's own mind—the feelings and thoughts of the individual—are self-consciousness and self-introspection. The word "consciousness" is sometimes improperly limited to this signification. Locke used the term "reflection" for the same meaning; but this is ambiguous, and is now disused. All our knowledge is thus said (by Locke) to be derived from two sources—perception and self-consciousness.

Sir William Hamilton (Intel. Poc. essay i, ch. i) notices the following meanings of perception, as applied to different faculties, acts, and objects: 1. Perc phi, in its primary philosophical signification, as in the months of Cicero and Quintilian, is vaguely equivalent to comprehension, notion, cognition in general. 2. An apprehension, a becoming aware of, consciousness. Perception the Cartesians really identified with idea, and allowed them only a logical distinction; the same representation, and regarded it as a representation; and perception, insomuch as we regard it as a consciousness of such representa-

3. Perception is limited to the apprehension of sense alone. This limitation was first formally imposed by Reid, and then further by Kant. A thing restricted meaning, through the authority of Reid, is perception (proper), in contrast to sensation (proper). He defines sensitive perception simply as that act of consciousness whereby we apprehend in our body, (a) objects; (b) sensations, which are not conscious. The organism, it is contingently susceptible; and (c) those general relations of extension under which, as a material organism, it necessarily exists. Of these perceptions, the former, which is thus conversant about a subject-object, is sensation (proper), the latter, which is thus conversant about a perceivable subject, is perception (proper).

Two great disputes connect themselves with perception, both raised into their full prominence in the philosophical world by bishop Berkeley. The first is the origin of our judgments of the distances and real magnitudes of visible bodies. In opposition to the common opinion on this subject, Berkeley maintained that these were learned by experience, and not known by the mere act of vision. The second question relates to the grounds we have for asserting the existence of an external and material world, which, in the view of Berkeley, was not consistent with the other. If perception is a mental act, and knowledge is something contained in a mind, what reason have we for believing in the existence of objects apart from our minds? or what is the mode of existence of the so-called external world? The following sentences show in what manner Berkeley opened up the question: "Neither our thoughts nor passions nor ideas, formed by the imagination, exist without the mind, is what everybody will allow; and it seems no less evident that the various sensations or ideas impressed on the sense, however blended or combined together (i.e. whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this by any one that shall attend to what is meant by the term exist when applied to sensible things. The table I write on I say exists—i.e. I see and feel it; and if I were out of my study, I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odor—i.e. it was smelled; there was a sound—that is to say, it was heard, and it was perceived by sight or touch. This is all I can understand by these and the like expressions. For as to what is said of the absolute existence of unhinging things, without any relation to their being perceived, that seems perfectly unintelligible. Their esse is percip, nor is it possible that any body could have an existence except in minds or thinking things which perceive them." See Berkeley.

This doctrine of Berkeley, amounting, it was said, to a denial of the existence of a material world (which is far from a correct view of it), was followed up by Hume, who on a similarity of ground, denied the existence of mind, and resolved the universe into a mere flow of ideas and impressions without any subject to be impressed, acknowledging, nevertheless, that he felt himself unable, practically, to acquiesce in his own unanswerable arguments. There was obviously some great mistake in a mode of reasoning that brought about a dead-lock of this description; and hence it has been the work of metaphysical philosophy since that time to endeavor to put the perception of the world on an admissible footing. Dr. Reid claimed against Berkeley and Hume by appealing to a common-sense, or unreasoning instinct, as a sufficient foundation for our belief in the existence of a world apart from our own minds. Sir William Hamilton has expounded the same view with greater clearness and precision. He considers that our consciousness tells us at once that in the first place there is both a perceiving subject—self, or the mind—and an external reality, in relation with sense, as the object per-
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cired. "Of the existence of both these things," he says, "I am convinced; because I am conscious of knowing each of them, not meditatively in something else, as represented, but immediately in itself, as existing.

Of their mutual dependence I am no less convinced, because each is apprehended equally and at once, in the same indivisible energy, the one not preceding the other, nor the other existing without the other not following or determined; and because each is apprehended out of and in direct contrast to the other" (Works, p. 247).

Much as Hamilton has labored to elucidate this doctrine in all its bearings, it has not been universally accepted as satisfactory. Many believe, and he has regarded as an ultimate fact of our constitution what admits of being still further resolved, and has mistaken an acquisition of the mature mind for a primitive or instinctive revelation. Professor Ferrier, in his Inquiries of Metaphysics, has gone through the question with extraordinary minuteness and elaboration. His main position is the inseparability of the subject and the object in perception (a position also maintained by Hamilton in the above extract), which is not reconcilable with the common assumption as to the independent existence of matter. He reduces the received dogma of the existence of matter per se to a self-contradiction, and builds up a system in strict conformity with the correlation, or necessary connection, of the mind perceiving with the object perceived. Many theories nearer to Berkeley than to Hamilton or to Reid. See Porter, Intellec.; Uberweg, Hist. of Philos.; South. Rev. Oct. 1878, art. viii.; Westw. Rec. Jan. 1878, p. 119.

Perceval, Alfred P., an English divine of some distinction, was born near the opening of this century, and was educated at Oxford, where he became fellow of All-Soul's College. After taking holy orders, he was in 1848 made deacon of East Horning, and finally chaplain to the queen. He died in 1853. He published, Reasons why I am not a Member of the Bible Society (Lond. 1839, 8vo); The Roman Schism Illustrated from the Records of the Catholic Church (Lond. 1839, 8vo); Historical Notice concerning some of the Peculiar Tenets of the Church of Rome (new ed. Lond. 1837, 12mo); Sermon, preached chiefly at the Chapel Royal, St. James's (Lond. 1839, 8vo); An Apology for the Doctrine of Apostolical Succession, with an Appendix on the English Orders (Lond. 1841, 2d ed. sm. 8vo); A Collection of Papers Connected with the Theological Movement of 1838 (Lond. 1842, 8vo); Results of an Ecclesiastical Tour in Holland and Northern Germany (Lond. 1846, 12mo); Plain Lectures on the Epistle to the Ephesians (Lond. 1846).

Perceval, Thomas, an English physician, eminent as a writer on philosophic and general social topics, was born at Warrington, in Lancashire, in 1740. After studying at Edinburgh and Leyden, he settled at Manchester, and there founded a literary and philosophical society, of which he was chosen president. He devoted a considerable portion of his time during the later period of his life to the study of moral philosophy, and he published several popular works on this subject. In his religious tenets he was a strict dissenter from the Church of England, but was very temperate and unobtrusive in his opinions. He died, universally respected by the inhabitants of Manchester, August 30, 1804. Dr. Percival's earlier medical and philosophical papers were collected and published in one volume (Lond. 1767, 8vo). To this two other volumes were afterwards added, one in 1773, and the other in 1778. These essays went through several editions, and acquired for the author considerable reputation. He published several papers on Moral and Literary Dissertations (Warrington, 1874, 8vo); A Father's Instructions, consisting of Moral Tales, Fables, and Reflections, designed to Promote the Love of Virtue (Lond. 1788, 8vo). All his works were collected and published together after his death by his son, in four vols. 8vo (Lond. 1807). To this edition is prefixed a memoir of his life and writings, and a selection from his literary correspondence.

Perclgia, a Turkish visionary, who excited a commotion in Natalia, and was put to death, declaring himself an apostle of God, in 1418.

Percclose, a railing or other enclosure separating a tomb or chapel from the rest of a church.

Percto, Gian-Maria, an Italian missionary, was born at Udine in 1729. A member of the Congregation of the Paulists, he was appointed bishop of Maxula. Charged with the direction of the missions in India, but made numerous travels in Persia. He translated into Burmese several books of the fathers of the Church, and composed a Latin-Burmese dictionary and grammar. We owe to him the translation into Italian of several Jainas, very curious, on the history of India. His manuscripts are deposited in the library of the Propaganda of Rome. Percto died at Avs in 1776. See A. Grifinini, Vie de Percto (Udine, 1782, 4to); Lettres édifiantes et curieuses des missions étrangères, vol. xii.

Percy, Thomas, D.D., a noted English scholar, and a prelate of the Irish Church, was the son of a group of gentlemen in Northumberland, in 1709, and was born, April 13, 1728. He affected to be considered of the noble house of Percy, or it has been affected for him: but his better and surer honor is that he was the maker of his own fortunes, and by his valuable writings and the honorable discharge of his episcopal duties reared for himself a high and permanent reputation. He was educated at Christ Church, Oxford, and early in life obtained the vicarage of East Mauduit, on which he resided, and the rectory of Wilt. In 1769 he became chaplain to the king; in 1776 dean of Carlislie; and in 1782 was elevated to the bishopric of Dromore, in Ireland. Long before this he had begun his literary career by the publication of what purports to be a translation from the Chinese of a novel, together with other matters connected with the poetry and literature of that people. This is a translation by him from a Portuguese manuscript. It was soon followed by another work, entitled Miscellaneous Pieces relating to the Chinese. He next published translations from the Icelantic of five pieces of Runic poetry. These appeared in 1761, 1762, and 1766. In 1764 he published A New English Song, with a Commentary and Notes—an elegant version and useful commentary, in which the Song of Songs is considered chiefly as a celebration of the earthly loves of Solomon: the book has become exceedingly scarce. In 1763 he published a Key to the New Testament, which has been reprinted several times. In the same year, 1765, appeared the work by which he is, however, best known, and which is indeed one of the most elegant and pleasing works in the whole range of English literature, to which he gave the title of Reliques of Ancient English Poetry. It contains some of the best of the old English ballads, many very beautiful lyrical pieces by the poets of the Elizabethan period and the age immediately succeeding, a few extracts from the larger writings of the poets of those periods, and a few lyrical pieces by modern writers. Each piece is well introduced. It has been many times reprinted. From the time of this publication dates the revival of a genuine feeling for true poetry among the English people. To Percy himself it secured the successive promotions which he enjoyed in the Church. In 1770 he printed the Northumberland Household Book, a poem, the subject of which is connected with the history of the Percy family, called The Hermit of Worksworth. In the same year appeared his translation, with notes, of The Northern Antiquities, by M. Mallet. The assistance which he
II. We now pass to the case of individuals: and here we have to distinguish several kinds of destruction or perdition.

1. There is present perdition, or the lost state of the soul until it partakes of a present salvation. The Son of Man came to seek that which was lost (Luke xix. 10). The idea here presented is that of a soul which has fallen into mortal sin, and has become a wreck, but it is capable of regeneration and restoration by the power of Jesus Christ; and the idea is well illustrated by the story of the son who "was lost and is found," and by the parables of the lost sheep and the lost piece of silver.

2. Temporal calamity and death are often included under the term destruction (Prov. iv. 27; xl. 10; Rom. ix. 22; and perhaps 1 Cor. xv. 18). But when we read of the destruction coming on the wicked (Ps. cxli. 20); and that they are "reserved unto the day of destruction" (Job xxxi. 20), we perceive that there must be a third meaning given to the word before us. We read in four passages of "Hades and destruction," as if this involved something beyond death (Job xxxvi. 6; xxviii. 22; Prov. xv. 12; xxvii. 20). We find that some seem to be destroyed "forever" (Ps. iii. 5); we read of him who after death is "cast into the mouth of the lion and body in hell" (Matt. x. 28), and that men may gain the whole world and lose their own souls, and be rejected or cast away. We find that there is a broad road leading to destruction and trod by many, which however may be avoided; they cannot meet with material death, for no man can avoid it. It must therefore be something beyond death, and must be the end of a misdirected existence, and so we read of rite of the end of destruction (Phil. iii. 19), and while some men are ζωοποιοῖται, or in the way to be saved, others are ἀποκαθίσταται, or in the way to be destroyed (1 Cor. i. 18; 2 Cor. ii. 16; iv. 3). The author of this final destruction is God (James iv. 12); whereas the two kinds of perdition previously named seem connected with the power of Satan, who is called Abaddon or Apollyon. Final destruction is the alternative to salvation, and appears to be especially set forth in the New Testament as the lot of those who deliberately reject or recede from the Gospel (Phil. ii. 28; Heb. x. 39; 2 Pet. ii. 12; and it will be awarded in the time of judgment (2 Pet. iii. 5).

III. To find it then as proved that perdition is the final destiny of certain persons, it remains for us to consider the passages which give us hints as to the nature of this terrible judgment. First, is annihilation? The word which looks most like annihilation in the Old Testament is הֵבִיל, "nothingness," and its cognate forms, used by the prophet Ezekiel with reference to Chabath-ammon, Tyre, and other cities (ch. xxxv. 7; xxvi. 21; xxvii. 86; xxviii. 19). Yet even in these extra-canonical cases the exact and philosophical meaning of the word can hardly be pressed. For in truth the nature of destruction will vary according to the nature of the object to be destroyed, and it is not necessarily that utter extinction to which we give the name "annihilation," if indeed there be such a thing. There is a physical destruction, to which the material buildings of great cities were doomed, as Tyre and Jerusalem; but in all such cases there are ruins, or stones, or fragments enough left, to show that the idea intended to be conveyed is that of a wreck rather than of that of non-existence. There is a corporate destruction of nations and of families, yet even from these ruins there have been some that have escaped, and who have been merged into other nations. There is individual destruction—death and something more— and no doubt in these cases the man thus destroyed is in one sense no longer the same person, yet his powers and faculties which he had before his final doom came upon him, yet there may be sufficient remaining to him to enable him still to preserve an identi-
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City and to recognise the justice of his doom. The only passage in the New Testament which at all favors the idea of annihilation or absolute extinction is Rev. xx. 14, where we are told that "death and haves were cast into the lake of fire." Now it might be argued that we cannot suppose that death and haves are "absolutely" terminated, and that therefore "cast into the lake" means extinction in their case, so it is to be understood in the case of the repudiate. But the argument cuts both ways, for as death and haves are here personified, so their end is personified; but as there are absolutely of our, so that will not really be the same as the end of personal human beings who would not come unto Christ that they might have life. Whether annihilation is a conceivable idea in relation to a being in whom God has breathed the breath of life we cannot tell; nor do we know whether it would be a just recompense for the rejection of Christ as Lord and Saviour; but we may rest assured that if it were in accordance with God's character and design it would have been so ordered.

Proceeding with our investigation, we note that perdition is set forth in the New Testament as including the final ruin of the spirit. This may be inferred from 1 Cor. v, 5, where we are told that the spirit may be saved hereafter: at the cost of the destruction of the flesh here, which implies that otherwise the spirit would be unsaved or lost. Again, St. Paul tells us that sinning is the downward of the following from the love of money or erroneous belief (1 Tim. vi, 9), and St. Peter uses the word in reference to the fate of Simon Magus, who was in the bond of iniquity (Acts viii, 20). In two passages which bring the subject before us (1 Thess. v, 3; 2 Thess. i, 9), the primary reference is to the fate of the enemies of Christ who shall be destroyed at his coming—an event which seems to be portrayed in figurative language at the end of Rev. xix. Perhaps we are not warranted in drawing any direct inference as to the fate of all the ungodly from these passages. But in whatever light we regard them, they evidently form part of the great revelation of God's wrath against sin, which we find fully confirmed by the words of our Lord himself. For if we take the one word Gehenna, the scene or abode of perdition (Matt. x, 28), as used by Christ, we gather that it is to be the fate of the angry and revengeful (ch. v, 22), of the carnal (ver. 29, 30), of hypocrites and persecutors (ch. xxiii, 33); and from several of the parables we see that punishments described in almost similar terms are to be inflicted upon faithless and unprofitable servants of Christ's kingdom. Perdition is described as "the second death" in Rev. xxii, 8, and a terrible list is given setting forth the real character of those who shall share it; and this list is almost the same as that which St. Paul set before his Galatian converts more than once, as marking the characteristics of those who are finally excluded from the kingdom of God (Gal. v, 19-21; comp. 1 Cor. vi, 9, 10).

Another idea connected with perdition is that of corruption. The body of the saint is sown in corruption, but the resurrection is "the harvest of righteousness." But it is not so with those who are treasuring up wrath against the day of wrath. Their harvest is corruption—ten times more corruptible than that which takes place at the first death (Gal. vi, 8). St. Peter tells us of some who have turned from the truth that they have become "servants of corruption," and in that state they enter the world to come (2 Pet. ii, 19). If we try to comprehend the nature of final spiritual corruption, we find it impossible to say more than that it implies the utmost degradation and loathsome-women of which the body is capable, and that finally will be wrought out by natural laws in God's spiritual kingdom, as in the case with physical corruption now.

Gathering up into one view a few other solemn statements about the ruin of the unbelieving, which we find in Scripture—and apart from Scripture we know absolutely nothing of the matter, as we know neither the nature nor the results of sin—we see that there are persons who "die in their sins" (John viii, 24), who "have no forgiveness" (Matt. xii, 31), "God's wrath abideth on them" (John iii, 36), they rise to "the resurrection of damnation" (John vi, 29), they "depart from the presence of the Lord" (Matt. viii, 12), and this "furnace of fire" (Matt. xiii, 50). There they reap the fruit of their actions done here, being accursed and utterly degraded. We know nothing about the nature of their sufferings, and we have no right to imagine anything beyond the glowing descriptions of their future misery. All such attempts are based upon the supposition that their physical constitution will be the same then as now. But this is a most unsafe hypothesis. Physical pain now depends on the exquisite sensitiveness of the nervous system, which is devised for man's benefit. Man suffers more than other animals because he has perverted his nature which was constituted for him to enjoy more. The accused will "rise with their bodies," but the constitution of those bodies may be far less sensitive. They are described as "carcasses" in Isa. lxvi, 24, a word (כָּרָשָׁה, karashah) literally means that which is putrefied or exhausted, and so excludes the idea of strong nervous sensibility. They are in "outer darkness"—this seems to shut them out from spiritual and physical light and knowledge. They are "bound hand and foot," which appears to exclude the idea of any physical activity. In fact their punishment should be represented as the extreme of degradation rather than the height of suffering, though it is true that they will suffer in a manner differ the bitterness of remorse, described as "weeping and gnashing of teeth," and that "the smoke of their torment" will be a lasting memorial of God's wrath against man's pride and ingratitude. Though we know so little of perdition, one thing is certain, that not a gleam of hope is given in Scripture to those on whom this awful sentence shall be pronounced. Their condition is represented as one from which there can be no recovery. It is sometimes argued that God's threats are eternally conditional, and that the destiny of no man even in the world to come is hopeless. Attempts have been made to defend this hypothesis by reference to God's temporal threatenings, the accomplishment of which has been modified by the repentance of the persons threatened. But before this idea can be accepted, it must be shown, first, that the persons so lost are even capable of repentance or of any good thought; secondly, that God will set a way of return—another sacrifice for sin—before them; thirdly, that any indications can be found in Scripture that any of them shall be cast into Gehenna shall be restored to favor; and, lastly, those passages must be explained, or explained away, which reveal the perdition of the lost as eternal. See Punishment.

PERDITION, SON OF (υἱὸς τῆς ἀπώλειας). It was common among the Jews to express a man's character by little as well as the "son of" some abstract truth. Thus we read in the New Testament of the sons of the kingdom, the sons of light, the sons of God, the sons of the devil, the sons of this age, the sons of disobedience, the sons of thunder; the children (υἱοί) of wisdom, of the promise, of wrath, of obedience, of God. So the psalmist says, "The son of God shall be restored to favor; and, lastly, those passages must be explained, or explained away, which reveal the perdition of the lost as eternal. See Punishment.

The best commentary on this statement is that afforded by
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St. Peter (Acts i, 20), who refers directly to Psa. lxix as predicting the fate of the betrayer of the Lord. See BEN.

But it may be gathered from 2Thess. ii, 3, that another son of perdition is to be revealed, and he is identified as the Man of Sin, the great opponent of the Christian religion, who shall set himself up in the place of God. He is afterwards called "the lawless one," and his miraculous impostures are described, but he is to be destroyed at Christ's appearing. He appears to be the final incarnation of irreligion, and his character is drawn in the book of Revelation as the great deceiver and tormenter of nations, who, after becoming the instrument of the destruction of the mystic Babylon, joins the universal dervis, History of the Church of France, i, 454 sq., 461 sq.; D'Avigny, Memoires Chron. ii, 444 sq. (J. H. W.)

Peregrino, an ancient Slavonic deity worshiped by mariners and fishermen, who believed that he presided over the sea.

Peres. See Ass.

Père la Chaise. See La Chaise.

Perea. See MILE.

Perea,安东尼奥, an eminent Spanish painter, was born at Valladolid in 1599. He studied under Pedro de las Cuevas, and showed so much ability that he was taken under the protection of Don Francisco de Texas, who sent him to Madrid, where he had an opportunity of studying the works of the great masters in the royal collections. At the age of eighteen he produced a picture of the Immaculate Conception, in which the Virgin appeared on a throne of clouds, supported by angels, executed so admirably that no one could believe it the work of so young an artist. The reputation he acquired by this performance induced the duc de Oviedo, who had the direction of the works going on in the palace of the Retiro, to employ him, and place him among the artists of the highest rank. Perea performed his part to the satisfaction of his patron, and was munificently rewarded. He acquired great reputation, and is said to have executed many works for the churches at Madrid, Toledo, Alcalá, Cuenca, and Valladolid. He also painted much for individuals, and no collection was considered complete without a specimen of Perea. It is also said he was a universal artist—painting history, familiar life, yases, tapestry, musical instruments, and other objects of still life. His pictures were well designed, his drawing correct, and his coloring rich and glowing, in the Venetian style, with an admirable impacto. Few of his works are known to be extant at the present day. There are two in the Royal Gallery at Madrid, one of which represents St. Jerome Meditating on the Last Judgment; one of Christ asleep on the Cross, with flowers and skulls, in the collection of St. Anthony of Padua, in the Estorbery Gallery in Vienna, and three or four in the gallery at Munich. Perea died at Madrid in 1699.

Pérèfixe, Harcourt Beaumont de, a noted French prelate, was born in 1645. After having finished his education, he attracted the notice of Cardinal Richelieu, who became his patron, and obtained the high office of tutor to Louis XIV in 1614. Four years later his services to the court received recognition by his promotion to the bishopric of Rodez. He became a member of the French Academy in 1654, and was appointed archbishop of Paris in 1662. In this exalted position he endeavored to obtain the Jansenists compliance with the formulary of pope Alexander VII. He died in 1670. Pérefixe was a man of great scholarship, and possessed remarkable talents. He was born to rule and to teach. Unfortunately, he was more of a politician than an ecclesiastic, and did everything rather for the sake of his king than to honor his God. He was truly a timeserver. In the Jansenistic controversy he had it in his power to influence the king favorably, but he failed to embrace the opportunity, and was obliged to obey when he might have led. See the art. PAUL.

Peregrini dr Cesena, or Pellegrini da Cesena, an Italian goldsmith, engraver, and worker in niello, flourished in the latter part of the 15th and first part of the 16th centuries. He is one of those artists about whom and whose works there is very little known with certainty; give a description of ten prints by him (Peintre gravure, tom. xii). Duchesne discovered Peregrini's name on some admirable works by him in niello, which he describes (Essai sur les Nielles). Ottley describes ten prints which he supposes to be by an artist, Nagler, from these and various other authorities, gives a description of sixty-four pieces which he attributes to him, among them the following: 1. Abraham leading on ass for his journey to Mt. Moriah; 2. Abraham, Isaac, and two servants on their way to the Mount; 3. Abraham and Isaac on the Mount, the servants sleeping below; 4. Abraham with a knife and a torch, Isaac bearing a bundle of wood; 5. Abraham, about to imolate Isaac, is prevented by an angel: the head of a ram is seen at the right-hand corner; 6. David conquering Goliah: a very fine plate; 7. Joshua with the head of Hosiphur in her left hand; 8. The Holy Virgin with the Infant on a throne, as presented by St. Paul and St. Francis d'Assisi; 9. The Baptism of Christ: in the foreground, to the right and left, are St. Stephen and St. Francis; 10. The Resurrection of Christ; 11. The Annunciation, in two small medallions; 12. John the Baptist with the Cross, on which is a medallion with the Lamb, and the words "Ecce Agnus;" 13. St. Sebastian standing by a Tree, his hands tied above his head; 14. St. Jerome kneeling before a Crucifix, the lion behind him; 15. St. Roch: on the right hand the first person of the Trinity is blessing him; 16. St. Margaret: her head rested on a lion, and an arm of Dragon, holding in one hand a cornucopia, and in the other a cake. Bartch calls this subject Providence.

Peregrino, Bonaventura (originally Serach Yom Tob, or Salomo Nakara), a convert from Judaism, was born about 1648 at Casale, not far from the famous Spanish monastery at Montserrat. He was baptized at Bologna Jan. 18, 1655, on which occasion he took the name under which he was afterwards known. According to the spirit of his age, Peregrino endeavored to demonstrate mysteries of Christianity from the letters of the Old Testament, attending to the rules of the Cabala (q. v.). and wrote in Italian Predisio Giojello sopra il nome di Dio Tetragrammaton, which, however, has never been published. See Wolf, 2nd Heb. i, 300 sq.; iii, 247; Kalkar, Israel u. die Kirche.

Peregrinos. PROTESTANTS, a sycophatic philosopher, who was a native of Parium on the Hellespont, and flourished in the reign of the Antonines. After a youth spent in debauchery and crime, he visited Palestine, where he embraced Christianity, and by dint of hypocrisy attained to some authority in the Church. In order to win his mark of favor to the emperor, he contrived to be imprisoned; but the Roman governor,
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perceiving the object, disappointed Peregrinus by setting him free. He now assumed the cynic garb and returned to his native town, where, to obfuscate the meaning of his former works, he concealed himself among the populace. He again set out on his travels, relying on the Christians for his support; but being discovered profaning the ceremony of the Lord's Supper, he was excommunicated. He then went to Egypt, where in the garb of a mendicant cynic he made himself specially notorious by the open perpetration of the most disgusting obscenity. Thence he proceeded to Rome, and endeavored to attract attention by his ribaldry and abuse, for which he was expelled by the prefectus urbis. His next visit was to Athens, where he again incurred the ire of the Romans. Having exhausted all the methods of making himself conspicuous, he at length resolved to procure himself an immortal name by submitting to voluntary death, in imitation of Hercules. He went to the Olympic games, and in the presence of a vast concourse of spectators raised a funeral pile, and there carried his mad resolution into effect, in the 236th Olympiad, A.D. 165.

The Parians raised a statue to his memory, which was reputed to be oracular (Anaxagoras, quoted by Valerius, Ad Aen. Marcelli.). Lucian, who knew Peregrinus, compared him to the Golden Calf. There is some probability, from his strange self-imitation, has perhaps overcharged the narrative of his life (Lucian, De morte Peregrini, Amm. Marcelli. xxxix, 1; Philostratus, Vit. Sophist. ii, 19; Gellius, Noct. Att. xli, 11; Eusebius, Chronic. Ol. p. 277; Orosius, Hist. Antiq., iv, 43; see Index); Endfield, History of Philosophy, p. 356, 357.

Pereira, Antonio, de Figueiredo, a learned Portuguese literary, was born Feb. 14, 1725, in the borough of Macao. After having completed his studies in the college of the Jesuits at Villa-Vicosa, he refused to remain among them, and, as he had taste for music, he accepted the situation of organist in the monastery of the Holy Cross at Coimbra. Several months later he took the religious habit in the Congregation of the Oratorians of Lisbon (1744), and was afterwards employed to teach grammar (1752), rhetoric (1755), and theology (1761). The publication of his first articles upon the teaching of the Latin and Portuguese languages, written with much clearness, drew upon him passionate attacks on the part of the Jesuits, who were then the elementary instructors. When the differences arose between the court of Rome and Portugal, his great reputation induced the marquis de Pombal to intrust to him the care of opposing the ultramontanes in the doctrinaires, and he wrote a great deal in his Tempus Theologicum, that the bishops have the right to grant all dispensations, and to provide for all the wants of the national Church without the aid of the holy chair. This discussion, which attracted towards Pereira as many praises as invectives, procured for him the employment of a deputy to the tribunal of censure (1768), and of interpreting secretary to the minister of war (1789). Obliged to live in the world, he left the dress of the Oratorians, and aided, with all the activity and penetration with which he was gifted, the prime minister in his plans of reform. About 1774 he became a member of the Royal Academy of Lisbon, which conferred upon him in 1792 the title of dean. "He attainted," says a writer, "great favor, which his talents doubtless merited; yet he was careful to preserve it by the most pious praises lavished either upon the king or his minister." His vast erudition rendered his conversation as agreeable as instructive. In his career his manners have been above reproach; but sensible people, while admiring his talents, could never pardon him for the frivolous nature of his compositions, his answer, animadversions, the same monks who had been his first teachers, and his too great concession to the court. He died at Lisbon Aug. 14, 1797. He composed a very large number of theological theses and writings, dissertations and memoirs on the enumeration of which would occupy too much space. See R. de Figueiredo, Principal do dicionario das liugues Latina e Portugues (Lisb. 1731, 8vo), in Latin and Portuguese:—Novo metodo de grammatica Latina (Lisb. 1725, 1728, 8vo, pt. ii), followed by a Defense (1764), under the name of Francisco Sanches;—Apparito critico para a correugao do Dicionario instutuido:—Pro- cedimentos em Dicionarios de la Lingua Portuguesa e latina para e impura (ibid. 1790, 8vo);—Resumen lusitanoarc umpheros un uso al Jesuitamur expulsionem (ibid. 1761, 4to);—translated into Portuguese by Pereira:—Principi da historia ecclesiastica em forma de dialogo (ibid. 1766, 2 vols. 8vo); the author promised two other volumes which were never printed;—Dialogo da scolaridade, da excelenca, da educaugao, da professao e da ordem dos Jesu- itas (ibid. 1765, fol.); these famous theses, printed in the Collectio thesauri (1768, 1774, 8vo), have been translated into French, Traite du pouvoir des sieges (Par. 1772, 4vo);—Tratado Theologico (ibid. 1766, 1768, 4to), translated into Latin by the author (1769), into French, Italian, German, and Spanish, and followed by an Appendix (1768, 4to).—Vida de Joao Geron (ibid. 1779, 2 vols. 8vo);—Demonstratio Theologica (ibid. 1781, 2 vols. 8vo);—Dedicationum et Aniathica (ibid. 1771).—Testamento Novo e vel e quando em Portugal (ibid. 1778, 1790, 23 vols. 8vo); this translation, accompanied by notes, prefaces, and various readings, was reprinted in 1714 for the third time, 4to size:—Compendio das epistulas, etc. (ibid. 1789, 8vo);—Os egos das vozes de Par- tage (ibid. 1789, 4 vols. 4to). See Summario da Bib. Lusti- tana, vol. i; Figaniero, Bibliographia hist. Portugueza; Le Moniteur univ. anii xii; English Reviews, vii, 106, 118.

Pereira, Bento (1), a learned Spaniard, was born at Valencia in 1555. Admitted into the Society of Jesus in 1555, he finished his studies in Sicily and at Rome, and rendered himself very skilful in science and philosophy, which he taught with honor. He died at Rome March 6, 1616. His principal writings are, Physicorum lib. xx (Rome, 1602, 4to);—Commentarius in Davideum (ibid. 1686, 4to);—Commentarius in Gene- sis (ibid. 1686, 4to);—De magnis et aliu- ratione apostolica (Iugolatia, 1581, 8vo);—Selecta disputations in seruam Scripturam (ibid. 1601-1610, 5 vols. 4to). All these works have frequently been reprinted. See Fabricius, Hist. Bibl. i, 265; Gassier, Litt. Hist, iii, 922 sq.; Simon, Hist. Crit. du Vieux Test. p. 523.


Peremanofuchsins (i.e., Re-Anninators), is the name of a Russian sect which separated from the Russo-Greek Church about the year 1770. They agree in almost every respect with the Starobredets, or "Old Ceremonialists," except that they re-adopt those whom they joined with their holy charism. They also re-ordain those priests or priests who seceded to them from the Established Church. The Peremanofuchsins are really a branch of the Popofuchsins (q. v.).

Perès. See Eagle.

Pre'esh (Heb. כָּרֶשׁ, caram; Sept. Φαράξ), the first name of the two sons of Machir the Manas- site by his wife Maachah (1 Chron. vii, 16). B.C. cir. 1658.

Pereyra, Abraham Israel, a Jewish littérateur.
of some note was of Portuguese origin, but born in
Amsterdam, where he flourished in the middle of the
17th century. He was one of the students of the rab-
binical college of that city, and was highly esteemed
for his literary talents. He wrote in Spanish, *Espacio
de la Vida Entidad del Mundo*, "The Mirror of Worldly
Vanity" (Amsterdam, 1671).— *La Certezza de la
Suegra del Hombre* (Amsterdam, 1666), and also
published a work in twelve sections, treating, 1, on
divine Providence; 2, on the vanity of the world; 3, on
love and fear of God; 4, on virtues and vices; 5, on
recompense and punishment, etc. See Fürst, *Bibl.
Jud. ivii. 77; Lindo, *Hist. de los Jeses en Spain and
Portugal*, p. 869; Gratz, *Gesch. d. Juden*, x, 237; De
Castro, *Biblioteca Española*, i, 659; De Rossi, *Dizionario storico degli autori Ebrei*, p. 259 (Germ.
transl. by Hamburg); Wolf, *Bibl. Hebr. iii, 315 sq.
(B. P.)

**Pereyra, Diego**, a Portuguese painter, was born
about the year 1570. Very little is known concern-
ing his life. He died in the year 1640, in the house
of a nobleman where he spent his last days. Pe-
reyra had a rare talent for painting conflagrations
and infernal scenes. He often painted the *Burning
of Troy* and *Overthrow of Sodom*. In these cases he
excelled in painting pictures of fruit and flowers; also rural scenes illuminated by the radiance of torches or the light-
ning's flash. His landscapes are painted in a spirit-
ed style, ornamented with small figures in excellent
taste.

**Pereyra, Manuel**, a Portuguese sculptor, was
born in 1614. He settled at Madrid, where he attained
great distinction, and is regarded as one of the ablest artists that Portugal has produced. He was com-
missioned to execute a great number of works. His masterpieces is a large statue of the Savior in
the church of the Rosario at Madrid. It is said that in
his old age, having become blind, he made the model
of a statue of *St. John*, and directed its execution.
This statue is one of his finest works. He died in
1667.

**Pérez** (†Chron. xxvii, 5). See Pharez.

**Pérez**, a name common to many Jewish litera-
tors, of whom we mention the following:

1. **Ben-Elia**, also called *Rojo*, also בנו יהו, a pupil of Jacob ben Ephraim, lived at Corbell, and
died about 1300. He wrote many Tosafoth or addita-
tments to the Talmud, viz. to the treatises Beza, Nazir,
Nedarim, Sanhedrin, Macciath, and Mellah, reprinted in the editions of the Talmud. He also wrote addita-
tments to the treatise Baba Kama (בב כמא), which
was published, according to a recession of one of his
pupils, by Abr. Venano (Livrorno, 1819). His Tosafoth
to Zebachim (玎ננ יבצ) is reprinted in Pietrosi's *Mish-
na* (ibid. 1810). See Fürst, *Bibl. Jud. ii., 77; Zunz,
Zur Geschichte u. Literatur, p. 38, 41, 46, 52, 59, 119, 199,
205, 565. (B. P.)

2. **Ben-Isaac Ha-Cohen**, a jurist of high repute,
a great cabalist, and a celebrated physician, was born
about 1241 at Gerona. He wrote a highly esteemed
work, המוסרред את דיפסית הדרwers, "The Dispositions of the Di-

divinity," which treats in fifteen sections of the system
of Cabala. It was first printed at Ferrara in 1558,
and often since; lastly at Zollikow in 1779. See Fürst,
*Bibl. Jud. iii, 77; De Rossi, Dizionario storico degli autori
Ebrei*, p. 260 (Germ. transl. by Hamburg); Lindo,*
Hist. de los Jeses en Spain and Portugal*, p. 81; Zunz,
Zur Geschichte u. Literatur, p. 490. (B. P.)

3. **Josued LeoN Ben-Joseph**, who lived at the be-

ginning of the 18th century, was rabbi at Venice and
Amsterdam. He wrote, *םינוסי דנשלום*, the Deca-
logue, in a poetical Aramaic-Arabic paraphrase, etc.
(Amsterdam, 1757).— *Fundamento soldo*, a compen-
dium of Jewish theology, which treats, in twelve chap-
ters, of the fundamental principles of the Jewish reli-
gion — God, cosmology, faith, legislation, the thirteen
articles of faith, asceticism, ethics, providence, etc.,
it was written in Spanish, and published in 1729.:

**Pérez**, one of the first Portuguese missionaries in
Cochin China, was born about 1605. He joined the
French missionaries, and was charged by the bishop of
Berrynhe to go to Bengarvon and Jonamal to make
conversions. He arrived about 1671, and from those
places wrote letters to the prelate who had sent him,
in which he found interesting observations upon the
country and its inhabitants. He died towards the
end of the 17th century. See *Relaciones de los
autos de fe*. p. 70.

**Pérez, Father André**, a Spanish theologian and
romance writer, a native of the kingdom of Leon, lived
in the early part of the 17th century. He entered the
Dominican Order, and attained to the dignity of super-
ior of the convent of the Dominicans in Madrid. His
Sermons and his *Pie de los Dominicos del Hospital
dermote de San Juan de la Puerta* have been
forgotten, but inquiries are still made, from motives of
curiosity, after his romance of *La Ficara Justina*,
which he published under the pseudonym of Fran-
cois Ubeda, Tolodan (Medina-del-Campo, 1605, 4to).
It is a weak imitation of German de Affring, desti-

tination of invention, and written in an affected style.
It is remarkable only for some licentious incidents,
strange enough for the superior of a convent. The
best edition is that of Maynas y Siscar (Madrid,
1735, 4to). See Echard, *Scriptores ordinis Predica-
toriarum*; Ticknor, *History of Spanish Literature*, iii,
61.

**Pérez, Andres**, a Spanish painter, was born at
Seville in 1600. He painted historical subjects; also
flower-pieces, in which he was more successful. Among
his principal works are three on sacred subjects in the
sanctuary at Our Lady of Seville, signed "Andres Pe-

rez, 1707," and in the sacristy of the Capuchins of
the same city is a picture by him of the *Last Judgment*,
dated 1718. He died in 1727.

**Pérez, Antonio**, a learned Spanish prelate, was
born in 1559 at Saint-Dominica of Silos. He be-

longed to the Benedictine Order, which chose him for
vice-general, and he helped to revive among his
brethren a taste for learning. He occupied succes-
sively the bishoprics of Urgel, Lerida, and Tarragona.
He died at Madrid May 1, 1637. His principal works
are, *Apuntamientos quadragesimales* (Barcelona, 1608,
3 vols. 4to);— *Pentacostari* (Madrid, 1690, fol.);
some passages are so relative to the authority of the pope
caused the work to be too closely suppressed, and it has
become very rare:— Commentarium in regulam S. Be-

nedicti (Lyons, 1624, 2 vols. 4to). See N. Antonio,
*Bibl. Hispana Nova; Hoefer, Nova, Bibl. Generalis*,
xxxix, 880; Wetzer und Wellm, *Kirchen-Lexicon*, xili,
942.

**Pérez, Bartolomeo**, a distinguished Spanish
painter, was born at Madrid in 1634. He studied in
the school of Don Juan de Arellano, and attained great
excellence in flower painting. His pictures of this
kind are composed in a tasteful and delicate style,
with a brilliancy and harmony of color deserving
of high praise. He also succeeded in the figure, fol-

low the style of Don Juan de Carreno. There
were many of his pieces at the Retiro, which were sub-
sequently removed to the Rosario; and one of his best
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productions is mentioned, which combines his talents in both branches of the art, representing St. Rose of Lima kneeling before the Virgin and infant Jesus, with two Angles, one of whom is crowning the Statuary, while the other is presenting him with a vase of flowers. Perez was also distinguished for the excellence of his theatrical decorations, and it is said that Queen Maria de Medici dis- missed him to paint a grand ceiling in fresco in his palace at Madrid, but while occupied upon it he un- fortunately fell from the scaffold and was killed, ii. 1639.

Perez, Francisco, or Pinedo, a Spanish paint- er who lived at Seville about 1600. He studied under Murillo, and followed his style of compositions with un- successful success. Among other works, he painted sev- eral pictures for the churches and convents at Seville, which show that he was an able disciple of that great master. Perez was a member of the society of pro- fessors who established the Academy of Fine Arts at Seville.

Perez-Uzzah (Heb. Pe'rets 'Uzza', נֵּ֥רֶץ עַזַּ֖א, 1 Chron. xiii. 11), or Pe'rets-Uzzah (Heb. Pe'rets 'Uzâ'ah, נֵּ֥רֶץ עָזָ֖א, breach of Uzzah, 2 Sam. vi. 8; Sept. דָּשָּׁקָּנָּ֣ה Di0, the name which David conferred on the threshing-floor of Nachon, or Chidon, in com- memoration of the sudden death of Uzzah: "And Da- vid was wroth because Jehovah had broken this breach on Uzzah, and he called the place 'Uzzah's breaking mouth'; and he called the name of the king's daughter with David on such occasions. He employed it to com- memorate his having "broken up" the Philistine force in the valley of Repham (2 Sam. v. 20). See Baal- perazim. He also used it in a subsequent reference to Uzzah's destruction in 1 Chron. xv. 16. It is re- markable that the statement of the continued exist- ence of the name should be found not only in Samuel and Chronicles, but also in Josephus, who says (Ant. vii. 4, 2), as if from his own observation, "the place where he died is even now (την παλιν) called the 'cleav- ing of Uzzah.'" About a mile and a half or two miles from the site of Kirjath-jearim, on the hill immediately above Cheela, the ancient Chesalon, on the road thence towards Jerusalem, is a small village still called Khirbet el-Uzz, or "the ruins of Uzzah." It is given by Prof. Robinson among the names of places west of Jerusalem as Khirbet el-Lawz, or, as it should be written, Khirbet el-Laus. This seems to be Perez-Uzzah. The position, on the road to Jeru- salem, near the site of Obed-edom's house, and not far from the site of Kirjath-jearim, all correspond. David, being then in his prime, is said to proceed forth- wards Jerusalem, "carried it aside into the house of Obed-edom the Gittite." It seems therefore that the house of Obed-edom must have been near or in the immediate neighborhood of Perez-Uzzah. See Osnob- razh.

Perfecti (Perfect) is the name assumed by the stricter Cathari (q. v.) of the 12th and 13th centuries. Rainierius, who had himself been a Catharist, and who speaks of a census of the sect taken by themselves, says that there were only 4000 of these, although the "Credentes," or general body of the Catharists, were innumerable. These "perfecti" Catharists were anal- ogous to the Manichean "elect," professing to live an extremely strict life, in imitation of Christ and his apostles. From among them were taken their bish- ops, "Filius major," "Filius minor," and deacon, some from childhood, living a life of extreme poverty on a rigid fish and vegetable diet. The Perfecti also called themselves Cenobitas and Bovi Homines. See Reiner, Contr. Waldens. in Bibl. Max. xxv. 266, 269.

Perfection (Lat. perfectum, "made out," complete) is applied to that which wants nothing. According to some, it is divided into physical or natural, whereby a thing has all its powers and faculties; moral, or an eminently degree of goodness and piety; and metaphys- ical or transcendent in the possession of all the essen- tial attributes or parts necessary to the integrity of a substance; or, in general, it is that whereby a thing has or is provided with 'everything belonging to its nature. Perfection is relative or absolute. A being possessing only its formal and accidental qualities in the highest degree may be called perfect in a rela- tive sense. But absolute perfection can only be ascribed to the Supreme Being. We have the idea of a Being infinitely perfect—and from this Descartes reasoned that such a Being really exists.

The Perfections of God are those qualities which he has communicated to his rational creatures, and which are in him in an infinitely perfect degree. They have been distinguished as natural and moral—the former belonging to Deity as the great first cause—such as independent and necessary existence—the lat- ter as manifested in the creation and government of the universe—such as goodness, justice, etc. But they are all natural in the sense of being essential. It has been proposed to call the former attributes and the latter perfections. But this distinctive use of the terms has not prevailed; indeed it is not well founded. In God there are nothing but attributes—because in him everything is absolute and involved in the substance and unity of a perfect being. See Attributes.

PERFECTION, CHRISTIAN. The word "perfect," in the moral sense, is usually the translation of the Heb. בָּאָר (Ba-thar) and the Greek παντελόνας, which both essentially mean "compl. te." The term perfection, says Witsius, is not also used in the sense of "being complete". 1. There is a perfection of sincerity, whereby a man serves God without hypocrisy (Job i. 1; Isa. xxxix. 8). 2. There is a perfection of parts, subjective with respect to the whole man (1 Thess. v. 23), and objective with respect to the whole law, when all the duties pre- served by God as observed (Psa. cxx. 129; Luke i. 6). 3. There is a comparative perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untutored (1 John ii. 18; 1 Cor. ii. 6; Phil. iii. 15). 4. There is an evangelical perfection. The righteousness- ness of Christ being imputed to the believer, he is com- plete in him, and accepted of God as perfect through Christ (Col. ii. 10; Eph. v. 27; 2 Cor. vii. 1). 5. There is also a perfection of degrees, by which a person pre- forms all the commands of God, with the full exertion of all his being, without the least defect. This is what the law of God requires, but what the saints cannot attain to in this life, though we willingly allow them all the other kinds above mentioned (Rom. vii. 24; Phil. iii. 12; 1 John i. 8). Witsius (Economia Fidei Divi, lib. iii. cap. 15, § 124). The ancient writers use the singularity of their faith, that "their generation" (Gen. vi. 9; Job i. 1): "they fol- lowed the Lord fully" (Numb. xiv. 24). As the term "perfect" is frequently applied to different individuals in the Scriptures, and the possession of the character so frequently mentioned, there can be no doubt that among those who know the Scriptures and the power of God, that perfection, in the scriptural sense of the term, ought to be an object of more anxious solicitude among Christians than it usually is (Gen. xvii. 1; Luke vi. 40; Heb. vi. 1). We are exhorted to acquire the perfection of Christianity both in theory and prac- tice. We are to be thoroughly instructed and expe- rienced in divine principles; to be adults and not child- ren in Christian knowledge (1 Cor. i. 6; xiv. 20; 2 Cor. xiii. 9; Eph. iv. 15; Phil. iii. 13; Heb. v. 14). With the attainment of the latter is included "the per- fection of Christian life by submission to the reign of the Holy Spirit, which brings the entire man into complete subjection to the divine will (Rom. viii. 12). In this sense the faithful may be said to "stand perfect and complete in all the will of God" (Col. ii. 10; iv.
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12). The Saviour says to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v, 48). Not that we can ever attain to an equality; but taking him as the only pattern of perfection, we can advance towards a con-
similarity. Just as it is said in the parallel passage, "Be ye therefore merciful, as your Father also is merciful:" if our humanity, at so great a distance from perfect eternity, same manner, though in the same degree it is utterly impossible, as we are but finite creatures, while he is the Infinite and Eternal. As creatures, we cannot reach any state that precludes the possibility of further improvement; but he who has also this property of being perfectly and through eternity, yet that love may become stronger, and that delight increase forever. The perfection of a Christian, con-
sidered in relation to that of his heavenly Father, may be likened to one of those mathematical lines that may draw nearer and nearer to another for all eternity, still remaining as infinite in their mutual approach, and everlasting in their asymptotic relation to one another. Our con-
tinual advancement towards him may be illustrated by the
recurring decimal fraction. Though we add figure after figure, in a continuing and never-ending series, and the result approaches nearer and nearer to a certain value, yet there is no possibility of its ever reaching that value. So the happy and the holy may continue to grow more like God, without the most dis-
tant possibility of attaining his glorious perfections. Not even the Just Righteous of the Old Testament, and throughout eternity remain at an infinite distance from the absolutely perfect object which he thus increas-
ingly resembles (Phil. iii, 12–10). See Bates, Win-
low, pp. 557, et seq.; Burgh, Dignity of Human Nature; Dobuzio, Lectures, lect. 181; Channing, Works; Ir-
ing, Orations and Speeches, Eng. ed., i. 30; Prentiss,
1874. See SANCTIFICATION.

That such perfection is attainable in this life is held by the Franciscans, Jesuits, and Molinists in the Church of Rome, but is denied by the Dominicans and Jansenists. In advocating the doctrine, its Roman Catholic supporters generally rest much on the distinc-
tion between mortal and venial sins. See Sin.

"Christian Perfection" is pre-eminently a doctrine of justification and of sanctification. It is the writ-
tion of justification, but a perfection of sanctification; which John Wesley, in a sermon on Christian perfec-
tion, from the text Heb. vi, 1, "Let us go on to perfe-
cion," earnestly contends for as attainable in this life by be

sayers, by argument and proof, so that he, in his mind, that God had saved them from all sin, till their spirit returned to God." Paul and John he deemed suffi-
cient authorities for the use of an epithet which he knew, however, would be liable to the cavils of criti-
cism. The Christian world had also largely recognized
in the term of the writings of Clements Alexanderinus, Ma-
carius, Kempt, Fénéon, Lucas, and other writers, Pa-
pal and Protestant. Besides incessant allusions to the doctrine in his general writings, Wesley has left an elaborat
eter doctrine is precise and intelligible, though of-
ten distorted into perplexing difficulties by both its ad-
vocates and opponents. As above observed, he taught not absolute, nor angelic, nor Adamic, but "Christian perfec-
tion." Each sphere of being has its own normal limits; God alone has absolute perfection; the angels have a perfection of their own above that of humanity; at the same time, the man, represented by Adam, occupied a peculiar sphere in the divine economy, with its own relations to the di-
vine government, its own "perfection," called by Wesley
Adamic perfection; fallen, but regenerated man, a sphere of medi-
ary economy, and the highest practicable virtue (what-
ev it may be) in that sphere is its "perfection," is
Christian perfection. Admitting such a theory of per-
fection, the most important question has respect to its
practical limit. When can it be said of a Christian man
that he is thus perfect? Wesley taught that perfect
Christians are not free from ignorance, no, nor from
mistake. We are no more to expect any man to be
ed to us by the Servant of the Lord: for the servant is above his Master. Neither in this sense is there any absolute perfection on earth. There is no perfection of degrees, none which does not admit of a continual increase. . . . The propo-
sion which I hold is this: 'Any person may be in a condition to carry forth the work of his soul, which
is blood.' For what? for 'negligences and ignoran-
ces;' for both words and actions (as well as omissions),
which are, in a sense, transgressions of the perfect law.
And I believe no one is clear of these till he lays down
this corruptible body.' Perfection, as defined by Wes-
ley, is not that perfect freedom according to the absolute
moral law: it is perfection according to the special
remedial economy introduced by the Atonement, in which
the heart, being sanctified, fulfils the law by love (Rom.
ix, 8,10), and its involuntary imperfections are provid-
ed for, by that economy, without the imputation of
guilt, as in the case of infancy and all irresponsible
persons. The only question, then, can be, Is it possible
for good men so to love God that all their conduct, inward
and outward, shall be swayed by love? that even their
involuntary defects shall be swayed by it? Is there
such a thing as being inspired to write the "perfect
love" which "casteth out fear?" (1 John iv, 18). Wes-
ley believed that there is; that it is the privilege of all
saints; and that it is to be attained by faith. "I want
you to be all love," he wrote. This is the perfection
I believe and teach; and this perfection of love, contrasted
with a mere human degree, which is high-
strained perfection is not. Indeed, my judgment is that (in this case particularly) to overdo is to undo:
and that to set perfection too high is the most effectual
way of driving it out of the world." "Man," he says,
in his present state, can no more attain Adamic than
angelic perfection. The perfection of which man is
able, while he dwells in a corruptible body, is the com-
paring with that kind command, 'My son, give me thy
heart!' It is loving the Lord his God with all his
heart, and with all his soul, and with all his mind.'" Such is the much misunderstood doctrine of Christian
perfection. Wesley taught that this sanctification is
usually gradual, but may be instantaneous (Stevens,
Gentleman of Methodism, p. 138). See Wesley, Plain
Account of Christian Perfection; Fletcher, Christian
Perfection; Morris, Christian's Manual; Pack, Scriptu-
re Doctrine of Christian Perfection; Foster, Christian
Purity. See METHOSTISM.

PERFECTIONISM. This doctrine is often confound-
ed with two others, from which, however, it is phi-
losophically distinguishable. One of these is the
doctrine of the existence of a deity and of a moral and
ere advocate of which is the theological school at
Oberlin, Ohio. According to this theory, it is impos-
sible that sin and virtue should co-exist in the human heart at the same time; all moral action is single and indivisible; the soul is either wholly consecrated to Christ, or it has none of his spirit. These two states may alternate: the man may be a Christian at one moment and a sinner the next, but he cannot be at any one moment a sinful or imperfect Christian. The attitude of this view is, however, that any one can claim to be a perfect Christian under this theory, because he does not remember any conscious failure, since "even present failure is not always a matter of distinct consciousness, and the past belongs to memory and not to consciousness." See Überlin Theology.

The other view, which is sometimes confounded with perfectionism, is that entitled by its advocates the doctrine of "perfect sanctification," or sometimes the "higher life." This is, in brief, the doctrine that Jesus Christ is a present Saviour from sin; that he is able to keep those that trust in him from falling into any sin whatever; and that if the soul trusted him completely it would be preserved from all deliberate sin, and its unintentional wrongdoing—errors rather than sins—would be not imputed to the sinner but be imputed to Christ. So that some of the advocates of this view claim to have so lived in the presence of Christ as to have been for weeks and months unconscious of any sin; but more generally those who hold this view of the present redemption of all sin are satisfied that it is possible to live so near to him as to be kept by him "without sin," also confess that they occasionally fall to keep up a complete and undeviating trust in Christ, and do, in fact, in some degree, temporarily fall away from that condition in which they maintain it to be their privilege to walk. It should be added that this doctrine of the "higher life" is one of experience rather than philosophy, and it is difficult to afford a clear and concise definition of it that will be free from every objection, or intelligible to those of an unspiritual state of mind. See Perfect Christian.

Perfectionism, a controversial term, applied in an odious sense to those who lay claim to absolute Christian perfection, or maintain its possibility. They may be divided into several classes, as they rest their claims on different grounds. 1. There are the advocates of imputed perfection. These are perfect, not in their own righteousness, but in the imputed righteousness of Christ. The individual who fancies himself in possession of all Christ's righteousness holds usually, not only that he does not, but that he cannot sin. With such the law of sin is in operation. But moral character is not transferable property. It adheres to its possessor, and to him alone, and can never become the character of any other being. See Imputation.

2. The second class are those who claim what they call an evangelical perfection. They do not profess to obey perfectly the divine law, or think that this is at all necessary. The moral law has been superseded by the law of faith. To this theory it is sufficient to reply that the moral law has not been superseded or annulled, but is in full force now throughout the world. Our Saviour came to create and honor the law, not to annul it. See Antinomians.

3. The third class are those who profess to fulfill perfectly the law of God. They admit that the moral law—the great law of love—stands in unaltered force; that it is binding on themselves; and insist that they can and do completely fulfill it. This they claim in such an absolute sense as to imply perfect sinlessness, and to require no further need of penitence and forgiveness. This view is not held by any one sect, nor confined to any one denomination; but is avowed more or less distinctly by persons in different churches, chiefly in the Methodist and the Congregational denominations, though not accepted by the great body of believers in any of them. Such views have occasionally characterized mystical individuals in every age (see Mystics), and are also held, under some modification or other, by several bodies of the Christian Church in this country. See Theol. Rev. i, 554; Meth. Quart. Rev. 1841, p. 307; 1848, p. 293. See Law (Moral).

Perfume (πῶμα, κίτταρον, κατερέθης). The strong and offensive exhalations of animal bodies in a hot climate must be regarded as the original cause of the high value (Prov. xxvii, 9) ascribed to perfumery, and its generally extended use (see Anoint; Oil; and comp. Flut. De Ind. ch. 80), although luxury and self-indulgence had much to do with its extension and refinement. It is still customary in the Orient, as it was of old, to perfume thoroughly not only rooms, clothing, etc. (comp. Cant. iii, 6), but in the houses of chief persons to sprinkle perfumes on the persons of guests, at their arrival or departure (comp. Mannheil, Triv. p. 40 sq.; Harmer, Obs. ii, 88 sq.; Rosenmüller, Morgenland, iv, 157). On anointing the beard, see Beard. Perfumed fans were carried (Curt. viii, 9, 23) before princes; and at their public entry into cities altars of incense were erected on the streets (Herodian, iv, 6, 19; Rosenmüller, Morgenland, iv, 196). Such attestation of honor and means of enjoyment were at an early period transferred also to the gods, in the belief that they inhaled with pleasure the odors offered them (Deut. xxxiii, 10), and this burning of incense is hence very often mentioned as a ceremony of heathen religions (1 Kings xi, 5; 2 Kings ii, 5; Jer. i, 16; vii, 9; xxii, 3 sq.; Hosea ii, 13; xi, 2; Isa. lxv, 3; 2 Chron. xxxv, 14; xxxviii, 3; Ezek. vi, 15; xxxii, 41; 1 Macc. ii, 10. Comp. IIiad, vi, 269 sq.; Virg. Aen. i, 420 sq.; Ovid, Fasti, i, 839 sq.; ii, 573; Aristoph. Vesp. 94 sq.; Lucian, Iap. Trog. 45; Pliny, xxxii, 13). Some deities were worshipped with no other offerings than incense and perfumes (Bähr, Symbolol. i, 478), but their use was also included in the instituted worship of Jehovah (Deut. xxxiii, 10), or were required to be offered as sacred incense to many of their sacrifices, which was burned with them on the altar (Lev. ii, 1 sq.; xvi, 6, 15); and daily, morning and evening, in trimming and lighting their lamps, an especial incense-offering was made upon its own separate altar over against the ark of the covenant (Exod. xxi, 27; xxxiii, 7 sq. Comp. Luke i, 9). No doubt the incense was useful in destroying the damp vapors in the confined space of the sanctuary, as well as the exhalations from the animals burned as sacrifices (Rosenmüller on Exod. xxxiii, 7), but the purpose of the building seems to have been to perpetuate the memory of the seer of the Apocalypse represents the angel in the heavenly sanctuary as burning incense after the type of the earthly. But it does not follow, because incense and prayer were often united (Jer. i, 16; Psax, cxxii, 2; Bähr's other citations are irrelevant), that in the Jewish sanctuary the incense-offering had sensuous prayer (comp. Hofmann, Weissag., i, 144 sq.). Still less can we adopt Bähr's view (Symbolol. i, 462 sq.) that incense is a symbol of God's name. invoked in prayer. Besides the ingredients of this incense enumerated in Exod. xxx, 38, the Talmud adds seven other components, and hence calls the whole the elem odors (יהושע 'יהושע 'יהושע 'יהושע 'יהושע 'יהושע 'יהושע, xi, 4; xxi, 3; and R. Abr. ben-David, Comm. de Miqra ex Ecclesiasticis, p. 197, in Ugolini Thesaur. xi). According to the Talmud, half a pound of this incense was to be burned morning and evening (Gem. Shabath, x, 2. See esp. Lightfoot, Hor. Hebr. p. 715). Exaggerated accounts are given as to the distance from Jerusalem at which the incense could be smelled (Mishna, Tumid, iii, 6). The most important ingredient of the incense was that which the high priest made before the ark of the covenant on the great day of atonement (Lev. xvi, 12 sq.). The management of the daily incense in the second Temple is detailed in the Mishna (Tumid, 5, 6). One priest carried incense in a vessel (גָּמָר, another burning coals
from the altar of burnt-offering in a golden censer (q.v.), and, passing into the holy place, the latter scattered the coals upon the altar of incense, and the former spread the incense upon them (Tunim, i, 2 sq.). These priestly duties, like the others of the office (1 Sam. ii, 28; 2 Chron. xxxvi, 18), were daily distributed by lot (comp. Luke i, 9). But, according to the Mishnah (Tunim, v, 2; Yoma, ii, 4), those priests who had once performed the office were afterwards shut out from the lot, on the ground that, as the Gemara says that this duty enriches with divine blessings (Deut. xxxiii, 10 sq.), this advantage might thus be as widely distributed as possible. (On these later Jewish superstitions, see G. Michaelis, Mekhil. Socr. p. 71 sq.) It is possible that the distinction which this office gave the priest, bringing him into the nearest relation with the Deity of all the duties of the sanctuary, rendered such an arrangement proper. Perhaps also the belief that the special revelations of God would be made first to the priest thus officiating, may have contributed to cause this duty to be equally divided. (Comp. Joseph. Ant. xiii, 10, 8; Luke i, 11, and Wetstein, ad loc.) During the burning of incense in the sanctuary the people stood praying in the court (Luke i, 30), and, after the fulfillment of his office, the priest was washed from the priest his blessing (Reland, Antiq. Sacr. ii, 5, 5). The burning of incense to the honor of Jehovah out of the national sanctuary, on high places, or in cities, was accounted illegal after David’s time (1 Kings iii, 8; xxii, 44; 2 Kings xii, 3; xv, 4; xvi, 4, Comp. 2 Chron. xxxii, 12, 1 Macr. i, 56). In the holocausts of the ten tribes of Israel, arranged by Jeroboam, the burning of incense found a place (1 Kings xiii, 1; 2 Kings xvii, 11). See Carpzov, Appar. p. 275 sq.; Braun, Selecta Sacr. p. 225 sq.; Schlichter, De suffulta sacr. Hebr. (Hal. 1754). See Incense.

In secular life also, as above observed, the free use of perfumes was peculiarly grateful to the Orientals (Prov. xxvii, 9), whose olfactory nerves are more than usually sensitive to the offensive smells encumbered by the heat of their climate (Burckhardt, Travels, ii, 85). The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, though to a certain extent also from aromatic plants growing in their own country. See Spices. The modes in which they applied them were various: occasionally a bunch of the plant itself was worn about the person as a nosegay, or enclosed in a bag (Cant. i, 15); or the plant was reduced to a powder and used in the way of fumigation (Cant. iii, 6); or aromatic qualities were extracted by some process of boiling, and were then mixed with oil, so as to be applied to the person in the way of ointment (John xii, 3); or, lastly, the scent was carried about in smelling-bottles (חָסֵד, הָעָסָד, houses of the soul) suspended from the girdle (Isa. iii, 20). Perfumes entered largely into the Temple service, in the two forms of incense and ointment (Exod. xxx, 22-28). Nor were they less used in private life: not only were they applied to the person, but to garments (Isa. xlv, 8; Cant. iv, 11), and to articles of furniture, such as beds (Prov. vii, 17). On the arrival of a guest the same preparations were probably paid more attention to in modern times; the rooms were fumigated; the person of the guest was sprinkled with rose-water; and then the incense was applied to his face and beard (Dan. ii, 46; Luke, Mod. Age ii, 14). When a royal personage went abroad in his litter, attendants threw up “pillars of smoke” about his path (Cant. iii, 6). Nor is it improbable that other practices, such as scenting the breath by chewing frankincense (Lam. i, 24), and the skin by washing in rose-water (Burckhardt, i, 52), were also adopted in early times. The use of perfumes was omitted in times of mourning, whence the allusion in Isa. iii, 24, “Instead of sweet smell there shall be stink.” The preparation of perfumes in the form either of ointment or incense was a recognised profession (בְּשָׁמֶשׁ, A.V. apothecary) among the Jews (Exod. xxx, 38, 39; Ecles. x, 1). See Ointment.

PERGA (Περγα), an ancient and important city of Pamphylia, in Asia Minor, situated on the river Cestrus, at a distance of sixty stadia from its mouth (Strab. xiv, 967; Cíc. Ter. i, 20; Plin. v, 26; Mela, i, 14; Ptol. v, 5, § 7). It was celebrated in antiquity for the worship of Artemis (Diana), whose temple stood on a hill outside the town, and in whose honor annual festivals were celebrated (Callim. Hymn. in Dion. 187; Scylax, p. 89; Dion. Per. 854). The goddess and the temple are represented on the coins of Perga.

Alexander the Great occupied Perga with a part of his army after quitting Phaselis, between which two towns the road is described as long and difficult (Arrian, Anab. i, 26; comp. Polyb. v, 72; xxii, 25; Livy, xxxviii, 87). The Cestrus was navigable to Perga,

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and St. Paul landed here on his voyage from Paphos (Acts xiii, 13). He visited the city a second time on his return from the interior of Pamphylia, and preach-
ed the Gospel there (Acts xiv, 25). Perga was origi-
nally the capital of Pamphylia; but when that prov-
ing was divided into two sides became the chief town of the first, and Perga of the second. It was not an insignificant one; the ecclesiastical notices, and in Hierocles (p. 679), Perga appears as the metropolis of Pamphylia (Ste-
phen of Byzant. s. v.; Echtes, Dokiol. v. 3, p. 12).
There are still extensive remains of Perga at a spot called by the Turks Ecme Kaleli (Leake, Asia Mi-
nor, p. 132; Fellows, Asia Minor, p. 190; Texier, Asia Mineure, pl. 19; Conybeare and Howson, St. Paul, i, 160). See PAMPHYLIA.

Pergamos, properly Pergamon (Περγαμός), or Prægamon (Iustin. xii, 4, 13, usually in Universalit. Writers), a town of the Great Mycia, the capital of a kingdom of the same name, and afterwards of the Roman province of Asia Propria. It was an ancient city, in a most beautiful district of Teuthrainia, in Asia Minor, north of the river Caicus. Near the point where the city was located, two other rivers, the Selinus and Ceitus, emptied themselves into the Caicus; the Selinus flowed through the city itself, while the Cetius washed its walls (Strab. xiii, 619; Plin. v. 38; Pausan. vi, 16, § 1; Livy, xxxvii, 15). Its distance from the sea was only about fifty stadia, but twenty miles with the sea was effected by the navigable river Caicus. The name was originally given to a remarkable hill, present-
ing a conical appearance when viewed from the plain. The local legends attached a sacred character to this place. Upon it the Catiri were said to have been witnesses of the birth of Zeus, and the whole of the land belonging to the city of the same name which afterwards grew up around the original Pergamos ap-
tained to these deities. The city itself, which is first mentioned by Xenophon (Anab. vii, 8, § 8), was origi-
nally a fortress of considerable natural strength, being situated on the summit of the hill, round the foot of which there were at that time no houses. Subse-
quently, however, a city arose at the foot of the hill, and the latter then became the Acropolis. We have no further information as to the foundation of the origi-
 nal town on the hill, but the Pergamenes believed themselves to be the descendants of Arcadians who had migrated to Asia under the leadership of the He-
raclid Telephus (Pausan. i, 4, § 5). They derived the name of their town from Pergamus, a son of Pyrrha, who was believed to have arrived there with his moth-
er, according to the Homeric tradition, in the course of the Trojan war. Among the early gods of the city was a statue of Aius, the ruler of Teuthrainia, to have established himself there (Pausan. i, 11, § 2). Another tradition stated that Asclepius, with a colony from Ephedaurus, p. preceded to Pergamos. At all events, the place seems to have been inhabited by many Greeks at the time when Xenophon visited it. Still, however, Pergamos remained a place of not much importance until the time of Lysimachus, one of the generals of Alexander the Great. The sacred character of the locality, combi-
ined with its natural strength, seems to have made it, like many other minor towns, a natural temple for chiefs who desired to accumulate a large amount of specie. Hence this Lysimachus chose Pergamos as a place of security for the reception and preservation of his treasures, which amounted to 9000 talents. The care and superintendence of this treasure was intrusted to Philetaros of Tium, a eunuch from his infancy, and a person in whom Lysimachus placed the greatest con-
fidence. For a time Philetaros answered the expecta-
tions of Lysimachus, but having been ill-treated by Ar-
sinoe, the wife of his master, he with his allegiance, and the property of the temple, independent. B.C. 289, Lysi-
 machus was prevented by domestic calamities from pun-
ishing the offender, Philetaros remained in undisturbed possession of the town and treasures for twenty years, contriving by dexterous management to maintain peace with his neighbors. He transmitted his principality to a nephew of the name of Eumenes, who increased the territory he had inherited, and even gained a vic-
tory over Antiochus, the son of Seleucus, in the neigh-
borhood of Sardis. After a reign of twenty-two years, from B.C. 263 to 241, he was succeeded by his cousin Attalus I. In the following year Attalus II, who assumed the title of king, and distinguished himself by his great talents and sound policy (Strabo, xiii, 623, 624; Polyb. xvii, 24; Livy, xxxvi, 21). He espoused the interests of Rome against Philip of Macedonia, and in conjunction with the Rhodes rendered impor-
tant service to the Romans. It was mainly this Attalus that amassed the wealth for which his name be-
came proverbial. He died at an advanced age, in B.C. 197, and was succeeded by his son Eumenes II, from B.C. 197 to 180. He continued his father's friendship for the Romans, and assisted them against Antiochus the Great and Perseus of Macedonia. After the defeat of Anti-
ochus, the Romans rewarded his services by giving him all the countries in Asia Minor west of Mount Taurus. Pergamos, the territory of which had hitherto not ex-
tended beyond the gulfs of Elma and Adramyttium, now became a large and powerful kingdom (Strabo, l.c.; Livy, xxxvii, 39). Eumenes II was nearly killed at Delphi by assassins said to have been hired by Perseus; yet at a later period he favored the cause of the Mace-
donian king, and thereby incurred the ill-will of the Romans. He was succeeded by his son Attalus II for its embellishment and extension. He was a liberal patron of the arts and sciences; he decorated the temple of Zeus Nicephorus, which had been built by Attalus outside the city, with walks and plantations, and erected himself many other public buildings; but the greatest monument of his liberality was the great library which he founded, and which yielded only to that of Alexandria in extent and value (Strabo, l.c.; Athen. i, 8). He was succeeded by his son Attalus II; but the government was carried on by his last king's brother, Attalus, surnamed Philadelphus, from B.C. 159 to 138. During this period the Pergamians again assisted the Romans against the pseudo-Philip. Attalus also defeated Digidilus, king of the Thracian Ceni, and overthrew Prusias of Bithynia. On his death, his ward and nephew, Attalus III, surnamed Philometor, undertook the reins of government, from B.C. 158 to 133, and on his death bequeathed his king-
 dom to the Romans. Soon after Aristocles, a natural son of Eumenes II, revolted, and claimed the kingdom of Pergamos for himself; but in B.C. 130 he was van-
cquished by the Romans. After this the city of Per-
gamos became a Roman province under the name of Asia (Strabo, xiv, 616). The city of Pergamos, how-
ever, continued to flourish and prosper under the Ro-
man dominion, so that Pliny (l.c.) could still call it "longe clarissimum Asian Pergamum." It remained the centre of jurisdiction for the district, and of commerce, as all the main roads of Western Asia converged there. Pergamos was one of the seven churches mentioned in the book of Revelation (ii, 12). Under the Byzantine em-
peror the city again passed under the sway of the city, de-
clined; but it still exists under the name of Bergama, and presents to the visitor numerous ruins and exten-
 sive remains of its ancient magnificence. It lies on the north bank of the Caicus, at the base and on the declivity of two high and steep mountains, on one of which now stands a dilapidated castle. Facing the south-eastern of the Acropolis, of beaten granite, is at least one hundred feet deep, and engraved into the rock; above it a course of large substructions form a spacious area, upon which once rose a temple unri-
valliavie in a site of site; behind view the vast plain of the Egean Sea. The ruins of the temple show that it was built in the noblest style. Besides this, there are ruins of an ancient temple of Eileidapous, which, like the Nicephorion, was outside the city (Tacit. Am. iii, 69; Pausan. iii, 12, § 2; of a
royal palace, which was surrounded by a wall, and connected with the Caicus by an aqueduct; of a pryanum, a theatre, a gymnasium, a stadium, an amphitheatre, and other public buildings. All these remain att the unusual splendor of the ancient city, and all travellers speak with admiration of their stupendous greatness. The numerous coins which we possess of Pergamos attest that Olympian games were celebrated there; a vase found there represents a torchrace on horseback; and Pliny (x, 25) relates that public cock-fights took place there every year. Pergamos was celebrated for the manufacture of ointments (Athen. xvi, 699), pottery (Pliny, xxxv, 46), and parchment, which derives its name (charta Pergamena) from the city. The library of Pergamos, which is said to have consisted of no less than 200,000 volumes, remained at Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to queen Cleopatra (Pliny, Hist. Nat. iii, 2; Plutarch, Anton.). The valuable tapestries, called in Latin ornam, from having adorned the hall of king Attalus, were also wrought in this town. Even now it is a place of considerable importance, containing a population estimated at 14,000, of whom about 3000 are Greeks, 500 Armenians, and the rest Turks (Macfarlane's 1890). The writer just cited says, "The approach to this ancient and decayed city was as impressive as well might be. After crossing the Caicus, I saw, looking over three vast tumuli, or sepulchral barrows, similar to those of the plains of Troy, the present Turki-h city, with its tall minarets and taller cypresses, situated on the lower declivities and at the foot of the Acropolis, whose bold gray brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple." The town consists for the most part of small and mean wooden houses, among which appear the remains of early Christian churches, showing "like large fortresses amid vast barracks of wood." None of these church have any scriptural or apocalyptic interest connected with them, having been erected "several centuries after the ministry of the apostles, and when Christianity was not a humile and despised creed, but the adopted religion of an immense empire." The pagan temples have fared worse than these Christian churches. "The fane of Jupiter and Diana, of Asclepius and Venus, are prostrate in the dust; and where they have not been cast up into the dust, or to pound into mortar, the Corinthian and Ionic columns, the splendid capitals, the cornices and pediments, all in the highest ornament, are thrown into unseightly heaps."

As above noted, in Pergamos was one of the seven churches of Asia, to which the Apocalypse is addressed. This church is commended for its fidelity and firmness in the midst of persecutions, and in a city so eminently addicted to idolatry. "I know," it is said, "thy works, and where thou didst dwell, even where Satan's seat is" (Rev. ii, 18). Now there was at Pergamos a celebrated and much frequented temple of Asclepius, who probably there, as in other places, was worshiped in the form of a living serpent, fed in the temple, and considered as its divinity. Hence Asclepius was called the god of Pergamos, and on the coins struck by the town Asclepius often appears with a rod encircled by a serpent (Berger, Theusm. i, 492). As the sacred writer mentions the great dragon and the old serpent (Rev. xii, 9), there is reason to conclude that when he says in the above passage that the Church of Pergamos dwelt "where Satan's seat is," he alludes to the worship of the serpent as there practiced. The great wealth which accrued to Eumenes II from his large accession of territory he employed in laying out a magnificent residential city, and adorning it with temples and other public buildings. His passion, and that of his successor, for literature and the fine arts, led them to form a library which rivalled that of Alexandria; and the impulse given to the art of preparing sheepskins for the purpose of transcription, to gratify the taste of the royal dietties, has left its record in the name parchment. Eumenes's successor, Attalus II, is said to have bid six hundred thousand sesterces for a picture by the painter Aristides, at the sale of the plunder of Corinth; and by so doing to have attracted the attention of the Roman general Mummnius to it, who sent it off at once to Rome, where no foreign artist's work had then been seen. For another picture by the same artist he paid one hundred talents. But the great glory of the city was the so-called Niecephorium, a grove of extreme beauty, laid out as a thank-offering for a victory over Antiochus, in which was an assemblage of temples, probably of all the deities, Zeus, Athena, Apollo, Asclepius, Dionysus, and Aphrodite. The temple of the last was of a most elaborate character. Its facade was perhaps inlaid after the manner of pietra dura work; for Philip V of Macedonias, who was repulsed in an attempt to surprise Pergamos during the reign of Attalus II, vented his spite in cutting down the trees of the
grove, and not only destroying the Aphrodismus, but injuring the stones in such a way as to prevent their being used again. At the conclusion of peace it was made a special stipulation that this damage should be made good. The immense wealth which was directly or indirectly derived from the legacy of his dominions by Attalus III to the Romans contributed perhaps even more to the wealth of Carthage than the mines of North to the demoralization of Roman statesmen. The sumptuousness of the Attalic princes had raised Pergamum to the rank of the first city in Asia as regards splendor, and Pliny speaks of it as without a rival in the province. Its prominence, however, was not that of a commercial town, like Kos or the proudest cities of Carthage, but of a capital of extraordinary pecular features. It was a sort of union of a pagan cathedral city, a university town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. Two smaller streams, which flowed from the north, embracing the town between them, and then fell into the Caucus, afforded ample means of storing water, without which, in those latitudes, ornamental cultivation (or indeed cultivation of any kind) is out of the question. The larger of these streams, the Cercopagum, becomes a vast torrent having a fall of more than 150 feet between the hills to the north of Pergamum and its junction with the Caucus, and it brings down a very considerable body of water. Both the Nicopolis, which has been spoken of above, and the Grove of Æsculapius, which is described later in this cycle, was in reality an essential part of every relation of life in pagan times. The more lax, however, might regard such a proceeding as a purely formal act of civil obedience, and reconcile themselves to it as Naaman did to "bowing himself in the gate of the house of Elisha" when he was allowed to go in peace. Rome, as the king of kings, would reign. It is perhaps worth noticing, with reference to this point, that a Pergamene inscription published by Bock mentions by two names (Neostratus, who is also called Trypho) an individual who served the office of gymnasiarch. Of these two names, the latter, a foreign one, is likely to have been borne by him among some special body to which he belonged, and the former to have been adopted when, by accepting the position of an official, he merged himself in the general Greek population.

See Smith, Dict. of Class. Geog. s. v.; Spon and Wheler, Voy. i, 260, etc.; Choiselot-Gouffier, L'voyage Pittoresque, ii, 25, etc.; Arundell, Seven Churches, p. 251, etc.; Dallaway, Constantinople, Ancient and Modern, p. 808; Leake, Asia Minor, p. 256; Fellows, Asia Minor, p. 84, etc.; Richter, Wolf/Jahren, p. 486, etc.; Eckel et al., Dictionnaire de Regnis et Antiquit. Pergamum is (Amst. 1842, 8vo); Rosenmüller, Bibl. Geog. iii, 13-17; Macfarlane, Visit to the Seven Apoeculcian Churches, 1882; Schubert, Reise ins Morgenland; Missionary Herald for 1889, des. 295, 1889, 255, etc. 2598; Philostratus, De Vit. Soph. p. 45, 106; Tchichatcheff, Asia Mineure, p. 230. See Mithra.

Coin of Pergamum.

Pergamos, Council of, was held at that place in 152 (?) against the Colaborians.

Pergolese, giovanni battista, was an eminent musician of the Neapolitan school. Evidence regarding the date and place of his birth is conflicting; probably the correct account is that of the Marchese di Villarosa, his latest biographer, who states that he was born at Jesi, near Ascoli, on the 8th of May 1710. In 1717 he was admitted into the Conservatorio dei Poveri di Gesù Cristo at Naples, where he studied the violin under Domenico di Matteis, and musical composition under Gaetano Greco and Durante. Under the conviction that melody and taste were sacrificed to learning by most of the masters of his day, he abandoned the style of Scurlatti and Greco for that of Vinci and Hasse. His first great work was the oratorio of San Guglielm- d'Aquitania, composed in 1752. In that and
the following year appeared his operas of La Serre Padrona, Il Prigionier Superbo, and Lo Farto Innamorato; in 1734, Adriano in Siria; in 1735, Il Flaminio and L’Olimpiade. In 1734 he received the appointment of maestro di cappella of the church of Loretto. In consequence of delicate health he removed to Pos- zzuoli, where he spent the last years of his life and the last two years of his life. He died there of consumption in 1736. Besides the above-mentioned works, Pergolesi composed a number of pieces for the Church, which were better appreciated during his lifetime than his secular compositions also a violoncino, and thirty trios for violin, violoncello, and harpsichord. His works are all characterized by sweetness and freedom of style. See Hoefer, Nouv. Biog. Générale, s. v.

Pergolesi. See PERGOLESE.

Pergubrius, an ancient Slavonic deity who was believed to preside over the fruits. An annual festival was celebrated in his honor on the 22nd of March.

Peri (Fairly), according to the mythical lore of the East, a being begotten by fallen spirits, which spend its life in all imaginable delights, is immortal, but is forever excluded from the joys of Paradise. It takes an intermediate place between angels and demons, and is either male or female. So far from there being only one species of these, as is supposed by some, there are three, or the wives of the Devis, the Peris live, on the contrary, in constant warfare with these Devis. Otherwise they are of the most innocuous character to mankind, and, exactly as the fairies, with whom our own popular mythology has made us familiar, are, when females, of surpassing beauty. One of the finest compliments to be paid to a Persian lady is to speak of her as Perizadeh (born of a Peri; Greek, Perizaita). They belong to the great family of genii, or jin: a belief in whom is enjoined in the Koran, and for whose conversion, as well as for that of a man, Moham med was sent (comp. Koran, ch. iv, lxxvi, and lxxvii).

Perlama, a cross of gold that hung from the neck, and was a distinctive ornament of a bishop’s dress. See Bishop.

Perlamata. See THYLAETERY.

Peribon. See PALLIUM.

Peribolon (περίβολον), the outer enclosure of ancient Christian churches, being the utmost bounds allowed for a refuge or sanctuary. See ASYLUM.

Peribolos. See PERIBOLON.

Pericopes, the lessons or divisions of Scripture reading, as said, during the style of the Jewish parashoth. It is doubtful when the custom originated, but the necessity of it pleads for its antiquity.

Perida (Neb. vii, 57). See PERUDA.

Périer, Marguerite, a French inmate of PortRoyal, noted for a pretended miraculous cure upon her person, which has been the subject of much controversy in the Church, was the daughter of M. Périer, magistrate at Clermont, and niece of Blaise andJacqueline Pascal. She was born about 1645. When about eight years old she was afflicted with fistula ischrymalis in the left eye, and the disease was of so virulent a character that when she had attained the age of eleven years the lessen of the nose and palate had become carious, Meli cious treatment proved, and availing; and as the child grew worse it was decided, as a last resource, to apply the cautery, though with little hope of success. She was at this time a pupil in the convent of Port-Royal at Paris. The sisterhood just then received from a priest named La Poterie a reliquary containing what claimed to be a portion of the crown of thorns which pierced the head of the Redeemer. This was carried in procession to the altar of the convent chapel on March 24, 1656, be-
ing Friday of the third week in Lent. The nuns, in turn, kissed the sacred relic; and when the pensionnaires approached for the same purpose, their governess, sister Flavia, desired Mademoiselle Périer to commend herself to God, and apply the reliquary to the diseased eye. She did so, and is claimed to have been conscious of a complete and instantaneous cure. The occurrence was mentioned in the convent next day, but was not generally known till a week afterwards. When the surgeon, M. Dalencé, called to see his patient, such was the change in her appearance that it was only after a moment’s and careful examination that he was convinced of her identity and of the reality of the cure, which he declared unaccountable on any other than supernatural grounds. The news spreading through the city, the queen despatched her own surgeon to Port-Royal to verify the facts. He and other medical witnesses attested the genuineness of the cure, and pronounced it beyond the operation of natural causes. Their testimony was confirmed by the ecclesiastical authorities; and the grand vicars published a formal recognition of the truth of the miracle. Solemn thanksgivings were offered in the church at Port-Royal, and the holy thorn was presented to the convent, where it was exposed every Friday for the veneration of the faithful. This miracle was considered important from the bearing which it had on the Jansenistic controversy then agitating the Romish Church. It made a strong impression of God’s favor to and his direct interference in behalf of the persecuted Jansenists (q. v.). Demoiseille Marguerite Périer died in 1733. Of course Protestants refuse to give credence to the cure as of miraculous order, and would account for it on psychological principles as the best interpretation of the case. See MiracIes, ECCLESIASTICAL.

Pérignon, Pierre, a French Benedictine, was born about 1640 at Sainte-Menehould. He belonged to the congregation of Sainte-Vannes. In his capacity of procurator of the abbey of Hautvilliers, he was charged with the care of the vineyards. Gifted with an extreme delicacy of taste, he could distinguish, without ever mistaking, between the grapes coming from the different growths of Champagne. He rendered a great service to this province by showing how to combine the different kinds to give to its wine that delicacy and strength which have since gained it such a great reputation. But, far from keeping for himself or for his convent the secret of its manufacture, he was eager to divulge it in his Mémoires sur la manière de choisir les plants de vigne convenables au sol, sur la façon de les planter, de les arroser et de les récolter, pour en faire la cuvéelet de gouverner les vins. The author was a learned man and of austere manners. He died Sept. 14, 1715, at Hautvilliers, near Épernay. See Histoire de la Congr. de Sainte-Vannes.

Period, a term used in chronology in the same sense as Cycle (q. v.), to denote an interval of time after which the astronomical phenomena to which it refers recur in the same order. It is also employed to signify a cycle of cycles. Various periods have been invented by astronomers, but we can only notice a few of the most important. See EPOCH.

1. The Chaldeans invented the Chaldean Period, or Period of Eclipse, from observing that after a certain number of revolutions of the moon around the earth, her eclipses recur in the same order and of the same magnitude. This period consists of 232 lunations, or 6788 days, and corresponds almost exactly to a complete revolution of the moon around the sun.

2. The Egyptians made use of the Dog-star, Sirius, or Sothic Period, as it is variously called, to compare their civil year of 365 days with the true or Julian year of 365 1/4 days. The period consequently consisted
of 1460 Julian years, corresponding to 1461 Egyptian years, after the lapse of which the dates in both reckonings coincided. By comparing the solar and lunar years, Meton, an Athenian, invented (B.C. 432) a lunar period of 6940 days, called from him the Metonic Cycle, also known as the Metonic Era. About a century and a half afterward the cycle of Meton was discovered to be an insufficient approximation to the truth, and as he had made the solar year too long by about 1/48th of a day, at the end of 4 Metonic cycles the solar reckoning was in advance of the lunar by about 1 day 6 hours. To remedy this, a new cycle and epoch, called the Bythnian Cycle, was invented by Calippus, and consisted of 4 Metonic cycles less by 1 day, or 27,759 days. But as this period still gave a difference of 6 hours between the solar and lunar reckonings, it was improved by Hipparchus, who invented the cycle called the Alexandrian Cycle, consisting of 58 years, or 19,200 days, and was divided into 5 intercalary days, called by the ancients Vespasian, a form of the name of the emperor and the governor of Egypt, who, it is supposed, gave the name to this intercalation. The cycle of 58 years was in use at Rome till the 9th year of the empire, when it was reformed by Julius Caesar, *B.C. 45.*

2. The Helical or Solar Cycle, after which the same day of the month falls upon the same day of the week, consists of 28 Julian years. If the year had regularly consisted of 585 days, that is, one day more than an exact number of weeks, it is evident that at the end of seven years the days of the month and the days of the week would correspond again. This introduction of an intercalary day into every fourth year causes this coincidence to recur at irregular periods of 6, 11, 6, and 5 years successively. However, by choosing a period such as will preserve the leap-years in the same relative position to the other years, and at the same time consist of an exact number of weeks (both of which objects are effected by using the number 28, which is the least common multiple of 4 and 7), we insure the regular recurrence of the coincidence between the days of the week and of the month. The solar cycle is supposed to have been invented about the time of the Council of Nice (A.D. 325), but it is arranged so that the first year of the first cycle corresponds to B.C. 1. In calculating the position of any year in the solar cycle, care must be taken to allow for the omission of the intercalary day at the beginning of the tenth century, and its insertion in the first year of every fourth century.

3. The Julian Period is a cycle of cycles, and consists of 7980 (= 28 x 9 x 15) years, after the lapse of which the solar cycle, lunar cycle, and the Indiction (q. v.) cycle once more correspond. About a century afterward its commencement has been arranged so that it will expire at the same time as the other three periods from which it has been derived. The year 4718 B.C. is taken as the first year of the first period, consequently A.D. 1 was the 4714th.

**Periodontia**, a name given to itinerating or visiting presbyters decreed by the Council of Laodicea, A.D. 367, to supersede the Choreges (q. v.) in the country villages.

**Périon, Joachim,** a French historian, was born about 1499 at Cormery (Tourney). In 1517 he took the religious habit of the Benedictines in the abbey of Cormery; came to Paris in 1527, and was there received as doctor of theology in 1542. He sometimes gave himself the honor of being interpreter to the king. He possessed the talents for it, if he did not do the work; for he made the study of ancient languages the occupation of his whole life. He professed a superstitious admiration for Cicero, and he regarded Aristotle as the oracle of the school; he also delivered a great number of disputations, and wrote three harangues full of invectives. Périon died at Cormery in 1559; or, according to Dom Liron, in 1561. We have of his works, De fabuburis, litorum, theatrorum antiquis consuetudinibus (Paris, 1540, 4to);—Topycorum theologiae...
Peristia, a name for the victims sacrificed in a lustration among the ancient heathens.

Peristarch, the officiating priest in a lustration or purification among the ancient Greeks, when they wished to purify the place where a public assembly was held. He received this name because he went before the lustral victims as they were carried around the place three times, the number of the places. See Lustration.

Peristyle (παράστυλον) is the name applied to a court, square, or cloister, in Greek and Roman buildings, with a colonnade around it; also the colonnade itself surrounding such a space. In medieval Latin it is called the Quadraparticus, and was the usual arrangement in Italy in front of the churches as well as in front of the houses. The nearest approach to it in England is the Cloister (q.v.).

Peritoe. See Farissol.

Perisonius (the Latinized form of Voorbroekt), James, a learned Dutch scholar, was born at Dam, in Holland, in 1651. He studied at Davenport, and afterwards at Utrecht, under the learned Grevius, and was successively master of the Latin school at Delft, and professor of eloquence and history at Franeker. In 1693 he was appointed professor of eloquence, history, and Greek at Leyden, where he died in 1715. He was a man of extensive erudition, great application, and sound judgment. He edited several of the classics, and greatly enriched the classical lore of his age. He was a very active correspondent, and a popular writer. In Huicon (Leyden, 1711, 2 vols. 8vo), a work in which he treated of the Egyptian chronology and antiquities. Of course more recent researches have wholly superseded his writings in this line, but his industry should not be ignored. Other works of his worthy of notice here are the treatise De morte Juda et verbo Dei in xxi, etc. (1702): De origine, significacione, et usu vocabuli Prelorie et Pretorio, veroce sensu loci ad Phil. i, 13 (1687). See Hoefer, Nouv. Biogr. Générale, s. v.

Perizite (Heb. Perizzi, "full), always in the singular, and with the article: Sept. פִּתְנִצֵּי, Ezra פִּתְנִצֵּי, a Canaanitish tribe, already known in the time of Abraham, inhabiting a mountainous region (Gen. xxi. 7; comp. xv. 20), which they eventually yielded to Ephraim and Judah (Josh. xii. 3; xvii. 15; Judg. i, 4, 5). They were kindred to the Canaanites strictly so called (Exod. xxiii. 23; Judg. i, 45): sometimes Canaanites and Perizites are put for all the other tribes of Canaan (Gen. xiii. 7; xxxiv. 20); while in other places the names are interchanged with several of the other tribes of the same stock (Gen. xv. 20; Exod. iii. 8, 17; Deut. vii. 1, etc.). They are not named in the catalogue of Gen. vi. as that their origin, like that of other small tribes, such as the Avites, and the similarly named Gerizites, is left in obscurity. They are continually mentioned in the formula so frequently occurring to express the Promised Land (Gen. xv. 20; Exod. iii. 8, 17; xxiii. 23; xxxii. 2; xxxiv. 11; Deut. vii. 1; xxvii. 17; Josh. iii. 10; iv. 1; xxiv. 11; Judg. iii. 5; Ezra ix. 1; Neh. ix. 8). They appear, however, with somewhat greater distinctness on several occasions. On Abram's first entrance into the land it is said to have been occupied by "the Canaanite and the Perizite" (Gen. xiii. 7). As the separation of Abram and Lot, there recorded, took place at Bethel, we may infer that the Perizites were then in that vicinity. Jacob also, after the massacre of the Shechemites, uses the phrase, the Land of the Perizites, complaining that his sons had made him to stink among the inhabitants of the land, among the Canaanite and the Perizite" (xxxiv. 30). This seems to locate the Perizites near Shechem. So also in the detailed records of the conquest given in the opening of the book of Judges (evidently from a distinct source from those in Joshua), Judah and Simeon are said to have found their territory occupied by "the Canaanite and the Perizite" (Judg. i, 4, 5), with Bezek (a place not yet discovered, but apparently not far from Jerusalem, and hence probably on the south-western boundary of Ephraim) as their stronghold, and Adoni-bezek their most noted chief. Thus too a late tradition, preserved in 2 Esdr. i. 21, mentions only "the Canaanites, the Philistines, and the Perizzites," as the heathen inhabitants of the land. The notice just cited from the book of Judges locates them in the southern part of the Holy Land. Another independent and equally remarkable fragment of the history of the conquest seems to speak of them as occupying, with the Rephaim, or giants, the "fifth country" in the western flanks of Mount Carmel (Josh. xvii. 15-18). Here again the Canaanites only are named with them. As a tribe of mountaineers, they are enumerated in company with the Amorites, Hittites, and Jebusites in Josh. xi. 3, xii. 9, and they are catalogued among the remnants of the old population whom Solomon reduced to bondage, both in vv. 1 Kings ix. 20 and Chron. viii. 7. Not only had they not been exterminated, but they were intermarried with the Israelites (Judg. iii. 5, 6; Ezra i. 1). By Josephus the Perizzites do not appear to be mentioned.

The sigilication of the name is not by any means clear. It possibly meant rutsica, dwellers in open, un-walled villages, which are denoted by a similar word (רְצִיסַה) Ezek. xxxviii. 11; Esth. ix. 19). So also Copher hap-peruzsi, A. V. "country villages" (1 Sam. vi. 19); Are y hap-peruzsi, "unwalled towns" (Deut. iii. 5). In both these passages the Sept. understands the Periz-

zites (παρεμψιτοι), and makes a difference between them. In Jos. xvi. 10 it adds the Perizites to the Canaanites as inhabitants of Gezer. Ewald (Geschichte, i, 317) infers to believe that they were the same people with the Hittites. But against this there is the fact that both they and the Hittites appear in the same lists; and that they were thus classed in several forms both in the records of the conquest, as above. Redex has examined the whole of these names with some care (in his Attitamen. Namen der Israeliten-Staaten, Hamburg, 1846), and his conclusion (p. 108) is that, while the Chereth were villages of tribes engaged in the care of cattle, the Peruzzoth were inhabited by peasants engaged in agriculture, like the Fellath of the Arabs. This view, however, although acquiesced in by Gesenius, Theurer, p. 1120; Hempsteden, Beiträge, p. 186; Keil, on Josh. iii. 19; and Kalisch, on Gen. xxiii, appears to be opposed to the evidence of the Canaanite and the Philistine, who make them as a distinct branch of the Canaanites (see Redel, Pala- lest, p. 139; Kurtz, in Rudolphi's Zeitschr. 1845, i. 53; Jour. Soc. Lit. Oct. 1853, p. 166). See CANAANITE.

Perjury is the wilful taking of an oath in order to tell or to confirm anything known to be false. This is evidently a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least disregarding his omniscience; profaning his name, and violating truth. By the Mosaic law, perjury was strictly prohibited as a most heinous sin against God; to whom the punishment of it is left, and who in Exod. xx. 7 expressly promises that he will inflict it, without ordaining the infliction of any punishment save that of a temporal magistrate; except only in the case of a man falsely charging another with the same punishment which would have been inflicted on the accused party if he had been found guilty; but this not, indeed, as the punishment of perjury against God, but of false testi-

mony. Perjury, therefore (εἰρήνη, "false swearing"), was prohibited by the Hebrews in a religious point of view (Exod. xx. 7; Lev. xiv. 12; comp. Matt. vii. 33; Zech. viii. 17), but in the law only two sorts of perjury are noticed: 1, false testimony in judicial pro-

cess; and 2, false testimony in civil or civil cases, the assurance of which that one has not received or found a piece of property in question (Lev. v. 1; vi. 2 sqq.; Prov. xxix. 24). A sin-offering is provided for both (comp. Pauth. Ruh. v. 8, 21), and in the latter case satisfaction for the injury.
with increase (comp. Hebenstreit, De sacrificio a per-
jury offerendo, Lips. 1739). Among the ancient Ro-
mans, also, the punishment of perjury was left with the
gods (Cic. Leg. ii, 9), and no official public notice was
taken of the perjured man, save by the censor (Gell. vii, 12, comp. C. 27.8.2; Reit, Geschicht, ii, 89.3). By
that notice, the Talmud not only
notices the subject at greater length, but ordains more
severe penalties for perjury: scourging and full repara-
tion when any serious injury has been done (Mishna, 
Makor, sec. gen. ii, 77.5; Talmud, B. B., viii, 3). It is determined
in special cases, the value of the sin-offering to be pre-
cluded (Sheb. iv, 2; v, 1; comp. further Zechu
and Steinsler, De jurur. sec. discipl. Hebr. p. 57 sq.) See
OATH.

PERJURY in Christian law is the crime committed
by one who, when affirming anything by oath, makes
statements which he knows to be false. This is, from
the Biblical standpoint, a double crime, including both
falsehood and profanity; and in a social point of
view it is one of the gravest offences against human
law. It has always been esteemed a very detesta-
ble thing, and those who have been proved guilty of
it have been looked upon as the scum of society. In
order to make the giving of the false evidence fa-
able to punishment under the civil law, it must have
been not only false to the knowledge of the witness,
but the matter must have been material to the issue
raised. If the falsehood occurred as to some trifling
or insignificant point, no issue is connected, no matter;
it is necessary, in proving the crime, that at least two
persons should be able to testify to the falsehood of
the matter, so that there might be a majority of oaths
on the matter—there being then two oaths to one. But
this rule is satisfied though both witnesses do not tes-
tify to one point. The perjury must also have taken
place before some court or tribunal which had power
to administer the oath. See OATH. Though in some
courts affirmations are allowed instead of oaths, yet
the punishment for false affirmation is made precisely
the same as for false swearing. The punishment for per-
jury was, before the Conquest, sometimes death or
cutting out the tongue; but latterly it was confined to
fine and imprisonment, and at present the latter is
the only punishment, with the addition of hard labor.
The crime of subornation of perjury, i.e. persuading
or procuring a person to give false evidence, is also
punishable as a distinct offence.

Perkins, Justin, D.D., a celebrated American
missionary, labored among the Nestorians of Persia,
and has not unaptly been called the "Apostle of Per-
sia." He was born at West Springfield, Mass., March
12, 1805. He passed his youth on his father's farm,
and when ready for higher studies went to Amherst
College, where he graduated in 1829. He studied the-
ology at Andover, and after graduation there became
a tutor at Amherst. In the year 1827 that erratic ad-
tventurer, Dr. Joseph Wolf, made a flying visit to the
Nestorians while travelling in Persia. His mention
of the place met the eye of Dr. Anderson, secretary of the
American Board, and he conceived the idea of sending
a mission to that extraordinary people. Justin Per-
kins and wife were selected as the proper persons for
this field, and they set out from Boston Sept. 21, 1833,
Reaching Constantinople Dec. 21, without the knowl-
edge of a word of the language, they were welcomed
by Messrs. Goodell, Dwight, and Schaufler, but re-
cently established there. In the spring of the fol-
lowing year, Perkins and his wife proceeded towards
their final destination. They reached the city of The-
vstanbul, and there Mr. and Mrs. Perkins were
baptized, while Mr. Perkins went on farther to Urümish, where
the mission was at once established, with the assist-
ance of Mrs. Perkins, and Dr. and Mrs. Grant, who
joined them in the fall of 1835. Then followed the
great labors of his life; schools for boys and schools
for girls were established which have grown into no-
ble seminaries of learning. Besides those that may be
called higher seminaries, some seventy primary schools
have been established, 8000 Scripture readers have
been educated in them, and an army trained up to pre-
pare to carry the Gospel to the heathen world. His
greatest work, however, was his translation of the
Scriptures into the Nestorian dialect of the Syrian.
In 1841 the doctor came home to visit his friends, and
to stir up an interest in this missionary enterprise.
He was accompanied by Mar Youhanan, the Nestorian
bishop, and the two awakened a thrilling enthusiasm
wherever they went. Dr. Perkins took back with him
the painted Stoddard (q.v.), and other missionaries,
and from that time faithfully and most successfully
executed his work, until the fall of 1869, when he
came home exhausted, and on the last day of the year
he yielded up his spirit into the hands of his Lord, who
doubted to said him, "Well done, good and faithful
servant." Dr. Perkins published in this country,
Residence of Eight Years in Persia (Andover, 1848;
Svo), reviewed in Christian Examiner, xxxiv, 100;
Christian Review, vili, 188—Missionary Life in Persia
(Boston, 1861). He was also a contributor to the bib-
liotheca Sacra, and to the Journal of the "American
Oriental Society." See Anderson, Oriental Mis-
ions; The Observer, N. Y. Jan. 13, 1870; Drake, Dict.
Amer. Biog. s. v.

Perkins, Nathan (1). D.D., a Congregational
minister, was born May 12, 1748, in Lisbon, Conn.
He graduated at the College of New Jersey in 1770,
and was ordained pastor at West Hartford Oct. 14,
1772, where he labored until his death, Jan. 18, 1838.
He published Four Letters, showing the History and Or-
igin of the Anabaptists (1793).—Ten Discourses on
some of the Important and Interesting Truths, Duties,
and Institutions of the Gospel, and the General Exce-
licity of the Christian Religion; calculated for the People
of God of every Communion, particularly for the Breth-
ren of Peaceful Families, and the Instruction of all in the Things
which concern their Salvation (1795, Svo); and several
occasional sermons. See Sprague, Annals, ii, 1.

Perkins, Nathan (2), son of the preceding, was
born in 1772, and was educated at Yale College, where
he graduated in 1790. He was then minister of the
Second Congregational Church, Amherst, from 1810 to his
death, March, 1842.

Perkins, Thomas, a minister of the Free-will
Baptist Church; was born in Litchfield, Feb. 22, 1738.
His family removed to New Hampton, N. H., when he
was thirteen years of age, and there he ever afterwards lived. At seventeen he was con-
verted, and united with the first Free-will Baptist
Church in New Hampton, then but recently organ-
ized. By the advice both of lay brethren and the
ministry, he held public meetings in 1808, and, after
repeated urgings, consented to receive license. He
was set apart to the work of the ministry, by the impo-
sition of hands, in February, 1816, and immediately
devoted himself to the preaching of the Gospel, and building
up the churches of his denomination, which was then
new; and the Macedonian cry, which he so often heard
at that day, incited him to the utmost activity and
faithfulness in the cause of the Master. He preached,
baptized, attended funerals, and performed other par-
torial duties in some twenty towns in the vicinity of
New Hampton. His own words are, "I have preached
nearly every Sabbath for more than fifty years, and
have travelled thousands of miles on business to which
I had been appointed by the quarterly and yearly
meetings; your conversion in 1834, is for me, as your
father, nothing more than I received half-day wages, besides the use of my horse
and carriage. And yet the Lord has blessed me abund-
antly, both temporally and spiritually, so that I do
not regret any sacrifice I have made for the cause." Though he depended largely upon his own resources
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for the support of himself and family, he was ever ready to help the various causes of benevolence. He attended nearly every quarterly and annual visit of the Free-will Baptists in New Hampshire for sixty-five years. He was six times chosen a member of the American Free-will Baptist General Conference, and for twelve years was one of the corporators of the Priscilla Perkins School, when he did not himself live alone. He always had more or less probate business on his hands, defending the rights of the widow and orphan. He also represented his town in the legislative of his state eleven consecutive years. Honest in business, far-seeing in judgment, kind and judicious in counsel, his opinion was always respected. His opinion was received as just and safe. It is difficult to describe his sermons, for their completeness allowed of no peculiar characteristics. They were studied, but not written—logical, compact, and vigorous. He may have been called a doctrinal preacher, though he gave no undue prominence to any dogma, and was practical as well. When he rose to speak, his portly form, large head, and open countenance were imposing, and the hearer felt himself in the presence of a man before a word was spoken. Such was his life, what need be said of his death? It was sudden and unexpected—peaceful, resigned, trustfully waiting the will of the Lord. January 18, 1878, the summons came, and the venerable man, the faithful servant of God, was taken to his rest. See Free-will Bapt. Quart. v, 120 sq. (W. H. W.)

Perkins, Col. Thomas Handsay, an American merchant, noted for his philanthropic labors, was born in Boston Dec. 15, 1764. He began his commercial life in partnership with his elder brother James, who was a resident of St. Domingo when the insurrection of the blacks occurred, and was compelled to flee for his life. In 1789 he went as supercargo to Batavia and obtained a charter for engaging in the Oriental trade. The brothers afterwards emigrated in the trade to the north-west coast, Canton, and Calcutta, in which they acquired great wealth. Soon after the death of James, in 1822, Col. Perkins retired from active business. The Perkins family gave over $60,000 to the Boston Athenaeum. He took a prominent part in the erection of the Bunker-hill Monument, and gave his estate in Pearl Street, valued at $40,000, 0, for the use of the Asylum for the Blind. He was also in 1827 the projector of the Quincy Railway, the first in the United States. Subsequently he devoted much attention to forwarding the establishment of the Washington Monument; and was also the largest contributor to the Mercantile Library Association. For many years he represented Boston in both branches of the state legislature. See Drake, Dict. of Amer. Biog. s. v.; Allibone, Dict. of Brit. and Amer. Auth. s. v.

Perkins, William (1), an eminent divine of the Church of England, noted as one of the best exponent of Calvinism, was born at Wansford in Warwickshire, England, in 1558. He was educated in Christ College, Cambridge. In his early life he gave proofs of great genius and philosophic research, but in his habits was exceedingly wild and profligate. After his conversion he was distinguished for his tender sympathy and skill in opening the human heart, so that he became the instrument of salvation to many. At the age of twenty-four he was chosen fellow of Christ College, and obtained high reputation as a tutor. He finally entered into holy orders, and began his ministry by preaching to the prisoners at Cambridge Jail, when, to his efforts he displayed a mind admirably adapted to his station. So far was he from considering his field of effort circumscribed that he improved every opportunity to do good. On one occasion, perceiving a young man who was an counterfeit, he offered to take the child at his own expense, and he, ac-

with thee? art thou afraid of death?" "Ah! no," said the malefactor; "but of a worse thing." "Then come down," said Mr. Perkins, "and thou shalt see that the grace of God can do to strengthen thee." Mr. Perkins then took him by the hand, and, kneeling down with him at the foot of the ladder, so fervently acknowledged sin, its aggravations, and its terrible descent, that the poor criminal was inspired into tears. He then proceeded to set forth the Lord Jesus Christ as the Saviour of every believing penitent, which he was enabled to do with such success that the poor creature continued indeed to shed tears; but they were now tears of love, gratitude, and joy, flowing from a per-
massive sensation in the mind, which blood. He afterwards ascended the ladder with com-
pose, while the spectators lifted up their hands and praised God for such a glorious display of his sovereign grace. About 1865 Perkins was chosen rector of St. Andrew's parish, in Cambridge, and in that capacity he remained until his death in 1869. As a preacher Per-
kins was very greatly admired. While his discourses were suited to the capacity of the common people, the pious scholar could not but appreciate them. They were said to be "all law and all gospel," so well did he unite the one with the other. Being a very strong in the character of Christ, he was an able casuist, and was resorted to by afflicted consciences far and near. Bishop Hall says of Per-
kins that "he excelled in distinct judgment, a rare dexterity in clearing the obscure subtleties of the schools, and an easy explication of perplexed sub-
jects." His commentaries on many of the chris-
tian authors, especially of the early fathers, were translated into Latin, French, Dutch, and Spanish; and their popularity at home is evinced by the number of collective editions of them, each in 3 vols. fol., issued shortly after his death, between 1605 and 1635. We notice, Works complete, according to his own cens-
orchestra (Lond. 3 vols. fol.; i, 1616; ii, 1617; iii, 1618). The last dates which we find are 1626, 1631, and 1635. Opera, Latin (Geneva, 1611). It is not a little remarkable that, in this day of the exhumation of so much buried theology, Perkins's works have not been republished in new editions. See Dods, in the Author of Expositions of the Creed; of The Lord's Prayer; of chap. i-v (completed by Rodolfe Cudworth) of the Epistle to the Galatians; of St. Matthew v-iii; of Ro-

mains i-iii.—Commentary on Hebrews xi:—Cases of Conscience; and many doctrinal, practical, and contro-
versial tracts. Several of his works were translated

Perkins, William (2), a minister of the Meth-
odist Episcopal Church, South, was born in Goochland County, Va., Aug. 2, 1800, and, in his own words, was
"born again" Aug. 30, 1825. He was licensed to preach in 1828, serving the Church in a local relation with great acceptability for twenty-five years. He was ordained deacon, March 3, 1833, at Petersburg, Va., by bishop Hedding; ordained elder, Oct. 6, 1839, at Fayette, Mo., by bishop Morris. At the session of 1855 he entered the Itinerancy as a member of the Mis- sionary District, and continued in this session un- til he ceased at once to work and live, Jan. 31, 1871. He filled various appointments on districts, stations, and circuits until the fall of 1870, when he was super- annuated. "Brother Perkins, as a preacher, was too well known to require panegyric. He was able and faithful—a man of great culture and wide researches, which, however, he never obtruded in his pulpit minis- trations. There he was the simple, earnest 'mes- senger of God,' whose trumpet gave no uncertain sound. He was a gifted and useful minister of the New Testament, delighting and glorying in the cross of Christ. All the time during his last illness he was in a very happy frame of mind, exhorting all his friends to increased faithfulness in the service of God." (Minutes of the Annual Conference of the M. E. Church, South, 1871, p. 606, 607).

Perl, Joseph, a Jewish savant, was born about 1778. He holds a prominent position in Jewish histo- ry as a father of modern science. A school for scholars among the Jews in Austro-Galicia. He gave time and money for the foundation of a higher school for the Jews at Tarnopol, which afterwards became famous, and of which he was the president until his death, Oct. 1, 1839. He not only aimed at a correc- tion of religious books and a revival of the ancient school system, but also fought against the Chasidic obscurantism, which tried to suppress every new movement that aimed at the amelioration of the condition of the Jews. For this purpose he wrote, י"ש רדס תביש, 151 epistles written after the fashion of the Epistulae obscurores virorum (Vienna, 1819). — בָּרָא יְבִיָּה, against the Chasidim and their rabbins (ibid. 1800).—בְּרָא יְבִיָּה, a kind of criticism of his Epistulae, also against the Chasidism (ibid. 1838). See Fürst, Bibl. Jud. iii, 78; Grätz, Geschichte der Juden, xi, 485 sq.; Jost, Geschichte des Judentums und seiner Sekten, iii, 185, 343; Mannheimer, Leichtreede, Vienna, 1840); Rap- papor, in Kerem Chessed, iv, 45-57; v, 168 sq.; Busch, Jahrbuch, 1846, 1847; Zunz, Monatstuge (Engl. transl. by J. B. 1853); in Jewish Messenger, New York, 1874. (B. P.)

Perl, Francesco, a painter of Mantua, supposed by Volta to have studied under Giulio Romano. There were two fine frescoes in the dome of the church of St. Lorenzo in that city attributed to him. Little besides is known of this artist. He flourished about the middle of the 16th century.

Permaneder, Michaelis, D.D., a Roman Catholic divine, was born at Munich in the year 1794. In 1818 he was ordained to holy orders. In the following year he was appointed teacher at the pre-gymnasium; in 1822, professor at the gymnasium. In 1834 he was appointed to fill the chair of canon law and Church history at the lyceum in Freising, which position he held until the year 1847, when he was called to Mu- nich for the same work. He suddenly died at Re- gensburg, Oct. 10, 1862. Of his writings we men- tion, Handbuch des gemeinsinligen katholischen Kir- chenrecht (3d ed. Landshut, 1866; 4th ed. 1865); —Biblia- theca patristica, 2 vols.; vol. i contains a Patrologia generalis, and the second, which is unfinished, the be- ginnings of a Michaelis repertorium, speculativae, or Arti- cherver für das katholische Deutschland, 1862, p. 235, 292; 1865, p. 77. (B. P.)

Pernocoilatians (watching all night) is a term that represents what was long a custom with the more pious Christians, especially before the greater festivals. See Vigi- lants.

Perola, Juan and Francisco, two brothers, Span- ish painters, sculptor, and architects, were natives of Almagro, and flourished about 1600. They visited Italy, studied under Michael Angelo, and finished their artistic education in Spain under Gasparo Becerra. Af- ter leaving that master they gained considerable dis- traction, and were commissioned by the marques de Santa Cruz to erect his palace at Vico. Of their works in sculpture, the Biographie Universelle mentions the busts decorating the above-mentioned palace, and the museoleum of the marquis of Santa Cruz in the church of the Franciscans at Vico. They also painted the grand altar-piece in the same church, and, in concert with Mo- hedano, they painted several frescoes in the sanctuary of Cordova and the convent of Seville.

There was an architect named Esteban Perola, a native of Almagro, and contemporary with the preceding. He designed and probably erected the convent of San Francisco at Seville, commenced in 1623.

Peroni, Giuseppe, an Italian painter, born at Parma about 1700. According to the Abate Affo, he first studied under Felice Torelli at Bologna; next with Donati Credi; and afterwards went to Rome, where he became a pupil of Agostino Masaccio and to Lanzi, he has been much in the style of Carlo Mar- ratti, but his coloring parts largely of the verds and other false coloring of Conca and Giaquinto, who were then very popular at Rome. Such are his pictures of St. Philo, in the church of St. Satiro at Milan, and the Concepcion, in the possession of the Padri dell' Oratorio at Turin. Lanzi says, also, that his best works are his frescoes in the church of St. Antonio Abate at Parma, which rank him among the good painters of his age. There he also painted an altar-piece of the Crucifixion, in competition with Pompeo Battoni. He executed several other works for the churches of his native city; adorned its academy, and wrought much for the collections. He died at Parma in 1776, at an advanced age. Lanzi calls him the Abate Giuseppe Peroni, a title probably conferring some favor upon him.

Perotti, Nicola, an Italian prelate and philologist, was born at Sassoferrato, in Umbria, in 1430. He be- came professor in the University of Bologna, where he was educated. His translation of the first five books of Polybius, the only ones then known, recommended him to the protection of pope Nicolò V. Shortly after his appointment he was appointed apostolic vicar. In 1458 he obtained the archbishopric of Siponto or Manfredonia; but he continued to reside at Rome. The duties of governor of Umbria, to which he was appointed in 1465, and those of governor of Perugia in 1474, did not cause him to neglect literary labors. He died Dec. 13, 1490. Perotti was one of the contrib- utors to the Renaissance. His principal works, very useful in the 15th century and now quite curious, are a Latin Grammar, Rudimenta Grammatica (Rome, 1473, fol.), and a commentary upon Martial, which forms a kind of argumentative Lexicon of the ancient language, Commentarii in librum Corinici, in verbo Commentaria linguue Latinae (Venice, 1488, 1499, 1513, 1526, fol.). We have also a treat- ism from Perotti, De Generibus Mirriorum (ibid. 1487, 4to), and an edition of the Historia Natura of Pliny. The works of Perotti are counted among the most ancient monuments of printing. Some falses from Phedra were published after one of his manu- scripts, and critics have even regarded him as the au- thor of the whole collection which bears the name of this poet: but it is a hypothesis without probability, and favored by none of the mediæval Latin writers who remain of his name. See Paul Joseph, Ricci, Nécro- chéri, Mémoires, vol. ix; Bayle, Dictionnaire; Tirochi- chi, Storia della Letteratura Italiana, vi, 11, 408; Apos-
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Giovanni, a Piedmontese painter who flourished about 1517. According to Della Valle, he was a good artist; and Lanzi says "he was well known for the pictures he left in the church of the Conventuals at Alba."

Perpendicular Style, the name given to the style of Gothic architecture in England which succeeded the Decorated style. It prevailed from about the end of the 14th century to the middle of the 16th century, and was thus contemporary with the Flamboyant style in France. These styles have much in common, but they derive their names from the features peculiar to each. Thus the Flamboyant is distinguished by the flowing lines of its tracery; while the Perpendicular is remarkable for its stiff and rectilinear lines. The lines of the window-tracery are chiefly vertical, and the mullions are frequently crossed by horizontal bars. The mouldings are usually thin and hard. The same feeling pervades the other features of the style; the buttresses, piers, towers, etc., are all drawn up and attenuated, and present in their shallow recesses and masons lines a great contrast to the deep shadows and bold mouldings of the earlier styles. The art of masonry was well understood during the Perpendicular period, and the vaulting was admirably built. Pan-tracery vaulting is peculiar to this style, and is almost invariably covered with panelling, which was also much used, the walls being frequently almost entirely covered with it. The depressed or four-centre arch is another of its peculiar features. This arch, over doorways, has the mouldings generally arranged in a square form over the arch, with spandrels containing shields, quatrefoils, etc. The arches are often two-centred, but as frequently four-centred; at the commencement of the style, of good elevation, but subsequently much flattened; in small openings ogee arches are very often used, and a few rare examples of elliptical arches are to be found. The Roofs of this style are often made ornamental, and have the whole of the framing exposed to view. Many of them are of very high pitch, and have a magnificent effect, the spaces between the timbers being filled with tracery, and the beams arched, moulded, and ornamented in various ways; and sometimes pendants, figures of angels, and other carvings are introduced. These roofs are among the peculiar and beautiful features of the architecture of England. The largest roof of this kind is that of Westminster Hall, erected in the reign of Richard II.

The Perpendicular style may be said to have been introduced about the middle of the 14th century in some parts of England, as at Gloucester and Windsor; but the Decorated and Perpendicular styles overlapped each other for a long period, some districts retaining the older style much longer than others. The following are some of the chief dated examples:

- York Cathedral—Choir, 1375-1403.
- Warwick, St. Mary's—Choir, 1370-1391.
- Lynn, Norfolk—Chapel of St. Nicholas, 1371-1379.
- Selby Abbey, Yorkshire, 1375.
- Winchester Cathedral—West front, 1360-1396.
- Canterbury Cathedral—Nave and western transepts, 1378-1411.
- Oxford—New College, 1380-1386.
- Howden, Yorkshire—Chapter-house and tower, 1389-1407.
- Saltwood Castle, Kent—Oste-house, 1381-1396.
- Gloucester Cathedral—Cloisters, 1380-1418.
- Winchester College, 1387-1393.
- Winchester Cathedral—Nave, 1394-1410.
- Westminster Hall—Roof, 1397-1398.
- Maidstone—College and Church, 1396.

In the 15th century the Perpendicular is the general style of England for churches, houses, castles, barns, cottages, and buildings of every kind. The universities of Oxford and Cambridge owe many of their colleges to this period, and there we find vestiges of the style still lingering when in other places it had been lost.

Perpemt-Stone (Fr. Perpignan), an architectural term, designates a large stone reaching through a wall so as to appear on both sides of it; the same as what is now usually called a bender, lind-stone, or through, except that these are often used in rough-walling, while the term perpemt-stone appears to have been applied to squared stones, or ashlar; benders also do not always reach through a wall. The term is still used in some districts; in Gloucestershire, ashlar thick enough to reach entirely through a wall, and show a fair face on both sides, is called Perpignan ashlar. This name may perhaps also have been sometimes given to a corbel. The term Perpemt-wall would signify a wall built of perpemt ashlar. Also a pier, buttress, or other support projecting from a wall to sustain a beam, roof, etc. In Lincoln Cathedral the dwarf walls separating the chapels in the transepts are also called perpemt-walls, although actually they do not sustain a roof.

Specimen of the Perpendicular Style (from Yelverton, A.D. 1500).

Perpemt-wall, Lincoln Cathedral.
PERPETUA, Sr., a Christian martyr who suffered at Carthage, under the persecution of Severus, at the beginning of the 3d century. She was a lady of high rank, and at the time when she was accused about twenty-two years of age. In her martyrdom she afforded an illustrious example of Christian fortitude. She was, moreover, and she was the favorite child of a pagan father, who imporrtuned her to turn from the Christian faith, and to whom her constancy appeared but absurd obstinacy; every entreaty, every threat was employed; she was held up to the terror of the crowded court, in which certain conviction awaited her; she was scourged and imprisoned; the tenderest feelings of filial and maternal love were appealed to; but in vain. "God's will must be done," was her language, and she remained immovable. Nor was she less firm in the final scene, when in a crowded amphitheatre, together with Felicitas, she was thrown to a mad or wild cow. By this attack she was stunned; but the fatal stroke was left, in the spoliumarium—a place where the wounded were despatched—to an unskillful gladiator, whose trembling hand she herself, with a martyr's courage, guided to her throat. Felicitas suffered with her. One scene from her life represented in modern art is her farewell to her infant child. There are, however, many incidents in her story which would be most interesting subjects for a novel, but which remain unrepresented in the translation. In her picture a cow stands by her side or near her. She is commemorated in the Roman Catholic Church March 7. See Butler, Lives of the Saints; Hagenbach, Kirchengesch. der ersten drei Jahrhunderte, ch. xiii; Alzog, Kirchengesch. i, 129; Fox, Book of Martyrs, p. 23; Böhringer, Kirchengesch. i, 43; Rümart, in the Act. Martyr. and the Act. SS. of the Bollandists; Schaff, Church Hist. vol. i; Jortin, Remarques, i, 532.

Perpetual Curate, a title of the incumbence of a church, chapel, or district, which is within the boundaries of a rectory or vicarage.

Perpetual Cure, a form of ecclesiastical benefice which grew out of the abuse of lay impropriation (q. v.), the improper appointing a clergyman to discharge the spiritual functions of which he himself was not capable. The substituted clergyman, in ordinary cases, is appointed by the bishop, and called a vicar: the improper appoints the clergyman who is called a perpetual cure. The perpetual curate enters on his office without induction or institution, and requires only the bishop's license. Perpetual cure are also created by the erection and endowment of a chapel subject to the principal church of a parish. Such cure, however, are not benefices unless endowed out of the fund called Queen Anne's Bounty. Churches so endowed are, by 2 and 3 Vict. c. 49, recognised as benefices. The district churches which have been erected under several recent acts are made perpetual cures, and their incumbents are corporations.

Perpetual Virginity of Mary the mother of Christ, a state of sanctified virginity held by some branches of the Christian Church. As the being who was conceived in the womb of the blessed Virgin Mary was of divine origin, and as her virginity had been maintained for the purpose of that miraculous conception, it is thought to be unnecessary and inadmissible. Children conceived in sin were afterwards tenants of that sacred tabernacle. The Church fathers were the first to affirm that the mother of Jesus the Christ was not only a virgin at the time he was born but ever afterwards, and this belief was not called in question in the first ages. A denial of the virginity of the Blessed Virgin Mary at the time of her conception had indeed been made by the Corinthians and Eudominus, who, in the 1st and 2d centuries, asserted that Jesus was the son of Joseph and Mary by natural generation; but no doubt of her perpetual virginity is expressed by any who believed that Christ was born of a virgin (Isa. vii, 14; Luke i, 27) until the 4th century. It was then, after Apollonias had denied the Blessed Virgin to be the real mother of the Word Incarnate, that some were led on to the denial of her perpetual virginity. These were called Apollonians and deniers of the virginity of the Blessed Virgin the object of an idolatrous worship, consisting in the offering of little cakes (collybiades), which were afterwards eaten as sacrificial food. Epiphanius, in his battle against heresy, seems to have been drawn between two extremes. He denounced those who denied Christ's mother to be ever virgin, as adversaries of Mary, who deprived her of "honour due;" while he insisted that, according to the essential principles of Christianity, worship was due to the Trinity alone. Jerome wrote a tract against Helvidius, who maintained the view of the Antidiconiamians; and this tract contains the most of the arguments that have been brought by bishop Pearson and other divines in support of the perpetual virginity of the Blessed Virgin. Helvidius denied it on the ground that he brought back the evangelist Matthew, that Joseph "knew her not till she had brought forth her first-born son" (Matt. i, 25); as if it implied that he knew her afterwards, and that a first-born son inferred a second-born. Jerome answered the first objection by citing other instances in which Joseph was not mentioned in the Bible. He delineated a language (Gen. xxxvii, 15; Deut. xxx, 6; 1 Sam. xv. 35; 2 Sam. vi, 23; Matt. xxiii, 20). But none of these passages are in point. Bengel, who treats the matter as an open question, says, "Isc ei, non sequitur ergo post." The word "first-born" on which the Antidiconiamians laid so much stress, does not occur in the Vatican MS., but, if its genuineness be admitted, the difficulty has been met by the supposition that Christ is called the first-born, not with reference to any that succeeded, but for the following reasons: 1. Because there were special rites attending the birth of a first-born son. These were not delayed until a second was born, but performed at once. The law was, "Sanctify unto me all the first-born: whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine" (Exod. xiii, 2). Joseph and Mary, in obedience to this law, brought our Saviour to Jerusalem "to present him to the Lord: as it is written in the law of the Lord: Every male that openeth the womb shall be called holy to the Lord" (Luke ii, 22, 23). "First-born" is therefore equivalent to "first-born which openeth the womb," which says, "the Scripture notion of priority excluded an antecedent, but infereth not a consequence; it suffereth none to have gone before, but concludes not any to follow after" (Creed, i, 214). See also Hooker, Ecc. Pol. bk. v, ch. xiv, sec. 2; Jerem. contra Hebr. v, 7; Augustine, Hier. viii, 24, 25; Whitby and Bishop Wordsworth, worth, ad loc.). 2. The First-born was one of the titles of Jesus. In its classical sense, πρωτοτόκος (thus accentuated) never means the first-born, but has an active signification in relation to the mother who for that reason is called Ιησοῦς Ἰησοῦς. Hid, xxv, 23. Χριστός, Πρωτότοκος, is the title of Jesus as the Son of God. In the Sept. it is not used, with a different accentuation, πρωτοτόκος, to signify (a) sometimes the first-born, (b) sometimes the privileges which belong to the elder son, and also (c) a title of the Messiah. (c), in the first sense it is used in Gen. iii, 19; xliii, 28; Num. xviii, 15, etc. (d) There are other passages in which it is used metaphorically to express peculiar honor and dignity: "Israel is my son, even my first-born" (Exod. iv, 24); "Ephraim is my first-born" (Jer. xxxi, 8). This is also a Hebrew use which has been rendered by the translator of the A. V. "first-born" in Isa. xiv, 20, where "the first-born of the poor" means "very poor;" and Job xviii, 13, where "the first-born of death means the most terrible form of death. (c) It is used
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as a title of the Saviour, without reference to priority of birth, in Psal. lxxxix, 27. In the New Testament our Lord is called πρωτότοκος in παλαίσι αἰωνίοις, "the first-born among many brethren" (Rom. viii, 29, πρωτοτόκιος πάσας ετέσιως, "the first-born of every creature," signifying the dominion which he has received to make him head over all things. Πρωτοτοκιός τόν θεόν (Col. i, 18; Rev. i, 5) means not simply the first who was raised, for that Christ was not, but he who hath power over death, and whose resurrection is an earnest of that of all his people. Hence it is argued that the word πρωτοτόκιος, in Matthew's Gospel, may be nothing more than a synonym of Christ. He was the "first-born" because he was the Second Adam, the Perfect Man, the Restorer and Redeemer of his brethren, the Lord of the Church, and the Heir of all things. The metaphor was borrowed from the dominion which the first-born exercised over his brethren, but when the word is compared with other pass-sages in which it occurs it avails nothing for Helvidius's argument against the perpetual virginity of the Blessed Virgin Mary. But this philological argument is evidently inconclusive as applied to the passage. The word "first-born" is not understood thus generally, nor as a title, but is explicitly limited to the fact of parturition. See FIRST-BORN.

Another argument of the Antidomiamarii was drawn from the mention made of the brethren of our Lord (Matt. xxi, 51; John vii, 50), from which it was inferred that these brethren were the children of our Lord's mother by her marriage with Joseph; but (1) these brethren may have been the children of Joseph by a former wife. There is an old tradition preserved by Epiphanius and followed by Hilarus, Ambrose, Chrysostom, Cyril, Euthymius, Theophylact, Oecumenius, and Nichenoipers that Joseph had four sons and two daughters by a former wife named Escha. (See Eusebius, Eccil. Hist. ii, 1; Pearson, On the Creed, ii, 140.) Jerome was the first to confute this opinion, alleging that it rested only on a statement contained in an apocryphal writing. (2) It was held by Jerome, Augustine, and generally by the later commentators, that the brethren are not strictly the brethren but the cousins of our Lord, in which sense the term is frequently used in Holy Scripture (Gen. xiii, 9; xxix, 12; Lev. xiv, 4). Helvidius here argues that there was a marriage of James and John being not only the brethren of our Lord, but the sons of the Blessed Virgin Mary. Among the women at the cross were Mary Magdalen and Mary the mother of James and Joess. The latter Mary, he thought, being the daughter of the other than the son of the Lord, because she was found early at the sepulchre with Mary Magdalen and Salome, and it was improbable that any one should have greater care for the body of her son than his mother. The answer to this is clearly shown by bishop Pearson: "We read in St John xix, 25, that 'there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen.' In the rest of the evangelists we find at the same place 'Mary Magdalen and Mary the mother of James and Joses,' and again at the sepulchre, 'Mary Magdalen and the other Mary;' wherefore that other Mary, by the conjunction of these testimonies, appeareth to be Mary the wife of Cleophas and the mother of James and Joses; and consequently James and Joses, the brethren of our Lord, were not the sons of Mary his mother, but of the other Mary, and therefore called his brethren from Scripture of James and John being not only the brethren of our Lord, but the sons of the Blessed Virgin Mary. Among the women at the cross were Mary Magdalen and Mary the mother of James and Joses, and consequently James and Joses, the brethren of our Lord, were not the sons of Mary his mother, but of the other Mary, and four Marys, as follows: (1) Mary the mother of Jesus; (2) Mary the wife of Cleophas or Alpheus, who was the mother of James the bishop and apostle, and of Simon and Thaddæus, and a certain Joseph; (3) Mary Salome, the wife of Zebedee, the mother of John the Evangelist and James (Matt. xxvii, 56, Mark xv, 40; xvi, 1); (4) Mary Magdalen. These four are found in the Gospels. James and Judas and Joseph were the sons of the maternal aunt of Jesus. Mary the mother of James and Joseph, wife of Alpheus, was sister of Mary the Lord's mother: whom John consecrates "of Cleophas" (τιν την Κατρα, xii, 25), either from her father or her family, or from some other cause. Mary is called Salome either from her husband or her residence. Her, too, some call "of Cleophas," because she had had two husbands. See BRETHREN of our Lord.

In the Greek Church the Blessed Virgin has always been called ἀδεῖς πικρησσος. This term was used by St. Athanasius. She was so called at the Council of Chalcedon (A.D. 451), and in the Confession of Faith published by the Archdiocese of Alexandria shortly after at Pisa (in 1409), in order to terminate the long-continued schism of the Church. The Council of Perpignan was attended only by a few French and Spanish ecclesiastics, and they quitted the council when they found Benedict stubbornly refused to assign the perpetual honors. No action was taken by the council worthy of notice. See BENEDICT XIII (a).

Perpignan, COUNCIL of, was convened Nov. 1, 1408, by pope Benedict XIII in the city of Perpignan, in the Eastern Pyrenees, and then belonging to the kingdom of Navarre, whither this rival pope had been obliged to retire from Avignon after the withdrawal of French support. This council was intended to anticipate the action of the council of Constance, which met shortly after at Pisa (in 1409), in order to terminate the long-continued schism of the Church. The Council of Perpignan was attended only by a few French and Spanish ecclesiastics, and they quitted the council when they found Benedict stubbornly refused to assign the perpetual honors. No action was taken by the council worthy of notice. See BENEDICT XIII (a).

Perrache, Michel, a French sculptor, was born at Lyons in 1885. At the age of sixteen he visited Italy for improvement, and also went to Flanders, where he executed a number of sculptures for a church at Ghent, and was crowned with the freedom of the city. In 1717 he returned to France and settled at Lyons, where he practiced the art for many years, and executed a variety of sculptures for the churches and gardens. He died 1750. See Perrache, Nicolas, a French theologian, was born in Paris about 1611. Having been received doctor of the Sorbonne in 1659, he was one of the seventy doctors excluded with Arnauld on the charge of Jansenism, Jan. 81, 1656. Perrauat died at Paris in 1661. He published only, La Morale des Jésuïtes, extraits fidèles eme leurs livres imprimés à l'Exception de mes Superieurs de leur Compagnie (Mons, 1667, 4to, and 1659, 3 vols. 16mo) :—three Letters to Dr. Haslé against signing the Formulary, printed with the responses of the latter in a collection of pieces upon the Formulary, the bulls and constitutions of the popes. See Mortier, Dict. Hist. s. v.; Nicéron, Mém. vol. xxxi, a. v.

Perenot de Graveline, Antoine de, a noted French cardinal, was born at Beauneon, Aug. 20, 1517; studied at the universities of Paris, Padua, and Louvain, and at twenty-three became bishop of Arras. Having exhibited great executive talent in the administration of Trent, he was made councillor of state, and upon the death of his father, Nicolas Perenot, the prime-minister of Charles V, was himself elevated to that position. He
soon acquired much distinction, and became known all over the Continent. After the accession of Philip II, Perrenot continued in the priesthood, but at the same time received recognition for his valuable services to the Church by being made in 1500 archbishop of Malines and primate of Flanders. In 1506 he was called to Rome to assist the conclave in the election of Pope Pius V. In 1570 he was instrumental in effecting a treaty against the Turks, so which benefited Naples that he was named viceroy of that territory. In 1564 he was elected archbishop of Beaufort, and he thenceupon resigned the see of Malines. He died at Madrid Sept. 21, 1586. Cardinal Perrenot was one of the most eminent men of his time. He was marvellously successful in all that he undertook. In the State and in the Church he exhibited the same aptitude and power, and developed his plans to perfection. Besides, he was a good man, and sought not to gratify a selfish ambition, but to labor for his fellows and the religious faith he himself honestly avowed. He was a general favorite among his contemporaries, as is evinced by the many works that were dedicated to him by his many friends and protégés. Cardinal Perrenot was too busy to write many books; but his letters, which have been collected in 38 vols., with memoir, are much valued for the light they throw on the history of Charles V and on the beautiful character of the cardinal himself. See Courchet, Hist. des princes écrivains de la France, t. ii. Brémond, Hist. de la France chrétienne, t. iv. Robertson, Hist. of Charles V; Prescott, Hist. of Phil. II; Schiller, Gesch. d. Niederlande, vol. i., pt. ii., ch. i.

Perrier, François, a French painter, was born at Mâcon, Burgundy, about 1560. His father was a goldsmith, and instructed him in the elements of design, but was unwilling that he should become a painter. Opposed in his wishes, young Perrier left his native place, and, being without means of a livelihood, he became the conductor of a blind mendicant who was traveling to Italy, and in this way succeeded in reaching Rome. On the death of his master, he was employed by a gentleman-dealer to copy several paintings, and some of his copies were shown to Lanfranco, who encouraged him to persevere and admitted him to his school. After several years' residence at Rome, Perrier returned to France and passed some time at Lyons, where he painted the Desolation of St. John, a Holy Family, and other works for the cloister of the Carthusians. Not content with a provincial field for the exercise of his abilities, Perrier went to Paris, and associating himself with Vouet, was employed by him to paint from his design the chapel of the Madeleine in the church of St. Eustache. Meeting with some encouragement, he revisited Italy in 1655, and applied himself to engraving the principal antique statues and bas-reliefs, also a number of plates after the Italian masters. After the death of Simon Vouet he returned to Paris in 1658. In 1679 he was made a member of the Academy of St. Luke. He died at Paris in 1694. His pictures evince great warmth of imagination, but the design is often incorrect, the airs of his heads lack elegance and dignity, and his coloring is too dark. Perrier was a member of the Academy, and died at Paris, according to D'Argenville, in 1658. There are a number of etchings by him, incorrectly and negligently designed, and executed in a slight, hasty style, usually marked Paris, or with his monogram. Among them are the following: A set of one hundred prints from antique statues, published at Rome: a set of fifty taken from the ancient bas-reliefs; ten plates of the Angels in the Farnesina, after Raffaello; two plates of the Assembly of the Gods, and the Marriage of Cupid and Psyche, from the paintings by Raffaello in the Farnesina; the Divinum of St. Jerome, after Agos. Caracci; the Flight into Egypt, after Raffaello; the Nativity, after S. Vouet, and the Portrait of Simon Vouet. Among subjects from his own designs are, the Holy Family, with St. John playing with a Lamb; the Crucifixion (inscribed Franciscus Perrier, Burgundii, pinx. et sculpt.); St. Roch curing the People afflicted with the Plague; the Body of St. Sebastian supported by two Saints. See Spooner, Zieg. Hist. of the Fine Arts, ii, 677.

Perrier, Guillaume, a painter and engraver, nephew and scholar of the preceding, flourished about the middle of the 17th century, and died in 1655. His works are executed in the style of his master, and, with a few principal pictures, are preserved in the sacristy of the Minims at Lyons, where he had taken refuge, having killed his antagonist in a duel. There are a few etchings by him in the style of François Perrier, among which are an emblematic subject, the Pedal del L. Antonio Torres (ibid. 1738, 4to). See Tipaltio, Biogr. degli Italiani illustri, vol. viii.

Perrincheif, Richard, a noted English divine, was born near the opening of the 17th century, and was educated at Cambridge University. He was made prebend of Westminster in 1604, prebend of London in 1607, and archdeacon of Huntingdon in 1670. He died in 1673. He published, Sermon (Lond. 1666, 4to) — Liscourse on Toleration (1667, 4to) — Indulgence not justified, against Dr. John Owen's Peace Offering; and two works of a semi-political character, evincing hatred of the Puritans in waded leaning towards the cause of king Charles I. See Allibone, Dict. of Brit. and Amer. Authors, s. v.

 Perrine, Matthew La Rue, D.D., a Presbyterian minister, was born at Freehold, Monmouth County, N. J., May 4, 1777. He entered the College of New Jersey in 1794, graduated in 1797, and was licensed to preach by the Presbytery of New Brunswick Sept. 18, 1799. In May, 1800, he was appointed a missionary; on June 24 following he was ordained as an evangelist, and on June 15, 1802, he was installed pastor of the Church at what was then called Bottle Hill, but is now Madison, N. J. After some other changes of location he was finally installed pastor of the Spring Street Church, New York City, Oct. 31, 1811, which situation he filled until July 26, 1820, when the connection was dissolved at his request. In 1821 he was elected professor of ecclesiastical history and Church polity in the theological seminary at Auburn, and in 1832 he was chosen to the Female Missionary Society in New York (1817) — and An Abstract of Biblical Geography (Auburn, 1835). See Sprague, Annuals of the Amer. Pulpit, iv, 237 sq.
lies on both sides. His parents, having been educated in the principles of Calvin, retired to Geneva; and settled afterwards in the canton of Berne, where he was born, Nov. 25, 1556. His father, who was a man of learning, instructed him till he was ten years of age, and taught him mathematics and Latin. Young Perron seems afterwards to have built upon the works of his father; for, while his books were tossed about from place to place by civil wars and persecutions, he applied himself entirely to study. He learned Greek and philosophy, beginning the latter study with the logic of Aristotle, thence passing to the orators and poets; and afterwards he turned himself to the study of the Hebrew language, which he attained so perfectly that he read without points, and lectured on it to the ministers. In the reign of Henry III, after the Pacification with the Huguenots, his parents returned to France, and shortly after young Du Perron was (in 1576) introduced to the king, as a prodigy of parts and learning. His controv. sial talents were very great, so that none dared dispute with him, although he made many challenges to those who would have been glad to attack him. At the breaking up of the states he chose to remain, and he was even chosen one of the chamber of a cavalier, in the grand hall of the Augustinians, where he held public conferences upon the sciences. He set himself afterwards to read the "Sum" of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who put him into his own palace and treated him as if he were a noble; and he left the favor of this prince in the following manner: One day, while the king was at dinner, he made an admirable discourse against atheists; with which the king was well pleased, and commended him much for having preserved the being of God by arguments so solid. But Perron, whose spirit of policy had not yet got the better of his passion for shining or showing his parts, replied, that "if his majesty would vouchsafe him audience, he would prove the contrary by arguments as solid;" which so offended the king that he forbade him to come into his presence. Perron recovered himself, however, from this fall. The reading of St. Thomas had engaged him in the study of the fathers, and made him particularly acquainted with Augustine's writings, so that he devoted himself wholly to divinity, and resolved to abuse Protestantism. Having divined the errors of the Reformed, he collected all the quotations and weak reasonings in Du Plessis-Mornay's "Treatise upon the Church," he instructed himself thoroughly in controverted points, and made his abjur. He now labored for the conversion of others by arguments so solid, the other upon self-knowledge, which he pronounced before that prince. After the murder of Henry III he retired to the house of cardinal de Bourbon, and labored more vigorously than ever in the conversion of the Reformed. He brought a great number of them back to the Church, among whom was Henry Spandanus, afterwards bishop of Pamphylia; as this prelate ac. knowledges, in his dedication to cardinal Du Perron of his "Abridgment of Baronius's Annals." This con. vention was followed by several others; and among them for a shorter time, but very effectually, that of Henry IV, before whom he had held at Nantes a famous dis. pute with four ministers, which resulted in his appoint. ment to the bishopric of Evreux, that he might be ca. pable of sitting in a conference in which the king con. vened. Perron attended this, and the other prelates at St. Denis, and it is supposed to have contrib. uted more than any other person to the conversion of that great prince. After this, Perron was sent with Mr. D'Ossat to Rome, to negotiate Henry's reconciliation to the holy see; which at length he effected, to the satisfaction of the king, but not of his subjects— that part of them at least who were zealous for Galli. can liberties, and thought the dignity of their king compromised upon this occasion (see Jervis, i, 203 sq.). Du Perron stayed the whole year at Rome, and was consecrated to the holy office by cardinal De Joyeuse, archbishop of Rouen, Dec. 27, 1596, and then returned to France; where, by such kind of service as have already been mentioned, he advanced himself to the highest dignities. He wrote and preached and dis. puted against the Reformed; particularly against Du Plessis-Mornay, with whom he had a public conference in 1600, in the presence of the king, at Fontainebleau. (See for an account, Jervis, i, 218 sq.) The king re. solved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII to obtain for him the dignity of a cardinal, which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement made the king resolve to send the French cardinals to Rome; where Du Perron was no sooner arrived than he was elected cardinal of Geneva, in the person of a cardinal, that he had a great share in the elections of Leo X and Paul V. He became a most devoted advocate of the ultramontane doctrine and a powerful champion of papal interests. In the many anxious questions which arose Du Perron's decisions always carried great weight. He was sent a third time to Rome, to assist in the election of the pope. He lost the favor of this prince in the following manner: One day, while the king was at dinner, he made an admirable discourse against the Jesuits; with which the king was well pleased, and commended him much for having preserved the being of God by arguments so solid. But Perron, whose spirit of policy had not yet got the better of his passion for shining or showing his parts, replied, that "if his majesty would vouchsafe him audience, he would prove the contrary by arguments as solid;" which so offended the king that he forbade him to come into his presence. Perron recovered himself, however, from this fall. The reading of St. Thomas had engaged him in the study of the fathers, and made him particularly acquainted with Augustine's writings, so that he devoted himself wholly to divinity, and resolved to abuse Protestantism. Having divined the errors of the Reformed, he collected all the quotations and weak reasonings in Du Plessis-Mornay's "Treatise upon the Church," he instructed himself thoroughly in controverted points, and made his abjur. He now labored for the conversion of others by arguments so solid, the other upon self-knowledge, which he pronounced before that prince. 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high honor among those of his countrymen who have been accustomed to stand up for Gallican liberties.

The works of Du Perron, the greatest part of which had been printed separately in his lifetime, were collected after his death, and printed at Paris (1620 and 1622) in 5 vols. folio. The first volume contains his greatest work, the "Euvres de l'Empereur," against that of De Plessis-Mornay. The second, his "Reply to the Answer of the King of Great Britain," which originated as follows: James I of England sent to Henry IV of France a book, which he had written himself, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed him of its authorship, from what the cardinal had observed to him, that there were many passages in that book in which the king of England seemed to come near the Catholics; and that it might be proper to send some able person, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, caused it to be proposed to the king of England whether or not he would take it in good part to have the cardinal Du Perron sent to him? who returned for answer that he should be well pleased to confer with him, but for reasons of state could not do it. However, a moderate person among the Reformed, who had had several conferences with Du Perron about religion, and who seemed much inclined to a reunion, was prevailed on to take a voyage into England; which was arranged of with the queen regent, to the king, and presented some pieces of poetry to him, which the cardinal had put into his hands. The king received them kindly, and expressed much esteem for the author; who, Cassaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majesty; in which he told him that, "except the sole title of Catholic, he could find nothing wanting in his majesty that was necessary to make a most perfect and accomplished prince." The king replied that, "believing all things which the ancients had unanimously thought necessary to salvation, the title of Catholic could not be denied him." Cassaubon having sent this answer to Du Perron, he made a reply to it in a letter, dated July 15, 1611, in which he sets forth the reasons that obliged him to refuse the name of Catholic to his Britannic majesty. Cassaubon answered in the name of the king to all the articles of his letter; to which the cardinal made a reply, which constitutes the bulk of the second volume of his works. The third contains his miscellaneous pieces; among which are, Acts of the Conference held at Fontainebleau against Du Perron, in the year 1616; moral and religious pieces in prose and verse, orations, dissertations, translations, and letters. A fourth volume of his embassies and negotiations was collected by Cæsar de Ligni, his secretary, and printed at Paris in 1623, folio; but these have not done him much honor, as they do not show that profound reach and insight into things with which he is usually credited. They were also published afterward, under his name, "Perrinomia," which, like most of the ana, is a collection of puns and impertinences. See Jervis, Ch. Hist. of France, i. 263, 216 sq., 219 sq.; Banke, History of the Prose Writers of the 16th and 17th Centuries, vol. i. (see Index in vol. ii.); Gen. Biog. Dict. s. v.; Dupin, Bibliothèque des Auteurs soc. 17th Siècle, s. v.

Perrone, Cardinal. See Perron.

Perrone, Giovanni, a noted Italian Jesuit, one of the ablest of modern Romainist theologians, was born in 1794, in Chieri, Piedmont. After studying in the college of his native city, he finished his theological course in the University of Turin, where he was finally received diaconate. At the age of twenty-five, one year before his ordination, he went to Rome, and entered the Society of Jesus. After one year of novitiate, he was sent to Orvieto to teach dogmatic and moral theology to the students of the society, to whom were added the pupils of the German college. Being ordained priest, he taught in the Roman college, and was appointed, in 1830, rector of the college of Ferrara, from whence he was recalled, in 1838, to resume the teaching of theology in the Roman college. In 1848, at the time of the Roman revolution, he went to England for safety, and only returned to Rome in 1850. During the revolution, he was made rector of all the Roman colleges. Father Perrone, who, with father Passaglia, is counted among the greatest theologians of Italy, thereafter took his seat in the congregation of bishops and regulars, and in the provincial councils, and was charged with the revision of the textbooks of the Eastern church, of the Dutch, and also counselor to the Propaganda, and the Ritual committee, etc. Indeed, Perrone was in scientific and literary relations with the most distinguished savans of Europe. He died at Rome in 1875. His works amount to more than sixty, and have been translated into Latin, French, German, English, and Armenian. The principal, are, Profectiones theologica (Rome, 1835, 9 vol. 8vo). This work has had more than twenty-five editions, and the different treaties of which it is composed have been translated into French and German. An abridged edition of it was made (Rome, 1844, 4 vol. 8vo), and was followed by seventeen others:—Synopsis historiae theologicae cum philosophia comparata (ibid. 1845, 8vo);—De immaculato V. M. Mariae concepto, un dogmatico de ex de a sparsi positi (ibid. 1847, 8vo); several volumes of Exercitii Edi, etc., of which the last eight were translated into Dutch, and entered Considerations sur l' Symbole de Moshe (ibid. 1836, 8vo);—Il Hermesiismo (ibid. 1838, 8vo); translated into French and Latin:—Analyse et Réflexions sur l'Histoire d'Innocent III, by Fréd. Hurter (ibid. 1840, 8vo);—Il Protestantismo (ibid. 1838, 3 vol. 8vo);—translated into French by the Abbé A. C. Pouget (Paris, 1854, 4 vol. 8vo). See F. Ed. Chassy, Notice sur la Vie et les Écris du P. Perrone, at the beginning of the last work quoted.

Perronet, Charles, a Wesleyan preacher in the days of the founder of Methodism, and one of the companions of the Wesleys, was born about 1720 at Shoreham, England, where his father was then vicar. He was educated at Oxford University, and was intended for the ministry in the Church Establishment. But becoming interested in the Wesleyan movement, like his brother Edward and his father, Charles accompanied Charles Wesley in 1747 to Dublin, and travelled for three years over Ireland; but was not admitted to the initiation into the itinerant ministry, and he became a most efficient helper in the Wesleyan cause. When Charles Perronet joined the Conference we have been unable to determine. His name does not appear in the appointments or minutes even as late as 1755, but as many of Wesley's assistants did not join the itinerant ranks, it is possible that Perronet simply lazered as the opportunity opened. In 1755, at the twelfth Conference, e.g., there were present 63 preachers, who are subdivided into three classes; the first is a list of 21 names, beginning with John and Charles Wesley, headed "Our present itinerants are." The second is a list of 12 names, headed "half itinerants;" the third contains 14 names, who are called "our chief local preachers." These half itinerants," says Smith (Life of Wesley, p. 288), "were unquestionably men who gave themselves up to travel under Wesley's direction." Charles Perronet must have belonged to this class. Aug. 12, 1776, we find the death of Charles Perronet recorded, and he is spoken of as an itinerant Methodist preacher of "more than twenty years' faithful service." "Charles Perronet, a man of living wit, and a man of strong, pleasing, and interesting doctrine he always defended—entire sanctification. God, he said shortly before his death, 'has purged me from all my dross: all is done away. I am all love.'" See Armint. Mag. 1871, 529; Stevens, Hist. of Methodism, ii. 390.

Perronet, Edward, was the son of Vincent Per-
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PERRY

Perronet (q.v.), and for some time the associate of the Wesleys. In Charles Wesley's diary he appears under the affectionate nickname of " Ned," in college Perronet figured as one of the poet's trio beside John and Charles Wesley. In 1746 he travelled with Charles Wesley in the north of England, and was then initiated into the persecutions and other trials of an itinerant preacher's life in early Methodism. Stevens says, " He was at first a very good fellow, and for the most part in good odour; but at times intercepted blows and missiles aimed at Wesley by receiving them himself." In 1748, at the fifth Annual Conference, we find Perronet's name recorded as an itinerant member. Shortly after, however, he ceased to travel with the Wesleys, having taken excepted views and convictions. He was for a while employed by lady Huntingdon, and preached successfully at Norwich, Canterbury, and other places, but from her views of the Church he also differed so widely that he quitted her connection likewise, and became the pastor of a Church of Dissenters at Canterbury. He died in 1792. His last words were, "Glory to God in the height of his divinity; glory to God in the depth of his humanity; glory to God in his all-sufficiency! Into his hands I commit my spirit." He was the author of an anonymous poem called the Anathema, one of the most spirited and nationalistic poems that has ever been written. It was suppressed, after it was in print, by the influence of John Wesley, it thought, though himself in later life said, "For forty years I have been in doubts concerning that question, 'What shall heathen priests and mitred infidels?'" Charles Wesley was shocked at the poem, and declared it to be "lacking in wit and of insufferable dulness, but his feeling as a churchman may have dimmed his sight as a critic." Perronet, however, it must be acknowledged, is severe, even though he considered that in his day there was much to provoke his satirical genius. He wrote also several short poems, chiefly on sacred subjects, and hymns, published by request of his friends, and entitled Occasional Verses, Moral and Sacred, published for the Instruction and Amusement of the Country and Religious (1750). But that which has given him his place in the memory and gratitude of the Christian world is his hymn entitled The Coronation, beginning, "All Hail the power of Jesus' name." This hymn was in some measure the product of the time in which Perronet lived. The hymn is memorable by the wonderful victories gained for the Gospel of Jesus Christ. See Stevens, Hist. of Methodism (see Index in vol. iii); Christopher, Epworth Singers, ed. ix.

Perronet, Vincent, an English divine of the 18th century, noted for the association with the Wesleys, and the service he rendered to Methodism in the days of its first establishment, was born of Swiss-French parentage about 1700. He was educated at Oxford University. After taking holy orders, he was given the parish of Sandwich, Kent, where he remained about nine years, when he was presented to the vicarage of Shoreham. While in this position, two of his sons (Charles and Edward), who were students at Oxford, became intimately associated with the Wesleys, their classmates. Thus the vicar of Shoreham himself received a lively interest in the Oxford movement, and when in 1746 John Wesley saw vicar Perronet, he found in him a true friend, a warm admirer, and a most confidential counsellor. Charles Wesley called him the "archbishop of Methodism." He welcomed the extending evangelical influence in his own church, though his parisheships might chafe them. When Charles Wesley first appeared in his pulpit, they "roared, stamped, blasphemed, rang the bells, and turned the church into a bear-garden." Their hostility was subdued, however, and when John Wesley arrived soon after, he found the church without intermission. Perronet adopted their strongest views of personal religious belief, and wrote several pamphlets in defence of Methodism, and even went so far in his enthusiasm as to give forth his declaration that Methodism is destined by Providence to introduce the approaching millennium." Wesley dedicated to him the Plain Account of the People called Methodists. For nearly forty years the vicarage of Shoreham was a frequent and endeared refuge to both the great leaders, and it was here that the Bishop visited Mr. Wesley in 1747. Vicar Perronet died May 9, 1785. He was a man of saintly piety, and "was entitled on various accounts," says a Calvinistic Methodist authority, "to a conspicuous place among the brightest ornaments of the Christian Church in the last century" (Life and Times of the Countess of Huntingdon, i. 887). He published A Vindication of John Locke from the Charges of giving Encouragement to Scepticism (Lond. 1736, 8vo);--A Second Vindication (1738, 8vo);--Some Enquiries chiefly relating to Spiritual Beings (Lond. 1740, 8vo);--An Affectionate Address to the People called Quakers (ibid. 1747, 8vo), and his defences of Methodism (1740-58). See Jackson, Centenary of Methodism, ch. v; Wesleyan Mag. 1858, p. 484; Stevens, Hist. of Methodism, i, 25 sq.; ii, 259 sq.

Perronet, Charles, a Protestant minister, was born in 1541. He was the son of a counsellor in the Parliament of the region, the Reformed doctrines and retired to Geneva, where he was provided with a place as pastor in 1567. Besides, he ably fulfilled the duties of rector of the academy and professor of theology. What rendered him especially commendable was the courage with which he rebuked religious tolerance. He died in Geneva Oct. 15, 1608. He became suspected by the theologians of the Calvinistic school, who persuaded the council to forbid the printing of the works which he had composed, among others the treatises De la Foi and De extremis in Ecclesia Victoria.

Perronet, John, a preacher of the Society of the Friends, noted as a schismatic, flourished in the 17th century. He was an associate of George Fox for a while, but differing from that good man, Perronet, with a number of followers, branched off into an independent relation. He was an eccentric man, and inaugurated many impractical measures. Thus, e.g., he went to Rome "to convert the pope," and was imprisoned by the Inquisition at Rome. While in confinement he wrote Epistles to the Romans, of which Southey says, "This book is the most frantic I ever saw." See Southey's Life and Correspondence. ch. ix.

Perronet, Paul, Sieur de La Ville, nephew of Charles Perronet, was a writer who flourished in the 16th century. He was educated at Oxford, and published several works which testify to his great piety. Of these we mention, La Gigniromanie, ou Combat de tous les Arts et Sciences (Middletown, 1598, 8vo)--Tabulair sacris (Frankl. 1594, 8vo), extracts from the Old Testament in verse, and Le Traité de Salomon, en Quarains et Sonnets (Rotterdam, 1594, 12mo). According to Bayle, he had worked upon the famous Catholicon d'Espagne. One of his sons was the translator, Nicolas Perrot. See Bayle, Dict. Hist. et Crit., Paix, Vie de Perrot d'Aubusson, in his Dictionnaire, col. Hist. Littr. de Genève: Haag, La France Protestante.

Perry, Benjamin Franklin, a minister of the Methodist Episcopal Church, South, was born of pious parents in Talbot Co., Ga., Feb. 18, 1836. He was early converted, and dedicated himself to the service of God. In 1853 he became a student at Emory College, Va., where he graduated in 1855, taking the first honor of his class, and about that time he was licensed to preach. In 1856 he received his first appointment in the Texas Conference. In 1861 he filled the Austin Station with great credit to himself. At the outbreak of the civil war he determined, after removing his family to

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to Alabama, where they would be better cared for, to enter the Southern army as chaplain. He thus spent the evening of the 19th, and the morning of the 20th, near the headquarters of the Vicksburg siege. Having resigned his chaplaincy, he was appointed, in 1864, a missionary to Johnson's army. In 1865, after the close of the war, he returned to the itinerant runks; was transferred to the Montgomery Conference, and stationed at Loundesboro, the appointee’s preaching was at the time highly looked upon. He was also for two years in charge of the Female College. His health began to decline about June 1, 1868. He refused to rest, though it was manifest that he was overtaxing his strength. About the last of July he was compelled to return to Ohio. He died Sept. 20, 1868. In his last hours he was exultant in Christ’s atonement. See Minutes of the Annual Conf. of the M. E. Churc, South, p. 229, 230.

Perry, Gardner Branan, D.D., a Presbyterian divine, was born in Norton, Mass., Aug. 9, 1783. He received a very careful Academical training, and entered Brown University in the fall of 1800; after two years’ study he left, and entered College, Schenectady, N. Y., where he graduated in 1804. After teaching for one year as principal of Ballston Academy, N. Y., in 1806 he was elected tutor in Union College, where he remained three years. Here he studied theology under Rev. Dr. Nott, and, taking charge of an educational institution in Kingston, N. Y., he resumed teaching, which he continued five years. In the mean time he was licensed, in March, 1812, by Albany Presbytery. In 1814 he was ordained pastor of the Second Congregational Church at Groveland, Mass., where he remained as pastor for forty-five years. Though pastor of a Congregational Church, he was a member of the Presbytery. He was one of the original members of Newburyport Presbytery, preached the sermon at its organization in October, 1826, and was a commissioner from that Presbytery to the General Assembly in 1836. After the dissolution of Newburyport Presbytery he joined Londonderry Presbytery, which he represented in the Assembly in 1849. This relation existed until his death, Dec. 16, 1859. Dr. Perry was a Christian gentleman of the highest refinement and taste. His vast stores of general information rendered him a conversationalist of a high order. He was interested in all public movements, an earnest advocate of the temperance reformation, and ever zealous in the cause of education. He published A History of the Town of Bradford; also a number of sermons. See Wilson, Fresh Hist. Alumni, 1861, p. 105. (J. L. S.)

Perry, James E., D.D., a noted minister of the Methodist Episcopal Church, was born in Ulster Co., N. Y., in 1811. His education commenced at a private school, and he made rapid progress in his studies until he was prepared to enter as a cadet at the Military Academy at West Point. Becoming strongly interested in the cause of Texas independence, he resigned his position in the academy in the third year of his connection with it, and, accepting the appointment of colonel in the service of Texas, proceeded to raise a regiment in New York, and then embarked and reached Texas in time to participate in the battle of San Jacinto, which resulted in the defeat of Santa Anna and the establishment of Texas independence. Upon his return from Texas he settled with his family in Newburgh, N. Y. By invitation of his sister, a member of the Methodist Episcopal Church, he was induced to attend a love-feast, where the strange but consoling truths of experimental religion excited his attention. At an early moment he disclosed his feelings to the Rev. Seymour Landon, then pastor of the Church. The result was his profession of religion, and he united with the Church on probation. Shortly after he felt called of God to the work of the ministry. In 1836 he joined the New York Conference, and was appointed to Burlington and Brutus Circuit, Connecticut. During his ministry, which lasted without interruption from 1838 to the year of his death, he filled many of the first appointments in the New York and New York East Conferences. He was a delegate to the General Conference of 1864. Shortly after the breaking out of the late civil war, Dr. Perry, believing it to be his duty to give his country the benefit of his military experience, accepted the command of the Forty-eighth Regiment of New York Volunteers. He succeeded in raising and building up a body of men, who, under the command of Gen. Tyler, went to the South, and rendered eminent services to the United States army. After the fall of Pulaski he was put in command, and in this fort he died of apoplexy, June 18, 1863. As a preacher Dr. Perry "was calm and impressive. He kept constantly in view the great ends of preaching—the conversion of sinners and the building up of believers in the faith. In debate he was dexterous and cogent. No matter what might be the topic of controversy, he was an able advocate and a formidable opponent. His ability as a logician and his tact as a debater made him naturally a leader upon the floor of Conference. His brethren who adopted his views of Church administration relied uneasily upon his sagacity, and followed his suggestions with confidence. His well-known kindness of disposition subjected him to constant calls to appear as advocate in behalf of parties who were, or were supposed to be, at variance with the Conference. The services rendered by him at such times were purely disinterested. In his attachments Dr. Perry was firm and constant. He grappled his friends to him with 'books of steel.' His character was so positive that he was in danger of being liked or disliked indiscriminately, and with all the force of a strong nature. His ministry was fruitful of good." See Minutes of Conf., 1863, p. 65, 66; Smith, Memoirs of N. Y. and N. Y. East Conf., p. 256-262; Appleton, Annual Cyclop., 1865.

Perry, Joseph, a Congregational minister, was born about 1788, and was educated at Harvard College, class of 1802. He entered the holy ministry, and became minister of East Windsor, Conn., where he died in 1788. He published, Sermon on the Death of W. Walcott (1873):—Sermon on the Death of N. Hooker (1771):—Election Sermon (1775).

Perry, Solomon C., a minister of the Methodist Episcopal Church, was born in what is now called East Attleborough, Mass., May 27, 1867. His parents were members of the Congregational Church, and excelled in the circle of religious connections and moral and moral qualities. His early education was such as a New England rural neighborhood and the times afforded. He passed his youth mostly with his father on the farm. When quite a young man he was awakened to the dangers of an unregenerated state, and, encouraged by an uncles' minister, became a Methodist preacher. To this day he isMethodist meetings. To do this, however, he had to travel seven miles, there being no Methodist church within that distance from his father's house. It was while making this journey on a certain occasion that he was converted. Soon after he felt called of God to preach, and attached himself as a student to the Willingham Academy, then under the care of the late Dr. Fisk. At the termination of his preparatory course he entered, a year in advance, Brown University, under the presidency of Dr. Wayland. After his graduation he taught at Swinburn's Academy, a very，binary，instituition at the time, in the village of White Plains, N. Y. He was licensed as a local preacher. He joined the New York Conference in 1883, and his successive fields of labor were, for the years 1886, 1885, Younger: 1840, Durham and Middlefield; 1841, Stratford and Bridgeport; 1842, Bridgeport; 1843, Bushwick: 1844, 1845, Peekskill: 1846, 1847, New York, Twenty-seven Street; 1848, 1849, Younger and Kingsbridge; 1850, 1851, New York, Fifth and House Street; 1852, Red Hook; 1853, 1854, Sandford; 1855, 1856, Yorkville; 1857, 1858, Trenton; 1859, 1860, Washington, where he was made supernumerary, and in 1861 he was superannuated.
nuated, in which relation he continued until the time of his death, March 6, 1872. - Mr. Ferry was a sound teacher of the church, stimulating, an earnest Christian, and in every sense a safe, conservative man. The transparency and purity of his character were singular and distinctive. In his death the ministry has lost one of its most faithful laborers, the Church has been deprived of a quiet influence, and the association of those who were devoted to her interests, and whose uniform consistency and integrity reflected upon her the greatest credit; and the fragrance of his good name and exemplary life will ever be grateful to our memories and yield us unceasing satisfaction" (N. Y. Christian Advocate, May 29, 1872).

Perse, William, an English divine, flourished in the second half of the 17th century. He was educated at Cambridge University, and was made fellow of his alma mater, the King's College, Cambridge. After taking holy orders he was presented to the living of Malton and the rectory of Hesterton, Yorkshire. He published Sermon on Acts xxii, 5, which he preached to the Eaton scholars (Lond. 1692, 4to).

Persecution is any pain or affliction which a person suffers by reason of his religious opinions or practices. In its variability it is threefold: (1) Mental, when the spirit of a man rises up and malignantly opposes another; (2) Verbal, when men give hard words and deal in uncharitable censures; (3) Actual or open by the hand; such as the dragging of innocent persons before the civil tribunal. In all cases it is a violation of the sacred principle of Conscience, and the "sacred concern" us here only in so far as it has occurred within the Church, or the Church has been the guilty party. The Church of Christ, in her purely, knows nothing of intolerance, and therefore can never be guilty of persecution. Indeed, the unlawfulness of persecution for conscience' sake, under the New-Testament dispensation, must appear plain to every one that possesses the least degree of Christian thought or feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the Gospel of Christ; it is the Gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence except once; and that was to drive bad men out of the Temple, and not to drive them in." Yet would we not overlook that a savage spirit is present in this thought, the antecedent of error, inasmuch as it "earnestly contends for the faith," and therefore abounds in intolerance and hypocrisy, believing that their true source is not faith and charity, but the very opposite of these, Laodicaean lukewarmness and tacit indulgence. Toleration of error on the part of the Church is the consequence of Satan's contention of truth. In this the Church must make God the abettor of error; would either destroy the Church as a society of believers, or contradict the divine order which establishes it as the way of salvation. But the Church as such uses only spiritual weapons—the earnestness of entray, the force of prayer, the terrors of conscience, the powers of the Gospel. Its punishments, too, are entirely spiritual censures, and the different degrees of excommunication. This is shown from the nature of religion in general and the spirit of Christianity in particular; from the constitution of the Church as a spiritual body; from the tenor of Scripture, which explains the expulsion of Luke xiv, 23 as being spiritual compulsion only; from Paul's language to Timothy, as 2 Tim. ii, 24, etc. (see Samuel Clarke's Sermons against Persecution for Religion, Serm. iv, and John Taylor's Liberty of Prophesying, § 41). For these very reasons, however, all temporal penalties inflicted by the Church as a spiritual body must be classed as persecution; for such penalties can be meted out only by a power either usurped or wrongfully given. The Church, being a spiritual society, has no power over the physical body. Its capital punishment is delivery to Satan. It may impose penance; it may enjoin restitution, it may arbitrate, but these sentences it can enforce only by spiritual inducements. Coercive jurisdiction it has never assumed; and if any such jurisdiction be assigned it, it becomes so far a minister of the civil authority which makes the ascription; and so far it leaves its own sphere and becomes a temporal power. Temporal pains and penalties belong only to the temporal power, which was expressly interposed in the sphere of things moral, to deal with the will and conscience. The cause of this is, inasmuch as Almighty God has put man's life into man's keeping, and intrusted him with goods, the society which is to have power over life and goods is not formed without man's concurrence. The Church, on the other hand, was not formed by the temporal power, and therefore cannot be modified at man's pleasure. Man joins it by voluntary submission, without any power of altering its constitution. The Church, therefore, has no power over life and goods; for the power over these which God has once given he will not take away. The consciousness of men in the formation of civil society is properly considered by holding up the ideal of a social contract, a contract perpetually forming and modifying, as the mind of a nation expresses itself in law; and such ordinances of man are ratified by God's providence, which has in every age been the true and proper authority to do that which God can it be modified at man's pleasure. Such compact, then, according to the religious state of those who make it, may be (1) a complete identity of the members of the Church and State; (2) or an established and preferred Church, with a separation in different degrees for other religious bodies (Jeremy Taylor, e.g., advocated toleration for all those who accept the Apostles' Creed); (3) or complete equality of all religious bodies. Any one of these positions the Church of Christ may hold. In any case it ought to retain distinctly its proper position as a society of divine institution in the world, but not of the world. Especially it ought not to usurp in the name of religion the powers and aims of the state law. There cannot be a greater mistake in state-smanship than to confound the temporal and spiritual estates and jurisdictions. The Church as a spiritual body has nothing to do with the state. It continues its own course, neither intruding into the sphere of the state nor refusing to aid the state, but ever rejecting an alliance with the state. See CHURCH AND STATE. It is from dog-stim - in the spiritual power it is that the power of the inculcation of its dogmas, that persecution is sure to spring; awe, really springs. The first community based on freedom of conscience was the Roman Catholic colony of Maryland; yet Roman Catholicism in Maryland was as dogmatic as in Spain. The great basis of persecution is that of sin, and consequently the principle on which the Church must establish is that the temporal penalties spoken of can be inflicted only for overt acts. The compact of society does not profess to touch the mind. It leaves the will and conscience to the divine institution of the Church. Consequently for matters of opinion, for belief privately held, there can be no temporal penalty at all. The temporal penalty is outside the power of the Church; the private belief is outside the supervision of the state. We may therefore define persecution thus: the infliction of temporal penalties by the spirituality as the spirituality, or by the civil power for other than overt acts. Roger Williams has the honor of being the first in modern times who took the right ground in regard to liberty of conscience. It was he who, in 1642, cleared the subject from the subtleties of a thousand years of darkness, and held up to Christian abhorrence in all its forms the "Bloody Tenet" (as he justly called it) of persecution for conscience' sake. John Owen, John Milton, John Locke, and a host of later writers have followed in his steps. "Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent; because, 1. It is founded on a ground supported on that which is a right to judge for another in matters of religion. 2. It is evidently opposite to that fundamental principle of
mortality that we should do to others as we could reason-
ably desire they should do to us. 5. It is by no means
calculated or aimed at, and which, when once professed,
to become entangled in the world. 5. The Christian religion must, humanly speaking, be not only
obstructed, but destroyed, should persecuting principles
universally prevail. 6. Persecution is so far from being
required or encouraged by the Gospel, that it is most
directly contrary to many of its precepts, and indeed to
the whole of it." See RELIGIOUS LIBERTY; TOLERA-
TION.

Romanism has alone stood out in the Christian
Church as an interpretation of the Scripture that had
Protestantism entirely as steadfastly discard-
ed. Popes and Church councils have repeatedly de-
clared the extermination of heretics a duty, and pro-
nounced execrable and damnable all opinions to the
contrary; so much so that there is no doctrine what-
soever more absolutely asserted by the Church officially
than this; and the moderate nominal Romanist who
allows himself to dissent from it might just as well
set his individual judgment against that of the Church
upon any other article of its creed. The liberal Pro-
estant must be told that the very central and funda-
mental rule of the Church of Rome is to produce, as its
natural and inevitable consequence, wherever it is dominant, those three great objects of
sacerdotal ambition in the Middle Ages—persecution
of recusants at home, propagation of the faith by force abroad, and the monopoly of the religious over
the civil power. If these objects are but partially attain-
able in our modern world, it is because the principle
itself has lost its power over the minds of men; half
the world is anti-Catholic, and multitudes, who are
Roman Catholics by birth and education, and who,
in their infidelity, are satisfied with the forms of
the religion they have inherited, have never really im-
libed its spirit. The doctrine of the Papacy is this: God
has intrusted the salvation of mankind to the Church—
that is, to the clerical order. This salvation is essen-
tially effected by the administration of the sacraments.
The spiritual dominion exercised by the Church ex-
tends by right over the whole world; every human
creature belongs to it as much as he belongs to the
social society of which he is born a member, without
any limitation by the state, by the church, or any be-
ing established by God. Lastly, by the right of the
Church is to make t's right a fact, by bringing the
entire race to obedience to their spiritual advisers, and
to the habitual use of the sacraments, and by obtaining
from all local civil governments entire freedom of ac-
tion, and partaking as a spiritus gentium—spiritual
logician may admit this theory, and deny its conse-
quences; but no man can embrace it from the heart,
and prize it as the great divine appointment for the
everlasting weal of mankind, without approving its
consequences, and desiring practically to follow them
out. Why scruple to convert barbarians by the
sword? The method has been successful; whole popu-
lations have thus been brought within reach of sacra-
mental grace; and if the hearts of a first generation
are too obturate to profit by it, their descendants will.
Why shudder at the fearful punishment of heretics?
They are rebels, rebels against the highest and holiest
authority: we must cut off the diseased member for
the good of the whole body; we must punish those
that would poison souls. Why be astonished at the
assumption of a priest's superiority over the kings of
the earth? Why not assume it for the sake of God, the
possessor of a higher order of authority, addressing
itself to the deepest powers and susceptibilities of our
nature? The king, as well as the peasant, in all his
conduct comes under the cognizance of the authorized
interpreter of the divine will, as much as the king of
England," wrote Innocent III to Philip Augustus, "they
brother in the faith, complains that thou hast sinned
against him: he has given thee warning; he has taken
as witnesses great lords, in order to re-establish peace;
and he has called, he has accused thee to the Church.
The Church has heard, has sworn, has heard him love,
and not the severity of a judge. She has entreated thee
to conclude a peace, or, at least, a truce; and if thou
wilt not hear the Church, must thou not be to us as a
pagan and a publican? It is impossible to adopt the
conception of the Church and its agency such as the
pope's reasoning, and not admit that his conclusion
is just and scriptural. An expression constantly recur-
ing in Innocent's letters is that of "the liberty of the
Church": in its use he was not always wrong; for the
phrase, in the spiritual power produced reprisals and
usurpations, and in the Church's exclusive right of the
people to count for nothing— is the repressing of heresy.
It is an arm, and no more. Here are two systems in presence of each other. On
the one, man belongs to himself, that he may give him-
self to God; the Church is the society formed by those
who have freely given themselves up to God, to be made
sacred by the Church. The one, the Church, tends to
point thus logically, even when not chronologically,
preceding collective life; the knowledge of God in Je-
sus Christ being the introduction to the Church, and
the ordinances of the latter being means of grace, the
blessing of which depends upon the recipient's moral
state and personal relation to God. On the other sys-
tem, man belongs to the sacerdotal order, and the ser-
vice of the Church are the only introduction to Jesus
Christ: she is the nursing mother of his members, re-
ceiving them into her bosom before they are conscious
of it, and feeding them with ordinances, the blessing
of which is independent of the recipient's moral expe-
riences. It is evident that conceptions so utterly at
variance must make their opposition felt throughout
the whole series of ecclesiastical relations, in the char-
acter of their proselytism, in their manner of dealing
with the non-believer, in their conception of the gen-
etic or the heathen. As has already been said, religious
indifference may make the merely nominal Catholic
tolerant, but the real Romanist must persecute wher-
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tolerant, but the real Romanist must persecute wher-
ever he has the power; he must interpret after the let-
ters, and not in the mind of the Church. A liberal
"logic may admit this theory, and deny its conse-
quences; but no man can embrace it from the heart,
and prize it as the great divine appointment for the
everlasting weal of mankind, without approving its
consequences, and desiring practically to follow them
out. Why scruple to convert barbarians by the
sword? The method has been successful; whole popu-
lations have thus been brought within reach of sacra-
mental grace; and if the hearts of a first generation
are too obturate to profit by it, their descendants will.
Why shudder at the fearful punishment of heretics?
They are rebels, rebels against the highest and holiest
authority: we must cut off the diseased member for
the good of the whole body; we must punish those
that would poison souls. Why be astonished at the
assumption of a priest's superiority over the kings of
the earth? Why not assume it for the sake of God, the
possessor of a higher order of authority, addressing
itself to the deepest powers and susceptibilities of our
nature? The king, as well as the peasant, in all his
conduct comes under the cognizance of the authorized
interpreter of the divine will, as much as the king of
England," wrote Innocent III to Philip Augustus, "they
brother in the faith, complains that thou hast sinned
against him: he has given thee warning; he has taken
as witnesses great lords, in order to re-establish peace;
and he has called, he has accused thee to the Church.
The Church has heard, has sworn, has heard him love,
and not the severity of a judge. She has entreated thee
to conclude a peace, or, at least, a truce; and if thou
wilt not hear the Church, must thou not be to us as a
pagan and a publican? It is impossible to adopt the
conception of the Church and its agency such as the
pope's reasoning, and not admit that his conclusion
is just and scriptural. An expression constantly recur-
ning in Innocent's letters is that of "the liberty of the
Church": in its use he was not always wrong; for the
phrase, in the spiritual power produced reprisals and
usurpations, and in the Church's exclusive right of the
people to count for nothing— is the repressing of heresy.
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PERSECUTIONS OF CHRISTIANS not only being essentially intolerant of those new religions which, like the Christian, were directly aggressive against the established religion of the state, but being particularly hostile to private associations and private assemblies for worship, such as those which every Christian congregation by its very nature possessed; and thus there are very few periods during the first three centuries in which it can be said that Christians enjoyed everywhere a complete immunity from persecution. But the name is given particularly to certain periods when either new enactments were passed against Christianity, or the existing ones were enforced with unusual severity. The notion of ten such periods, all very commonly accepted almost as a historical axiom; and it is not generally known that this precise determination of the number is comparatively recent. In the 4th century no settled theory of the number of persecutions seems to have been adopted. Lactantius reckons up to six; Eusebius does not state what the number was, but his narrative supplies data for nine. Sulpicius Severus, in the 5th century, is the first who expressly states the number as ten; but he only enumerates nine in detail, and in completing the number to ten, he adds the general peroration to which, at the same time, he appears to preclude the end of the world. The fixing of ten as the number seems to have originated in a mystical allusion to the ten horns of the beast in the Apocalypse (xvi. 12). It need hardly be said, however, that this is only a question of words, the diversity of enumerations arising from the different notations attached by the several historians to the designation general. If taken quite strictly to comprise the entire Roman empire, the number must fall below ten; if used more loosely of local persecutions, the number might be very largely increased. The ten persecutions commonly regarded as general see the following:

(1.) The persecution under Nero, A.D. 64, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and torture were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the daylight failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens, and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes watching the deportment of the spectators. "Men and women, burning to ashes, supplied music for his ears. See NEROI PERSECUTIONS."

(2.) The second general persecution was under Domitian. From the death of Nero to the reign of Domitian the Christians remained unpersecuted and nearly increasing; but towards the close of the 1st century they were again involved in all the horrors of persecution. In this persecution many eminent Christians suffered; but the death of Domitian soon delivered them from this calamity. In the year 95 40,000 were supposed to have suffered martyrdom."

(3.) The third began in the third year of Trajan, in the year 100. Many things contributed towards it: as the laws of the empire, the emperor's zeal for his religion and aversion to Christianity, and the prejudices of the pagans, supported by favoritism and contempt, were all directed against the Christians. Under the plausible pretence of their holding illegal meetings and societies, they were severely persecuted by the governors and other officers; in which persecution great numbers fell by the rage of popular tumult, as well as by laws and processes. This persecution continued several years, and varied degrees of severity, in many parts of the empire, and was so much the more afflictive because the Christians generally suffered under the notion of malefactors and...
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traitors, and under an emperor famed for his singular justice and moderation. The most noted martyr in this persecution was Ignatius of Antioch, although some name also Clement, bishop of Rome. After some time the fury of this persecution was abated, but did not cease during the reign of Trajan. In the eighth year of his successor, Adrian, it broke out with new rage. This is by some called the fourth general persecution, but is more commonly considered as a revival or continuation of the third.

(4.) This persecution took place under Antoninus the philosopher, and happened in different places, with several intermissions and different degrees of severity, it continued the greater part of his reign. Antoninus himself has been much accused as to this persecution. As the character of the virtuous Trajan, however, is suillied by the martyrdom of Ignatius, so the reign of the philosophic Marcus is forever disgraced by the sacrifices of the venerable Polycarp, bishop of Smyrna, the friend and companion of St. John. A few days previous to his death, he is said to have dreamed that his pillow was on fire. When urged by the proconsul to renounce Christ, he replied. Four score and six years have I served him, and he has never done me an injury: can I blaspheme my King and my Saviour? Several miracles are reported to have happened at his death. The flames, as if unwilling to injure his sacred person, are said to have arched around him and it is added, as its length, being despatched with a sword, a dove flew out of the wound, and that from the pile proceeded a most fragrant smell. It is obvious that the arching of the flames might be an accidental effect, which the enthusiastic veneration of his disciples might convert into a miracle; and as to the story of the dove, etc., Eusebius himself apparently did not credit it, since he has omitted it in his narrative of the transaction. Among many other victims of persecution in this philosophic reign we must also record that of the excellent and learned Justin. But Justin, and Lyons and Vienne, in Gaul, and the most shocking scenes were added. Among many nameless sufferers, history has preserved of oblivion Pothinus, the respectable bishop of Lyons, who was then more than ninety years of age; Sanctus, a deacon of Vienne; Attalus, a native of Pergamus; Maturus, and Alexander; some of whom were devoured by wild beasts, and some of them tortured in an iron chair made red hot. Some females also, and particularly Biblias and Blaindina, reflected honor both upon their sex and religion by their constancy and courage.

(5.) A considerable part of the reign of Severus proved injurious to the Christians that no additions were made to the severe edicts already in force against them. For this lenity they were probably indebted to Proculus, a Christian, who, in a very extraordinary manner, cured the emperor of a dangerous distemper by the application of oil. But this degree of peace, precarious as it was, and frequently interrupted by the partial execution of severe laws, was terminated by an edict, A.D. 197, which prohibited every subject of the empire, under severe penalties, from embracing the Jewish or Christian faith. This law was not long in execution, for it speeded the further progress of Christianity; but it incited the magistracy to enforce the laws of former emperors, which were still existing against the Christians; and during seven years they were exposed to a rigorous persecution in Palestine, Egypt, the rest of Africa, Italy, Gaul, and other parts. In this persecution Leonidas, the father of Origen, and Irenaeus, bishop of Lyons, suffered martyrdom. On this occasion Tertullian composed his "Apology." The violence of pagan intolerance was most severely felt in Egypt, particularly at Alexandria, and in what pertaineth to the future progress of the church of Alexandria, it needs not to be mentioned in detail. The consequence of this persecution was, indeed, almost exhausted in inventing a variety of tortures. Some were impaled alive; some had their limbs broken, and in that condition were left to expire. Some were roasted by slow fires; and some suspended by the head downward; and, a fire being placed under them, were suffocated by the smoke. Some had melted lead poured down their throats, and the flesh of some was torn off with shells, and others had splinters of reeds thrust under the nails of their fingers and toes. The few who escaped these cruel tortures had their limbs broken and other features mutilated. It would be endless to enumerate the victims of superstition. The bishops of Nicomedia, of Tyre, of Sidon, of Emesa, several matrons and virgins of the purest character, and an immense number of...
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plebeians, arrived at immortality through the flames of martyrdom. At last it pleased God that the emperor Constantine, who himself afterwards became a Christian, openly declared for the Christians, and published the first law in favor of them. The death of Maximian, emperor of the East, soon after put a period to all their troubles; and this was the great epoch when Christianity triumphantly got possession of the thrones of princes.

In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and numbers of them were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in the space of one month, and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors, besides 700,000 that died through the fatigues of banishment or the public works to which they were condemned. The time fixed for the exterminating edicts, as they are called, was the Feast of Terminatilla in the year 302, which historians remark was put to an end to Christianity. So complete was supposed to be the extirpation of the sect, that coins were struck and inscriptions set up recording the fact that the Christian superstition was now utterly exterminated, and the worship of the gods restored by Diocletian, who assumed the name of Jupiter; and Maximian, who took that of Hercules. In the annexed coin, from the collection of the Louvre at Paris, the obverse represents the head of the emperor Diocletian crowned with laurel, and his shoulders covered with a robe, with the legend Diocletianus.

Perpetuus Felix Augustus, "Diocletian, perpetual, happy, august." On the reverse is Jupiter holding in his raised hand a thunderbolt, and trampling a kneeling figure with serpent-like feet, having the legend "Jovis Pudens," "To Jupiter the thunderer." The prostrate figure designates Christianity, and the figure of Jupiter brandishing his thunderbolt is taken probably from Ovid's description, "Quo centumam dejecerat igne Typhoe," he is dashing down the Christians with the same force as he hurled upon the Titans, who had equally but vainly tried to dispossess him of heaven. The figure of this coin is very remarkable, and has a resemblance so strong as to identify it with the Abrasax on the Gnostic gems, with serpent-like feet, supposed to be the God of the Christians. We see him here disannihilated of his weapons, as the being which the Christians were supposed to adore, and this single sect and its impure idol bringing persecution on the whole of the Christian Church. In the exergue is Pecunia Roma, "The money of Rome." A coin of that of Diocletian was struck by his colleague, Maximian, to commemorate an event in which he also had acted a distinguished part. In the following coin the obverse represents the naked bust of the emperor crowned with laurel, having the legend "Maximianus Perpetuus Augustus," "Maximian, perpetual, august." On the reverse is the figure of Jupiter Tonans, in nearly the same attitude, and with the same legend as the former, but having his head covered. In the prostrate figure the serpentine part of the legs is not distinct, and it has on the whole more of a human form. It may be conjectured that Diocletian wished to represent only the depraved and corrupt sectarians of which his figure is the emblem; and that his more atroces colleague, careless of distinction, exhibited the genius of Christianity under any form as equally the object of his persecution. This, the most dreadful of all the heathen persecutions, was happily also the last; and the time shortly arrived when Christianity became the public religion of the Roman empire. Constantine was converted A.D. 312, and, according to ecclesiastical writers, his conversion was effected, like that of St. Paul, by a sensible miracle, while he was performing a journey on a public road. He immediately afterwards adopted the cross as his ensign, and formed on the spot the celebrated labarum or Christian standard, which was ever afterwards substituted for the Roman eagle. This, as Eusebius describes it, was a spear crossed by an arrow, on which was suspended a vellum having inscribed on it the monogram formed by the Greek letters X and P, the initials of the name of Christ. See Labarum. The coin below represents on the obverse the naked bust of the emperor crowned with a laurel wreath, and surrounded with the legend Flavii Valerii Constantini Per-

petuus Felix Augustus, "Flavius Valerius Constantine, perpetual, happy, august." On the reverse is the whole-length figure of the emperor in armor, covered with a helmet, standing on the prow of a galley (a ship was the common emblem of the state among the Romans. See the ode of Horace, O Nave); in his right hand he holds a globe, surmounted by a rayed phœnix, the adopted emblem of his family, to intimate the renovation of the empire; in his left is the labarum, inscribed with the monogram; behind is the angel of victory, directing his course; around is the appropriate legend, Felix Temporum Reportor, "The happy renovation of the times." In the exergue is Pecunia Treverorum, "The money of Treves." For monographs on these pagan persecutions, see Volbeding, Index Programma-

tum, p. 96 sq.
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II. Christian Persecutions.—The guilt of persecution has, however, been attached to professing Christians. Had men been guided solely by the spirit and the precepts of the Gospel, the conduct of its blessed Author, and the writings and example of his immediate disciples, we might have boldly affirmed that among Christians there could be no tendency to encroach upon freedom of worship and no apprehension of persecution from such sources. The Gospel, in every page of it, inculcates tenderness and mercy; it exhibits the most unwearied indulgence to the frailties and errors of men; and it represents charity as the badge of those who in sincerity profess it. The observation of this general principle (in all ages) he has drawn a picture of mutual forbearance and kindness and toleration, upon which it is scarcely possible to dwell without being raised superior to every contracted sentiment, and glowing with the most diffusive benevolence. In the churches which he planted he had often to counteract the efforts of teachers who had labored to subvert the foundation which he had laid, to misrepresent his motives, and to inculcate doctrines which, through the inspiration that was imparted to him, he discerned to proceed from the most perverted views, and to be inconsistent with the great design of the dispensations of God. Those teachers were conscientiously and conscientiously opposed; he endeavored to show the great importance of those to whom he wrote being on their guard against them; and he evinced the most ardent zeal in resisting their insidious purposes; but he was not insensible to many statements that they should be persecuted, adhering always to the maxim which he had laid down, that the weapons of a Christian warfare are not carnal but spiritual. He does, indeed, sometimes speak of heretics; and he even exhorts that, after excommunication with him, a heretic should be rejected. He was not aware to a member of the Church to which he had once belonged. But that precept of the apostle has no reference to the persecution which it has sometimes been conceived to sanction, and which has generally been directed against men quite sincere in their belief, however erroneous they may be esteemed.

Upon a subject thus enforced by precept and example, it is not to be supposed that the first converts, deriving their notions of Christianity immediately from our Lord or his apostles, could have any opinion differently from that of the present dispensation, from that which has been now established. Accordingly we find that the primitive fathers, although in many respects they erred, unequivocally express themselves in favor of the most ample liberty as to religious sentiment, and highly disapproved of every attempt to contrive for the purposes of many of them writers might be quoted to establish that this was almost the universal sentiment till the age of Constantine. Lactantius in particular has, with great force and beauty, delivered his opinion against persecution: 'There is no need of compulsion and violence, because religion cannot be forced; and men must be made willing, not by stripes, but by arguments. Slaughter and piety are quite opposite to each other; nor can truth consist with violence, or justice with cruelty. They are convinced that nothing is more excellent than religion, and therefore think that it ought to be defended with force; but they are mistaken, both in the nature of religion, and in proper methods to support it; for religion is to be defended, not by murder, but by persuasion; nor by cruelty, but by patience; nor by wickedness, but by faith. If you attempt to defend religion by blood, and torments, and evil, this is not to defend, but to violate and pollute it; for the soul is nothing that should be more free than the choice of religion, in which, if consent be wanting, it becomes entirely void and ineffectual.'

The general conduct of Christians during the first three centuries is such a conformity with the admirable maxims now quoted. Eusebius has recorded that Polycarp, after in vain endeavoring to persuade Ani- cetus, who was bishop of Rome, to embrace his opinion and to come to some point with respect to which they differed, gave him, notwithstanding, the kiss of peace, while Anicetus communicated with the martyrs; and Irenæus mentions that although Polycarp was much offended with the Gnostic heretics, who abounded in his days, he converted numbers of them, not by the application of denunciations and accusations, but by mild arguments and remonstrances which he calmly submitted for their consideration. It must be admitted, however, that even during the second century some traces of persecution are to be found. Victor, one of the early pontiffs, because the bishop of Alexandria feared to risk himself also for the observance of Easter, excommunicated them as guilty of heresy; and he acted in the same manner towards a person who held what he considered as erroneous notions respecting the Trinity. This stretch of authority was, indeed, reproved by the generality of Christians, and remonstrances against it were accordingly presented. There was, however, in this proceeding of Victor too clear a proof that the Church was beginning to deviate from the perfect charity by which it had been adorned, and too sure an indication that the example of one who held so high an office, when it was not adapted to the example of those who, as the passion of our nature, would be extensively followed. But still there was in the excommunication rashly pronounced by the pope merely an exertion of ecclesiastical power, not interfering with the personal security of the persons to whom it was directed; and we may, notwithstanding this slight exception, consider the first three centuries as marked by the candor and the benevolence implied in the charity which judged not, and thinketh no evil.

It was after Christianity had been established as the religion of the Empire, that a body of persons had been conferred on its ministers, that the monstrous evil of persecution acquired gigantic strength, and threw its blasting influence over the religion of the Gospel. The causes of this are apparent. Men exalted in the scale of society were eager to extend the power which had been intrusted to them; and they sought to do so by exacting from the people acquiescence in the peculiar interpretations of tenets and doctrines which they chose to publish as articles of faith. The moment that this was attempted the foundation was laid for the most intolerable of all evils: that Christianity was no longer regarded solely as a matter of conscience, but as interfering with the interest and the dominance of the ruling party. It was therefore proceeded against with all the eagerness which men so unequivocally display when they are conscious that great interest and advantage or aids to their comfort and attempts to be wrenched from them. To other dictates than those of the Word of God the members of the Church now listened; and opinions were viewed, not in reference to that Word, but to the effect which they might produce upon the worldly advancement or prosperity of those by whom they were avowed. From the era, then, of the conversion of Constantine we may date, if not altogether the introduction, at least the decisive influence of persecution.

III. Roman Catholic Persecution. —Numerous were the persecutions of different sects from Constantine's time to the Reformation; but when the famous Council of Trent, which was held for nearly eighteen successive years, for the purpose of establishing popery in greater splendor and preventing the Reformation. The friends of the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at length he died on the 18th of February, 1546. From innumerable schemes were suggested to overthrow the Reformed Church, and wars were set on foot for the
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same purpose. The Invincible Armada, as it was vainly called, had the same end in view. The Inquisition, which was established in the 12th century for the protection of the Waldenses [see Inquisition], was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was shed in great abundance. The countries of Poland, Lithuania, and Hungary were in a similar manner deluged with Protestant blood.

1. Holland.—In the Low Countries, for many years, the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to very heavy hands; for the heads of the slain were then in subjection. Father Paul observes that these Belgic martyrs were 50,000; but Grotius and others observe that there were 100,000 who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for in the issue a great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries.

2. France.—No country, perhaps, has ever exercised such cruelties against the Protestants, there was most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris, under a solemn oath of safety; upon occasion of a wedding, and the French king’s sister. The queen-dowager of Navarre, however, a zealous Protestant, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was one hundred and fifty feet cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, was hung by the feet on a gibbet. After this the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were heard for miles; the blood flowed out of the windows; the courts and chambers of the houses were filled with them; the dead bodies of others were dragged through the streets; their blood ran through the channels in such plenty that torrents seemed to flow through the streets, and the streets, an innumerable multitude of men, women with child, maidens, and children were all involved in one common destruction; and the gates and entrances of the king’s palace were all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those who had imprisoned; and calling them one by one, they were killed, and their houses expressed, like sheep in a market. In Orleans they murdered above two hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practiced at Angers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants—children hanging on their parents’ necks, and parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above three thousand Protestants were destroyed in this massacre, or, as others affirm, above six thousand. But what aggravates these scenes with still greater wantonness and cruelty was the manner in which the news was received at Rome. When the letters of thelegate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a triumph over the enemies of the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be to return thanks to God for the extirpation of the enemies of the truth and Church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city was illuminated with bonfires; and no one sign of rejoicing was omitted that was usually made for the greatest victories obtained in favor of the Roman Church. See Bartholomew’s Day.

But all these persecutions were far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man’s feelings, who has ever read the conduct of Louis XIV., to reflect on the scenes of horror, cruelty, and devastation; but to show what superstition, bigotry, and fanaticism are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as complete a description as possible. The soldiers and dragons went into the Protestants’ houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw away corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money, and thus reduced to poverty. The worst of all, they cut off their ears, and took off their noses; the heads of some were cut off, and sent to the king and queen-mother; and their bodies, after a thousand indignities offered to them, were hung by the feet on a gibbet. After this the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were heard for miles; the blood flowed out of the windows; the courts and chambers of the houses were filled with them; the dead bodies of others were dragged through the streets; their blood ran through the channels in such plenty that torrents seemed to flow through the streets, and the streets, an innumerable multitude of men, women with child, maidens, and children were all involved in one common destruction; and the gates and entrances of the king’s palace were all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those who had imprisoned; and calling them one by one, they were killed, and their houses expressed, like sheep in a market. In Orleans they murdered above two hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practiced at Angers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants—children hanging on their parents’ necks, and parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above three thousand Protestants were destroyed in this massacre, or, as others affirm, above six thousand. But what aggravates these scenes with still greater wantonness and cruelty was the manner in which the news was received at Rome. When the letters of the legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a triumph over the enemies of the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be to return thanks to God for the extirpation of the enemies of the truth and Church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city was illuminated with bonfires; and no one sign of rejoicing was omitted that was usually made for the greatest victories obtained in favor of the Roman Church. See Bartholomew’s Day.

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burst them. If many, to escape these barbarities; endeavor to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practiced by Nero or Diocletian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them.

3. England has also been the seat of much persecution. Though Wickliffe, the first Reformer, died peacefully in his bed, yet such was the malice and spirit of persecuting Rome that his bones were ordered to be dug up and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed forty-four years. His bones were burned, and the ashes cast into an adjoining brook. In the reign of Henry VIII, Blinney, Bayman, and many other Reformers, were burned; but when queen Mary came to the throne the most severe persecutions took place. Hooper and Rogers were burned in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a blazing fire set to the illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burned by the infamous Bonner, in a few days. Sixty-seven persons were this year, A.D. 1555, burned, among whom were the famous Protestantas Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burned. Women suffered: and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrates ordered the child to be again thrown into the fire and burned. Thus even the unborn child was burned for heresy! O God, what is human nature when left to itself! Alas, dispositions ferocious as infernal then reign and usurp the heart of man! The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign was no less than 277 persons; of whom were five bishops, twenty-one clergy, eight gentlemen, eighty-four tradesmen, one hundred husbands, laborers, and servants, and women. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison.

Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the leases, he was dispossessed, he was fined or banished, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burned, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors', and her hands were stained with the blood of both Papists and Puritans. James I succeeded Elizabeth: he published a proclamation commanding all Protasts, to conform strictly, and without any exception, to all the rites and ceremonies of the Church of England. Above five hundred clergymen were immediately silenced or degraded for not complying. Some were excommunicated, and some banished the Dissenters wore destitute, censured, and fined in the Star Chamber. Two persons were burned for heresy, one at Smithfield, and the other at Lichfield. Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is stated by a judicious historian that, in this bloody reign, 22,000 persons were banished from England by persecution to America. In Charles I's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was sentenced to a fine of 100 pounds, imprisonment in the Fleet, and his writings were banned. He was whipped, and then he was placed in the pillory; one of his ears was cut off; one side of his nose slit; he was branded on the cheek with a red-hot iron with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet unrepaired, he had the other ear cut off, the other eye cut, his nose slit, and the other cheek branded. He continued in prison till the Long Parliament set him at liberty. About four years afterwards William Pynme, a barrister, for a book he wrote against the sports on the Lord's day, was deprived of his practice at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined £5000.

Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1646 an ordinance was published subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding £50; and imprisonment for a year, for the third offence, for using the Episcopal book of Common Prayer even in a private family. In the following year the Parliament passed a statute to the end of enforcing uniformity in religion, and to extirpate popery, prelacy, heresy, schism, etc., but their petition was rejected; yet in 1648 the Parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors should suffer death: These errors were: 1. Denying the being of a God. 2. Denying his omniscience, omnipotence, etc. 3. Denying the Trinity in any way. 4. Denying that Christ had two natures. 5. Denying the resurrection, the atonement, the mediation, redemption, or intercession of our Lord Jesus Christ. 6. Outlawing the act or act of Uniformity passed, by which two thousand clergy were deprived of their benefices. Then followed the Conventicle Act and the Oxford Act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III came to the throne, who showed himself a warm friend to the rights of conscience, and that every English family was suspicious to religious liberty; and as such the magistrates have always befriended toleration, the spirit of persecution has long been curbed.

Ireland has likewise been drenched with the blood of the Protists, forty or fifty thousand of whom were killed during the reign of James I, in which the religious wars of the kingdom in the reign of Charles I. It began Oct. 23, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the woods, and slowly starvation, famine, and cold. They stripped naked, and exposed to shame, and then drove them, like herdswomen, to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were disemboweled. With some of the execrable villains made themselves sport, they could hack the deepest into an Englishman's flesh; wives and young virgins were abused in the presence of their nearest relations; nay, they taught of conscience to stop and kill the children of the English, and dash out their brains against the stonewalls. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.
many years together, was the scene of cruelty and bloodshed, till it was delivered by the monarch at the Revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the scenes of the same persecutions. Popery, we see, had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overthrown, and Ferdinand subdued the Moors, the descendants of the above Moors, many thousands were forced to be baptized, or were burned, massacred, or banished, and their children sold for slaves; besides their numberless Jews, who were baptized, or chased away to the infernal courts of the Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say that at mystic Babylon’s destruction it was “found in her the blood of prophets, of saints, and of all that was slain upon the earth” (Rev. xiv. 24).

See Schaff, Ch. Hist. i, 156 sq.; Elliott, Rom. nien.; Milman, Hist. of Lat. Christ.; Leckey, Hist. of Rts.; European Moris’s; Littell, Living Age, Aug. 11, 1853, p. 283 sq.; Edils, Rev. ixil., 38 sq.; Zeitschrift für Hist. Theol. 1861; North Brit. Rev. xcv., 271; Limborch, Introduction to his History of the Inquisition; D’Enarolles, M moirs des Persecutions of the Protestants in France; Robinson, History of Persecution; Lockman, Hist. of Papish Persecution; Clark, Lockman for Persecutors; Doddridge, Sermons on Persecution; Jortin, ibid. vol. iv, ser. 9; Fox, Martyrs; Wodrow, Hist. of the Sufferings of the Church of Scotland; Neale, History of the Puritans, and of New England; Hist. of the Bohemian Persecutions; Roger Williams, Bloody Tenet; Backus, Hist. of New England; Bancroft, Hist. of the United States, vol. 1.

Persepônâ was the name of the Greek godess who ruled over the infernal regions. By the Romans she was called Proserpina. She was the daughter of Zeus (Jupiter) and Demeter (Ceres). In Attica she was therefore called Kônp, i.e. the Daughter. By Homer she was styled the wife of Hades (Pluto), and the queen of the lower world, and of the realm inhabited by the souls of the dead. Hence she is called Juno Inferna, Averna, and Stygia. She is said to have been the mother of the Erinyes, Eumenides, Erinyes, or Furies. Herodion mentions a story of her having carried off by Pluto, and of the search of Demeter instituted for her daughter all over the earth by torch-light, until at length she found her in the realms below. An arrangement was now made that Persephone should spend a third of the year with Pluto, and two thirds with the gods above. Pluto was generally worshipped along with Demeter, and temples in her honour are found at Corinth, Megara, Sparta, and at Locri, in the South of Italy. In art she is represented as grave and severe, as would become the queen of the lower world.

Persepolis (Περσεπόλης; Persepolis). This city is mentioned only once in the Bible, namely, in 2 Macc. ix. 2, where it is stated as the chief city of the Persian empire. It was the capital and chief city of the Persian empire, and, according to some authors, the whole city, as well as the magnificent palace, suffered in the general conflagration (Diod. Sic. c. 36; Arrian, iii, 18, 11; Pliny, H. N. vii, 26; but according to others it was only the palace (το βασιλικός δωματίος) that was destroyed (Strabo, xv, p. 750; Plutarch, In Alex. 38; Quintus Curtius, v, 7, 5) according to some authors) at the suggestion of the courteous Thais, to revenge the taking of Athens by Xerxes, but this story probably rests on the sole authority of Cieartarchus (Clearch. ap. Athen., p. 570; Diod. xvi, c. 2, 5; 72, 6; Plutarch, In Alex. 38; Quintus Curtius, v, 7, 5) mentions that the palace was built with a great quantity of cedar, which increased the ardor of the flames. It is probable that the temples, which were of stone, escaped. That it could have been entirely destroyed seems hardly credible, for notwithstanding its notorious, king of Asia (Ib., 306), who visited the palace itself (Diod. Sic. xix, 46, 6; but at the same period Peucetas and Eumenes, formerly generals of Alexander, and now antagonists of Antigonus, both visited Persepolis, and the latter is said to have camp there and held it as the seat of government (πρωτεύων τῆς Περσικῆς τοῦ βασιλέως, Diod. Sic. xix, 21, 2; 22, 1). From this it would appear that the city itself was called το βασιλείαν. Moreover, at the time of Antiochus Epiphanes, as recorded above (2 Macc. ix, 2), it seems to have been repaired or restored; and Ptolemy (Geo. vii, 44; viii, 13, 16) mentions it as existing in his time. The extensive ruins now remaining would prove that it must either have been rebuilt or not totally destroyed by Alexander. It does not appear that it was ever again garrisoned, until it was captured by Alexander; for after the time of Antiochus Epiphanes it disappears altogether from history as an inhabited place. Persepolis has been considered by many as identical with Pisapagade (Nebuchad., Lect. on Ant. Hist. i, 115; Ousely, Travels, ii, 16, 16), and in one passage of an ancient author the name Pisapagades is given (Arrian, iii, 18, 11), but the two cities are afterwards distinguished (vii, 1, 1). All other ancient authors, however, carefully distinguish the position of the two cities (Strabo, xv, p. 729; Pliny, vi, 26; Ptol. vi, 4, 3), and it is now ascertained that the ruins of these two cities are more than forty miles apart. Persepolis was situated on the plains of Mardus, near the junction of the two streams, the Araxes (Bendamir) and the Medes (Pulwân), while Farsagard was about forty-nine miles from Persepolis on the plain of Mæsphah, where even now exist the remains of the tomb of Cyrus (Strabo, xvi, p. 729). The ruins of Persepolis, which are very extensive, bear the name of Chekel Minar, or “Forty Pillars,” the remains of the palaces built by Darius, son of Hystaspes, and his son Xerxes. The city seems to have stood at the foot of the rock on which these ruins are placed. Three groups are chiefly distinguishable in the vast ruins existing on the spot. First, the Chehel Minâr (Forty Pillars), with the Mountain of the Tombs (Rachmed), also called Takhht-i Jamshid, or the structure of Jamshid, after some fabulous ancient king, popularly supposed to be the founder of Persepolis. The next in order is Naksh-i-Rustam, to the north-west, with its tombs; and the last, the builclmg called the Haram of Jamshid. The most important is the first group, situated on a vast terrace of cyclopean masonry at the foot of a lofty mountain-range. The extent of this terrace is about 1500 yards from north to south, and 600 from east to west, and it was, according to Diodorus Siculus, once surrounded by a triple wall of 16, 32, and 60 cubits respectively in height, for the threefold purpose of giving strength, inspiring awe, and defence. The whole surface is divided by a broad street, at the lowest towards the south, and the central being 800 feet square, and rising 45 feet above the plain; and the third, the northern, about 550 feet long, and 35 feet high. No traces of structures are to be found on the lowest platform; on the northern, only the so-called “Propylæa” of Xerxes; but the central platform seems to have been
occupied by the foremost structures, which again, however, do not all appear to have stood on the same level. There are distinguished here the so-called “Great Hall of Xerxes” (called Chehel Minār, by way of eminence), the Palace of Xerxes, and the Palace of Darius, towering above the other in successive elevations from the ground. The stone used for the buildings is dark-gray marble, cut into gigantic square blocks, and in many cases exquisitely polished. The ascent from the plain to the great northern platform is formed by two double flights, the steps of which are nearly 22 feet wide, 3% inches high, and 15 inches in the tread, so that several travellers have been able to ascend them on horseback. What are called the Propylae of Xerxes on this platform are two masses of stone-work, which probably formed an entrance-gateway for foot-passengers, paved with gigantic slabs of polished marble. Portals, still standing, bear figures of animals 15 feet high, closely resembling the Assyrian bulls of Nineveh. The building itself, conjectured to have been a hall 82 feet square, is, according to the cuneiform inscriptions, as interpreted by Rawlinson, the work of Xerxes. An expanse of 162 feet divides this platform from the central one, still bearing many of those columns of the Hall of Xerxes from which the ruins have taken their name. The staircase leading up to the Chehel Minār, or Forty Pillars, is, if possible, still more magnificent than the first; and the walls are more superbly decorated with sculptures, representing colossal warriors with spears, gigantic bulls, combatants with wild beasts, processions, and the like; while broken capitals, shafts, pillars, and countless fragments of buildings, with cuneiform inscriptions, cover the whole vast space of this platform, 350 feet from north to south, and 380 from east to west. The Great Hall of Xerxes, perhaps the largest and most magnificent structure the world has ever seen, is computed to have been a rectangle of about 900 x 350 feet, and to have consequently covered 105,000 square feet, or 2½ acres. The pillars were arranged in four divisions, consisting of a centre group six deep every way, and an advanced body of twelve in two ranks, the same number flanking the centre. Fifteen columns are all that now remain of the number. Their form is very beautiful. Their height is 60 feet, the circumference of the shaft 16, the length from the capital to the torso, 44 feet. The shaft is finely fluted in 52 divisions: at its lower extremity begins a lintel, and at the third two incholet in depth, and the latter one foot, from whence devolves the pedestal, shaped like the cup and leaves of the pendent lotus, the capitals having been surmounted by the double semi-bull. Behind the Hall of Xerxes was the so-called Hall of Hundred Columns, to the south of which are indications of another structure, which Ferguson terms the Central Edifice. Next along the west front stood the Palace of Darius, and to the south the Palace of Xerxes, measuring about 86 feet square, similarly decorated, and of similar grand proportions. For a further and more minute description, see Le Brunn, Voy. au Leston, iv, 401; Chardin, ii, 140; Niebuhr, Reise in Arabien, etc., ii, 121; Sir R. K. Porter, Travels, i, 576; Heeren, Asiatic Nations, i, 91; Rich, Residence in Kurdistān, ii, 218-222; Ferguson, Palaces of Nineveh and Persepolis Restored, p. 89; Vaux, Nineveh and Persepolis, p. 800; Uscher, A Journey from London to Persepolis, p. 582, etc. Persepolis is about four miles from Istakhr, the earliest occurrence of which name appears on a coin of the Mohammedan conquerors of Persia, struck at this place A.H. 94 = A.D. 712; and as, according to Mr. Ferguson, “Pasargadae had been the royal residence of the Ahammedids [zaran kav iran khosrov, Strabo, xv, 3, 7], so Persepolis became the new town when Darius removed to Istakhr—the latter having been, in all ages subsequent, the city par excellence” (Ferguson, p. 92; Vaux, Nineveh and Persepolis, p. 597, 401). It is curious that, while Herodotus and other ancient writers mention Susa, Babylon, and Eschatana, no contemporary author mentions Persepolis; and moreover they “mark the portions of the year which the Persian month-archs used to spend at their several residences in such a manner as to leave no portion of the year vacant for Persepolis” (Heeren, Asiatic Nations, i, 92). Athenaeus (Deipnosoph. xii, 518, F), however, says that the Persian kings resided at Persepolis during the autumn of each year; but statements of other writers (Xenoph. Cyrop. viii, 22; Pintarch, De Exil. xii, 10) leave this uncertain. Notwithstanding, it cannot be doubted that it was a royal residence, and, as Strabo (xv, p. 729) states, after Susa, the richest city of the Persians. See Persepolis.

It is, however, to be observed that the expedition of Antonius Ephiphanes to Persia is very differently related in 1 Macc. vi, 1, 2. It is there stated that Antiochus, “having heard say that Elamias, in the country of Persia, was a city (so the τῆς Ελαμίας ἐν τῇ Περσαίᾳ πόλις: so the τῆς Ελαμίας ἐν τῇ Περσαίᾳ πόλις, Cod. Alex.) greatly renowned for riches, silver, and gold, and that there was in it a very rich temple, wherein were burnt the boards and breestaps and chieles, which is Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there, came and sought to take the city and to spoil it,” but was
PERSEUS

This account is strictly followed by Josephus in the book of Acts, 2:xii, 9:1, where it adds that the temple of Diana against which the expedition was made—a fact also recorded by Polybius (xiii:11), but by Appian (Syria 66) stated to have been the temple of Venus. These statements receive some confirmation from the temple of Diana itself. The name is mentioned as visited by Antonius (2 Mass. 1:13-15). Diana has been identified with both Artemis and Aphrodite, and is evidently the Astarte of Strabo (iv. p. 532), the same as the Persians in the Persians being mentioned as visited by Antonius (2 Mass. 1:13-15). The name is mentioned by all ancient authors, and is referred to in the New Testament (Rom. ii. 16:1; Rawlinson, Herod. i. 684.) See NANA.

It is quite evident that there is an error in the Maccabees and in Josephus, in both of which Elymais is called "a city," for all historians and geographers call it a province (Smith, Dict. of Class. Biog. s. v. Elymais), and it is even so particularized in the Cod. A lces.; and Strabo especially (vii. p. 744), who mentions three temples—of Belus, Minerva, and Diana, called Azara—does not place them in the city of Elymais, but at different places in the country of the Elymaians. It was the temple of Belus that was attacked by Antonius the Great in 187 B.C., when he killed the people who rose in its defence (Strabo, L. c. xvi. 1:18; Dio. S. cxxi. 15: comp. xcviiii. 3; Justin, xxxii. ch. 2), against the opinion of Aurelius Victor (De Viris Iustiss. 54), who says he was slain by his attendants during the carnage. Taking the following facts into consideration: 1. That Persepolis, according to the account of most historians, was utterly destroyed, and all the treasures carried away; 2. That the expedition of Antonius Ephiphanes thereto is only recorded in the 2d Mass.; 3. That Antonius' father had already made an attack on the temple of Elymais, which was perhaps an inducement for the son to do the same; 4. That the expedition to Elymais and to its temple—the deity of which is named—is not only mentioned in the 1st and 2d Mass., but is also recorded by Polybius and Appian—it seems more probable that it was against an Elymaeans temple that Antonius Ephiphanes directed his attack, an opinion that has been already advanced by Grimm (Kurzeir. der. Handb. zur Schule. 2:41) and Rawlinson, Anc. Monarchies. i. 257 sqq.; North Amer. Rev. 1856, p. 7. See ANTIOCHUS EPHEPHANES.

PERSEUS, the name of a Greek character in mythology, was the son of Zeus and Danae, and grandson of Acrisius. Acrisius had been warned by an oracle that he should be killed by the hand of the son of Danae, so he shut her up in a brass tower. Zeus visited Danae in the form of a shower of gold, and became the father of Perseus. Hence he is called augyena. When Acrisius discovered the birth of the boy, he put both him and his mother into a chest and cast it into the sea, but Zeus carried it ashore at Seriphus (and there Perseus was brought up), one of the Cyclades, where Polydeuces reigned, who, wishing to get rid of him to be free in his approaches to Danae, with whom he had become enamoured, sent Perseus, when yet a youth, to bring the head of the Gorgon Medusa, on the pretence that he wanted to present it as a wedding present. Perseus went to the protection of Athena and Hermes, the former of whom gave him a mirror, by which he could see the monster without looking at her (for that would have changed him into stone); the latter, a sickle; while the nymphs provided him with winged sandals, and a helmet of brass or invulnerable cap. After numerous wonderful adventures, he reached the abode of Medusa, who dwelt near Tartessus, on the coast of the ocean, and succeeded in cutting off her head, which he put into a bag and carried off. On his return he visited Ethiopia, where he liberated a married woman, Andromeda, by whom he subsequently had a numerous family, and arrived at Seriphus in time to rescue his mother from the annoyance of the ten ardent addresses of Polydeuces, whom, along with some of his companions, he

changed into stone. After this he went to Argos, from which Acrisius fled to Thebes, but Perseus followed him in disguise, hoping to persuade him to return. While taking part in the games there, he threw the discus in such a way that Acrisius was killed by it, without Perseus' intention. Then Perseus assumed the vacant throne. Perseus was worshiped as a hero in various parts of Greece, and according to Herodotus in Egypt too. In ancient works of art the figure of Perseus much resembles that of Hermes. See Vollmer, Mythologisches Wörterbuch, s. v.; Mrs. Clement, Sources and Legends of Art and Mythol. p. 475, 479.

PERSEUS (Perseus), the name originally of a mythological Greek character, Vulg. Perseus, the eldest (illegitimate or supposititious?) son of Philip V and last king of Macedonia. After his father's death (B.C. 179) he continued the preparations for the renewal of the war with Rome, which was seen to be inevitable. The war, which broke out in B.C. 171, was at first ably sustained by Perseus; but in 168 he was defeated by L. Ameliaus Paullus at Pydna, and shortly afterwards surrendered with his family to his conquerors. He graced the triumph of Paullus, and died in honorable retirement at Alba. The defeat of Perseus put an end to the independence of Macedonia, and extended even to Syria the terror of the Roman name (1 Mass. viii. 5).
PERSEVERANCE

mutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the covenant of grace—from all which arises also the certainty and infallibility in the perfection of the security, "say the Buck, "are a strong argument to prove this doctrine. (1.) God, as being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, which are all perfect in themselves, as well as in the sum of them; and His love to his people is unchangeable, and therefore they cannot be the objects of it at one time and not at another (John xiii. 1; Zeph. iii. 17; Jer. xxxi. 3). His faithfulness to them and to his promise is not founded upon their merit, but upon his own will and goodness; this, therefore, cannot be violated (Mal. iii. 6; Numb. xxiii. 19). His wisdom foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means. The same consideration argued that his power is insuperable, and is absolutely and perpetually displayed in their preservation and protection (1 Pet. i. 5). (2.) Another proof of this doctrine is their union to Christ, and what he has done for them. They are connected with him, that they may not suffer the things which befell him (Eph. i. 23), the purchase of his death (Rom. viii. 34; Tit. ii. 14) the objects of his intercession (Rom. v. 10; viii. 34; 1 John ii. 2). Now if there be a possibility of their finally falling, then this choice, this union, his death and intercession, may all be in vain, and render abortive; an idea as derogatory to the divine glory, and as dishonorable to Jesus Christ, as possibly can be. (3.) It is proven also from the work of the Spirit, which is to communicate grace and strength equal to the day (Phil. i. 6; 2 Cor. i. 21, 22). If, indeed, divine grace was dependent on the will of man, by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them, of course they must persevere, or otherwise it would be a reflection on this Divine Agent (Rom. viii. 9; 2 Cor. vii. 11; John iv. 14; xvi. 14). (4.) Lastly, the declarations and promises of Scripture are so various and concurs in favor of perseverance, that (Job xvii. 21; Ps. xciv. 14; cxxv.; Jer. xxxii. 40; John x. 26; xvii. 12; 1 Cor. i. 8, 9; 1 Pet. i. 5; Prov. iv. 18), all of which could not be true, if this doctrine were false."

According to the Arminian theology, on the other hand, the Spirit of God is equally ready and willing to act upon all hearts; its efficacy over some rather than others depends solely upon their own free-will in choosing Christ, and yielding to the influence of the Spirit; hence, if they thereafter choose again to reject Christ, it is not a consequence of any influence of the Holy Spirit, they can do so, in which case they are said to have fallen from grace. This possibility of the final apostasy of the saints, Arminians assert on the authority of Heb. vi. 4, as well as of the many warnings against falling away which the Scriptures contain (Ezek. vii. 20; xviii. 24; Heb. vi. 3, 6; Ps. cxxxii. 3-5), and inasmuch as it is foretold as a future event that some should fall away (Matt. xxiv. 12, 13; John xv. 6; Matt. xxi. 20, 21), and that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymenaeus, etc. This last point has become of so much importance in the controversy that those who hold to the doctrine of the final perseverance of the saints maintain that they may temporarily fall away into sin, and suffer loss by their inconstancy and backsliding, and also that those cases in which seeming Christians abandon their Christian profession and hope altogether, are explained by the declaration that the conversion in such cases was a spurious one. The Calvinists go even so far as to claim that "the difference between Arminian and Calvinistic doctrine, from a practical point of view, than has sometimes been supposed, since both agree that one may give all the external evidences of having commenced a Christian life, and yet fall away and be finally lost. The real difference between them is that the Arminians hold that in such a case the person who has fallen, though a real believer and a Christian, but lost his religion by turning his back upon Christ; while the Calvinist holds that the appearances were deceitful, and the confessed Christian was never really a "child of God" (Dr. Lyman Abbott); or, as Mr. Edward says of all apostates, "They had no root, no oil in their vessels." To this mode of arguing the question Arminians take decided exception, since the fact that profession and faith do not persevere does not prove that real ones will do so. More properly expressed, the Calvinistic proposition stands thus: "Prove and prove to all men that you can persevere." The exposure of the hypocrisy the Arminian denies to be proof that the real saint cannot apostatize, and though David and Peter were finally restored, it does not prove that either had grace in his heart and could be brought back to him (Eph. v. 26, 27). Nay, "in the case of David, is to assert that a murderer and an adulterer hath eternal life abiding in him; and to assert it in the case of Peter, is to assert that a person may be in a state of grace and yet profanely deny Christ." Besides, this doctrine absolutely places the Christian no higher than Adam stood in his primeval state. See Perfection. Even in his first trial Adam could fall. According to Calvinism, the Christian has reached a point where he can no more be liable to fall from God. It also removes the decision of a question from its proper jurisdiction—the final judgment—and places it at the point of conviction. It teaches that when a person becomes truly converted he is absolutely assured of eternal life, and of course his meatiness for heaven is prospectively settled, and therefore, granting the concept to be genuine, the judgment-day becomes a farce. But the most common objection raised by the Arminians is that the doctrine of final perseverance makes men careless concerning virtue and holiness, and supercedes the use of means and renders exhortation unnecessary. Its advocates, on the contrary, admit that it does not valid against them, the true doctrine of Perseverance of Saints being one of perseverance in holiness, and giving no encouragement to a confidence of final salvation which is not connected with a present and even an increasing holiness," or, as Abbott puts it: "Both Calvinist and Arminian agree in urging all professors of Christianity to exercise diligence in making their calling and election sure, the one that they be not deceived, the other that they lose not what they have gained. The Church of England, without profoundness and austerity and captivating influence of the Holy Ghost, may depart from grace given, and fall into sin; and by the grace of God may rise again." "To our own safety our own seductivity is required," is the sentiment of Hooker, in his sermon on The Certainty and Perpetuity of Faith in the Elect. See Beza, Principles; Whittby and Gill, On the Fire Points; Calvins, Institutes, bk. iii. ch. 28; Williston, Harmony of Divine Truth (art. on Perserv.); Cole, Sovereignty of God, Booth, Reign of Grace; Dodridge, Lectures, lect. 127; Tartini, Op. Theol. pr. loc. 14, p. 156; Witsius, Economia, lib. iii. ch. 18; Toplady, Works, v. 476; Bidgley, Body of Divinity, qn. 79; Wesley, Works, v. 50; Fletcher, Works; Watson, Institutes; Hall, Help to Zion's Travellers; Newton;
Persia

Persia (Heb. Parus', פֶּרֶס), native Fars, thought to be either from the Zeml Par, "pure" or "spleen," or from Barus (בַּרְוָס), "a horse," that animal being abundant there; Sept. Παραζ; Vulg. Perae, the name of one of the interior countries of Ether Asia, varying greatly in its application. In time and circumstances, the following account of it embraces the ancient and the modern information, with a special view to biblical illustration.

Persis. 1. Extent and Physical Features.—The name is used in two or three senses geographically and historically.

1. "Persis" was strictly the name of a tract of no very large dimensions on the Persian Gulf, which is still known as Fars, or Farsistan, a corruption of the ancient appellation. This tract was bounded on the west by Susiana or Elam, on the north by Media, on the south by the Persian Gulf, and on the east by Carmania, the modern Kerman. It was an arid and unproductive region (Herod. i. 122; Arrian, Exp. A. c. xvi. 4; Plato, Leg. iii. p. 695, A); but contained some districts of considerable fertility. The worst part of the country was that towards the south, on the borders of the gulf, which has a climate and soil like Arabia, being sandy and almost without streams, subject to pestilential winds, and in many places covered with particles of salt. Above this miserable region is a tract very far superior to it, consisting of rocky mountains — the continuation of Zagros — among which are found a good many fertile valleys and plains, especially towards the north, in the vicinity of Shiraz. Here is an important stream, the Bendemir, which, flowing through the beautiful valley of Mersadist and by the ruins of Persepolis, is then separated into numerous channels for the purpose of irrigation, and, after fortifying a large tract of country (the district of Kurjan), ed its course in the salt lake of Baktigan. Vine, oranges, and lemons are produced abundantly in this region; and the wine of Shiraz is celebrated throughout Asia. Further north an arid country again succeeds, the lands of the Great Desert, which extends from Kerman to Mazenderan, and from Kashan to Lake Zorrah.

Ptolemy (Geogr. vi. 4) divides Persia into a number of provinces, among which the most important are

Parsatanen on the north, which was sometimes reckoned to Media (Herod. i. 101; Steph. Byz. ad voc Παραζανας), and Mardyanen on the south coast, the country of the Mardi. The chief towns were Parsagad, the ancient, and Persepolis, the later capital. Parsagad was situated on the outskirt of Susiana and Gabae in the mountain country, and Tsach upon the coast. See Strab. xvi. 3, § 1-8; Pliny, H. N. vi. 25, 26; Ptolem. Geogr. vi. 4; Kinnell, Persian Empire, p. 54-80; Malcol. Hist. of Pers. i. 2; Ker Porter, Travels, i. 458, etc.; Rich. Jew., Cyclic History, iv. 33.

2. While the district of Fars is the true original Persia, the name is more commonly applied, both in Scripture and by profane authors, to the entire tract which came by degrees to be included within the limits of the Persian empire. This empire extended at one time from India on the east to Egypt and Thrace upon the west, and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes upon the north, the Arabian desert, the Persian Gulf, and the Indian Ocean upon the south. According to Herodotus (ii. 89), it was divided into twenty governments, or satrapies; but from the inscriptions it would rather appear that the number varied at different times, and when the empire was most flourishing considerably exceeded twenty. In the inscription upon his tomb at Nakhsh-Rustam, Darius mentions no fewer than thirty countries as subject to him besides Persis Proper. These are — Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Zaraqania, Arachosia, Sagartia, Gandara, India, Scythia, Babylonia, Assyria, Archia, Egypt, Armenia, Cappadocia, Sagpara, Ionia, Europe, Northia, the islands of the Aegean, the country of the Scordes, (European) Ionia, the lands of the Tacabri, the Budians, the Cushites or Elamites, the Mardians, and the Colchians.

The name "Persia" is not found in the older records of the Bible, but after the Babylonian period it occurs frequently (2 Chron. xxxiii. 20, 22; Ezra iv. 5 sq.; vi. 14 sq.; Esth. i. 3; viii. 10; I Macc. i. 1), meaning the great Persian kingdom founded by Cyrus. The only passage in Scripture where Persia designates the tract which has been called above "Persia Proper" is Ezek. xxxviii. 24; 39.

3. Modern Persia or Iran is bounded on the north by the great plain of Khiva, the Caspian Sea, and the Trans-Caucasian provinces of Russia; on the east by Bokhara, Afghanistan, and Beloochistan; on the south by the Strait of Ormuz and the Persian Gulf; and on the west by the Shat-el-Arab and Asiatic Turkey. It contains about 545,000 square miles, and consists for the most part of a great table-land or elevated plain plateau, which in the centre and on the east side is almost a dead level; but on the north, west, and south is covered with a broad belt of mountain-region, but here interposed with tracts of desert and small fertile plains. The mountain-system of Persia has its root in the north-west corner of the kingdom, and is a continuation of the Taurus, Armenian, and Caucasian chains. The Taurus chain enters Persia a little to the north-east of Lake Van and then turns in a south-
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easterly direction, ramifying into numerous paras- lel chains, which traverse the west and south of the country, covering it for a width of from 100 to 330 miles. At its south-eastern extremity this chain joins the Jebel-Abad, which runs eastward through the centre of the province of Kerman, and forms the south- ern bound of the plateau. The range is generally of limestone, and, like all other mountains of the same character, presents many caves and grottoes. The province of Azerbaijan, in the north-west, is almost wholly mountainous. On the east side of Azerbaijan, a spur of the Caucasus, separated from it, however, by the valley of the Kur and Araxes, runs southwards at some little distance from and parallel to the shore of the Caspian, at the south-west corner of which it becomes more elevated, and as the majestic range of the Elburz takes an easterly direction, fol- lowing the line of the Caspian coast, at a distance va- rying from 12 to 60 miles. On reaching Astrabad it divides into three great parallel ranges of somewhat inferior elevation, which pursue first an east, and then a south-east direction, joining the Farampiaus in Af- ghanistain. In the Elburz the snows are cou- red with perpetual snow; and the highest peak, Mount Demavend, is more than 20,000 feet above the sea. The Persian mountains are mostly of a primitive character; granite, porphyry, feldspar, and mountain limestone enter largely into their composition; they are generally rich in compartments and inorganic action — Demavend itself being evidently an extinct volcano; and the destructive earthquakes which are still of frequent occurrence in the north and north-west of Persia indicate the presence of subterranean fires. The Elburz are the most rugged, and the Zagros the most mountainous, the Kerman mountains on the south, and Afghanistan on the east, are the boundaries of the Persian plateau, which ranges from 2000 to 5000 feet above sea-level, the lowest portion being the Great Salt Desert, in the north-west of Khorassan, which has 2000 feet of elevation above the sea; while the average elevation of the whole plateau above the sea is about 3700 feet. The lower level, out of which the upland rises, is called the Dughstiat, or " Level Country," and stretches along the coast of the Persian Gulf and the Gulf of Ormuz, south of the Bakhtiari and Kerman ranges, and also along the Caspian Sea, between it and the Elburz. The aspect of the plateau, diversified as it is for the most part with hills and valleys, mountains and plains, is, contrary to what might naturally be expected, dreary and forbidding. The interior mountains are exposed to a hot and arid climate, which is well expressed in the vegetation, the shrubs, and present the appearance of huge masses of gray rock piled one on the other, or starting in abrupt ridges from the level plain. The plains are equally unattractive; and those which are not deserts consist either of gravel which has been washed up from the mountain slopes or accumulated into steep and extensive beds during some former revolution of nature, or of a hard, dry clay. To render such a coun- try fertile requires the presence of abundant water; but, unfortunately for Persia, nature has been remark- ably sparing in this respect. The Caspian Sea, the salt and centre of the country is entirely destitute of riv- ers; the country south of the Kerman mountains is very meagrely supplied, the rivers, such as they are, being almost wholly confined to the western and the Caspian provinces. Almost the whole of Khorassan, the north half of Kerman, the east of Irak-Ajemi, which form the great central plain, and detached portions of all the other provinces, with the exception of those on the Caspian Sea, forming more than three fourths of the surface of Persia, are destitute of water. The surface is dry, and produces a scanty herbage of saline plants; in other parts it is covered with salt marshes, or with a dry, hard, salt crust, sometimes of consider- able thickness, which glitters and flashes in the sun- light, forcing the traveller on these inhospitable wastes to wear a shade to protect his eyes; but by far the greater portion of this region consists of sand, some- times so light and impalpable as to be shifted hither and thither by the slightest breeze. This great cen- tral desert contains a few oases, but none of great ex- tent, and the life of the desert people is the "Dasht Beyad," commonly known as the Great Salt Desert of Khorassan, which lies in the north-west of that province, and is 400 miles in length by 250 miles in breadth. Sone parts of Persia, however, are of ex- ceeding fertility and beauty; the irriatible valleys of some of them 100 miles in length, between the various ranges of the Kerman mountains, abound with the rarest and most valuable vegetable productions; great portions of the provinces of Fars, Khuzaistan, Ardelen, and Azerbaijan have been lavishly endowed by nature with the most luxuriant vegetation; while the Caspian provinces, and the southern slopes of the Elburz, are as beautiful as wood, water, and a fine climate can make them—the mountain-sides being clothed with trees and shrubs, and the plains studed with nature's choicest products. The climate is necessarily very varied. What the Younger Cyrus is reported to have said to Xenophon regarding the climate, "that people perish with cold at the one extremity, while they are suffocated with heat at the other," is literally true. Persia may be considered as divided into three great climatic zones, the lower, in the eastern Dushitan, of the elevated plateau, and of the Caspian provinces. In the Dushitan, the autumnal and winterly winds are excessive, those of summer more tolerable, while in winter and spring the climate is delightful. The cold is not intense, and snow seldom falls on the southern slope of the Kerman range. The rains are not heavy, and occur in winter and spring. The district is extremely healthy. On the plateau, the climate of Fars is temperate, and as we proceed north- wards, the climate improves, attaining its greatest per- fection about Isphahan. Here the winters and sum- mers are equally mild, and the regularity of the seas- ons appears remarkable to a stranger. To the north and north-west of this the winters are severe; and in Kurdistan, the greater part of Azerbaijan, and the region of the Caspian, the climate is quite alpine. The desert region of the centre and east, and the country on its border, suffer most oppressive heat during summer and piercing cold in winter. The Caspian provinces, from their general depression below the sea-level, are exposed to a degree of heat in summer almost as great as in the desert, while the winters are mild. Rains, however, are frequent and heavy, and many tracts of low country are marshy and extremely unhealthy. With the exception of the Caspian provinces, the atmosphere of Persia is remark- able above that of all other countries for its dry- ness and purity, a fact frequently proved by exposing pieces of polished iron to the action of the air, and finding whether or not they rust.

11. Inhabitants.—1. Classification of the Population.— Herodotus tells us that the Persians were divided into seven tribes, ten classes, fifty clans, and a hundred na- tional, and four nomadic. The noble tribes were the Paragandae, who dwelt, probably, in the capital and its immediate neighborhood; the Maraphans, who are perhaps represented by the modern Mafa, a Persian tribe which prides itself on its antiquity; and the Masjpans, who upon nothing more is known. The three tribes engaged in agriculture were called the Pantalians, the Dercusiana, and the Germansians, or (according to the true orthography) the Carma- nians. These last were either the actual inhabitants of the country, or settlers of the same name, who remained in Persia while their fellow-tribesmen occupied the adjoining region. The nomadic tribes are said to have been the Dahi, who appear in Scripture as the "Dehavites" (Ezra iv, 9), the Mardi, mountainreed
famous for their thievish habits (Steph. Byz.), together with the Sagartians and the Derbices or Dropici, colonists from the regions east of the Caspian. The royal race of the Achemenidae was a prætry or clan of the Psaaragdæ (Herod. 1, 126); to which it is probable that most of the noble houses likewise belonged. Little is heard of the Marshprians, and nothing of the Masprians, in history; it is therefore evident that their nobility was very inferior to that of the leading tribe.

The modern population of Persia is naturally divisible into two classes, the settled and the nomad. The settled population are chiefly Tajiks, the descendants of the ancient Persian race, with an intermixture of foreign blood—Turkish, Tartar, Arab, Armenian, or Georgian. To this class belong the agriculturists, merchants, artisans, etc. From having long been a subject race, they have to a large extent lost their natural independence and manliness of character, and acquired, instead, habits of dishonesty, servility, and cunning. The Tajiks are Mohammedans of the Shiite sect, with the exception of the few remaining Parsees (q. v.), or Qizis, who are found in Kerman and Fars, and still retain their purity of race and religious faith. The nomad or pastoral tribes, or eylats (q. v.), are of four distinct races—Turkoman, Kurds, Lûrs, and Arabs. Their organization is very similar to that which formerly subsisted among the Highland chiefs of the Highlands of Persia. The exceptions are nomad, while the latter inhabited a fixed locality. Each tribe is ruled by its hereditary chief (šâhâ), and under him by the heads of the cadet branches (tiwâr) of his family. Of the four races, the Turkoman is by far the most numerous, and forms at the present day the ruling race in Persia. The Kurds are few in number, the greater part of their country and race being under the sway of Turkey. The Arabs are few in number, and at the present day can hardly be distinguished from the Persians, having adopted both their manners and language. The Lûrs are of nearly pure Persian blood. The nomad races, especially the Turkomans, profess the Sunni creed; they are distinguished from the Tajiks by their courage, manliness, and independence of character; but they are inferior to the others, and since their entrances into the country in the 10th century it has continually been distracted by civil wars and revolutions. The whole population of Persia is estimated in round numbers at 10,000,000, of whom 3,000,000 are nomads (200,000 of these being Arabs). Closely according to their religious belief, the 5,000,000 are Shiites; 500,000 are unorthodox Shiites; 1,500,000 are Sunnites; while the remaining 500,000 are made up of Christians of all denominations (including 200,000 Armenians, 100,000 Nestorians), along with Jews, Guebres, etc.

2. Character and Customs.—The government of Persia was despotic, though there seems to have been a council of state, composed perhaps of the seven princes who "see the king's face" (Ezra vii, 14; Esther 1, 14). These, after the time of Cyrus, may have been the six magistrates or "shews" (Cyrus, 6, 20; Darius, 6, 24), as he names them) who conspired with Darius against the pseudo-Smerdis, along with a prince of the royal house. The sovereign often administered judgment promptly and personally, though he was approached with tedious and stately formalities, as if in some sense he was a god. The Persian was economy, justice; he might speak faithfully, as did Artabanus to Xerxes; or they might be as complaisant as when they told the same monarch that, though there was no law permitting him to marry his sister, there was a law allowing him to do as he pleased. The Persian empire was re fused to do the required homage to Xerxes, as in their opinion it amounted to religious worship. In Plutarch (Themist. 27) reference is made to the king, who was to be worshipped "εν τεικνα Σωτηρε," "as the image of God," and Curtius tells us how much Alexander coveted this dedication (viii, 5, 11). The seven princes of the empire seem to have been regarded also as representing the seven amastakpôs, who stand before the throne of Ormuzd. The sculptures at Persepolis tell the same story, and the Visparad directs prayer to be offered "to the ruler of the country" (Spiegel, Erôs, p. 74). The satrapes appointed by Darius are called in Hebrew יִשְׂרָאֵל יִשְׂרָאֵל, in Greek σαρπάρας, in old Persian, as on the inscriptions, khâstatrapâ— the X in the Hebrew form being usually inserted before the Persian xâh. A district or smaller portion of country was put under a γιρμαρ, or prefect (Esth. iii. 12; Ezra viii, 86), the word being allied to the familiar term pachta. This name is applied to the Persian governor west of the Euphrates (Neh. ii. 7, 9; iii. 7); also to the governor of Judaea, as Zerubabel (Hag. i. 1, ii. 2; and Neh. vi. 14; xii. 26). Another term given to a Jewish prefect is "the Tirathanta," applied to Nehemias (Neh. viii, 9; comp. Ezra ii. 68; Neh. vii. 65). The title probably means, as Gesenius says, "your serenity," or, as we have it, "most dread sovereign." The royal scribes kept a regular journal of judicial procedure, and these "chronicles" were deposited in the chief cities. Thus in Ezra we read of the "house of the rolls," in which search was made, by command of Darius, for a copy of the decree of Cyrus concerning the Jews and Jerusalem, and the "roll" was found in the palace at Achmetha (Ezra vi. 1). In Esther occurs also this incident (vi. 1, 2): "On that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus" (see also Esth. x, 2). When the enemies of Daniel were afraid that the king might relent towards a favorite, they pressed upon him this constitutional maxim, "Sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." As the king solemnly admitted the maxim, he was again pressed with it: "Know, O king, that the law of the Medes and Persians is, that no decree or stute which the king establisheth may be changed" (Dan. vi. 15). We are not to infer from such language that a royal decree was in every sense irrevocalle, or beyond the power of modification or repeal. But the words imply that edicts could not be capriciously altered, and that the despot was bound and regulated by past decisions and precedents. The book of Esther shows, moreover, how a decree, though it could not be reversed, might easily be neutralized. The Jews marked out for assassination got warrant to defend themselves, and to become assassins in turn (Esth. viii. ix). The satrapian form of administration necessitated the employment of poets and means of conveyance. A vivid picture of such an organization—scribes, translators, and couriers—is given in Esth. viii. 9, 10. The system is described by Herodotus (viii. 98). "Nothing mortal," he says, "travels so fast." Relays of men and horses were stationed at due distances, and license was
given to the couriers to press men, horses, and ships into their service. This service was called ḍev̄agāpio\[1\] — a Tatar word meaning "work without pay," Rawlinson, however, suggests other derivations. The verb ḍev̄agāpio came to signify to press into service like a Persian ḍev̄agaq; and Persian domination brought the word into Palestine. Compare Matt. v, 41; Mark xv, 21, where the verb is rendered in the first instance "compel thee to go," and in the second is applied to the soldiers forcing Simon to carry Christ's cross. The Persian revenues were raised partly in money and partly in kind. The queen's wardrobe and toilet were provided for by certain districts, and they were named according to the article which they were taxed to furnish—one being called the Queen's Veil and another the Queen's Girdle. The court, according to Celsius, consisted of an immense retinue. The only water which the king drank was that of the Choaspes; the salt on his table was imported from Africa, and the wine from Syria. Athenæus (iv) depicts at length the royal etiquette and extravagance, such as we have it in the first chapter of Esther. The surveillance of the harem was committed to eunuchs, and the seraglio was often the real governing power. The residences of the monarchs of Persia (who called themselves "king of kings"); see Geesn. Jesus, i, 392; comp. Berley, Pers. Antiquit. p. 64, 57, 92) were various. Yasarguda, with its royal tombs, was most ancient. Persepolis rose not very far from it, and became a treasure-city. After the overthrow of the Babylonian kingdom, Cyrus, while preserving a regard for the more ancient cities of the empire, seems to have thought Babylon a more suitable place for the metropolis of Asia; but as it might not be polite, if it were possible, to make a strange place the centre of his kingdom, he founded a new city, Susa, where he was still on Persian ground, and yet not far distant from Babylon. There was also Ecbatana, the Median capital. These several royal abodes seem to have been occupied by the later monarchs, according to the season of the year.

Among the people there were minute distinctions of rank and formal salutations. When two persons of equal station met, they kissed on the lips; if one was of slightly lower rank, the kiss was on the cheek; and where the difference was great, the inferior prostrat-

Ancient Persian King putting his Foot on an Enemy. (From the Sculptures of Behistun.)

ed himself on the ground. They drank wine in large quantities, and often under its influence formally deliberated on public affairs. Polygamy was freely practiced. No one was put to death for a first offence, but fornicity was often shown to captives or rebels. Darius himself says of Phraortes, "I cut off his nose and his ears. He was chained at my door; all the kingdom beheld him; afterwards I crucified him" (Inscription at Behistun, col. iii). The severity of masters towards

slaves was wisely restrained (Herod. i, 133, etc.). The Persian youth were taught three things—εἰπεῖν, καὶ τρέχειν, καὶ λέγειν—"to ride, to shoot, and to speak truth" (Herod. i, 136). The Persians had made no small progress in the fine arts, especially in architecture, as the ruins of Persepolis testify. These stately and imposing ruins stand on a levelled platform, raised above several terraces—the ascent being by a stair, or double flight of steps the grandest in the world, and yet so gradual in its rise that the traveller may ride up on horseback. The stones are of dark gray marble, often exquisitely polished. Colossal bulls guarded the front of the pylons, and the sculptures are not unlike those of Assyria. The space on the upper platform stretches north and south 350 feet, and east and west 350 feet, and is now covered with broken cap-

Persian Hunting Scene, King and Attendants. (Rock Sculpture at Tahkt-i-Bostan.)
PERSIA

The Persians were a people of lively and impressionable minds, brave and impetuous in war, witty, passionate, for Orientals truthful, not without some spirit of gregariousness, and of more intellectual capacity than the generality of Asiaties. Their faults were vanity, impulsiveness, a want of perseverance and solidity, and an almost slavish spirit of servility and servility towards their lords. In the times anterior to Cyrus they were noted for the simplicity of their habits, which offered a strong contrast to the luxuriousness of the Medes; but from the date of the Median over-
From the first entrance of the Persians, as immigrants, into their new territory, they were probably brought into contact with a form of religion very different from their own. Magianism, the religion of the Scythic or Turanian population of Western Asia, had long been dominant over the greater portion of the region. It was, however, not, as some supposed, the only element that the Persians had in view; for the true essence of this religion was worship of the elements—more especially of the sublimest of all, fire. It was an ancient and imposing system, guarded by the venerable hierarchy of the Magi, boasting its fire-altars where from time immemorial the sacred flame had burned without intermission. Along the borders of the Steppe, the Magian priesthood made pretence. The worship of other deities, as Tanata or Anaitis, was a still later addition to the religion, which grew more complicated as time went on, but which always maintained as its leading element the supremacy of fire, the principle wherein it was originally based. See MAGI.

III. History.—In remote antiquity it would appear that the Persians dwelt in the region east of the Caspian, or possibly in a tract still nearer India. The first Pargard of the Vandals seems to describe their wanderings in these countries, and shows the general line of their progress to have been from east to west, down the course of the Oxus, and then, along the southern shores of the Caspian Sea, to Rhages and Media. It is impossible to determine the period of these movements; but there can be no doubt that they were anterior to B.C. 688, at which time the Assyrian kings seem for the first time to have come in contact with Aryan tribes east of Mount Zagros. Probably the Persians accompanied the Medes in their migration from Khorassan, and, after the latter people took possession of the tract extending from the river Kur to Isphahan, proceeded still farther south, and occupied the region between Media and the Persian Gulf. It is uncertain whether they are to be identified with the Barts or Parsis of the Assyrian monuments. If so, we may say that from that time they continued in the latter half of the 7th century B.C. they occupied South-eastern Armenia, but by the end of the 8th century had removed into the country which thenceforth went by their name. The leader of this last migration would seem to have been a certain Achamennus, who was recognised as king of the newly occupied territory, and founded the famous dynasty of the Achemenides, about B.C. 700. Very little is known of the history of Persia between this date and the accession of Cyrus the Great, near a century and a half later. The crown appears to have descended in a right line from Teispes, Cyrus I, and Cambyses II, who was the father of Cyrus the the Conqueror. Teispes must have been a prince of some repute, for his daughter Atossa married Phra- coces, king of the distant Cappadocians (Diod. Sic. ap. Phot. Bibliothec. p. 1159). Later, however, the Persians found themselves unable to resist the growing strength of Media, and became tributary to that power about B.C. 630, or a little earlier. The line of native kings was continued on the throne, and the internal administration was probably untouched; but external independence was altogether lost until the revolt under Cyrus. Of the circumstances under which this revolt took place we have no certain knowledge. The stories told by Herodotus (i, 108-129) and Nicolas of Damascus (Fr. 60) are internally improbable; and they are also at a

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little while declared in his favor—while in Sagartia another
pretender, making a similar claim of descent from
Cyaxares, induced the Sagartians to revolt; and in
Margiana, Arachotia, and even Persia Proper, there
were insurrections against the authority of the new
king. His courage and activity, however, seconded by
the valor of his Persian troops (see p. 10). His reign
had lasted seven years and five months.

Gomates the Magian found himself thus, without a
struggle, master of Persia (B.C. 522). His situation,
however, was one of great danger and delicacy. There
is reason to believe that he owed his elevation to his
fellow-pretenders, whose object, in placing him upon
the throne, was to secure the triumph of Magianism
over the dualism of the Persians. It was necessary for
him therefore to accomplish a religious revolution,
which was sure to be distasteful to the Persians, while
at the same time he had to keep up the illusion on
which his claim to the crown was professedly based,
and to prevent any suspicion arising that he was not
Achemenian, the son of Cyrus. To combine these two aims
was difficult; and it would seem that Gomates soon dis-
carded the latter, and entered on a course which must
have had a decisive influence in formulating the character
of his reign. The fate of Gomates was not only not
Achemenian, but no Persian. He de-
stroyed the national temples, substituting for them
the fire-altars, and abolished the religious chants and other
sacred ceremonies of the Oromasdians. He reversed
the policy of Cyrus with respect to the Jews, and forbade
by law all intercourse between them and the Persians
(see Artaxerxes I., iv, 17-22). See ARTAXERXES. He courted the favor of
the subject nations generally by a remission of trib-
ute for three years, and an exemption during the same
space from forced military service (Herod. iii, 67).
Towards the Persians he was haughty and distant, keeping
them as much as possible aloof from his person, and
seldom showing himself beyond the walls of his palace.
Such conduct made him very unpopular with the proud
people which held the first place among his subjects,
and the suspicion that he was a mere pretender having
after some months ripened into certainty, a revolt broke
out, headed by Darius, the son of Hystaspes, a prince
of the blood Royal, which in a short time was crowned
with complete success. Gomates quitted his capital,
and, having thrown himself into a fort in Media, was
besieged, attacked, and slain. Darius then, as the chief
of the conspiracy, and after his father the next heir
to the throne, was at once acknowledged king. The reign
of Gomates lasted seven months.

The first efforts of Darius were directed to the re-
establishment of the Oromasdi religion in all its purity.
He issued a decree for the destruction of the temples
which Cyrus had destroyed, and restored to the people the religious
chants and the worship of which Gomates the Magian
had deprived them" (Beh. Inscri. col. 1, par. 14).
Appealed to in his second year by the Jews, who wished
to resume the construction of their Temple, he not only
allowed them, confirming the decree of Cyrus, but as-
sisted the work by grants from his own revenues,
where-

by the Jews were able to complete the Temple as early
as his sixth year (Ezra vi, 1-15). During the first
part of the reign of Darius the tranquillity of the empire
was disturbed by numerous revolts. The provinces re-
gretted the loss of those exemptions which they had
obtained from the weakness of the Pseudo-Smerdis,
and hoped to shake off the yoke of the new prince before
he could grasp firmly the reins of government. The first
revolt was that of Babylon, where a native, claiming to
be Nebuchadnezzar, the son of Nebuchadnezzar, re-
asserted his claim to the crown; but Darius speedily crushed this revolt and ex-
cuted the pretender. Shortly afterwards a far more
extensive rebellion broke out. A Mede, named Phraortes,
came forward, and, announcing himself to be "Xa-
thrytes, the raja of Cyaxares," assumed the head-
title. Media, Armenia, and Assyria immediately ac-
knowledged him—the Median soldiers at the Persian
court revolted to him—Parthia and Hyrcania after a

Xerxes, the eldest son of Darius by Atossa, daughter of Cyrus, and by Artaxerxes. He also applied himself, like his predecessors, to the extension of the empire; conducted an expedition into European Scythia, from which he returned without disgrace; conquered Thrace, Paeonia, and Macedonia towards the west, and a large
portion of India on the east, besides (apparently) bringing into his kingdom "the land of the Nahak-i-Rustam Inscription." On the whole he must be pronounced, next to Cyrus, the greatest of the Per-
sian monarchs. The latter part of his reign was, how-
ever, clouded by reverses. The disaster of Mardonius at Mount Athos was followed shortly by the defeat of
Danai at the passage of the Euphrates (B.C. 486); and, in order to avenge the blow, Egypt rose in revolt (B.C.
486), massacred its Persian garrison, and declared itself
independent. In the palace at the same time there was
dissension; and when, after a reign of thirty-six years,
Xerxes committed suicide (B.C. 465), leaving his throne to a young prince of strong and unguarded pas-
sions, it was evident that the empire had reached its
highest point of greatness, and was already verging to-
wards its decline.

The great feast held in Shushan, the palace, in the third
year of his reign, and the repudiation of Vashti, fall
into the same period. The defeat of the Medes into the
province of Babylonia (B.C. 499) was a timely reminder to it is probable that he kept open house for the "princes
of the provinces," who would from time to time visit
the court, in order to report the state of their prepara-
tions for the war. The marriage with Esther, in the
seventh year of his reign, falls into the year immedi-
ately following his flight from Greece, when he un-

doubtedly returned to Susa, relinquishing warlike enter-
prises, and henceforth devoting himself to the pleasures
of the seraglio. It is unnecessary to give an account
of the well-known expedition against Greece, which
ended so disastrously for the invaders. Persia was
taught by the defeats of Salamis and Plataea the danger of encountering the Greeks on their side of the
Egean, while she learned at Mycalb the retaliation which she had to expect on her own shores at the hands of her in-
filtrated enemies. For a while some vague idea of an-
other large invasion of the Greek coast, or, at least, the
idea of disarming the Greeks, was entertained in the
heart of some of the Persian court; but discrediting counsels prevailed, and, relinquishing all aggressive designs, Persia, from this point in her
history, stood upon the defensive, and only sought to
maintain her own territories intact, without anywhere
rushing to the assistance of the Danai in their
"defence." But the power of the Persians, with all the
wealth of the empire and the valor of the Persian
soldiers, did not suffice to conquer the Athenians in the
battle of Plataea. The Persians were defeated, the
Persian fleet was lost, and a great number of their ships
and soldiers were captured by the Greeks. The Athenians
had retrieved the power of their ancestors; and, in the
year 480 B.C., had expressed their joy by the dedication
of the great temple of the Parthenon on the Acropolis
of Athens.
and stirred up revolt in her provinces; but at last, in B.C. 440, a peace was concluded between the two powers, who thus continued on terms of amity for half a century.

A conspiracy in the seraglio having carried off Xerxes (B.C. 465), Artaxerxes his son, called by the Greeks Αρταξέρξης, or "the Long-Headed," succeeded him, and reigned seven months, whereupon the conspirator Artabanes occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the king of that name who stood in such a friendly relation towards Ezra (Ezra vii, 11-28) and Nehemiah (Ezra vi, 1-13; Ne. ii, 8). His character, as drawn by Ctesias, is mild but weak; and under his rule the disorders of the empire seem to have increased rapidly. An insurrection in Bactria, headed by his brother Hystaspes, was with difficulty put down in the first year of his reign (B.C. 464), after which a revolt broke out in Egypt, headed by Inarius the Libyan and Amyrtaeus the Egyptian, who, receiving the support of an Athenian fleet, maintained themselves for six years (B.C. 460-455) against the whole power of Persia, but were at last overcome by Megabyzus, son of Syrates, and the Greek fleet was soon afterwards (B.C. 447), on occasion of a difference with the court, himself became a rebel, and entered into a contest with his sovereign, which at once betrayed and increased the weakness of the empire. Artaxerxes is the last of the Persian kings who had any special connexion with the last Persian empires and the tradition found in Scripture. His successors were Xerxes II, Sogdianus, Darius Notus, Artaxerxes Memon, Artaxerxes Ochus, and Darius Codomannus. These monarchs reigned from B.C. 424 to B.C. 580. None were of much capacity; and during their reigns the decline of the empire was accelerated. It was at this time that the Mongols (q. v.) under Genghis-Khan and his grand- son Hulaku-Khan, the latter of whom founded a new dynasty, the Perso-Mongol (1283-1353). This race, becoming affianced, was supplanted by the Cycladins in 1335, but an irruption of Turkomans in 1372 put an end to this dynasty. In the 16th century, which witnessed the conquests of Tamerlane and Babur, the last Persian empires were reduced to insignificance.

PERSIA

Persia became the capital, and Khorasan the favorite province of the early and more energetic rulers of this race, and Persia consequently came to be considered as the centre and nucleus of the caliphate. But the rule of the caliphs soon became merely nominal, and ambitious governors, or other aspiring individuals, established independent principalities in various parts of the empire, and the time was not far distant when the whole decayed, and a new empire, the Ottoman, arose in its stead. But the other provinces of Persia continued to exist, andPersia

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The chief were the Taberites (890-972), a Turkish dynasty, in Khorasan; the Sof-farides (Persian, 869-908), in Seistan, Farah, Maran, and Sistan; the Meshkabad, or Shemakhs (Persian, 908-934), in Kavir, and Seistan; the Dilemi (Persian, 953-1056), in Western Persia; and the Ghiznevides, in Eastern Persia. These dynasties supplanted each other, and were finally rooted out by the Seljuks, whose dominion extended from the Hellespont to Afghanistan. A branch of this dynasty, which reigned in Khorasan (now Khi- va), gradually acquired the greater part of Persia, driving out the Ghiznevides and their successors, the Ghurides; but they, along with the numerous petty dynasties which had established themselves in the interior, were subdued and subjugated. The Greetings of the Mongols (q. v.) under Genghis-Khan and his grand- son Hulaku-Khan, the latter of whom founded a new dynasty, the Perso-Mongol (1283-1353). This race, becoming affianced, was supplanted by the Cycladins in 1335, but an irruption of Turkomans in 1372 put an end to this dynasty. In the 16th century, which witnessed the conquests of Tamerlane and Babur, the last Persian empires were reduced to insignificance.

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just and equitable: roads, bridges, caravansaries, and other conveniences for trade were constructed at immense expense, and the improvement and ornamentation of the towns were not neglected. Jaspahan more than doubled its population during his reign. His tolerance was remarkable, considering both the opinion of the Koran and the exigencies of the times, for the Armenians and Greeks were settled in the country, well knowing that their peaceable and industrious habits would help to advance the prosperity of his kingdom. His successors, Shah Shukri (1598-1651), and Shah Shoh (1651-1695), were distinguished by similar talents, but the forebears of the two former were sensible and judicious rulers, and advanced the prosperity of their subjects.

During the reign of Sultan Hussein (1694-1722), a weak and bigoted fool, priests and slaves were elevated to the most important and revenue offices, the emperors who rejected the tenets of the Shiites being persecuted. The consequence was a general discontent, of which the Afghans took advantage by declaring their independence, and seizing Candahar (1709). Their able leader, Mir Vais, died in 1716; but his successors were either incapable or too timid to force the invaded Persia (1722), defeated Hussein's armies, and besieged the king in Jaspahan, till the inhabitants were reduced to the extremity of distress. Hussein then abdicated the throne in favor of his conqueror, who, on his accession, immediately devoted his energies to abolishing the corruption and anarchy of the new subjects, in both of which objects he thoroughly succeeded. Becoming insane, he was deposed in 1725 by his brother Asfahr (1725-1729); but the atrocious tyranny of the latter was speedily put an end to by the celebrated Nadir Shah, who first raised himself (1729-1732) and his son Abbas II (1732-1786), the Saffavine race, to the throne, and then, on some frivolous pretext, deposed him, and seized the sceptre (1786-1747). But on his death anarchy again returned; the country was horribly devastated by the rival claimants to the throne: Afghanistan and Beloochistan finally separated from Persia, and the country was split up into a number of small independent states until 1755, when a Kurd, named Kerim Khan (1755-1779), abolished this state of affairs, re-established peace and unity in Western Persia, and by his wisdom, justice, and warlike talents acquired the esteem of his subjects and the respect of neighboring states.

After the usual contests for the succession, accompanied with the usual barbarities and devastations, Kerim was succeeded in 1784 by Ali-Murad, Jasaar, who in 1794 was assassinated, and became independent under Agha-Mohammed, a Turco-
man eunuch of the Kajar race, who repeatedly deposed the royal armies, and ended by depriving Luft-Ali of his crown (1795). The great eunuch-king (as he was frequently called), who founded the present dynasty, on his accession announced his intention of restoring the kingdom as it had been established by Kerim Khan, and accordingly invaded Khorsasan and Georgia, subduing the former country almost without effort. The Georgians besought the aid of Russia; but the Persian monarch, with terrible promptitude, poured his army like a torrent into the country, and devastat-
ed it with fire and sword; his conquest was, however, hardly completed, when he was assassinated, May 14, 1797. His nephew, Futtah-All (1797-1834), after numerous conflicts, fully established his authority, and completely subdued the rebellious Khorsasan and Khorasan, but the great commotions in Western Europe produced for him bitter fruits. He was dragged into a war with Russia soon after his accession, and, by a treaty concluded in 1791, surrendered to that power Derbend and several districts on the Kurr. The Kurr was declared to be a Russian province. War with Russia was recommenced by Persia, at the instigation of France; and, after two years of conflicts disastrous to the Persians, the treaty of Gulistan (Oct. 12, 1812) gave to Russia all the Persian possessions to the north of Armenia, and the right of navigation in the Caspian Sea. In 1826 a third war, equally unfortunate for Persia, was commenced with the same power, and cost Persia the remainder of its possessions in Armenia, Cheza, and a sum of money to pay the expenses of the war. The severity exercised in procuring this sum by taxation so exasperated the people that they rose in insurrection (Oct. 12, 1829), and murdered the Russian ambassador, his wife, and almost all who belonged to or were connected with the Russian government. The most humiliating treaty was the conclusion of a peace for Persia, and the punishment by mutilation of 1500 of the rioters, alone averted war. The death of the crown-prince, Abbas-Mirza, in 1833, seemed to give the final blow to the declining fortunes of Persia, for he was the only man who firmly declared against race prejudice, and kept the state from the state of abasement into which it had fallen. By the assistance of Russia and Britain, Mohammed Shah (1834-1848), the son of Abbas-Mirza, obtained the crown, but the rebellions of his uncle, and the ri-
valry of Russia and Britain (the former being gener-
ally suspect of designing to depose the house of the Shah), the increase of the abasement of the country, and the moralization of the country. Mohammed was com-
pelled to grant (1846) to Russia the privilege of building ships of war at Resht and Astrabad, and to agree to surrender all Russian deserters, and Persia became thus more and more dependent on its crown neighbor. This was not the only result of the treaty on his father's death in 1848; and the new government an-
nounced energetic reforms, reduction of imposta, etc., but limited itself to these fine promises, and on the contrary, augmented the taxes, suffered the roads, bridges, and other public works to go to ruin, squandered the public money, and summarily disposed of all who protested against their acts. In October, 1856, the Persians took Herat, a town for the permanent pos-
session of which they had striven for a long series of years: and having thus violated the terms of a treaty with Britain, war was declared against them, and a British army was landed on the coast of the gulf, which, under generals Outram and Havelock, repeat-
edly defeated the Persians, and compelled them to restore Herat (July, 1857). Since that time treaties of commerce have been concluded with the leading Eu-
ropean powers; and Russia, Great Britain, Turkey, France, and Italy have consents in the chief towns, and, with the exception of Italy, are represented by ministers at the court of Tehran.

IV. Literature.—The sources of information regarding the Persian literature are few. The Jewish, to be elicited chiefly from the books of Ezra, Nehemiah, and Esther, of which something has been said. 2. Grecian writers. Of these, Ctesias availed himself of the Persian annals, but we have only extracts from his work in Pho-
occus. Herodotus appears also to have consulted the na-
tive sources of Persian history. Xenophon presents us with the fullest materials, namely, in his Anabasis, his Hellenica, and especially in his Cyropaedia, which is an imagi-
nationary picture of a perfect prince, according to Ori-
ental conceptions, drawn in the person of Cyrus the elder. Some of the points in which the classical au-
thorities disagree may be found set forth in Eichhorn, Gracc. der A. Welt, i, 82, 83. A representation of the Persian history, according to Oriental authorities, may be found in the Haliiske Allgemeine Weltgeschichte, pt. iv. (See also Becker, Weltgeschichte, 8, 9, 10). The very diligent investigations of Brugsch, De Persia, 1859.

Consult especially Heeren, Ideen, i, 1; his Handbuch der G. d. S. Alterth. i, 102; and H. Brochmer, Um das jodische Folks Tilsitn d. Persischen Periode (Copenhagen, 1845). A full and valuable list of the older works on Persian antiquities is to be found in the Bibliotheca Historica of Meuselius, vol. i, ii, p. 28 sq. See also Malcolm, History of Persia from the Earliest Ages to the Present Times (Lond. 1816, 2 vols. 4to); and
Sir H. Rawlinson's "Memoir on the Cuneiform Inscriptions of Ancient Persia," published in the Journal of the Asiatic Society, vol. x and xi; Polak, Persien, des Land und seine Bewohner (Leips. 1865 sq., 2 vols. 8vo); Friedländer, De veterbus Persarum regionibus (Hal. 1862, 2 vols. 8vo); W. Yarbus, Iran in Persia (London, 1874, 2 vols.); Markham, History of Persia (ibid. 1874). The most complete as well as recent survey of ancient Persia is given in Rawlinson's Ancient Monarchies, vol. iii (new edition, Lond. 1871). See also ELAM; MEDIA.

PERSIAN (Heb. Parasi, "Poru'ah; Sept. Paros; Vulg. Persa), the name of the people who inhabited the country called Persis, and which Persia Prov. i, xiii, and which remains but little changed in the modern "Parsé." It is conjectured to signify "the Tigers." See PERSIA.

PERSIAN CHRISTIANS. That the Gospel was early planted in Persia we have the most unequivocal evidence in the terrible persecution of Christians which began in A.D. 303, and afterwards, in forty years, about 200,000 of the orthodox and 16,000 of the monks were martyred in the cause of Christ, though many of them have been considered as heretics by the Church of Rome, being of the Nestorian and Jacobite communions. In the 7th century they fell under the scourge of Mohammedan tyranny and persecution, whereby many were driven to seek a refuge in India, particularly on the coasts of Travancore, while the great mass of the population apostatized to Mohammed; a circumstance that Mr. Yates very naturally attributes to their not having the Scriptures in their own language till very recently.

In the middle of the last century a version of the Gospels was made by order of Nadir Shah, who, when it was read to him, treated it with contempt and ridicule; but since the commencement of the present century the Rev. H. Martyn has translated the whole New Testament. It was completed in the year in which he died (1812), and has been presented to the king of Persia by the British ambassador, and favorably received. Notwithstanding both persecution and apostasy, the number of Christians in Persia is said to be still very considerable. The Nestorians, George of the Mandeans, the Jacobites, and the Nestorians, Jacobites, and Romish Christians. "The number of these (Persian) Christians amounts to about 10,000. They have an archbishop and three bishops. The former resides at Mosul; one of the bishops at Chosrabad; another at Merean, and the third at Diaribekir. By the Mohammedans they are called Nazarenes, and Syriacs by the Arabs; but among themselves Ebrians, or Beni Israel, which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, being very like the Hebrew. They have no connection whatever with either Greek or Roman churches. They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be 'the way, the truth, and the life.' and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant Church. They have at Chosrabad a large church, nearly of the size and appearance of the Scottish kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they do not hold their usual services but two days in the week, viz. on Saturday and Sunday mornings, and in the evenings between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church." Of the native Moham-
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Personality. The word person is derived from the Latin "persona," originally a term of the theatre, and signifying the mask worn of old by actors. Hence it signifies a dramatic character, and in Cicero a personage; in Suetonius an individual, as also in law Latin. Tertullian seems to use the word in its original sense, where he says "Persona Dei, Christus Dominus," for he immediately interprets the words by the apostle's expression, "Qui est imago Dei."—i.e. Christ is the eternal manifestation of the Deity (Acts, xvi. 25, 26). Similar is the use of the term "personator" in our translation of the Septuagint: this word means with him relative individuality in contrast with absolute being: "Hunc substantiataliter quidem aióna tóliamos appellant; personaliter vero πρὸ ἀρχῆν καὶ τήν ἀρχήν"—i.e. the first absolutely, the second in antecedent relation with every non-emanation. It is important to ascertain the meaning of ecclesiastical Latin terms in Tertullian, for when he wrote the language of the Church at Rome was Greek; and the Latinity of the Western Church, as well as the barbarisms of its version of Scripture, were imported shortly afterwards from Africa. "Persona" in Latin bore the same relation to "substantia" as πνευστής to οὐσία in Greek theology: but πνευστής in the sense of person was etymologically equivalent for the very different theological idea of "substantia" in Latin; hence arose the confusion that has been noticed under the article HYPOSTASIS. It is therefore still retained in the term "persona" to indicate the meaning of οὐσία; "νέω quidem nomine."—as Augustine, "quou uiis non sunt veteres Latinae auctores, sed jam nostri temporeus usitato, ne dessest etiam linguam nostrae quod Graeci appellant obvatis" (Cfr. Dea, xii. 4). "Persona" was retained as the equivalent for πνευστής.

The meaning of "person" in theology is as Locke has defined it in metaphysics: "A person is a thinking, intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places." There must be a continuous intelligence and a continuous identity, as well as individuality. The memorable axiom of Descartes, "Cogito, ergo sum," may be applied not only to the reality of thinking substance, but also to the true personality of that intelligent being. "I am a conscious being, therefore in that consciousness I have a personal existence." But "personality," as applied to the divine substance, involves a contradiction that defines in this direction, as Dr. Mansel has observed, the limits of human thought (Limits of Religious Thought, p. 58). We are compelled to apply to the Absolute our most insufficient human terms of finite relation. The idea of personality must always involve limitation; one person is invested with accidents that another has not. Yet God, as the designer and creator of the universe, must have a personal existence; as Paley has expressed it: "The marks of design are too strong to be gotten over; and design must have had a designer; that designer must have been a person. That person is God." But how
is substance thus affected with personality? Analogy in such a matter cannot lead us through the difficulty, for God is one, and such a test is an impossibility for want of any true means of comparison. Yet thus much may be said: So far as it reaches, analogy shows that the personality of the Deity is very possible; for if being of the same kind would not enable us to judge of the results of human civilization, without having the power of tracing out the individual efforts that produce it, they would find themselves in a somewhat similar difficulty. Humanity, they might reason, is certainly an intelligent substance; but substance, it is something vague and undetermined; yet the intelligence that is developing all terrestrial works must be the result of personal design and personal skill; therefore this world-wide humanity must have a definite, personal substance. Adam, in the first instance, was that personal substance. Christ in the end shall recapitulate (remake) all humanity in himself, we know not how. Therefore in some way that is a present mystery, but of certain future solution, God may be Substance that is All-wise and Absolute, and personality may attach to his being, limiting the Unlimited, and defining the Indefinite (ibid., pp. 56-59). In the mean time the idea of personality is mixed up intimately with all man's highest and noblest notions of the Deity (ibid., p. 57, 240), neither is it possible to form the faintest possible conception of a non-personal God. The religious idea revolts against the negation, which, in fact, negates the manifestation. The Deity cannot exist without individual responsibility to a personal God and Father of all would pass away, and a "caput mortuum" of pantheism would be all that would remain—an illusive Maya for the present, a hopeless Nirvanka for the future. Next, with respect to a plurality of persons in the Deity, Hooker excellently defines the properties that determine this phase of the divine nature; and his generalization may serve to impress upon the mind the impossibility of expressing the mutual relations of three hypostases in one substance by any adequate term that human language can supply. That which transcends thought can never find expression by the tongue. The personality of the Father and Holy Spirit is affected by nothing without the divine nature; the personality of the Son has been modified since the incarnation by taking the manhood into God; and a second definition by Locke exactly covers this modification; "Person," he says, "belongs only to intelligent agents, capable of a law and happiness and misery," all of which accidents of personality pertain to Christ, though not to the person of the Son of God as pre-existing eternal in the Word. See Hypostatical Union; Substance.

"We attribute personality," says Abrenz (Cours de Théologi, ii, 272) "to every being which exists, not solely for others, but which is in the relation of unity with itself in existing, or for itself. Thus we refuse personality to a mineral or a stone, because these things exist for others, but not for themselves. An animal, on the contrary, which exists for itself, and stands in relation to itself, possesses a degree of personality. But man exists for himself in all his essential characteristics, and it is not only his intimate self that he is, he is for himself, he has consciousness of it. But God alone exists for himself in a manner infinite and absolute. God is entirely in relation to himself; for there are no beings out of him to whom he could have relation. His whole essence is for himself, and this relation is altogether internal; and it is this intimate and entire relation of God to himself in all his essence which constitutes the divine personality."

It should be observed, however, that personality implies limitation. "Infinite personality," therefore, could not exist in terms. The term "person," as applied to the Godhead, is not used in its ordinary sense, as denoting a separate being, but represents the Latin persona or the Greek hypostasis, which means that which stands under or is the subject of certain attributes or properties. Three persons are not thus three parts of one God, nor are they three Gods; nor yet are Father, Son, and Spirit only three names, but distinct hypostases with characteristic attributes. In modern times, especially in Germany, and through a prevalent philosophical mysticism, opinions are now being broached that the result of the hypothesis is quite opposed to the doctrines of all the orthodox and evangelical confessions. The second article of the Church of England, and the eighth of the Westminster Confession, express the general view. So does the Quakerism of the Liturgy. By the modern theory, Christ teaches a different dogma, thus: Martensen and Ebrard seem to adopt a view very similar to that of Béron in the early ages, who held that the Logos assumed the form of a man, that is, subjected himself to the limitations of humanity. The infite became finite, the eternal, the omnipotent imposed on himself the limitations of time and space; God became man. The statement of Ebrard is, "The eternal Son of God, by a free act of self-limitation, determined to assume the existences-form of a centre of human life, so that he acted as such from the conception onward, and having assumed this form, he fashioned for himself a body," etc. According to this view there are not two natures in Christ, in the established sense of the word nature, but only two forms of existence, a prior and posterior form of one and the same nature. The most common现代 says: spirituality was the condition under which we supposed our human nature to be understood. By this, we are told, is not to be understood that he assumed an individual body and soul, so that he became a man, but that he assumed generic humanity, so that he became the man. By generic humanity is to be understood a life-power, that peculiar law of life, corporeal and incorporeal, which develops itself outwardly as a body and inwardly as a soul. The Son, therefore, became incarnate in humanity, in that objective reality, entity, or substance in which all human lives are one. Thus, too, Olheim, in his comment on John i, 14, says, "It could not be said that the Word was made man, which would imply that the Redeemer was a man by the side of other men, whereas, being the second Adam, he represented the totality of human nature in his exalted condition, the essence of personality." To the same effect he says, in his remarks on Rom. v, 15, "If Christ were a man among other men, it would be impossible to conceive how his suffering and obedience could have an essential influence on mankind: he could then only operate as an example. But he is to be regarded as the second Adam, that is, that Adam who, i.e. as realizing the absolute idea of humanity, and including it potentially in himself spiritually as Adam did corporeally." To this point archdeacon Wilberforce devotes the third chapter of his book on The Incarnation, and represents the whole value of Christ's work as depending upon it. If this be denied, he says, "the doctrines of atonement and sanctification, though confessed in words, become a mere empty phraseology." In fine, Dr. Nevin, in his Mystical Presence, p. 210, says, "The Word became flesh; not as a step lower in the scale of beings, but as an intensification of humanity, in its universal conception. How else could he be the principle of a general life, the origin of a new order of existence for the human world as such? How else could the value of his mediatorial work be made over to us in a real way a true imputation, and not a legal fiction only?" The hypothesis makes the union on these hypotheses, is the assumption on the part of the eternal Son of God, not simply or primarily of a true body and a reasonable soul, as the Church has always held, but of humanity as a generic life, of our fallen humanity of that essence or substance in which all human lives are one. The effect of this union is that humanity is taken into divinity: it is exalted into a true divine life. The life of Christ is one, and it may be designated as divine or as human. On this
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point, more than any other, its advocates are specially
full and earnest. Schleiermacher ignores all essential
difference between God and humanity, holding that
they differ in our conception, and functionally, but
are essentially one. Dorner, also, the historian of
the doctrine concerning Christ's person, avows that the
Church knows him in two distinct and separate
persons, involves endless contradictions, and that no
t true Christology can be framed which does not proceed
on the assumption of the essential unity of God and
man; while Ullmann makes this essential oneness be-
tween the divine and human the fundamental idea of
Christology.

The term person, when applied to Deity, is cer-
tainly used in a sense somewhat different from that in
which we apply it to one another; but when it is con-
sidered that the Greek words άνθρωπος and άνθρω-
πιόν to which it is applied, in the New Testament,
is applied to the Father and Son (Heb. i. 3; 2 Cor. iv.
6), and that the personal pronouns are used by our
Lord (John xiv. 26), it can hardly be condemned as
unsuitatical and improper. There have been warm
debates between the Greek and Latin churches about
this doctrine of the consubstantial and personal
identity, and some of the sticklers for the position of
the word hypothecis signified substance or es-
tence, thought that to assert that there were three
divine hypothesas was to say that there were three
Gods. On the other hand, the Greek Church thought
that the word person did not sufficiently guard against
the Scholastic distinction of the same divine being
sustaining three relations. Thus each part of the
Church was ready to brand the other with heresy, till,
by a free and mutual conference in a synod at Alex-
andria, A.D. 362, they made it appear that it was a more
conception about the grammatical sense of a
word; and then it was allowed by men of moderation
on both sides that either of the two words might be in-
differently used. See Beza, Principles of the Chris-
tian Religion; Owen, On the Spirit; March Medulla,
1, 5, § 3; Ridgley, Diemicy, qu. 11; Hurron, On the
Spirit, p. 140; Dodridge, Lectures, dec. 159; Gill,
On the Trinity, p. 93; Watts, Works, v. 48, 208; Gill,
Body of Divinity (Byo), i. 205; Edwards, History of
Redemption, p. 51, note; Hone Sol. ii. 20; Stuart,
Letters to Channing; Keith, Norton, and Winslow,
On the Trinity; Knapp. Theology, p. 325; Bibliotheca Sa-
cra, Feb. 1844, p. 150; Oct. 1850, p. 696; July, 1867,
p. 570; New-England, July, 1815, art. iii; Stud. u.
Kristen, 1888, 1847. Older monographs on the sub-
cjct are cited by Volbecheck, In Exges Programmata,
p. 82. See Triton.

PERSONATI, an ecclesiastical term, which does not
occur in the 11th century, came into use after the
time of Alexander III, and designates (1) Persons,
canons holding office with precedence in chapter and
chorus after dignitaries, either by institution or custom.
A dignitary was also a person because his person was
honored, and he was a person constituted in dignity.
The "quattor persones" were the four internal dignitaries.
Until recently the dignitaries were called the
parsons at Hereford. (2) Stipendiary clerks or chap-
lains perpetually resident in a cathedral or collegiate
church, like the chantry priests of St. William at
York, and the rectors of the churches at Beverley, holding
offices for life. At Groenlo, Senz, Arles, and Never
they had the responsibility of the ordinary choral ser-
ices.

PERSONATUS. See PERSONATI.

Persuasion, the act of influencing the judgment and
passions by arguments or motives. It is different
from conviction. Conviction affects the understand-
ing only; persuasion the will and practice. It is more
extensively used than conviction, and lastingly affected
on demonstration, natural or supernatural. But all
things of which we may be persuade are not capable
of demonstration. Eloquence is but the art of per-

Pertusati, Francesco, Count, an ascetic Italian author, was born in Milan May 9, 1741. The son of a senator of Milan, he was educated among the Jesuits, for some time wore their habit, and never ceased to be attached to them. He divided his leisure between the education of his children and the direction of works of charity. His devotion to the religious and absolutist party exposed him to persecution; arrested in 1796, on the invasion of the French, and conducted to Nice, he was ordered in 1796, to seek refuge in Venice. He died at Milan May 9, 1823. His works are very numerous, and all translated from the French into Italian. See Beraldin, Memorie di religione (Modena, 1823); Refudios, Cenomi sulla vita e sugli scritti del F. Pertusati (Milan, 1823, 8vo).

Peru, an important maritime republic of South America, bounded on the north by Ecuador, on the west by the Pacific, on the south and south-east by Bolivia, and on the east by Brazil, in lat. 3° 25'–21° 30' S., and in long. 68° 31'–70° W., has an area estimated at upwards of 500,000 square miles, and a population of 2,820,000. The coast-line is about 1090 miles in length. The shores are in general rocky and steep, and, owing to the comparative unfruitfulness of bays and inlets along the coast, the harbors are few and unimportant. Those of Callao (the port of Lima) and Payta afford the most secure anchorage. The country is highly interesting from a historical and antiquarian point of view.

I. Islas. — The islands on the Peruvian coast, although valuable, are extremely few in number and small in extent. In the north are the Lobos (i.e. Seal) Islands, forming a group of three, and so called from the seals which frequent them. On their eastern and more southern points they are rocky, and the western more flat and sandy. The quantity on the whole group is stated at 4,000,000 tons. The Chincha Islands, famous as the source of Peruvian guano, also form a group of three. Each island presents, on the eastern side, a wall of precipitous rock, with rocky pinecones in the centre, and with a general slope towards the western shore. The cavities and inequalities of the surface are filled with guano, and this material covers the western slopes of the islands to within a few feet of the water's edge. There is no vegetation. At the present rate of consumption, the guano will last until the year 1883. The island of San Lorenzo forms the harbor of Callao. The grand physical feature of Peru, and the source of all its mineral wealth, is the great mountain system of the Andes.

II. Surface, Soil, and Climate. — The surface of Peru is divided into three principal regions or belts, viz. the tropical, the mountain, and the southern or Atlantic. The tropical region is divided into two, the Western Cordillera and the sea, and extending along the whole length of the country. This tract, varying in breadth from thirty to sixty miles, slopes to the shore with an uneven surface, marked by arid ridges from the Cordillera, and with a rapid descent. It is for the most part a barren waste of sand, traversed, however, by numerous valleys of astonishing fertility, most of which are watered by streams that have their sources high on the slopes of the Cordillera. Many of the streams are dry during the greater part of the year. The limit of the tropical tract is marked by the See, the western base of the maritime Cordillera and the eastern base of the Andes, or the Eastern Cordillera. These ranges are, in this country, about 100 miles apart on an average, and have been estimated to cover an area of 200,000 square miles. Transverse branches connect the one range with the other, and high plateaus, fertile plains, and deep tropical valleys lie between the lofty outer barriers. The following are the most striking and distinctive physical features of the Sierra, beginning from the south: 1. The plain of Titiaca, partly in Peru and partly in Bolivia, is enclosed between the two main ridges of the Andes, and is said to have an area of 30,000 miles—greater than that of Ireland. In its centre is the great Lake Titiaca, 115 miles long, from 30 to 60 miles broad, from 70 to 180 feet deep, and 400 miles in circumference. 2. The mountain-chain, which girdle the plain of Titicaca towards the north-west, and form what is called the Knot of Cuzco. The Knot comprises six minor mountain-chains, and has an area three times larger than that of Switzerland. Here the valleys enjoy an Indian climate, and are rich in crops of corn, coffee, cotton, indigo, poppy, and tobacco; to the north and south of the Knot extend luxuriant tropical forests, while the numberless mountain-slopes are covered with waving crops of wheat, barley, and other cereals, and with potatoes; and higher up extend pasture-lands, where the vicuña and alpaca feed. 3. The valley of the Apurimac, on the south side of the Andes, 30 miles in average breadth, and extending north-west for about 300 miles. This valley is the most populous region of Peru. 4. From Cuzco proceed two chains towards the north-west; they unite again in the Knot of Pasco. This Knot contains the table-land of Bombon, 12,900 feet above sea-level; as well as other table-lands at a height of 14,000 feet, the highest in the Andes; otherwise, however, the physical features of the country resemble those of the vicinity of Cuzco. 5. The vale of the river Marañon, which is upwards of 300 miles in length, its bed is narrow, deep, and nearer the equator than any other valley of the Sierra, and consequently it is the hottest portion of this region; and its vegetation is thoroughly tropical in character. The conformation of the surface of the Sierra is of the most wonderful description. The soil of the Sierra is of great fertility, wherefore the country is highly productive. c. The Montaña, forming two thirds of the entire area of the country, stretches away for hundreds of leagues eastward from the Andes to the confines of Brazil. On the north it is bounded by the Amazon, on the south by Bolivia. It consists of vast impenetrable forests and alluvial plains, is rich in all the productions of tropical latitudes, is of inexhaustible fertility, and teems with animal and vegetable life. Among the products which are yielded here in spontaneous abundance are the inestimable Peruvian bark, India-rubber, guano, indigo, caapi, coca, sarsaparilla, ipecacuanha, vegetable wax, etc. On the western fringe of the Montaña, where there are still a few settlements, tobacco, sugar, coffee, cotton, and chocolate are cultivated with complete success.

The hydrography of Peru consists of a coast line, which is divided into three principal regions, viz. the tropical, the mountain, and the Atlantic. Numerous rivers flow from the Cordillera into the Atlantic, thus giving rise to the tropical and mountain regions. A map of Peru would be incomplete without a reference to the extensive bay of Lake Titicaca, the Pacific, and the Amazon. All the great rivers of Peru are tributaries of the Amazon.

III. Productions, Exports and Imports, Revenue, etc. — The wealth and resources of Peru consist, not in manufactured fabrics, but entirely in mineral and vegetable, and animal products. As no statistics are taken in the country, it is impossible to give the quantity and value of the productions, and of the exports and imports, even approximately. Of the precious metals, in which Peru abounds,
the production has greatly fallen off; and this country, which once stood in the same relation to Spain that Australia does to Great Britain, now contributes little to the metallic wealth of the world. The immense stores of gold and silver found here by the Spanish invaders represented the accumulation of centuries, and among many people who used the precious metals only for the finery of life. The tale is told that they had gold, silver, copper, lead, bismuth, etc.; and in the Mocha gold is said to exist in abundance in veins and in pools on the margins of rivers. Although so rich in the precious metals, Peru produces comparatively little copper, silver, lead, bismuth, cobalt, etc.; the country is one of the most desolate and unproductive in the world. This is due both to the unscientific and improvident manner in which the mining operations are carried on. It can hardly be said that Peruvian coinage exists, inasmuch as that in circulation is from the mint of Bolivia. In addition to the precious metals and guano, another important article of national wealth is nitrate of soda, which is found in immense quantities in the province of Tarapaca. This substance, which is a powerful fertilizer, is calculated to cover, in this province alone, an area of fifty square leagues, and the quantity has been estimated at sixty thousand million kilos of borax which also is found. The working of this valuable substance, however, is interdicted by government, which has made a monopoly of it, as it has of the guano.

The vegetable productions are of every variety, embracing all the products both of temperate and tropical climates. The country is well suited to the cultivation of the cacao, coffee, sugar-cane, cotton, etc. Fruits of the most delicious flavor are grown in endless variety. Cotton, for which the soil and climate are admirably adapted, is now produced here in quantities increasing every year. The land suited to the cultivation of this plant is of immense extent, and the quality of the cotton grown is excellent. The animals comprise those of Europe, together with the llama and its allied species; but although Peru produces much excellent wool, almost the whole of the woollen fabrics used as clothing by the Indians is imported.

IV. Ancient Civilization and History.—Peru, the original of whose name is unknown, is now passing through its third historical era, and is manifesting its third phase of civilization. The present era may be said to date from 1441 AD, the time of the conquest of the country by the Spaniards in the early part of the 16th century; the middle era embraces the rule of the Incas; and the earliest era, about which exceedingly little is known, is that pre-Incaic period, of unknown duration, during which a number of small and independent tribes, the perishing remnants of the Longanis, dwelt in the country, and had a civilization, a language, and a religion different, and perhaps in some cases even more advanced than those of the Incas who succeeded them, and overran their territories. Whence these pre-Incaic nations came, and to what branch of the human family they belonged, still remain unanswered questions. Their existence, however, is clearly attested by the architectural remains, sculptures, carvings, etc., which they have left behind them. Ruins of edifices constructed both before the advent of the Incas and contemporary with and independent of them, are found everywhere throughout the country. For further information regarding pre-Incaic times and races, see Bollert, Antiquities, Ethnology, etc., of South America (London, 1860), p. 111 sq.; Hutchinson, Two Years in Peru, with Explorations of its Antiquities (ibid. 1874); 2 vols. New York; Benson, Myth of the New World (N. Y. 1877, revised ed.).

Regarding the origin of the Incas, nothing definite can be said. We have no authorities on the subject save the traditions of the Indians, and these, besides being outrageous, fabulous in character, are also conflicting. It appears, however, from all the traditions, that Mauco, the first Inca, first appeared on the shores of Lake Titicaca, with his wife Mama Oello. He announced that he and his wife were children of the Sun, and were sent by the glorious Inti (the Sun) to instruct the simple tribes. He is said to have carried with him a golden wedge, or, as it is sometimes called, a wand. Wherever this wedge, on being struck upon the ground, should sink into the earth, and disappear forever, there it was decreed Manco should build his capital. Marching to the spot so indicated by the shadow of the wedge disappeared. Here he founded the city of Cuzco, became the first Inca (a name said to be derived from the Peruvian word for the Sun), and founded the Peruvian race, properly so called. Manco, or Manco Capac, the first Inca, was the ruler of the Inca empire, which included all the country around the Pacific, and agriculture and the arts, gave them a comparatively pure religion, and a social and national organization; while his wife, Mama Oello, who is also represented as being his sister, taught the women to sew, to spin, and to weave. Thus the Inca was not only ruler of his people, but also the father and the high-priest. The territory held by Manco Capac was small, extending about ninety miles from east to west, and about eighty miles from north to south. After introducing laws among his people, and bringing them to regularly organize their communities, "he ascended to his father, the Sun." The year generally assigned to his death, after a reign of forty years, is 1062. The progress of the Peruvians was at first so slow as to be almost imperceptible. Gradually, however, by their wise and temperate policy, they won over the neighboring Inca tribes, which, in time, gave way before the powerful and fostering government. Little is clearly ascertained regarding the early history of the Peruvian kingdom, and the lists given of its early sovereigns are by no means to be trusted. They invented no alphabet, and therefore could keep no written record of their affairs, so that almost all we know of their early history is derived from the traditions of the people, collected by the early Spaniards. Memoranda were indeed kept by the Peruvians, and, it is said, even full historical records, by means of the quipu, a twisted woolen cord, upon which other smaller cords of different colors were tied. Of these cross threads, the color, the length, the number of knots upon them, and the distance of one from another, all had their significance; but after the invasion of the Spaniards, when the whole Peruvian system of government and civilization underwent dislocation, the records resided in the hands of the Spaniards, who have been lost or was effectually concealed. Thus it is that we have no exact knowledge of the pre-Incaic history farther back than about one century before the coming of the Spaniards. In 1488 Tupac Inca Yupanquil, the son of Huaccay Capac, the first of the Inca dynasty to ascend the throne, and under whom the empire of the Incas attained to its greatest extent and the height of its glory, his sway extended from the equatorial valleys of the Amazon to the temperate plains of Chili, and from the sandy shores of the Pacific to the marshy sources of the Paraguay. Order and civilization accompanied conquest among the Peruvians, and each tribe that was vanquished found itself under a careful paternal government, which proved for it, and fosters it in every way possible.

The empire of the Incas was a pure but mild despotism. The Inca, as the representative of the Sun, was the head of the priesthood, and presided at the
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great religious festivals. He imposed taxes, made laws, and was the source of all dignity and power. He wore a peculiar head-dress, of which the tasselled fringe, with two feathers placed upright in it, was the proper insignia of royalty. Of the nobility, all those descended by the male line from the founder of the monarchy shared, in common with the ruling monarch, the sacred name of Inca, the peculiar ceremonies, privileges, and lived at court; but none of them could enter the presence of the Inca except with bare feet, and bearing a burden on the shoulders, in token of allegiance and homage. They formed, however, the real strength of the empire, being, in a manner, the priests of the gods, the doctors, the judges, and the warriors of state. They were also the depositories of the sacred traditions of the gods.

On the arrival of the Spaniards Peru contained a population of 90,000,000—twelve times greater than it is at the present day. Money was unknown among the Peruvians. They were a nation of workers, but they were not as the members of one family, labor being enforced on all for the benefit of all.

The political policy of the Peruvians had its imperfections and drawbacks, and though capable of unlimited extension, it was not capable of advancement. It was in the last degree conservative, and was of such a nature that the introduction of reform in any vital particular must have overturned the whole constitution. Nevertheless, when the Spaniards arrived, the people were not entirely averse to change, and these were satisfied. Their labor was not more than they could easily perform, and it was pleasantly diversified with frequent holidays and festivals. They lived contentedly and securely under a government strong enough to protect them; and a sufficiency of the necessaries of life was obtained by every individual. Still in the valleys of the Cordilleras and on the plain of Cuzco may be heard numberless songs, in which the Peruvian mourns the happy days of peace, security, and comfort enjoyed by his ancestors. Further, they revered and loved their monarch, and considered it a pleasure to serve him. With subjects of such a temper and inclination, the Incas might direct the entire energies of the nation as they chose; and it is thus that they were able to construct those gigantic public works which would have been wonderful even had they been performed with the assistance of European machinery and appliances.

The Peruvian system of agriculture was brought to its highest perfection only by the prodigious labor of several centuries. Not only was the fertile soil cultivated, but the poorer coasts, unvisited by any rains, and scantly watered by brooks, were rendered productive by means of an artificial system of irrigation, the most stupendous, perhaps, that the world has ever seen. Where the mountains were too steep to admit of cultivation, terraces were cut, soil was accumulated on them, and the level surfaces converted into a species of hanging-gardens. Large flocks of llamas were grazed on the plateaus; while the more hardy vicunas and alpacas roamed the upper heights in freedom, to be driven together, however, at stated periods, to be shorn or killed. The wool yielded by these animals, and the cotton grown in the plains and valleys, were woven into fabrics equally remarkable for fineness of texture and brilliancy of color.

The character of the architecture of the Peruvians has already been referred to. The edifices of Inca times are oblong in shape and cyclopean in construction. The materials used were granite, porphyry, and other varieties of stone; but in the more rainless regions sun-dried bricks were also much used. The walls were most frequently built of stones of irregular size, but cut with such accuracy, and fitting into each other so closely at the sides, that neither knife nor needle can be inserted in the seams. Though the buildings were not, as a rule, more than from twelve to fourteen feet high, they were characterized by simplicity of form and solidly. The Peruvian architects did not indulge in external decoration, but the interior of all the great edifices was extremely rich in ornament. In the royal palaces and temples the most ordinary utensils were of silver and gold; the walls were thickly studded with jewels, and the columns were covered with site imitations of human and other figures, and also of plants, fashioned with perfect accuracy in gold and silver, were always seen in the houses of the great. Hidden among the metallic foliage, or creeping among the roots of the trees, were many brilliant birds of all colors, lizards, etc., made chiefly of precious stones; while in the gardens, interspersed among the natural plants and flowers, were imitations of them, in gold and silver, of such truth and beauty as to rival nature. The temple of the Sun at Cuzco, called Coricancha, or "Place of Gold," was the most magnificent edifice in the empire. On the western wall, and opposite the eastern portal, was a splendid representation of the Sun, the god of the nation. It consisted of a human face in gold, with innumerable golden rays emanating from it in every direction. The beams of the morning and at the first light of day, fell upon this brilliant golden disk, they were reflected from it as from a mirror, and again reflected throughout the whole temple by the numberless plates, cornices, bands, and images of gold, until the temple seemed to glow with a sunshine more intense than that of nature.

The empire of the Incas was, when the Spaniards arrived, far in advance of that of most barbarous nations. They believed in a Great Spirit, the Creator of the universe, who, being a spirit, could not be represented by any image or symbol, nor was made to dwell in a temple with hands. They also believed in the existence of the soul hereafter, and in the resurrection of the body. The after-life they considered to be a condition of ease and tranquillity for the good, and of continual wearisome labor, extending over ages, for the wicked. But while they believed in the Creator of the world, they also believed in other deities, who were of subordinate rank to the Great Spirit. Of these secondary gods the Sun was the chief. They revered the Sun as the source of their royal dynasty, and everywhere throughout the land altars smoked with offerings burned in his worship.

V. Modern History and Characteristics. — About the year 1516, and ten years before the death of Huayna Capac, the first white man had landed on the western shores of South America; but it was not till the year 1532 that Pizarro, at the head of a small band of Spaniards, and with a party of Indians, of whom Atahualpa, his death-bed the great Inca expressed a wish that the kingdom of Quito should pass to Atahualpa, one of his sons by a princess of Quito whom he had received among his concubines, and that all his other territories should fall to his son Huascar, the heir to the crown, and who, according to the custom of the Incas, should have inherited all its dependencies. Between these two princes quarrels, resulting in war, arose; and when Pizarro entered Peru he found the country occupied by two rival factions, a circumstance of which he took full advantage. Atahualpa had completely defeated the forces of his brother, had taken Huascar prisoner, and was now stationed at Caxamalca, on the eastern side of the Andes, whither, with a force of 177 men, of whom 27 were cavalry, the dauntless Spanish leader, in September, 1532, rushed to make his stand. Atahualpa was captured by the Spaniards, and subsequently put to death. Shortly after the execution of the Incas at Caxamalca, the adventurers set out for Cuzco. Their strength had recently been increased by reinforcements, and they now numbered nearly 500 men, of whom about a third were cavalry. They entered the Peruvian capital Nov. 15, 1532, having in the course of their progress towards the city of the Incas had many sharp and sometimes serious encounters with the In-
dians, in all of which, however, their armor, artillery, and cavalry gave them the advantage. At Cusco they obtained a vast amount of gold, the one object for which the conquest of Peru was undertaken. As at Caxamalca, the articles of gold were for the most part melted down into ingots, divided in play in a single night. Their sudden wealth, however, did many of them little good, as it afforded them the means of gambling, and many of them, rich at night, found themselves again penniless adventurers in the morning. One cavalier, having obtained the splendid golden image of the Sun as his share of the loot, divided it in play in a single night. After stripping the palaces and temples of their treasures, Pizarro placed Manco, a son of the great Huayna Capac, on the throne of the Incas. Leaving a garrison in the capital, he then marched westward. He encountered the Incas on his way north, intercepted the road, and, in a tempestuous manner, by the proud Castilian soldiers, effected his escape, and headed a formidable rising of the natives. Gathering round Cuzco in immense numbers, the natives laid siege to the city, and set it on fire. An Indian force also invested Huaza, and another detachment threatened Lima. The siege of Cuzco was maintained for five months, after which time the Peruvians were commanded by their Inca to retire to their farms, and cultivate the soil, that the country might be saved from famine. The advantages, however, were not such as to induce the Incas to make a stand in the course of this siege were his last triumphs. He afterwards retired to the mountains, where he was massacred by a party of Spanishiards. More formidable, however, to Pizarro than any rising of the natives was the quarrel between himself and Almagro, a soldier of generous disposition, but of fiery temper, who, after Pizarro, held the highest rank among the conquerors. The condition of the country was now in every sense deplorable. The natives, astonished not more by the appearance of cavalry than by the flash, the thunder, and the lightning, had succumbed to forces which they had no means of successfully encountering. Meantime the Almagro faction had not died out with the death of its leader, and they still cherished schemes of vengeance against the Pizarros. It was resolved to assassinate the general as he returned from mass on Sunday, June 26, 1541. Hearing of the conspiracy, but attaching little importance to the information, Pizarro nevertheless deemed it prudent not to go to mass that day. His house was assaulted by the conspirators, who, murdering his servants, forced him to assent to their demands. They put him to death by numbers, and killed him. The son of Almagro then proclaimed himself governor, but was soon defeated in battle, and put to death. In 1542 a council was called at Vallabolid, at the instigation of the ecclesiastic Las Casas, who felt shocked and humiliated at the conduct of the conquerors. The result of this council was that a code of laws was framed for Peru, according to one clause of which the Indians who had been enslaved by the Spanishiards were virtually declared free men. It was also enacted that the Indians were not to be forced to labor in unhealthy localities, and that in whatever cases they were desired to work they were to be fairly paid. These and similar clauses enraged the adventurers. Blasco Núñez Vela, sent from Spain to enforce the new laws, rendered himself unpopular, and was seized and thrown into prison. He had come from Spain accompanied by an "audience" of four, who now undertook the government. Gonzalo Pizarro (the last in Peru of the family of that name), who had been elected captain-general in the立即 preceding year, arrived. It was too powerful to withstand, and the audience received him in a friendly manner, and, after the administration of oaths, elected him governor as well as captain-general of the country. The career of this adventurer was cut short by Pedro de la Gasca, who, invested with the powr of the sovereign, arrived from Spain, collected a large army, and pursued Pizarro, who was eventually taken and executed.

A series of petty quarrels, and the tiresome story of the substitution of one ruling functionary for another, make up a great part of the subsequent history. The country became one of the four vice-royalties of Spanish America, and the Spanish authority was fully established and administered by successive viceroys. The province of Quito was separated from Peru in 1718; and in 1788 considerable territories in the south were detached, and formed into the government of Buenos Ayres. At the outbreak of the War of Independence in South America, the Spanish government, besides having much declined in internal strength, was distracted with the dissensions of a regency, and torn by civil war; nevertheless in 1820 the Spanish vice-royalty of Peru had at its head a liberal and capable statesman, and the large towns were completely in the hands of Spanish officials. Peru was the last of the Spanish South American possessions to set up the standard of independency. In August, 1820, a rebel army, under general San Martin, on the liberators of Chili, sailed for Peru, and after a number of successes both on sea and land, in which the patriots were most effectively assisted by English volunteers, the independence of the country was proclaimed, July 28, 1821, and San Martin assumed the protectorate of the young republic. From this date to the year 1850, twenty-one rulers, under various titles, held sway. For the first twenty-four years of its existence as an independent republic the country was distracted and devastated by wars and revolutions. In 1845 Don Ramon Castilla was elected president; and under his firm but lenient and pacific guidance the country enjoyed an unwonted measure of peace, and became regularly organized. Commerce began to be developed, and important public works were undertaken. The term of his presidency ended in 1851, in which year general Rufino José Echenique was elected president. The country was now discontented with his government, and Castilla, after raising an insurrection in the south, again found himself in 1855 at the head of affairs. Slavery, which, although abolished by the charter of independence, still existed, was put an end to by a decree dated October, 1854. In August, 1868, a quarrel had taken place at the estate of Talambo, in the north, between some Basque emigrants and the natives, in which several of the disputants were killed or wounded. Taking advantage of this occurrence, the Spanish government decided to send a large commission to Lima in 1864, who delivered a memorandum to the Peruvian minister, complaining of injuries sustained by the Spaniards, and accompanied by a letter threatening prompt and energetic reprisals should Spain be insulted or her flag disgraced. The "commissioner" left Lima on 29th of November, and, on the 14th of December, and letter were delivered; and on the 14th a Spanish squadron, under admiral Pinzon, who had been joined by the "commissioner," took forcible possession of the Chinchas Islands, the principal source of the revenue of Peru. This complication provided additional troubles, not only in Peru, but in all the ancient Spanish states of South America. In January, 1865, peace was concluded by the payment of sixty million reals to Spain as war indemnity; but the Peruvians re-
belled against this concession of their president, Pescet, and in November he was retired, a provisional government established, and war measures inaugurated against Spain by forcible seizure of the Chinchas Islands. An alliance was agreed upon between Perú and Chili, Ecuador, and Bolivia, and war declared by these allies in January, 1866; but only a month later all hostilities ceased. In 1867 the Peruvians adopted a new and more liberal constitution. Yet frequent revolutionary measures have thus far failed to give perfect quiet to the country. Thus late as 1872 an attempt was made to take the life of the head of the government by a powder-shot.

The government of Perú is republican, and elects its president for a term of six years. He is assisted by a Senate, consisting of two members from each province, and a House of Representatives, of whom there is one member for every 20,000 inhabitants. The ministers, together with senators chosen by the congress, form the cabinet. The country is divided into 11 departments, and two provinces with the constitution of departments; and the departments are subdivided into provinces, the provinces into districts, and the districts into parishes. The army consists of 13,000 men, and the navy of 22 vessels, carrying 88 guns. Of the whole population, 240,000 are whites, 800,000 mestizos, 40,000 Negroes, and 1,826,000 Indians.

The church of Peru is that of the conquerors of the country, the Spaniards—the Roman Catholic, which is besides especially favored and protected by the constitution. Roman Catholic missionaries labored among the early settlers from Spain as well as among the natives, especially among the Antis, but towards the close of the 17th century the Indians turned against the missionaries and destroyed the missions. The republic is divided into the archbishopric of Lima, founded in 1541, and the seven episcopal sees of Chacaymas, Trujillo, Ayaucuzco, Oceguina, Huanaco, and Callao (the last two were founded in 1861). The clergy are numerous, but uneducated and badly supported. The number of convents, once astonishingly large, was reduced in 1863 to 300. Public instruction is principally in the hands of the clergy. The people's schools are in a very inferior condition. Of the higher institutions, the first are the five universities at Lima, Trujillo, Ayaucuzco, Cuzco, and Puno, but they have only a nominal existence. Of more importance are the colegios, or technical schools, of which, in 1869, there were 30 public and 38 private ones. In all, 800 P. S. students, the clergy are educated in seminaries. There are a few Jews and some Protestants, but their number is not definitely known. See Hill, Travels in Peru and Mexico (Lond. 1860); Granddier, Voyage dans l'Amérique du Sud (Paris, 1862); Le Saux, Histoire du Del Perú (ibi. 1862); Tschudi, Reisen in Sudamerika (Leips. 1861); Wappaus, Peru, Bolivia, and Chili (ibi. 1871); Fuentes, Lima, Esquisses historiques, statis- tiques, administratives, commerciales; Hutchinson, Two Years in Peru (Lond. 1874, 2 vols., 8vo); Present, Hist. of the Conquest of Peru; Harper's Monthly, vol. vii.

Perucú, Orazio, an Italian painter of Reggio, was born in 1854. According to Tiraboschi, he was a good artist, executed some works for the churches of his native city, and painted much for the collections. Lanzi says the remains of various pictures by him in private houses, and an altar-pie of the church of S. Giovanni di Reggio; and, judging from his style, he thinks he was a pupil of Leo Orsi. He died in 1874.

Peru’dah (Heb. Perudah, נַעֲדָה, core; Sept. Φαυροῦρ, Ezra II, 55. In Neh. vii, 57 the name is written Peruda, נַעֲדָה, Sept. Φαυρόδις v. ρ. Φαρόδι), one of "Solomon's servants," whose posterity returned from the exile. B.C. ante 536.

Perugia, Giovanni Niccolo da, an Italian painter, was born at Perugia, according to Pascoci, about 1475. He was probably a scholar of Pietro Perugino. Lanzi says, "He was a good colorist, and therefore was willingly received by Pietro to assist him in his works, however inferior to that artist in design and perspective. His works are recognised in the Capella del Cambio near the celebrated Sala of Perugino, where he painted John the Baptist. In the Church of S. Tommaso in his picture of the Nativity, about to touch the wounds of the Saviour, and, with the exception of a sameness of the heads, it possesses much of the character of Perugino." He died in 1544.

Perugia, Mariano da, an Italian painter, who, according to Mariotti, was a reputable artist, and executed some works for the churches at Perugia and Ancona. There are notices of him from 1547 to 1576. That writer commends an altar-piece by him in the church of S. Domenico at Perugia, and another picture by him in the church of S. Agostino at Ancona. He was also called Mariano di Ser Eustilio.

Perugia, Sinibaldino da, an Italian painter, was a native of Perugia. He is highly commended by Baldinucci for his painting of the Assumption, 1547, "which was the first great masterpiece of the 16th century". There are notices of him from the years 1505 to 1528. Lanzi says, "He must be esteemed an excellent painter from his works in his native place, and still more from those in the cathedrals of Perugia. He painted a fine Assumption in the year 1505, and a gonfalon still more beautiful, which would rank him among the first artists of the ancient school."

Perugino, Domenico, an Italian painter, who, according to Baglioni, flourished in the latter part of the 16th and the first part of the 17th centuries. Lanzi says he painted small wood scenes, or landscapes, and that he is scarcely known at Perugia; though it is believed that one of his pictures remains in the church of S. Angelo Magno at Ascoli. His name also occurs at Siena, and he is mentioned by authors as the master of Antiveatto Grammatica.

Perugino, Lello, an old Italian painter, who was a native of Perugia, decorated, in conjunction with Ugolino Orvietano and other artists, the cathedral of Orvieto in 1521.

Perugino, Pietro Vannocci, a celebrated Italian painter, was born of very humble parentage at Citta di Castello in Umbria, about 1446, but as he established himself in the neighboring and more important city of Perugia, he is commonly called II Perugino. It is generally thought that he studied under Andrea Verrocchio at Florence. He executed numerous excellent works in various cities, particularly in Florence, Siena, Pavia, Naples, Bologna, Rome, and Perugia. Sixtus IV employed him in the Cappella Sistina; and his fresco of Christ giving the Keys to Peter is by far the best of those painted on the side-walls of that chapel. Perugino also, along with other contemporary painters, decorated the Vatican; and his works there are the only frescoes that were spared when Raphael was commissioned to substitute his own works for those formerly painted on the walls and ceilings. The fact of his having had Raphael for his pupil has no doubt in any way increased the reputation of Perugino, but it has also in some degree tended to lessen it, as in many of his best productions the work of Raphael is confidently pointed out by connoisseurs, and, indeed, many important pictures at one time acknowledged as Perugino's are now ascribed to his great pupil. His high standing as a painter, however, is established by many admirable works, in which no hand superior
to his own could have operated; and, with the exception, perhaps, of Francia, who in some respects is esteemed his equal, he is now acknowledged as the ablest of the masters of that section of the early Italian school in which religious feeling is expressed with great tenderness and delicacy. Perugino's works are also distinguished by rich and warm coloring. One of his most celebrated paintings, The Bewitching of Christ, is now in the Pitti gallery at Florence. An excellent example of his work may be studied in the collection of the Nation at the Pitti Palace. He was the author of the painting of the Infant Christ in the New York Historical Society. There is a painting of his, The Adoration of the Infant Jesus, and in Yale College there is one on The Baptism of Christ. Perugino's reputation was high, when the introduction of the cinquecento style, by Leonardo and Michael Angelo, tended to throw into the shade the art of the earlier masters. Disputes ran high between the leaders of the old and new styles, and Michael Angelo is said to have spoken contemptuously of Perugino's powers. This, of course, has biased Vasari's opinion in his estimate of the opponent of his idol, but Perugino's reputation is nevertheless great, and his works are much esteemed. Raffaele was about twelve years of age when he was entered as a pupil with Pe- rugino, who was then (1495) engaged on the frescoes in the Sala del Cambio (the Exchange) at Perugia. Pe- rugino, however, a native of Umbria, was a man of very exacting views, and Raffaele, having acquired dis- plement, and found himself in the Pantheon by the side of Raffaele. The greatness of his talent was recognized after his death; and posterity pays its just tribute to his wonderful genius. Among his other works were The Algebra; Sidellus; Sanzio; Announcing to Augustus the Birth of Christ; and several pieces representing Bible history, among which were three events in the history of Jonah. See Hoefer, Nouv. Biog. Générale, xxxiv, 675; Spooner, Biog. Hist. of the Fine Arts, ii, 679.

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Cav. Giovanni, an Italian painter of Pesaro or Ancona, was born in 1629. Canon Lazzarini asserts that both Domenico and Giovanni Pe- ruzzini were natives of Pesaro, and that they trans- ferred their services to Ancona, their adopted country. Giovanni studied under Simonio da Montefortino, and painted several pictures for the churches at Ancona, Bologna, and other places. He was invited to the court of Turin, where he executed several works both in oil and in fresco, so much to the satisfaction of his protector, that he made him knight of the Or- der of St. Louis. He possessed the art of invention, ready invention, and facility of execution. He formed a style of his own, founded on those of Canta- rini, the Caracci, and Guido. He was vain of his facility, as appears on one of his lunettes of the portico de' Servi at Bologna, on which he inscribed, Opera 24 Hor. Eq. Jo. P. (the work of twenty-four hours by Gio. Pe- ruzzini, knight), which caused many sarcastic remarks from his brother artists. His best works are finished with more care. The principal at Ancona are the Decollation of St. John, at Spedale, and St. Terese, at the Carmelitana at Bologna, The Descent of the Holy Ghost in the church of SS. Vitale and Agricola, and an altar-piece of St. Cecilia in the church dedicated to that saint. Lanzini says, "In his picture of St. Terese are traces of Barocci's manner; that of the Beheading of St. John is extremely beautiful, and there he appears a scholar of Caracci's." He devoted himself to a wandering life, and painted in various churches and theatres, if not with much study, yet with tolerable correctness, a knowledge of perspective, and with a certain facility, grace, and spirit which delight the eye. His palette was uniformly a secondary yellow, the Piceno, even as far as Ascoli, where are a num- ber of his works. There are also some of his works at Rome and Milan. He died at Milan in 1694. See Spooner, Biog. Hist. of the Fine Arts, ii, 681.
PERUZZINI

Domenico, an Italian engraver, was born at Pesaro or Ancona; flourished, according to the dates in the prints attributed to him, from 1640 to 1661. He is supposed to have been the elder brother of Gio. Peruzzini, and, like him, to have studied under Simone Cantarini. Lanzi says that in a MS. at Pesaro it is mentioned that Domenico was a native of that city, and a scholar of Pandolfi. There is much confusion and contradiction about both artists, and still more uncertainty about Domenico. The list of prints given below were formerly attributed to Domenico Flosi; but Bartch repudiates the idea, and proves several cogent reasons for transferring them to Domenico Peruzzini. They are etched in a masterly style, resembling those of Cantarini. It would seem that both brothers were natives of Pesaro, but preferred to be called after Ancona, the place of their adoption. The following are the prints attributed to him by Bartch:

1. The Holy Virgin (half length) with the Infant Jesus (1661); 2. The Virgin seated, with the Infant on her Knees (1661); 3. Christ tempted by the Devil, in the form of an old man (1493); 4. Christ bearing his Cross, with other figures half length; 5. The Holy Family and Saints (1601). The figures in this print are half length. Heineken, in his Dictionnaire des Artistes, attributed this print to Gio. Dom. Cerini, known under the name of Il Cavaliere Perugino. 6. St. Anthony of Padua praying, and the infant Jesus, sitting on a cloud supported by three cherubins. This print has been erroneously attributed to D. Creti. 7. The Assassination, a man in his shirt on a bed assaulted by three soldiers, one of whom thrusts a lance into his body (1640); 8-11. Landscapes; 12. St. Jerome, in doing Penance in the Desert. The letters D. P. F. are on a plant to the right. Bartch, however, considers it doubtful whether it belongs to Domenico Peruzzini, as there is a sensible difference in the style from that of others.

Per Viam, a technical title of certain forms of ecclesiastical election.

1. Per Viam Compromisii (by way of compromise) was an election of a superior by the sworn delegates of a convent, who retired into a secret chamber, and, after invocation of the Holy Ghost, named the person on whom their choice had fallen.

2. Per Viam Sanctus Sancti (by way of the Holy Spirit) was an unanimous election by the whole convent, as if by divine inspiration.

3. Per Viam Scrutini (by way of scrutiny) was when each monk voted singly in the chapter-house, in the presence of the bishop.

Pescia. See Talmud.

Pescari, Giovanni Battista, an Italian painter, flourished at Modena about 1650. Tiraboschi says that he was either a pupil of Guido, or made that master his example. Lanzi says he resembles Guido very closely in his picture of the Madonna in the church of S. Paolo at Modena, and in other works. He afterwards went to Venice, where he died, in the flower of life.

Pescaro, Aaron di, OF ITALY, a celebrated rabbi of the 16th century, undertook and accomplished the herculean task of compiling a sort of concordance to every passage of Scripture quoted or commented upon in the Babylonian Talmud, and called it after his own name, "Laminal Pesaro," "The Offering of Aaron." It was first published at Freiburg and Basel in 1581, in folio. Of such importance did the great Buxtorf consider the work that he published the whole of it as an Appendix to his Parallel Chaldee, in Latin, in Babylonian Lexicon, in 1689, with the following Latin paraphrase of its title-page: "Index locupletissimus omnium locorum in toto Talmudico opere de sacris Biblicis comprehensorum, summo studio et fidelitate collectus" (which, however, is not reprinted in the new edition of Buxtorf's Lexicon by Fischer, Leipsic, 1869-1874). In 1590 an enlarged edition, including references to the Zohar, Baal Akeda, or Isaac Arama's philosophical work, entitled בַּּעַר, יִנְּעָר, and Ikkarim of Joseph Albo, was published at Vienna. Between sixty and seventy years afterwards the then famous rabbi Jacob Sappor- tan, whom subsequent Hebrew writers described as "most distinguished in the law and crowned with hu- manity," a native of Oran, in North Africa— who was successively chief rabbi of the Sephardim congregations at Leghorn, Hamburg, and Amsterdam—supplemented the work of Pesaro by a concordance of the passages of Scripture quoted and treated in the Jerusalem Talmud. This supplement the author called after his own name, הַנְּשָׁמָה, "The Offering of Jacob." The twofold work, as a whole, was first published at Amsterdam in 1633, then at Berlin in 1706. The Rev. Dr. Margoliouth, of London, has recently announced an English translation, with editorial annotations and illustrations, in two volumes, of both Pesaro's and Sapporatan's work. See Furst, Biblioth. jud. iii, 79; De Rossi, Dictionario storico degli autori Ebrei, p. 262 (Germ. transl. by Hamburger); Wolf, Biblioth. hbr. i, 128 sq.; iii, 80 sq. (B. P.)

Pescaro, Jechiel (also called Pisauroens Jechiel), OF FLORENCE, a Jewish convert to Christianit, was born in 1653. Having for some time heard the sermons of the inquisitor Dionysius Costacciaro, he repaired to Rome to renounce Judaism. Pope Gregory XIII, who then held the papal See, was present at the speech Pesaro made before a numerous assembly in 1565, and received him, according to the Pope's permission, "blessed, and he that cometh in the name of the Lord." Soon after Pesaro was baptized by this pontiff, and became a preacher. Some of his sermons which he preached before and against the Jews at Florence were printed in the Italian language in 1585. See Furst, Biblioth. jud. iii, 79; Wolf, Biblioth. hbr. i, 576; Bartolocci, Biblioth. rab. iv, 584; Adams, Hist. of the Jews, ii, 79 (Boston, 1812); Bannage, Histoire des Juifs, p. 726 (Taylor's transl.); Kalkar, Israel u. d. Kirche, p. 71 (Hamb. 1869); Pick, Evangelical Review (Gettysburg, 1876), p. 367. (B. F.)

Pescaro, Niccolò Trometto, or Niccolo da, an Italian painter of the 16th century, and a native of Pesaro, studied under Zuccaro, whose style he first followed closely. He executed some works for the churches at Rome, the principal of which are the Nativitas, in the Basilica; A Pietà, in S. Francesca; the Nativitas and the Circumcision, in S. Maria da Araceli. Lanzi says his best picture is the Last Supper, in the church of the Sacrament at Pesaro. "It is a picture so well conceived and harmonized, and so rich in pictorial effect, that Lazzarini has descended upon it in his lectures as one of the finest works in that city." It is said that Barocci regarded this artist with esteem, and Baglione recommends him for his earlier works. He afterwards fell into a mannered, insipid style, which injured his reputation and fortune. He died at Rome in the pontificate of Paul V, aged seventy years.

Pescia, Mariano da, an Italian painter, was a native of Pescia. His real name was Mariano Grazidei, and was a son of the painter Ridolfo Ghirlandaio (not, as is said, of Domenico G., who died about 1490), whom he assisted in many of his works. He also painted some pictures from his own compositions, of which the principal are an altar-piece in the Capella della Signoria, in the Palazzo Vecchio at Florence, and a picture of the Drapery and the Infant Jesus, with St. Elizabeth and St. John, in the Florentine gallery. It is agreed by all that Pescia died young, but the time of his birth and death is variously stated. Zani says he died in 1529; others that he was born

Pessello, Francesco, an Italian painter of the Florentine school, was born in the year 1580. He studied with Filippo Lippi, and was, with the exception of his style, a fine picture by him of the Epiphany in the duca! gallery. He died in the year 1547.

Pecheth. See Flax.

Peshitto, or rather Peshittoites (Syri., as generally supposed, "simple," "faithful," ac. Version, or the "explained," i.e., translated, Biblia, is usually called the Syriac Version of the Old and the greater part of the New Testament. This version holds among the Syrian Christians the same place as the Vulgate in the Roman and the "Authorised Version" in the English Church. Many are the traditions about its origin. Thus the translation of the Old Testament is supposed to date from the time of Solomon and Hi- ram; or to have been done by Aza the priest; or, again, that it belongs to the time of the apostle Thaddæus (Audeus), and Abgar, the king of Osrhoene, in the 1st century after Christ. To the same period is also supposed the translation of the New Testament, which is ascribed to Achea, a disciple of Thaddæus, the first Edessian bishop and martyr. Recent investigation has not as yet come to any nearer result than to place the latter vaguely in the 2d, and the former in the 3d century, and to make Judas-Christ the author of both. Ephraem Syrus (q. v.), who wrote in the 4th century, certainly speaks of the Peshito as Our Version, and thus early finds it necessary to explain some of its terms, which had become obsolete. Five books of the New Testament (the Apocalypse and four of the Epistle) are wanting in all the MSS., having probably not yet formed part of the canon when the translation was made. The version of the Old Testament was made direct from the Hebrew, and by men imbued with the Palestinian mode of explanation. It is extremely faith- ful, and astonishingly free from any of those paraphrasical tendencies which pervade more or less all the Tar- gums or Arabic versions. Its renderings are mostly very happy, and coincide in many places with those of the Septuagint—a circumstance which has given rise to the supposition that the latter itself had been drawn upon. Its use for the Old Testament is more or less exegetical, for the New Testament more of a critical, nature. Anything like an edition of the Peshito worthy of its name is still as much a desideratum as is a critical edition of the Septuagint or the Targums, and consequently, as such, is as yet not come to anything but very hazy conclusions respecting some very important questions connected with it. The editio princeps of the New Testament dates Vi- enna, 1655; that of the Old Testament is contained in the Paris Polyglot of 1646. See SYRIAC VER- SIONS.

Peene, Jean, a French engraver, was born at Rouen in 1623. It is not known under whom he studied, but he went to Paris, where he acquired distinction by the excellence of his works. His execution is not dexterous nor picturesque, but his outline is correct; and he ren- ders with remarkable fidelity the characteristic features of the different painters whose works he engraved, which makes his prints interesting and valuable to the collec- tor. Dumensnil mentions 166 prints by him, the best of which are those engraved after Niccolo Poussin. He died about 1700. The following are his most esteemed prints: (1) subjects after Poussin—Easter before the Ka- sura; the Adoration of the Shepherds; the Death Christ, with the Virgin and St. John; the Entombing; the Death of Anastasius; the Holy Family; the Vision of St. Paul; the Triumph of Galatea; the Testament of Eudamias, one of his best prints; (2) scenes of St. Genevieve in seven plates of two sheets each. (2) The Holy Family (after Raffa- elle). See Spooner, "Biol. Hist. of the Fine Arts," ii, 682.

Pessimism, the opposite of Optimism (q.v.), is the doctrine that the universe is the worst possible, or the worse condition of all. This is the broadest definition of the doctrine can be stated or held. In a non-limited application it might be defined as the doctrine that human existence, in its conditions and its destiny, is only an evil. See Evil and Origin of Evil. Popularly applied, pessimism might be defined as the doctrine that the evil outweighs the good in the universe at large or in the condition of man.

The term is of recent coinage, and has only become current—in its philosophical or popular meaning—in the last twenty years, chiefly through the influence of Arthur Schopenhauer (q.v.) and Edward W. Bur- mann. The very recent introduction of the term indicates, if it does not prove, that the doctrine itself as a formal theory is of recent origin. It is true that all literatures and all philosophies abound in complaints and meditations and proposed remedies having respect to the evils of human existence, and the apparent defects in the constitution or the workings of the universe. But these theories and complaints and remedies all presuppose that some good reason can be given, or some valuable end suggested, as the explanation or the compensation for the evil which accounted for the pain and moaned. Neither of the ancient philosophies on the doctrines are avowedly and consistently pessimistic except that of Buddhism, which formally teaches that all the present forms of existence are only evil, and that the only good conceivable is in Nirvana. What this may be is not so clear as might be desired; whether the terminations of conscious and sentient existence, or the actual cessation of all forms of active desire and hope, which work conflict or disappointment.

With the exception named, all the older philosophies and theologies are in theory optimistic, seeing as they all resolve the existence of physical evil into some permanent or preponderating good, under the conduct of one supreme Deity or reason, or many subordinate deities, who in some way were supposed to bring greater good out of abounding evil. Even the theory of Lucrètius cannot be said to be pessimistic. The temper in which the great thinkers and the leading philosophers of antiquity regarded the economies of the universe and the ordering of human affairs varies with the greater or less hopefulness of the times in which they wrote, and the clearness and firmness with which they held to faith in divine providence, and the doctrine of good. Yet it is worthy of observation that the universe and the condition of man never seemed darker nor more hopeless, in the judgment of reflecting and sympathizing thinkers, than a little before and after Christianity made its appearance in the world; and the opposing sentiments and the con- flicts which it brought as pre-eminent a religion of contentment, thankfulness, and hope.

But with all the consolation and hope which Christianity afforded to man, it did not put to rest all speculation and misleading in respect to the mystery of evil. Indeed, it is no more than natural to say that Christianity brought special difficulties of its own, which, ac- cording to some interpretations made of its teachings, have seemed to darken the mystery of evil, and to complicate the explanation of its existence. It is no part of our duty to recite the theories of Christian philoso- phy in respect to the existence of physical and moral evil. It is enough that we call attention to the fact that their theories are in form or in fact optimistic. They all find the explanation of evil in some greater and superabounding good, of which this evil in its in- diction or its continuance is the condition or the modification. They all recognise the existence of a wise and benevo- lent Ruler of the universe, who from seeming evil is ever educing good, and whose wisdom and goodness will be amply justified when the reasons of his admin- istration are fully understood. In theory and in fact no theistic theory of the universe can be conceived of as pessimistic.
PESSIMISM 996 PESTALOZZI

With the denial of theism, pessimism is possible, but not necessary. Spinoza seems to be an optimist when he asserts that finite evil and good are only relative conceptions; that what seems to be evil is the necessary manifestation or outwarding of the universal substance. Logically considered, his argument is not valid, for, in order to make it such, it must be assumed or proved that the existence of the universal substance or God is itself a good. The philosophy of Hegel found in the necessary evolution of the absolute a place for every form of evil as a necessary stage in the process by which the idea at last comes to self-consciousness in man, and thus marks the steps of its advancement or evol- ution in the history of each individual, and in the prog- ress of the race. But in order to justify the occurrence of these transient evils, this development of the lower into the higher must be assumed to be good. Pessi- mism is by no means excluded by this theory of Hegel, except by the assumption that an outcome of prepon- derating evil in the universe would be unreasonable, and unreason is evil only, and cannot be actual. But this solution only illustrates a fundamental weakness or limitation of the system itself in its conceptions of good and evil.

Schopenhauer makes the two elements or factors of the universe to be will—i.e. force and thought; i.e. Vorstellung: conceiving, however, of neither nor of both as obtained from or given by God. He claims that he has made the force which is blind when it begins to work to come at the end of its operations to a consciousness of itself and of its work; but the discovery which it makes of both is anything rather than satisfactory. As soon as the blind will becomes the clear knowledge of the un- satisfactory character of its work, it recoils with horror, and strives for self-annihilation. Schopenhauer gives his reasons for holding that all life is only suffering: 1. The constitution of the human individual; 2. The nature of enjoyment; 3. The consequences of possession and destruction; 4. The relation of man to the external world; 5. The aimless operation of history. From these data he concludes that the universe is the worst possible, arguing that if it were a shade worse it could not possibly exist. The only transitory happiness which man can find or should value are the passionless pleasures of science and art. These have as little as possible of the elements of feeling and impulse, and therefore are liable to the least possible alloy.

Hartmann contends that the universe as a whole is uncontrolled by design. Each part is adapted to every other by a law which controls the forces, resulting in a sort of equilibrium, which is the reason for the unsatisfactory results of the universe, with which he contends no reasonable being could possibly be content, and therefore the universe as a whole is neither reasonable nor good. In proof, he cites (1) The law of nervous exhaustion; (2) The principle of relief in pain does not usually outweigh the pain; (3) The most of our pleasures are unobtrusive; the contrary is true of pains; (4) All gratifications are usually brief, while sufferings are enduring. The remedy which Hartmann proposes is to elevate and strengthen the will to a passionless indifference to existence and its evils, and a passionless enjoyment of its blessings. See Stoicism.

The affinity of these philosophical theories with the hypotheses of blind evolutionism and the survival of the fittest, as taught by many modern expounders of natural history, is too obvious to need explanation. The moment we abandon the position that design controls the universe, and that the tendency of its forces and movements authorizes us to believe in the goodness of a personal God, it is impossible to set aside the reason- ing which leads to the hopeless and pessimistic conclu- sions of pessimism. In literature pessimism is nearly allied to nihilism, or that faithless and hopeless view of life's duties and life's activities which is the result of the overstimulated and the overindulged curiosity and tastes that characterize most of our modern life. Indeed, it is in this practical form only that pessimism is likely to be current or dangerous. There are comparatively few men who will be attracted by this doctrine as an abstract theory of the universe. Its assumptions are too remote and doubtful, and the deductions are too at- tended. But there are multitudes in this our own cultivated age who have found life so empty, and the gratification of passion so unsatisfying, and even the pursuit of art and literature so unrewarding, as to be ready to accept the conclusion that the universe is badly ordered, and humans existence is only a vanity and vexation of spirit. Theoretical pessimism is, on the one hand, compatible with the grossest debauchery, the most shameless self-seeking, and the most cruel oppression; and on the other with that indifference for one's personal sufferings, and passionless sympathy for the sorrows of others. No influence can be more unfriendly to individual or national character than the absence of faith in God and man which such a theory implies or engenders. No heroism nor self-sacrifice nor self-culture in its highest forms can flourish in a community of educated men who have persuaded themselves that their life is a burden, that the universe is false to its prom- ises, and that their very nature is necessarily in conflict with the impulses and hopes which impel it to action. Neither art nor literature nor philosophy can escape the blight which pessimism, as a philosophy of the un- satisfactory universe, bears on all that is noble and aspiring in man and his achieve- ments. See Huber, Der Pessimismus (Munich, 1876); Volkelt, Das Unbewusste und der Pessimismus: Studien zur modernen Geistesbewegung (Berlin, 1873); Taubert, Der Pessimismus und seine Geistert; Von Hartmann, In- der pessimistische Monismus trost? Gesammelte phil. Abhandlungen (Berlin, 1872); Pfeiderer, Der Pessimis- mus (Berlin, 1875); Christlieb, Infidelitaet, v. 40; Ueber- weg, Hist. of Philosophy (see Index); Christian Quar. Apr., 1874, p. 284-88; North Am. Rev. July, 1873, and others.

PESSOSA a small black stone which held the place of a statue in the temple of Cybele, the great goddess of the Phrygians. It was probably an aerolite, having been represented as falling from heaven.

Pestalozzi, Johann Heinrich, the father of modern educational ideas, or, as he has been aptly called, "the schoolmaster of the human race," was one of the greatest philanthropists of the world. He was born at Ziefen, 1746, and died in 1801. He was a medical student, practiced for a while, and then took up the study of pediatrics, and, after several years in the clerical or legal ranks, he married, at the age of twenty- three, the daughter of a merchant of Zurich, purchased a small landed property which he named Neuhof, and went to reside upon it and cultivate it. Why this man of scholarly tastes and pious life should so suddenly turn his attention to farming was a mystery to many of his friends. But Pestalozzi himself had a far-reaching pur- pose in this step. The reading of Rousseau's Emile had drawn his attention to the subject of education. He had long noticed the degraded and unhappy condition of the laboring classes, the great mass of the population, and he was seeking—more by motives of Christian be- nevolence and sympathy—to provide means best suited to promote their elevation. He finally became con- vinced that by means of a sound education a remedy might be found for the many evils by which society is infested. He regarded their ignorance as the prin- cipal cause of their misery, and thought that by a prop- er and advantageous use of their political rights they could be raised from the state of stupidity and brutality into which they had sunk, and given devoted hearts and mainlly intellects. He proposed to effect this result not
simply by instruction, but by a judicious blending of industrial, intellectual, and moral training. He doubt-
ably saw that it was not enough to impart instruction to them, but that their moral nature should be particu-
larly cared for, and habits of activity instilled into
them through agricultural and industrial labors. To
his way of thinking, the great drawback on the side of indus-
trial pursuits was the neglect of the control of
both the intellectual and moral life and the development of the mercantile spirit, without
having the moral resources and consolations afforded by
rural occupations. For this reason he preferred to
withdraw to a farm, there to gather about him the
children of the poor, and to foster in the coming men of
work an industrial spirit, and to bestow upon them a
manhood of human dignity. He began in 1775 to carry his views by
practice through turning his farm into a farm-school for
instructing the children of the poorer classes of the vi-
cinity in industrial pursuits, as well as in reading and
writing. He was, however, unsuccessful in his opera-
tions, and at the end of two years his school was
broken up, and he became involved in debt. In order to relieve
himself from his encumbrances, and to procure the means of
subsistence, he produced his popular novel of Lienhard
und Gertrud (Basle, 1781, 4 vols.), in which, under guise of
a novel, he poured out his heart, as it were, for the neglected condition of the peasantry, and how by better
teaching they might be improved both morally and
physically. It was read with general interest, and the
Agricultural Society of Berne awarded him for it a gold
medal, which, however, he chose to burn in his bonfire of
tea at once to sell. It was followed by Christoph und Else
(Zurich, 1782). During 1782-83 he edited a periodical
entitled Das Schweizer-Blatt für das Volk, which was
collected in 2 vols. and published as Nachschriften
über den Gang der Natur in der Entwickelung des Mensch
essungsgekuehlt (Zurich, 1782). He wrote also other
works of less importance. Not until 1790 did Pesta-
lozzi’s opportunity come again to test his theories by
practice. In this year he established, with the assist-
ance of the Swiss Directory, a school for orphan chil-
dren in a convent which had belonged to the Ursuline
nuns at Stans, in the canton of Unterwalden. Stanz
had been sacked by a French army, and the children
were such as were left without protectors to wander
about the country. In the bare and deserted con-
vent he had, without assistance and without books, to
begin about eight children, at the age of from four to
ten years of age. He was thus driven by necessity to set
the elder and better-taught children to teach the younger
and more ignorant; and thus struck out the monitorial or
mutual-instruction system of teaching which, just
about the same time, Lancaster was under somewhat similar circumstances to adopt in his country and
a year or two after the first Pestalozzi’s benevolent labors were sud-
ently interrupted by the Austrians, who converted his or-
phan-house into a military hospital. But the feasibil-
ty of his theory had become so evident that he could
no longer be discouraged or turned back by any obsta-
cle. He promptly removed to Burgdorf, eleven miles
north-east from Berne, and there founded another school
of a somewhat higher grade, and produced his educa-
tional works, Wie Gertrud ihre Kinder lehrt (Berne,
1801): Der Auf der Mutter (ibid, 1803), and some others.
In 1802 the people of the canton of Berne sent him as
their deputy to an educational conference summoned by
Bonaparte, then first consul, at Paris. His establishment
at Burgdorf was prosperous, became celebrated, and was
resorted to from all parts of Europe by persons interest-
ed in education and some drove for instruction, others
for inspection. In 1804 he removed his establishment to
München-Buchsee, near Hofwyl, in order to operate in
conjunction with Fellenberg, who had a similar estab-
lishment at the latter place; but the two educational
reformers disagreed, and in the same year Pestalozzi
removed to Yverdon, the canton of Vaud, who, as the
spirit preponderated over the letter. True, he put
revealed religion as auxiliary to natural religion, and
only instructed his pupils in the latter when the former
had been mastered; but whatever may be thought of
the method, it is certain that the Here, as a believer in the salvation of the world by Christianity.
The humble man shrank from professions; he found that
more and celebrated than the one at Burgdorf,
a still greater number of pupils. But natural dis-
contentedly dissensions arose among the teachers, in w
Pestalozzi himself became implicated, and thus the la-
ter years of his life were imibed. The number of pupils
rapidly diminished, the establishment became a
losing concern, and Pestalozzi was again involved in
debt, while the triumphs of the French régime gave
hope and the development of the mercantile spirit, without
having the moral resources and consolations afforded by
rural occupations. For this reason he preferred to
withdraw to a farm, there to gather about him the chil-
dren of the poor, and to foster in the coming men of
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ty of his theory had become so evident that he could
no longer be discouraged or turned back by any obsta-
cle. He promptly removed to Burgdorf, eleven miles
north-east from Berne, and there founded another school
of a somewhat higher grade, and produced his educa-
tional works, Wie Gertrud ihre Kinder lehrt (Berne,
1801): Der Auf der Mutter (ibid, 1803), and some others.
In 1802 the people of the canton of Berne sent him as
their deputy to an educational conference summoned by
Bonaparte, then first consul, at Paris. His establishment
at Burgdorf was prosperous, became celebrated, and was
resorted to from all parts of Europe by persons interest-
ed in education and some drove for instruction, others
for inspection. In 1804 he removed his establishment to
München-Buchsee, near Hofwyl, in order to operate in
conjunction with Fellenberg, who had a similar estab-
lishment at the latter place; but the two educational
reformers disagreed, and in the same year Pestalozzi
removed to Yverdon, the canton of Vaud, who, as the
spirit preponderated over the letter. True, he put
revealed religion as auxiliary to natural religion, and
only instructed his pupils in the latter when the former
had been mastered; but whatever may be thought of
the method, it is certain that the Here, as a believer in the salvation of the world by Christianity.
The humble man shrank from professions; he found that
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ight cause his pupils to stumble if they looked to
him for a pattern, and we do not wonder that in the
midst of his trials with the world he is led to cry out,
"I do not think that there are many men naturally fit-
ted to be Christians;" and in shame and confusion con-
fesses that he does not really think himself a Christian,
because he does not find himself endowed with a capac-
ity to arrive at religious excellence by the conquest of
himself. His life will bear the closest scrutiny, and if
ever there has been a striving after perfection, Pestal-
lozzi sought for it in Christianity. In the hour of death
his hope for salvation was in his Saviour. See KRISTI,
Pestalozzi; his Life, Work, and Influence (Cincinnati,
1870); and the article in Kiddle and Schem's Cyclop.
of Education, p. 688-93; also Hagenbach, Ch. Hist. of
the 18th and 19th Centuries, ii, 154 sq.; Hurst, Rational-
tem, p. 188 sq.

PESTILENCE is the invariable rendering in the A.V.
(except in Exod. ix, 9, "murrain," and in Hos. xiii, 14,
"plagues") of the Heb. "נָעַר, debir (Sept. usually Sevo-
ra), which originally seems to mean simply destruction,
but is regularly applied to that common Oriental epi-
demic the plague (q. v.). The same term is also used
in the Hebrew Scriptures for all epidemic or contagious
diseases (Lev. xxvi, 25). The writers everywhere at-
tribute it either to the agency of God himself or of that
legate or angel whom they denominate "נָעַר, malak;
hence the Sept. renders the word "נָעַר, debir, or pesti-
ience, in Ps. xcv, 6, by δαμαίνων μεγάλα, "the
demon of noontidy," and Jonathan also renders the same
word in the Chaldee Targum (Hab. iii, 5) by the Chal-

dee word יבּר, angel or messenger. The prophets
usually connect together sword, pestilence, and famine,
being three of the most grievous inflictions of the Al-
mighty upon a guilty people (2 Sam. xxiv, 19). In the
N. T. the term rendered "pestilence" is λοιμός (Matt.
6). See DISEASE.

Pestle (מי' di, so called either as being rowed or
lifted up), the instrument used for triturating in a mor-
tar (Prov. xxvii, 22). It is supposed, from the above
passage, not that the wheat was pounded to meal in-
stead of being ground, but that it was pounded to be
separated from the husk. The Jews very probably
used wheat in the same manner as rice is now used in
the East, that is, boiled up in pallas variously prepared,
which required that it should, like rice, be previously
disengaged from the husk. See MORTAR.

Ancient Egyptian Pestle and Mortar.

END OF VOL. VII